

HOME MISSION NUMBER.

THE AUSTRALIAN CHRISTIAN

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



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THE GREAT QUESTION.

NO greater problem confronts those members of the church of God in Australasia who claim to be Christians only, than the one of reaching the great masses by whom they are surrounded with simple New Testament Christianity. All other problems of life are utterly insignificant in comparison with salvation in the present, leading to salvation in the eternal kingdom of God. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" is one of the greatest questions ever propounded by Jesus Christ for the consideration of mankind. Men may be indifferent and pay but little attention, but the church's duty to preach the gospel in all its beauty, simplicity and power is as imperative as if the world were anxious and longing to hear the truth. This number of the CHRISTIAN goes out as a message to all our Australasian brethren, calling their attention to the necessity of the great work of evangelisation in the Home fields. We cannot say exactly, "As goes Australasia so goes the world," but this is a new land in the very dawn of its history, and every one of its rapidly filling pages should be brightened with the glorious triumphs of the gospel of the Son of God. What will you do to help "send the light"?

*South
Australia*

*New
South
Wales*

*New
Zealand*

Victoria

Queensland

*West
Australia*

Tasmania

AUSTRALASIA.

The Evangelistic Spirit in the Apostolic Church.

Address given at Victorian Jubilee Conference by THOS. BAGLEY.

That the world should be evangelised was the divine purpose. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God was under no obligation to give up his Son. Freely, and out of the purest and most tender compassion, he gave Jesus to be our Saviour and Redeemer.

Christ came of his own free will. Freely he laid aside the glory that he had with the Father, and took upon himself the form of man. Freely he suffered and bled and died, with but one purpose in view, and that the salvation of the world. "If I be lifted up, I will draw all men unto me." "The Son of Man came to seek and to save that which was lost."

"He came unto his own, but his own received him not; but to as many as received him he gave the power to become the sons of God, even to them that believe on his name." At the beginning of his ministry he was sadly rejected. At a later period he became very popular, and it appeared at times as if all would follow him; but at a still later period his enemies succeeded in turning the tide, and practically all men forsook him. By wicked hands he was seized and led off to execution as if he had been the greatest criminal on earth. On the cross he breathed out a prayer of forgiveness for his enemies, and committed himself to the care of his Father. A few friendly hands conveyed his body to the tomb. Every precaution was taken lest his body should be stolen and the report circulated that he had risen from the dead.

On the morning of the third day the angel of God came down and rolled away the stone, and Christ came forth from the grave and brought to light life and immortality. After the resurrection for the space of about forty days he was frequently seen by his disciples. The mystery now concerning his kingdom must pass away, their minds must be opened; and just prior to his ascension he called the eleven together and gave them their marching orders, saying, "As the Father hath sent me, even so send I you. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. But tarry ye in the city of Jerusalem, until ye be endued with power from on high. After that the Holy Spirit is come upon you ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

Judging from the early experiences of these disciples with their Master, connected with all the later scenes at Jerusalem, at Calvary's cross, at the resurrection and at the ascension,

what spirit would we expect to find manifested on the part of these, the Lord's intended ambassadors? Surely none other than that of full TRUST AND CONFIDENCE in him who with all authority had sent them forth under such a commission. Christ was to be their Captain. They were not going out to battle ignorant of the fitness and the qualifications of their Leader. For three years they had followed him. On numerous occasions he had given to them manifestations of divine power. The stormy sea had been calmed, the sick had been made whole, the blind had received sight, the deaf had been made to hear, the dumb had been made to speak, and the dead had been brought to life. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," is the language of the great apostle to the Gentiles.

"I am with you," is the promise—with you in word, in deed, in suffering, with you in spirit and in power. To have with them the divine presence would be a source of strength and support to them in all their work. Stephen, the first Christian martyr, experienced the presence and power of Christ. In the midst of his trial his eyes were turned heavenward, and he saw the heavens opened, and the Son of God standing on the right hand of God. When Paul stood a prisoner before Cæsar all men forsook him; but the Lord stood by him.

With this confidence and trust in the ability and in the presence of their Master, they entered into their work of evangelising the world with the spirit of *full obedience* to the divine request of their risen and glorified Redeemer.

It is a recorded fact in history that the religion of Christ brought thousands into its fold as soon as it was fully unfolded, and that it moved forward with most triumphant march, in defiance of Judaism on the one hand and paganism on the other, till it spread throughout the Roman Empire, and raised up something like six millions of Christians in that Empire alone, in about sixty years from the time that the apostles commenced preaching under their last commission.

The Scripture statements with reference to their success run about as follows:—On the day of Pentecost three thousand were added. A little later the number of men grew to about five thousand. Then we read that believers were the more added to the Lord—*multitudes both of men and women*. Again we are told that the disciples in Jerusalem multiplied greatly, and that a great company of the priests became obedient unto the faith. The people of Samaria, hearing Philip, believed and were baptised, both men and women; and there was great joy in that city. In Joppa many believed in the Lord.

All that dwelt in Lydda and Sharon turned to the Lord. In Antioch a great multitude of them that believed turned to the Lord. In Iconium a great multitude both of Jews and Greeks believed. In Derbe, Berea, Corinth and Ephesus success followed. Paul speaks of the gospel bearing fruit in all the world. The people said of this man Paul and his companions that they were turning the world upside down.

When the priests forbid the apostles to preach or teach in the name of Jesus, Peter and John without hesitation answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." This spirit of obedience to evangelise the world was most marked in the apostolic church.

The spirit of *expansion* and *church extension* was another characteristic feature of the early church. For years they labored to build up a strong church in Jerusalem. Though the commission was perfectly clear and plain with regard to its world-wide meaning, yet it was not fully understood even by the apostles until some years later, when the Lord revealed to Peter the necessity of evangelising the Gentiles. It was not until the storm of persecution fell upon the church, and the disciples were scattered abroad, that the church began to extend its borders further than the home city. The very means used by the priests to prevent the spread of the religion of Jesus Christ God used to his honor and to his glory. "For they that were scattered abroad went everywhere preaching the Word."

The work of evangelising the world was not dependent upon the apostles alone. From the time of the organising of the church, as men came forward who had the ability they were appointed by the church and sent out upon the great mission of bringing the world to Christ.

I presume this effort to disseminate the truth by sending forth evangelists required means, for we also presume that men could not live then any more than now without support. In the grace of giving the apostolic church was proficient. That spirit which induced them to sell their possessions and to place the proceeds in the church treasury is an evidence of their sincerity and their desire for the extension of Christian work. With a supply of means and the necessary laborers the church would be enabled to carry out its mission; for "how could the world believe in him of whom they have not heard? and how can they hear without a preacher? and how shall they preach except they be sent?"

The spirit of *intense earnestness* and *prayer* to God stands out prominently among the early Christians. Nothing could daunt their courage; persecution and trials made them

stronger in their work. The recruiting spirit as found in the first followers of Jesus is stamped now upon every member. No sooner had Andrew become a disciple than he started to bring others. He went and brought his brother Simon. When the woman of Samaria found Christ, she did not keep it quiet, but ran off to the city and told the men, "Come see a man who told me all things that ever I did. Is not this the Christ?" She confessed him; she was not ashamed for her neighbors to know, and she brought a whole crowd to Christ. Jesus said, "I will make you fishers of men." After accepting Christ and taking up his cross, I believe it is impossible for any man to follow Jesus Christ without being a fisher of men. It seems utterly impossible for any man or woman in the apostolic church not to be a soul-winner. That passion for souls so characteristic of the late beloved Bro. Palmer is worthy of note. A few years ago he was converted, and at once he became a recruiter. After a few years' work in the Lord's day schools in Sydney and Paddington, he went to Tasmania and devoted the whole of his time to preaching the Word, and in a short time he succeeded in winning forty souls for Christ. He then came to the church at Hawthorn, Melbourne; and in about two years' time he was the means of bringing about one hundred and fifty more trophies for the Master. That intense earnestness on the part of every member of the church, coupled with sincere prayer and supplication to God, undoubtedly largely accounted for the remarkable progress in the apostolic church; and the same earnestness and prayer will not come short of its reward to-day.

I remember reading of a vessel being wrecked at sea. The lifeboats were lowered, but soon it was found that there was not room enough for all: some must be left to perish. One man, who was swimming in the water, was terribly in earnest to save his life, so he swam up to one of the lifeboats and seized hold of it. They tried to prevent him, but could not, so one of the men drew a sword and cut off his right hand. He swam up again and laid hold with the other hand. The man drew the sword and cut off that hand. Still the man would not give up, and he swam to the boat and seized it with his teeth. Some of them said, "Don't cut off his head!" and so they took and drew him into the boat. He saved his life because he was terribly in earnest.

The world to-day is like the struggling man in danger of perishing—he must sink sooner or later unless some way of escape is found. Thank God the lifeboat is never so crowded but that room can be found for all who desire to enter! God calls upon his followers to stretch out the hand and

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus, the mighty to save."

In the gospel lies the power. He who with all authority commissioned his disciples to go and preach that gospel, commissions the church to-day to continue the proclamation of the glad tidings of salvation. Let us obey, extending his kingdom throughout the world, until all in grateful adoration to Jesus Christ shall bow the knee!

Home Missions in Queensland.

C. M. F. FISCHER.

During the last twenty years or so we have been engaged more or less in the effort to make disciples of some of our nation and a few of other nations. The fact that we have to some extent succeeded may serve to stimulate us to desire a greater measure of success.

What do we mean by Home Mission effort? Give a few shillings or pounds to employ someone who can preach to do so? If that exhausts your idea of it, it is little wonder that so few disciples are made. You have a home: what kind of mission do you carry on in it? If Satan's hosts were arrayed in an effort to exterminate the holy Scripture, most of you would be willing to engage in a holy war to protect it. But how do you treat it in your home? How many minutes a day do you spend reading and studying it, and how many hours on newspapers or novels? Do your children come to the conclusion that it is the best book from the amount of time they see you spend on its study? How much thought and effort do you devote to making the Scriptures interesting reading to your children? You believe (at any rate you sing) "prayer is the Christian's vital breath": does your action at home lead to the belief that very little of it is needed to keep you alive? You believe example is better than precept: are you sure your life at home is such that without danger you can say to your household, "Follow me"? You believe in public worship and gospel meetings: do you say to your children, "Go to the meeting," or "Come"?—the imperative mood is not the most effective.

You are a young man or woman; you keep company with one you love: would it come as a shock to your dear one if the test were applied to find in you that "love divine all earth-born love has dimmed and quieted"? You are a teacher in the Bible School: is it your object to make disciples of Jesus out of your scholars? You find it hard to interest them in the lesson: how many half-hours have you been interested in its study? You are sorry so many do not learn their memory verses: do you learn them? You are a preacher: do you so exhaust your time and strength on the preparation and delivery of two or three addresses a week that you cannot visit or preach from house to house? You might profitably copy Paul and others who were successful on those lines.

Echoes of Our Plea.

One of the most prominent features of our plea has been our denunciation of sectarianism and plea for Christian union. It is an encouraging sign to hear the echoes of our plea to-day in so many places. At the opening tea of our chapel at Zillmere some years ago, Mr. Meiklejohn, Presbyterian minister, in his speech declared, "Denominationalism is the curse of Christianity."

This is not a lone voice in the wilderness of sectism. The Queensland Congregationalists celebrated their Jubilee just recently in Brisbane. They had many visitors and delegates from all parts of the Commonwealth and New Zealand. They were prominently before the public for a week or more in the daily press. At the Interstate Conference, Mr. Fordyce, the President, in his opening address referred to different matters of importance, and on the matter of Christian union is reported: "Were they, and ought they as Christians to be content with their present condition of division and separation? While quite willing to admit, and even earnestly maintain, that many of these divisions had been more or less rendered necessary by the tyranny or folly of Christian churches, he was also perfectly aware that beneath all these divisions, and in spite of all their separations, there was much real, and he thought he could also add there was growing unity in the church of Christ. But was their present condition worthy of the Christian intelligence and the spiritual statesmanship of the twentieth century? Was it the unity for which the Redeemer prayed, and was theirs the kind of life that was most likely to convince the world that Jesus was the Christ, or to resist and overcome the enemies of the kingdom of God?" Surely our plea has not been in vain when we hear its echoes from every quarter! Yet the work is only in its beginning. Let us be tireless in our efforts to commend it to the world.

Our Present State and Prospects.

The nett increase of 109 during last year was quite encouraging, when we consider the smallness of our efforts and sacrifices; but from present indications this year is one of less effort and less result. The loss of the most effective of our small number of preachers is to be much regretted, and I hear one more is about to leave shortly, which makes individual effort all the more imperative. The Conference Executive have decided to make a start with the tent fund, and hope the brethren will respond liberally to the appeal that is being made. Zillmere church made a start by voting unanimously £5 towards the fund, besides two or three pounds given by individual members. It is sincerely hoped that this effort will be the beginning of a new era of effort to disciple our own people in our own land. Any brother or sister willing to help with this fund will do well to write to the Conference Secretary, who will give them all information and receive all contributions to the fund.

Queensland for Christ!



The Maori of the Past.

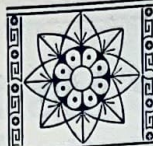
WHAT DOT HINDER ?

New Zealand presents a magnificent field for Home Mission work. All the natural conditions for success are present—an intelligent, well-to-do and prosperous population, possibly more unbiased and less dogma-bound than any other part of the British Empire.

The church of Christ has wrought a good work, but alas! a work totally out of proportion to her resources. We have been too self-centred and too fearful; the same fields have been tilled year after year, while enormous tracts of country have been waiting but to be "tickled by the hoe" of primitive Christianity. In many splendid towns, rising and prosperous, no attempt has been made to plant the standard of Zion. In the North Island—New Plymouth, Palmerston North, Napier, Masterton: in the South Island—Ashburton, Timaru, Balclutha, and many other towns, await the advent of primitive Christianity. We hang back. *What doth hinder?*

THE WRONG TEXT.

Our commission is to "go in and possess the land," but we have been influenced by the *wrong* text. We have memorised and applied to ourselves the words of Sanballat the Horonite, "What do these feeble Jews?" We have looked upon our feebleness, felt it, weighed it, mourned over it and lamented, and, like feeble folks, have attempted only feeble things. The text that OUGHT to have been an inspiration has too oft been forgotten—the benediction of our Leader, "Lo, I"—the eternal, omnipotent, almighty I, the Centre of creation—"I am with you ALWAYS, unto the end of the world"!! What greater guarantee of success *could* we have? indeed, what more could the Lord



Awake! Awake!
Put on thy Strength.

J. INGLIS WRIGHT.



have given to us? Alas! with downcast eyes, and hands folded over breast, we have lamented, "But we are *such* a feeble people!" And the best—or the worst—of it all is that some good brethren seem to think that judicious and earnest mourning will take the place of effort!

GOD EXPECTS "EVERY MAN TO DO HIS DUTY."

Good generalship in battle is a great factor towards success, but it's the individual responsibility of the individual soldier to fight his best *individually* that in the mass spells victory. Everyone can't train guns and fire them! The destruction of the enemy's fleet may *appear* due to the gunners. Not a bit. Behind them stand the excited men, alert to make ready the gun for the next shot. The powder-monkeys, aye, even to the very ship's cook, each bears his share of duty—and his share of victory.

If Christ taught *anything*, he taught pre-eminently the doctrine of personal responsibility, as did his disciples. Individual accountability is the tenor of Christ's parable of the talents, the last judgment, and others. Surely a man with but ONE insignificant talent might be excused! But was he? The fact is that *the little he could do*, the little he had the capacity to accomplish, proved in itself a snare, and ultimately wrought his ruin. Let the "one talent" brother and sister take warning. With 2,500 members in New Zealand, and all doing *something*, ANYTHING towards the one great end of life, what enormous results would be attained—if the eternal "I" be with us, and if the efforts be wrought out in his name!

WILL POWER!

We hear a great deal about "will power" in these days, and it is interesting to note the amount of concentration and energy expended upon the things of this life—the acquisition of money, position, education (very occasionally), and so forth, all very good in their way, but when it comes to work in the service of Christ, how indifferently, how supinely, how lack-heartedly undertaken! It appears to me that, looking at the human aspect of the matter, what we stand in need of is a thoroughgoing consecration of our WILLS. We put little strength of WILL into our work for Christ. Why, if the same concentration of *will*, strength, force, determination and sanctified "grit" were put into Christ's business that we expend upon our own worldly concerns, what a tremendous impetus would

Home Missions and Foreign Missions alike receive! We have the wills, we have the power. "Awake, thou that sleepest!" Let us arouse ourselves, and prepare for a grand effort for the Lord Christ Jesus and the gospel of primitive Christianity.

"TIS TALK,"

some may say, perhaps almost cynically. "It's easy to talk." Of course it is, and it's also easy to DO, if one is impressed with the *absolute necessity for action*. If one realises himself to be in a dangerous position, he will mighty quickly find a way of "doing" something to escape therefrom. If the 2,000 brethren and sisters in New Zealand who are doing but little for Christ can be aroused to a sense of their responsibility as part of the body of our Lord Jesus, and the awful consequences of inaction, THEN "doing" will soon commence on their part. We believe some 500 are active workers, upon whom the "heat and burden of the day" rest, but as for the remaining 2,000—

HOW?

We MUST extend our borders. The back-country and small townships stand in fearful need of the gospel of Christ. Formality—cold, chilling, clammy—is rampant! Where is a more glorious power to quicken and vitalise than the primitive gospel? By what means? We suggest: 1st, Literature; 2nd, More preachers to itinerate; subject to the divine blessing, given in response to prevailing prayer.



The Maori of the Present Day.

TRACTS! TRACTS!

Who can sum up or estimate the influence of a tract? It reminds me of immortality. A tract may exist in a drawer for twenty or fifty years, and then, alive as the day it was printed, perform its work of arousing the sinner and pointing to Christ. Every church should sow its neighborhood "knee deep"—as Neal Dow said—in tracts. Here is work for the young Christian, male and female. Tracts are cheap enough—were they more costly they would perhaps be esteemed at a higher value. Thanks to the generosity of a Dunedin brother, nine of the Otago churches will be provided with a stock of tracts free of cost, and eight of these nine churches are now organising distributing bands (one already possessing such). Will not others who have been prospered in this world's goods follow our brother's excellent example? Will not other churches take up this work that ALL can do and flood the Colony with our tracts!

"MY WAYS ARE NOT YOUR WAYS, SAITH THE LORD."

This is, alas, but too true. Nor in many things are our ways the ways of Christ Jesus. We are so anxious to improve upon the methods of our Saviour—although we hardly like to acknowledge it. Take this question of evangelisation. Christ had but twelve apostles, but he sent them out "two and two." What a waste of energy! we say. Why, if they had gone singly they might have preached in *twelve* places instead of six! Nay, but again a *second* time, in sending out the seventy our Lord bade them go two and two. Hardly in accordance with our ideas of conserving energy! Ah! but "he needed not that any should testify of man, for he knew what was in man," one result of which was the sending out of his preachers in couples. Let us adopt the methods of our Lord in itinerant evangelisation; we will find them pre-eminently the best and most productive.

Two evangelists to itinerate in the North Island, and two in the South Island—that is what New Zealand needs. Can the 2500 children of God do it? Can they bear the cost in addition to present charges? Of course they can! Why, if Christ Jesus sent an angel to announce his return in two years we would be anxious enough and able enough to do far more than *this*. But the Master "delayeth his coming." True; nevertheless, "take ye heed, watch and pray: for ye know not when the time is."

HOME MISSIONS.

Progress means life! Inactivity spells death! God give us grace to pray more unceasingly and faithfully; God give us more consecration of HEART and WILL; God give us the resolve to *act* and to *act now*, in some way, for the extension of our Saviour's kingdom!

"WELL DONE, GOOD AND FAITHFUL SERVANT."

A last word! Will this be said of US? Most of us HOPE it will, but why only hope? It WILL NOT, if we are at the least unconscious of having worked to (by divine grace) merit it. HAVE WE DONE WELL? Have we *striven* to do well? Alone with God let us each individually make answer!

Tasmania's Home Mission Needs.

F. COLLINS.

The cause of primitive Christianity in Tasmania has not made the progress that its pioneers hoped or their first successes predicted that it would. Although thirty years have elapsed since O. A. Carr planted the first church of the New Testament order in the island, we have, after all those years of labor, but fourteen small churches—the largest, Hobart, having only 145 members, while the total membership amounts to only 439. In looking for the causes of this seeming stagnation, we have to confess that some are local and the home brethren largely culpable, whilst the remainder are the attendant difficulties that are the inevitable results of numerical weakness and extremely difficult conditions of labor.

TASMANIA AS A FIELD.

It is said that Tasmania and Tasmanians are proverbially slow and conservative, and that it is well-nigh impossible to make any headway when one is aiming destructive blows at existing conditions of things—specially the religious. But this is only in part true. While the Tasmanians are certainly more conservative than their brethren on the mainland, yet the solvent that we have is very different from material sinews of war—that gospel which is the "power of God unto salvation to every one that believeth." The hardships of Home Mission work here are many and great. The country, though picturesque and beautiful, is extremely rough and difficult to travel, and in winter well-nigh impassable.

That the people will receive the Word is evidenced by the labors of O. A. Carr, Stephen Cheek and others. All that is needed is that some able, consecrated brethren will sacrifice comfort and home, and well organised, developed conditions of work, to go and break new ground with God's Word in hand, and his assurance in their heart—"Lo, I am with you alway, even unto the end of the world." Twenty years ago that grand, great soldier of the cross, Stephen Cheek, walked with his Bible in his pocket over the rugged country from Hobart to Bream Creek, down over the wilds of Tasman's Peninsula to Impression Bay, till the boots were worn off his feet, and there he preached the ever-blessed message, the zeal for which consumed his body, and, aye, should consume ours. At first he found but little sympathy; that lack of sympathy soon ripened into hatred and persecution, until it reached a climax in violence and a mob assault. For preaching the way of life eternal this man was beaten with knotted ropes, pieces of stone tied in a handkerchief, etc., until he was rescued by some friendly hands; yet, in all this, he preserved the spirit of his Master, which should tell so mightily. The results of that preaching were two strong churches planted, which are indeed cities set on hills, with men and women within their borders whose piety and godness are memorials to the whole

country side. This was accomplished in scattered country districts: what then could not be done in the large and rapidly growing towns of Tasmania? On the west coast there are large and flourishing towns with either small struggling churches or without any church at all of the simple New Testament plan. There is Zeehan, the chief town, and a place of considerable importance, with a population of over 5,000, and there a weak, struggling church has received but one short visit from any evangelist. Beaconsfield, with 2,600 inhabitants, had two years ago a church of six members. Queenstown, with 5,000 inhabitants, has only six of the people known simply as disciples of Christ. Gormanston, a mining centre of 1,760, has a church of ten members. In addition to this there are nine other towns of population ranging from 1,000 to 1,800 where no such churches exist, two of over 2,000 where we are not represented, and 23 towns of from 400 to 1,000 inhabitants in which we have no churches. Launceston, with its 20,000 inhabitants, has a struggling church of about 35 members, while the church at Hobart is the only one supporting an evangelist—the only one in the State, with its population of 172,475. From east and west to north and south there are fields white to harvest, great wide open doors. *Who will enter in?*

A GREAT REPROACH.

A few years ago a good brother left a legacy to provide for an evangelist to the struggling country churches of Tasmania, and particularly to plant new churches. Since the departure of C. M. Gordon the trustees of this fund have been unable to secure the services of a suitable brother to carry on this work, and according to the provisions of the will they have to hand over to the trustees of the local Benevolent Society the sum of £50 to account for their failure in this respect, and thus our reproach goes forth to the world. What is the reason? The scarcity of preachers! The apathy of others! Are they afraid of hard work in inhospitable districts?

The Home Missionary Committee of the churches of Christ in this island have money lying in the bank for the purpose of evangelistic work, but cannot find the brother able and willing to go at that great command of Jesus, who though in contrast as the Creator in flesh was poorer than the birds of the air and beasts of his own creation (he had not where to lay his head), "endured the cross, *despising* the shame," "that he might bring us to God." Our need is first men, not money. Tasmania is suffering just as much from the blight of sin as Australia's larger States. The souls of men are famished for the one thing needful—that Bread of Life which if a man eat he shall never die. "Pray ye therefore the Lord of the harvest that he may send forth more laborers into his harvest."

New South Wales Home Missions.
 GEO. T. WALDEN.

The forward movement in New South Wales is the purchase of a tent, and on August 30 operations begin with a mission at Lismore. We want to hold missions in all the large centres in N.S.W., if the brethren will supply the Committee with money. £500 a year will be necessary to do all that needs to be done. This means £1 from 300 members, 10/- from 400 members, and for this two churches a year can be established, and many others strengthened, and 500 souls gained for Christ.

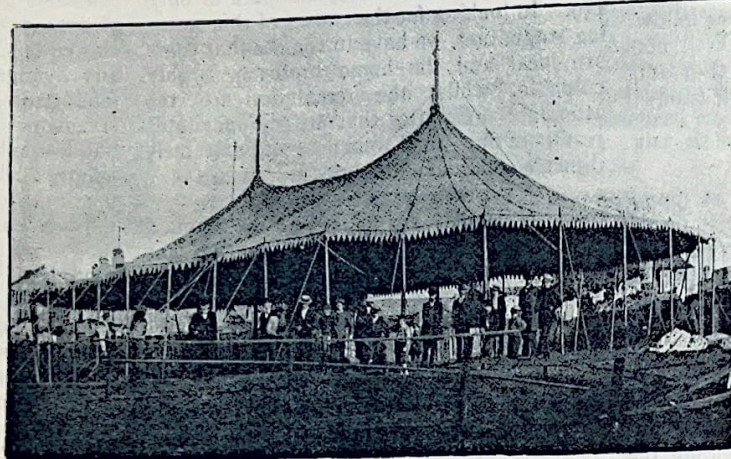
The Richmond River district, where we start our tent work, is one of the most fertile of all N.S.W. When the rest of the State was in the arms of the giant drought, the country about Lismore was comparatively a garden of Eden. If we can build up a strong, self-supporting church at Lismore, there are numerous fields easy of access, "white unto the harvest." In the Manning River country we have several small churches that could be greatly helped by a mission.

Merewether is making giant strides, their building being crowded every Sunday night; additions are numerous, and Adamstown and Hamilton are looked at by the Merewether church with

longing eyes, as fields where churches might be formed.

Then there are Bathurst, Goulburn, Wagga, Katoomba, where our plea might be preached with encouraging results.

Sydney and its suburbs have 200,000 people who never attend any church service, and wherever we have planted churches, and sent the right men, success has followed.



THE NEW TENT.

Our needs are, more men, more money, more faith; these three, but the greatest of these is faith.

"Our love for distant lands makes us toil for New South Wales."

"As nothing succeeds like success, so nothing increases giving like giving."

"Laws and a good police force may keep our cities quiet, but nothing but the gospel can save them."

"What does your Bible tell you is your duty in the matter of Home Missions? Are you doing what you can?"

"Home Missions should enlist the sympathy and hearty co-operation of every follower of Jesus."

"Glittering generalities in missionary appeals are what Dr. Luther Wishard calls 'blazing away at the universe.' We want to get down to reaching a specific body of people, made up of definite individuals, to do particular missionary work in a certain locality."

"The command of the King was 'Go.' How can we interpret it 'stay,' and spend all upon self and let others work out their own salvation? And yet that is the attitude of many churches, and many church members, in the face of the

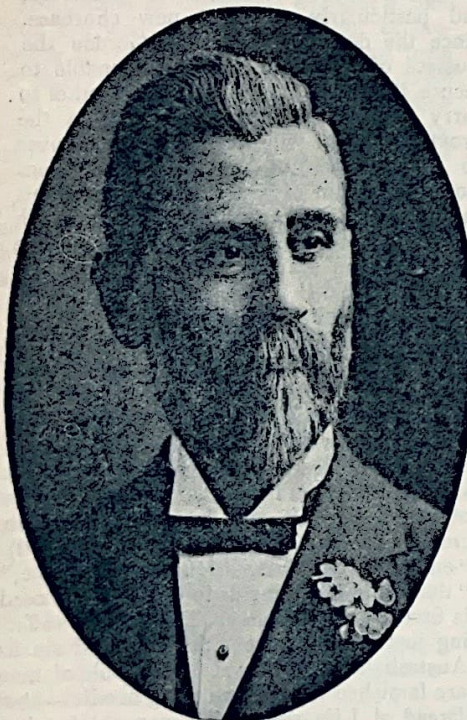
world's great crying for help."

"Ours is a situation that demands thought, prayer, action. There is scarcely a limit to

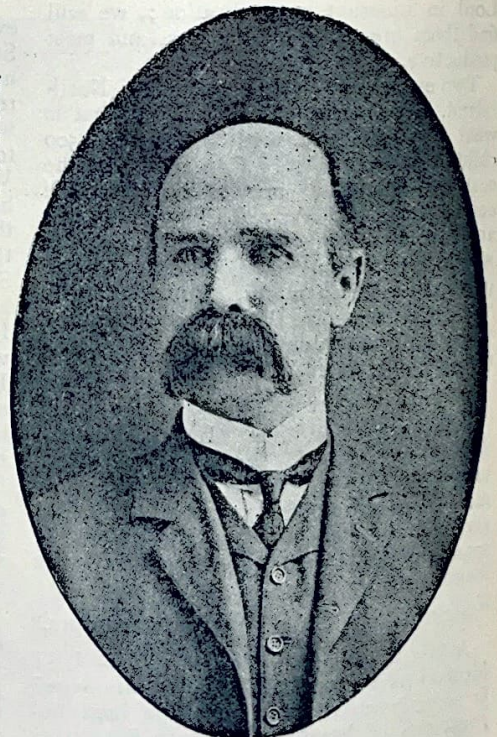
Lives on Fire.

A. E. ILLINGWORTH.

Wanted! all the brethren and sisters of New South Wales to become downright enthusiastic for the propagation of the pure and simple gospel of Jesus Christ throughout this State. Wanted! lives on fire for Jesus Christ—Christians, "fervent in spirit," lit, "boiling or seething as over a flame," burning and shining lights. Our motive power, "Serving the Lord." People are enthusiastic over politics, sports, worldly pastimes, but how difficult to get them to see that every detail of our every-day lives should be infused with this fire of zeal for Jesus Christ! Zeal comes from Greek *zelos*, "to be boiling hot." This is what our Home Mission Committee wants for the success of the gospel in N.S.W.—every member to be "boiling hot" for mission work. "Whatsoever . . . do it heartily, as unto the Lord." Brethren, rally round the Committee, and help us unite and organise our forces for our glorious plea. We have dozens of isolated members throughout this State. Shall we lose this latent power for gospel effort by apathy or want of organisation? Wanted! money for missions, money for sins, money for Christ, money for preachers! Wanted! a State Evangelist for New South Wales! WANTED! LIVES ON FIRE!



JOHN KINGSBURY,
 President of N.S.W. Conference.



L. ROSSELL,
 Secretary of N.S.W. Conference.

the possibilities of our Home Mission work, whichever direction we move. Let us press the work of sowing the gospel throughout our entire home land upon the individual conscience."

"There is no doubt about it; the congregations that are canvassing faithfully, member by member, are those most interested in saving our country and saving the world. The personal contact with duty, and the individual consciousness that duty is being done, combine to build up the power of a church, establish what soldiers call a *morale*, and make it a living and abiding force at home and abroad."

"We rejoice that there seem to be, generally speaking, indications that the church is more ready and willing than ever, with a deeper spirit of consecration, and a new-born desire for service, to carry the gospel to those who need it. Indeed, if we do not, our Christianity is not of the kind that we ought to speak much about. This generation should be as willing to live for our country as our fathers were to die for it."

"The Lord and his church are constantly looking for co-workers; they too often find only onlookers. The great problem facing the Christian church to-day is how to transform our hundreds and thousands of onlookers into co-workers in the great work of Home Missions."

"Plough deep. Throw up the subsoil. Touch the heart. The fruitage will be full, the harvest unending. God asks whole-hearted consecration. No reservation can be tolerated. Superficial Christianity is not the kind that seeks and saves the lost. A congregation of disciples whose motto is "For me to live is Christ" needs not to be agitated to generosity in Home Missions. They are all at it already. Home Missions are Christ's command. Loyal disciples never question, but obey."

"If our home churches were always free from debt and always prosperous, the objection raised by some that we are sending too much money away from the home church would have some force. But, as a rule, the less a church gives to the outside work, the less it raises for its local work. It is the missionary church that grows. The churches that fail to give on account of debt and death, and a thousand other things, seem to have little variety of Christian experience."

Have You Heard the Great Commission?

(A Home Mission Song.)

Have you heard the great commission,
Christ's own call for workers true?
Have you caught the vision splendid
Of what Christ through you would do?
Have you felt the joyous rapture
Of the soul in ecstasy,
Gladly saying to the Master,
"Here am I, send me, send me?"
Rouse ye, then, to earnest action,
Sound the Word throughout our land;
Speed ye on the cause of missions,
Help it with a lib'ral hand;
Then the voice of Christ who saves us
May be heard above the strife,
Saying, "Since for me ye've done this,
Come receive the crown of life."

Australasia's Influence.

In the providence of God Australasia has been placed in the hands of the British. Our American cousins have a saying, "As goes America, so goes the world." Whether this is so or not it is certain that our influence is destined to extend not only to the islands of the Pacific and Indian Oceans, but also to the shores of mighty empires of the ancient world. Java, with its 20 millions, Borneo and Sumatra, to the whole of the East Indian Archipelago, are but connecting links with India and China, whose 700 or 800 millions are practically our near neighbors. Not by the weight of numbers, but by the force of intellect and energy, the British stock in this land must necessarily influence those for good or evil. Connected with those countries by the ever-strengthening ties of trade and commerce, and with the rapidly increasing developments of communication and transit, we cannot but have our impress upon the people themselves. What that influence shall be depends upon what we are, and that again depends upon the extent to which we are influenced by the gospel of Christ.

Home and Foreign Missions.

As a religious community the Australasian disciples of Christ are becoming an energetic missionary people, and their capacity for Foreign Mission effort must of course depend upon their success in the home land. Hence it follows that every supporter of Foreign Missions should be a warm advocate of Home Missions. As we gain in numbers here so we gain in strength and extend to other lands. What is needed now is a strong base from which to labor and send supplies. Occasionally we have ill-informed brethren comparing the relative advantages of Home or Foreign Missions to the disparagement of one or the other. They are the two halves of the whole, and we have no right to divide them. No one need fear that the advance of home work will damage the foreign. To extend the work here simply means to increase our efficiency to extend to the regions beyond.

Our Opportunity.

Those pleading for the restoration of the ancient gospel are not a powerful people here as numbers go. Our 18,000 members seem an insignificant force compared with the membership of some of the larger bodies. But the truth we plead for is living and powerful, and to our Leader has been given all power in heaven and on earth. Then the future is bright with promise. Evangelistic enthusiasm is on the increase. The simple truth is winning its way at an ever-increasing rate of progress, and in this young country as in America we can expect to advance with giant strides. Indeed, we have an advantage over our American brethren, in that we commenced our work with the very infancy of the nation. Who can doubt, in the light of the brief history of our work in America, that if the plea we make had been presented when the Colonies were planted there, it would have been the

most powerful Protestant religious force in that country to-day? If we are faithful to our plea, and use the means God has given us for its presentation, what future may we not expect? Now is our golden opportunity. In every town there should be a church of Christ planted, and in every new township a block of land should be secured for future use. All this means money, but we have the money. We only need to use it. Shall we do so?

Western Australia.

BUNBURY.—Among the many pressing calls to our Home Mission Committee none come with more force than that from Bunbury. This town is one of the oldest in the State, but, like Perth and other towns, it has of late years grown rapidly. It is the centre of a large and fast developing agricultural district and the seaport for the vast timber trade of that part. A few miles inland are the Collie coalfields, destined to become a flourishing factor in the prosperity of the State. A few brethren are now at Collie, and with an evangelist at Bunbury these could almost immediately be formed into a vigorous church. At Donnybrook, Preston, Harvey and other places within reach, there are also brethren, some of whom are meeting, while at Bunbury itself, an energetic little band is occupying a hall and calling to us for aid. The whole district is solidly prospering, and the prosperity must be permanent. But we need means, and we need them at once to occupy this most inviting of fields.

Thoughts on Giving.

"There are too many in the church, to-day, whose religious joy is so seraphic that it always soars above the financial wants of the church. They always look to the ceiling, which they think is heavenward, when the collection-box comes around.

"This class always backslides during a missionary sermon, and their religious joy sinks below zero if they are asked for one shilling. They are always trembling for fear the pastor will drive all religion out of the church by taking so many collections."

"A good deal of labor has been spent in trying to recover some of the lost arts of antiquity. Is it not time that we try and recover this almost lost grace of primitive Christianity?"

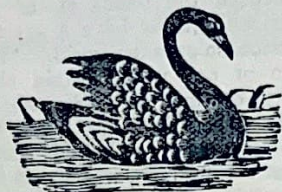
"If stinginess is a disease, there are too many people in the church who need a doctor."

"The man who lives to help other people will soon have other people living to help him."

"And so it is true, as the proverb says:— 'The water you pour on the roots of the cocoanut tree comes back to you from the top, in the sweet milk of the cocoanut.' You may hang up a bar of slightly tempered steel, strike it with a mallet, and make it a magnet. Then with that magnet you may, by rubbing other bars with it, make them magnets too; and it is wonderful that, instead of making the magnetic power of that first bar less, you increase it. So it is with the grace of giving."

500 SOULS FOR CHRIST.

Western



Australia.



COOLGARDIE. PERTH. FREMANTLE. KALGOORLIE.
 BUNBURY. SOUTHERN CROSS. HARVEY.
 MENZIES. KANOWNA. SUBIACO. LEEDERVILLE.

Some Towns in Western Australia Waiting for the Primitive Gospel.

West Australian Brethren :

ATTENTION !!!

HOW MUCH a week are you in earnest about extension work in your State ?

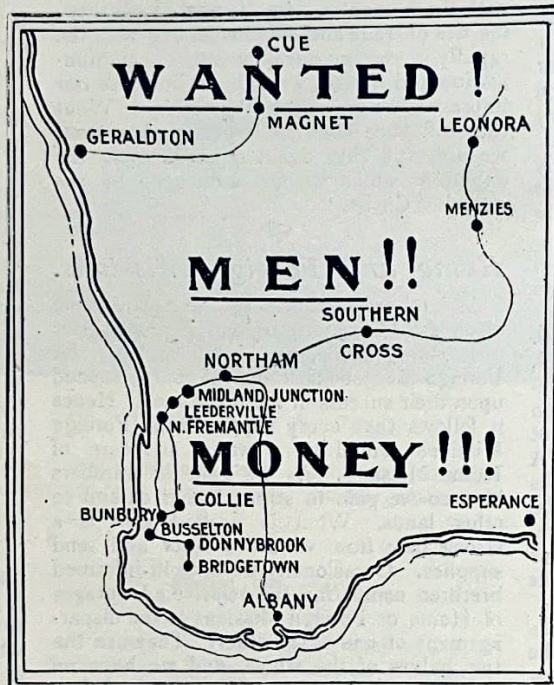
The H.M. Committee needs £12 PER WEEK to meet current expenses.

Are YOU giving YOUR share, or are you letting someone else do it for you ?

Please send in your arrears for Home Missions to your church secretary AT ONCE.

The Committee needs your offering, and

NEEDS IT NOW!



SOME W.A. FACTS!

W.A. is now producing more gold than all the other States of the Commonwealth combined.

W.A. exports more timber than all the other States put together.

W.A. has more agricultural land available for selection than all the rest of Australia, with Tasmania thrown in.

W.A. has more pastoral country to be taken up than the combined States of Queensland, New South Wales and Victoria.

W.A. has sufficient grazing land in the Kimberly districts alone to supply the whole of Australasia with beef.



THE GOLDEN WEST.



SIZE.

In the 976,000 square miles of territory in W.A. there is room for the mighty Empire of Germany in Europe at one end, with her great rival, France, at the other. Between them could be placed Italy, Spain, Switzerland, Servia, Belgium, Greece, Holland, and Denmark, with the United Kingdom of Great Britain and Ireland to keep them all in order. And even then Tasmania's 26,000 square miles would have to be rolled in to fill up the vacant space.

RESOURCES.

The gold alone at present rate of production will this year exceed the enormous amount of nine millions sterling; nearly seventy tons weight, a record yield. There are practically inexhaustible supplies of coal and copper, while silver, tin and other minerals are being developed. The immense timber forests form a most valuable asset to the State, and large pastoral areas are being opened up. But it is to agriculture that we must look for the greatest permanent results,

and this is advancing by leaps and bounds. The very liberal land laws and the absence of droughts in the widespread agricultural districts are attracting large numbers of farmers from the less fortunate States.

POPULATION.

In all this great country, with its vast resources, the population is only a little over 220,000, but it has quadrupled during the last twelve years and is still rapidly growing. It requires no prophetic insight to foresee that in a comparatively short time the State will contain a million of people.

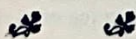
CHURCH STATISTICS.

Only 12 churches, and some of them very small, with an aggregate membership of about 1100, are pleading for a return to "the old paths" of apostolic Christianity. But the cause is growing even more rapidly than the population. In 1897, when statistics were first tabulated, there were but 3 churches, with 169 members. Three years later the membership recorded was 541, and since then it has more than doubled. We may

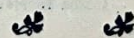
well "thank God and take courage."

OUR IMPERATIVE NEEDS.

At last Conference resolutions were passed recommending the immediate engagement of a State Evangelist and assistant to conduct tent and other missions; also in favor of rendering evangelistic aid to the struggling brethren at Bunbury, Coolgardie, Southern Cross and Leederville. To carry these out we need at least two more evangelists, in addition to those with the tent. Our imperative needs, then, are men and means to support them. No other State in Australasia presents such a promising field. But if we are to become a mighty force for Christ in this rapidly growing country we must continue to grow with its growth. Progress commensurate with the importance of the plea we present can only be attained by a much greater consecration of time, talents and wealth. Let every member in every congregation and every isolated brother in the State move in the matter, and move at once. Secretary's address, A. A. Lightfoot, Subiaco.



£1000 FOR HOME MISSIONS.



SOUTH AUSTRALIAN HOME MISSIONS.

PERCY PITTMAN.

"Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee: fear not, neither be discouraged."

Arise, Shine!

South Australia, mistress of the vine,
Of the golden wheat, the olive-groves,—
Lift the lamp of Truth, and let it shine
Where the shepherd tends his bleating droves,
Where the reaper binds the amber sheaf,
And the grape grows purple, under the yellow leaf.

Lift the lamp of Truth, and let its rays
Flood the desert with the beam divine,
Gild the margins of thy gulfs and bays,
Pierce the shafts and tunnels of the mine,
Light the city streets, the highways broad,—
Till the land's one glory, the glory of the Lord!

Our Map.

On referring to the map it will be seen that there are ten towns in this State with a population of over 1,000 where the primitive gospel in all its fulness is unknown; seven with over 700, and nine with over 500 inhabitants. Besides the towns marked on the map, there are fourteen with a population over 400, the size of Willunga: twenty-seven with over 300, the size of Stirling East; fifty-three with over 200, the size of Williamstown; fifty with over 150, the size of Mallala; seventy-nine with over 100, the size of Milang; and a hundred and forty-three with over 50. Altogether there are three hundred and ninety-two towns in the State, as large as towns where we already have churches, still to be evangelised. At present we have churches in twenty-nine towns. What about the remaining THREE HUNDRED AND SIXTY-THREE? Is it not high time a State Evangelist were sent out into these fields "white unto harvest"?

A Few More Figures.

South Australia has a population of 362,604 persons, according to the census of 1901. The disciples of Christ in the State number 3,388. The other 359,216 are not disciples, but it is time they were. More than a quarter of a million souls in the State to be won for Christ and primitive Christianity!



Aggressive Churches.

Quite a number of churches are to be commended for making efforts to evangelise the "regions beyond." Grote-st. church held a mission in a crowded part of the city at some distance from the chapel, resulting in 27 decisions. The churches at Balaklava and Alma permitted Bro. Clow to commence operations at Hamley Bridge. A tent mission was held, but the incessant rain hindered the work. A good interest was roused, however, and there is every prospect of the cause taking root there. The Hindmarsh and York churches have united in a tent mission conducted by J. C. F. Pittman and H. J. Horsell, with a view to establishing a cause at Croydon. The Queenstown church has decided to open new ground at the Semaphore. The Norwood church intend to release Bro. Rankine shortly to conduct a tent mission in conjunction with Percy Pittman at Prospect. In addition to these, the following churches have held missions in connection with their own local work: Milang, Stirling East, Willunga, Glenelg and Williamstown. Long Plain has erected a new chapel. A meeting for breaking of bread has been commenced at Saddleworth, in the house of Bro. Plant. These various efforts indicate that we have entered upon a period of renewed activity. Let every church resolve to be at the front, and on the firing line. "Forward be our watchword."

Wanted:

A State Evangelist.

According to the census, the Congregationalists are twice as strong as the churches of Christ, Baptists three times, Presbyterians three times, Roman Catholics eight times, Methodists fifteen times, and Church of England seventeen times. The Church of England figures are no doubt exaggerated, and the others include many who are not actually members, but still we are a long way behind, and will need a long and strong pull to get to the front.

The census makes us two-thirds as strong again as the Salvation Army, but we think the latter make more noise. We need to let the people know we exist, and are a growing power for good in the State.

The evangelists employed by the Committee, Bren. Selwood, Crosby, and Weeks, are doing good work in their respective fields. They have been encouraged by many decisions for Christ, and are forwarding and consolidating the work in the following fields:—Kadina, Strathalbyn, Goolwa, Willunga, and McLaren Vale. But while we are thankful for the successful labors of these devoted men, we would like to be doing still more. It is our earnest hope that we may be able to employ a State Evangelist after Conference. An able preacher would raise the larger part of his own salary, and the

increase in the giving power of the brotherhood, through the new members brought in, would make the investment a paying one. The weaker country churches would be built up, and new causes established everywhere. The tent would be used to much better advantage than at present. We have spent too much money in past years on little local efforts. The State calls for wider statesmanship. We must launch out into the deep and let down the nets. We must send the sowers up and down the land. Who will promise £5 towards the support of a State Evangelist?

The Tent.

Four missions have been held in the tent already. Up to date of writing 60 souls have been won through this agency. When we remember that we have had wet weather most of the time, and that the missions have been held by those who have never preached in a tent before, we must concede that the tent has started well. It cost £50, and if only 50 souls had been won in it, they would have been marvellously cheap at £1 per head, but there will be hundreds of conversions yet in the gospel tent. The brethren will agree that it was a good investment.

The Coming Conference.

The Conference will be held on September 7th to 10th. All particulars will be given in the special Conference number of the CHRISTIAN. Secretaries of churches are asked to forward the usual letter to the Conference, containing church news and suggestions for the coming year. The Sunday School meeting will be held in the Town Hall, as well as the Home Mission meeting. The tea-meeting will be held in the Town Hall on September 10th. John Fischer, of Kermode-st., North Adelaide, has charge of the tickets for the tea-meeting. Intending visitors to the Conference who require accommodation are asked to send their names to Mr. Arthur Verco, 23 Wright-st., Adelaide.

The Southern District.

A. W. PEARCE.

The Southern District is "white unto harvest," not only in the places where we have a church, but in other country towns. A State Evangelist would soon establish churches where at present we are unknown. Such places as Goolwa, Port Elliot, Port Victor, the present summer resorts, and then through our hills, Clarendon Meadows, Mt. Barker, Woodside, and others, could be worked successfully. A tent mission at Goolwa would no doubt accomplish much good, as Bro. Crosby and a faithful band of workers have been sowing precious seed there for some time. The tent mission at Stirling East was a great success. During the six months of Bro. Thomas' labor there sixty have been added. Meetings have also been started at Bridgewater. The tent mission at Willunga held by J. C. F. Pittman and Bro. Weeks was also very successful, reviving the work in that district. Special gospel meetings were held in Milang early in May, and re-

sulted in seven accessions. We are sorry to lose Bro. Thomas, but rejoice that Bro. Bennett from Victoria has come to labor in our midst. We press forward hopefully.

Thoughts on Giving.

"Money has a dangerous tendency to escape service and assume the role of master."

Bro. Sambo says:—I've knowed many a church to die 'cause it didn't gib enough, but I neber knowed a church to die 'cause it gib too much. Dey don't die dat way. Bredren, hab any ob you knowed a church to die 'cause it gib too much? If you do, just let me know, and I'll make a pilgrimage to dat church, and I'll climb up by de soft light ob de moon to its moss-covered roof, and lift up my hands to heben and say, "Blessed am de dead dat die in de Lord."

"We imagine we are making sacrifices for Christ's sake when we return but a beggarly recognition of his inestimable love and sacrifice. When someone spoke to David Livingstone of his sacrifices in Africa, he said: 'Sacrifices? I never made a sacrifice.'"

"Recently, in one of the mission stations in China, a man appeared bending under the burden of a large sack. A wrinkled hand stretched from the mouth of the sack, holding out to the missionary a small string of cash. The man's aged mother had so coveted the joy of bringing the collection to the missionary with her own hands, that he had brought her in a sack. This was the only vehicle he could afford. The happy face of the aged woman was touching to behold when it was learned that her offering was cheerfully given from poverty so severe that she was compelled to mix earth with her scanty food, that it might seem to go further and satisfy the cravings of hunger."

"It is because we sow sparingly that we reap sparingly; it is because we give so little that we have so little enjoyment over what we keep back. If you lay by what you ought to lay out, God's curse must be upon it. And it may be as fuel for your children's lusts—a temptation to allure them into paths of sin and ruin. It is better to give to God's needy ones, and live under the smile of God, than to withhold with the barn full, but the soul empty; with wealth increasing, and the soul starving, until at last it shall be said: 'Thou fool, this night thy soul shall be required of thee.' 'The Lord loveth a cheerful giver.' 'The liberal soul shall be made fat.'"

"To be a Christian in the year of grace 1903 lifts ordinary men to the plane of giants. A common laborer performs to-day the prodigies of Samson and Hercules. A young girl in our public schools guides the intellectual development of the men of to-morrow more perfectly than Plato taught Athenian youths. The spiritual might of Moses and Paul are put within reach of every child of God. Moses before Pharaoh, and Paul before Nero, faced no greater crisis than confronts ordinary disciples to-day. It is not a time for penny collections. Let us come up to the house of God and consecrate ourselves unto the Lord, as Moses and Paul did of old. Then what we find in our hands will surprise us by its efficiency in advancing the kingdom."

Sunday School.

Then were there brought unto him little children.—Matthew 19: 13.

LESSON FOR AUGUST 30TH.

David Spares Saul.

1 Sam. 26: 5-12; 21-25.

Golden Text:—"But I say unto you that hear, Love your enemies, do good to them hate you."—Luke 6: 27.



Some important and interesting events take place during the interval between this and the last lesson. David goes to Nob, where he eats of the shewbread. He takes Goliath's sword and flees to Gath. These incidents are the narrative of 1 Sam. 21. Soon, however, the persecuted David is obliged to flee from place to place as he is pursued by Saul. A Philistine invasion for a while causes Saul to relax in his efforts against David. David, whilst in a cave in the wilderness of Engedi, has an opportunity to slay Saul, but stays his hand, after which the conscience-stricken Saul acknowledges his sin against David. The nation sorrows for the death of Samuel (1 Sam. 25: 1). After many exciting adventures, Saul starts again in the pursuit of David, but he falls into the hands of his rival, and this incident supplies the lesson for to-day.

At Ziph, David and 600 of his followers are hiding, when the natives of the district inform the king of David's whereabouts. David's small army was encamped along the hills near by, whilst Saul took up a position on a leading road. David, going down to where Saul was camped and sleeping, evidently surprised his followers, as the reply of Abishai, one of Saul's servants, would make us believe. Seeing that the sleeping king and his host were completely surprised by David, and that he could, if he wished, slay Saul, Abishai wanted to slay his king right away. But with a courage and heart so rare for one in such a position as his, David declares, "Destroy him not; for who can stretch forth his hand against the Lord's anointed?" But David made it clear that not he, but the Lord himself, would slay Saul. Taking the king's spear and the cruse of water, David departs. Again Saul confesses to David, promising to do him no more harm.

H. G. MASTON.

Home Missions in Victoria: Facts and Figures.

H. G. HARWARD.

The 6,550 members in Victoria are distributed as follows:—In Melbourne and suburbs, 27 congregations, and 4,140 members. In the country, 71 congregations, and 2,401 members.

There are 29 churches in places of less than 100 population.

There are 17 churches in places of from 100 to 300 population.

There are 7 churches in places of from 300 to 700 population.

There are 7 churches in places of from 700 to 1,500 population.

A large number of our congregations are in communities where there is little prospect of growth.

In this State we have—

40	churches with less than 25 members.
22	" " " 50 "
16	" " " 100 "
20	" " " more than 100 "

In the Central District—
 Kyneton with 3,300 population.
 Creswick " 3,250 "
 Daylesford " 4,000 "
 Clunes " 3,200 "

With the enlargement of the work in the Bendigo and Ballarat Districts.

In the North Western District—
 Ararat with 3,600 population.
 Stawell " 5,300 "
 Nhill " 1,500 "
 Dimboola " 1,000 "

In the Northern District—
 St. Arnaud with 3,600 population.
 Inglewood " 1,300 "
 Charlton " 700 "
 Kerang " 1,100 "

In the North Eastern District—
 Rutherglen with 1,700 population.
 Wangaratta " 2,500 "

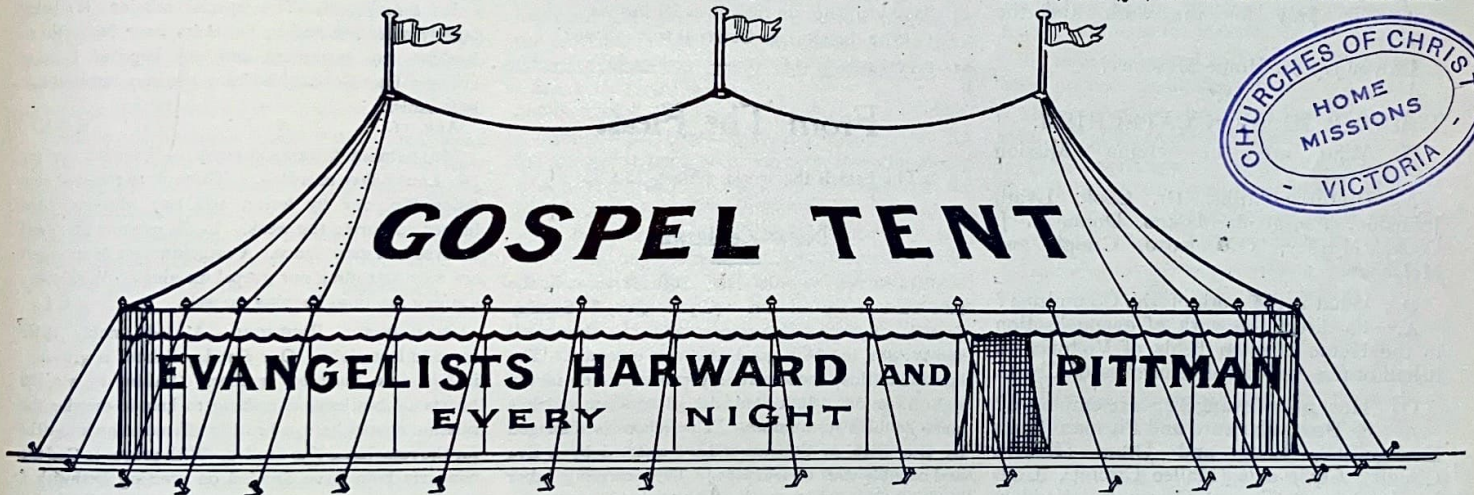
With a little self denial the offering for Home Missions could be trebled.

Let every member secure a small money box such as the "Post Office Savings Bank," holding 24 pennies. Put in 2d. per week, open at the end of the quarter, and remit the amount to the Home Mission Treasurer.

The **S**OIL is fertile. It will yield a hundredfold. **S**OWERS are industrious, earnest workers. They know how to drive the gospel plough, and how to use the reaper and binder.

REMEMBER.

OUR WATCHWORD is—"1,500 souls for Christ, and £2,000 for Home Missions this



In the Gippsland District there are 11 churches and 306 members.

In the Western District there are 5 churches and 155 members.

In the North Western District there are 16 churches and 518 members.

In the North Eastern District there are 8 churches and 166 members.

In the Northern District there are 7 churches and 188 members.

In the Central District there are 18 churches and 1,045 members.

SOME FIELDS WE SHOULD CULTIVATE.

In the Western District—	
Camperdown	with 1,600 population.
Terang	" 1,500 "
Hamilton	" 4,000 "
Portland	" 2,100 "

In the Gippsland District—	
Warragul	with 1,600 population
Sale	" 3,400 "
Bairnsdale	" 3,270 "

Beechworth " 2,500 "
 Chiltern " 1,300 "

There is no need to "GO WEST" for inviting fields. Victoria is largely virgin soil for the primitive gospel.

JUST THINK.

1d. per week for Home Missions from every member means an income of £1,400 per year.

1½d. per week for Home Missions from every member means an income of £2,100 per year.

2d. per week for Home Missions from every member means an income of £2,800 per year.

This last amount would more than defray expenses, and make it possible to enter new fields. Almost every member could contribute this sum without any sacrifice. All that is necessary is *regular and systematic* giving. **BEGIN RIGHT NOW!**

year!" What are you doing towards accomplishing this?

"GIVING is one of the Christian GRACES! See that ye abound in this grace also."

That Victorian Mission fields are white already to harvest, if we but thrust in the sickle.

That the work of the State Evangelists is all arranged up to next Conference, and there are sufficient applications for special missions to keep them busy the greater part of next year.

Since the close of the reports for the last Conference Brethren Harward and Pittman have had 175 additions in their mission work.

The Home Mission Committee can only carry on the work entrusted to them as the churches supply the means.

"The King's business requireth haste."

Home Mission work is a safe investment. The returns are sure, the dividends are large, and the interest compound. *How much have you invested in this soul-saving work?*

Selfishness is not a part of primitive Christianity.

The gospel is free. It costs nothing to get into the kingdom. *You must pay to stay in!*

"Whatsoever a man soweth, that shall he also reap," is true in the evangelising of this State. Stint the field of grain and you stint the barn of sheaves.

SOME QUERIES.

Does your preacher encourage Missions? If not he will soon have no mission to encourage him.

How much did your congregation contribute to Home Missions last year? Are you proud of its gift? Has your local work been crippled by your generosity?

What did you give to send the gospel throughout this State? Have you made the least sacrifice for the work of the Lord?

Have you a real, live interest in the restoration of primitive Christianity? How much in £ s. d. is your partnership worth?

Do you pray for the work and the workers?

Do you pay for Home Missions?

HOME MISSION CATECHISM.

Q. Who are the Home Mission Committee?

A. Brethren Millis, Dr. Cook, Lyall, Johnston, Thurgood, Maston, Dunn, T. J. Cook, Moysey, Greenwood, Craigie and McLellan.

Q. What is the work of the Committee?

A. To direct the work of evangelisation in the Home Mission fields of Victoria, on behalf of the Associated Churches of Christ.

Q. How many evangelists are employed?

A. 8. Bren. Harward and Pittman (State Evangelists), Leng and Oram (Kaniva Circuit), Clyde-dale (Mallee Circuit), Ludbrook (Echuca Circuit), Cameron, (Wedderburn Circuit), Connor, (Castlemaine and Barker's Creek).

Q. How many churches are subsidised?

A. 3. Newmarket, Croydon and Footscray.

Q. Are more workers needed?

A. Yes. Both in old fields and new.

Q. How is the work supported?

A. By the freewill offerings of the members of the churches in Victoria.

Q. Do all the members give?

A. By no means. Many of them do not give anything or at most very small offerings.

Q. What income is needed for the work?

A. £2,000 will defray all expenses this year.

Q. Why is it so difficult to raise this amount?

A. Because of the selfishness and indifference of the members.

Q. How may the Home Mission offering be increased?

A. By each member contributing a definite sum every week. 3d. per week from 6,000 disciples would mean £300 for Home Missions every month.

Q. How much did I give last year?

A.

Q. How much will I give this year?

A. Send the answer to the Treasurer?

Q. Who is the Treasurer?

A. W. C. Craigie, 259 L. Collins-street, Melbourne.

Q. When shall I send?

A. "Now is the accepted time."

Q. What is the motto for this year's work?

A. 1,500 souls for Christ, and £2,000 for Home Missions.

Is it nothing to you, O ye Christians,

That thousands of persons to-day

In this great State of Victoria

Are rapidly passing away?

They are in the bondage of Satan—

By sectarian chains held bound;

They need the pure gospel to free them,

They await its joyful sound.

To you, so much has been given

Of light, and truth, and love,

Will you help win their lives for heaven

With the message God sent from above?

From The Field.

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

New Zealand.

WELLINGTON.—Lord's Day, 19th inst., was the first anniversary of our "Clyde Quay" Sunday School. Special addresses were given by Bren. Bull and Wright, to which good attention was paid. The opening of this school certainly proved a step in the right direction. It started with 58 scholars, and has since doubled its number. The school is managed by Bro. Dick, as Superintendent, assisted by a live and capable staff of teachers. They certainly labor under difficulties, the school being held in the day school infant class room, plenty large enough, but inconvenient and uncomfortable. But when we remember that only a few years ago our South Wellington brethren met and held their Sunday School in a day school infant class room, and now have a nice chapel and Sunday School of their own, and that our little band of teachers at Clyde Quay have got plenty of go in them, we have reason to look forward for great things in the future, by God's help.

C.K.

CHRISTCHURCH.—We are glad to report that at the conclusion of Bro. Manifold's earnest address last Lord's Day evening, two young men made the good confession.

Preparations are now well in hand for the Sunday School anniversary, which will be celebrated on August 2nd and 6th, when we hope to repeat the successes of former years.

We have lately been favored with a visit from Bro. and Sister Johnston, of Enmore, N.S.W.

July 29.

G. P. PURNELL.

TABERNACLE, DUNEDIN.—At the close of an earnest address to-night (August 2nd) by M. W.

Green, on our "Glorious Redemption," a married lady—wife of one of the brethren—and a young man approaching 30 years of age, made the good confession.

Victoria.

SOUTH YARRA.—The anniversary services just concluded have been very successful, and we believe have greatly helped to confirm our influence in the district for good. It was considered a bold step to engage the Prahran Town Hall, but it has proved the right thing. On Sunday evening Bro. Mahon preached a great discourse, in our usual meeting place, to a full house. On Wednesday, some 260 persons sat down to tea in the Town Hall, and such a crowd attended the after meeting that the doors were closed early, and the 1,000 people or thereabout who heard Bro. Mahon's eloquent address on our great plea for Christian union could not but be deeply impressed. Bro. Johnston also made an interesting speech on the value of Bible Schools, with a word of advice to Superintendents and others not to wound the susceptibilities of elder scholars by continually addressing the whole assembled school as "children."

We greatly appreciate the kind encouragement given us by the different churches, and especially the loving sympathy and help of the members of the Prahran church.

August 9.

D.A.L.

WILLIAMSTOWN.—The special mission is being largely attended, and so far there have been 31 confessions, two reclaimed, and one baptised believer added. Last Sunday morning six were received into fellowship.

Aug. 11.

E.C.K.

MELBOURNE (Swanston-street).—Splendid meeting last Lord's Day morning. Three were received into fellowship, one by letter, and two who had been immersed during the week. In the evening there was an excellent attendance. A large number of strangers are now attending our gospel meetings. Wednesday evening meetings keeping up well.

R.L.

BALMAIN-ST., RICHMOND.—A lady nobly came forward last night. Our Sunday School is growing; it has now fourteen teachers. Failing to win the hearts of brethren elsewhere to help in erecting the mission chapel here, a brother offered to go into debt for the remaining £50 needed. With prayer to God the converts here have decided on erecting forthwith a building to seat 400. R. Campbell Edwards generously becomes responsible for the debt involved. God help us in our great undertaking. A promise from Mrs. Edwards, of Glenferrie, of £10 when building starts is most gratefully acknowledged.

August 10.

P. J. POND.

NEWMARKET.—On Lord's day morning, August 2nd, two were received into fellowship, and in the evening a large audience listened to Bro. Greenwood. On Wednesday evening, at 6.30, a tea for the members of the church was held. Sister Greenwood was responsible for the success which attended such an excellent repast. About 114 sat down to tea, and at 8 o'clock a programme was arranged, and impromptu items were rendered by several of the members. During the evening a collection was taken up, resulting in the sum of £2/13/6 and promises from two brethren for a guinea each, total £4/15/6, towards local tent mission fund. On Sunday morning one was received into fellowship, and in the evening one was baptised.

A.W.S.

BALLARAT (Dawson-st.).—The half-yearly business meeting was held on July 15th, when the balance-sheet for the past six months, duly audited, was

submitted, as were also reports from the church secretary, the Bible School, and Dorcas Society. The church secretary's report showed that twelve members have been added during the past six months, seven by obedience, two restored, and three by letter, while eleven have received letters of transfer to other churches, and one has fallen asleep, leaving the membership the same as on January 1st, 1903. The Bible School is prospering, the income for the past twelve months being £23; expenditure to the same sum. Under the Red and Blue scheme, inaugurated by C. L. Thurgood when on his visit here some two months ago, 50 new scholars have been added. Quite a healthy rivalry has sprung up and is still going on. The Dorcas is strong and healthy, and is doing good work. The attendance at the church meetings is on the whole very good, both Lord's day morning and evening. The morning collections amount to nearly £62 for the six months. Out of this, £12 was given away for mission and benevolent purposes outside of Ballarat; £9/10/- was spent on evangelistic work and advertising; £2 was given to the Dorcas work; £14 was added to the building fund, and £8 to the special mission fund (this fund now stands at £26 credit). The balance was absorbed in current expenses. The use of the organ in the evening services has lately been adopted at the request of a large number of church members, and against the wish of a few. An earnest feeling prevails amongst the members, and all are anxious to push on the Lord's work. Disappointment was expressed at not being able to secure a tent mission for Ballarat. The present feeling is now in favor of special services to be held in the chapel, and the officers are requested to arrange same if possible in November. C.M.

BENDIGO.—The Sunday School Rally contest ended on June 28th, with a decisive victory for the Reds under Captain Alfred Streader. The Blues, captained by Daniel Stewart, never lost heart from the beginning, and worked very hard to secure the coveted honor. Through the earnest efforts of both sides, the school is more than doubled in numbers. This includes not only children, but men and women as well. The attendance in the Bible Class on the last day was 157. The Infant Class was not divided into Reds and Blues, but the new scholars were counted in the totals brought. The first division showed 110 on each side, and on the first day 91 Reds and 75 Blues were present, while on the last day 219 Reds and 196 Blues attended. Of these 62 Reds and 47 Blues made their first appearance. Altogether of new scholars the Reds brought 220 and the Blues 212—a total of 432 for the quarter. The aggregate attendances were respectively 1657 and 1463.

The Rally social came off on July 29th in the Masonic Hall, and was an equal success—a good programme (in which the Castlemaine Quartette Party took part), speeches by the captains, finishing with coffee and cake. Enthusiasm reigned the whole time.

Our next move is a mission, for which the scholars will do a lot of work, commencing August 23rd, Bro. Connor of Castlemaine preaching.

New South Wales.

LISMORE.—Morning and evening meetings continue to be well attended. Last night two young females were immersed, and a young man the Sunday previous. We celebrated the church anniversary on Wednesday last by a tea and public meeting. A good attendance, and everything passed off very well indeed.

We are anticipating great results from the Tent Mission, to commence on 30th inst., as T. Bagley is

coming from Sydney to do the principal part of the speaking. Our motto is, "Fifty souls for Christ."

Pleased to report J. P. F. Walker is much better and able to attend meetings.

August 1.

F.R.F.

South Australia.

MILANG.—One confession and two baptisms at the week-night meeting on August 4th. Another confession last Lord's Day.

G. S. BENNETT.

QUEENSTOWN.—Meetings good all day. Two were received in at the morning meeting. In the evening one confessed Christ. He is the mainstay of a widowed mother, whose heart is now rejoicing at seeing her first-born son surrender in loving and loyal obedience to the King Eternal.

August 10.

W. MOFFIT.

GROTE-STREET.—Good meetings to-day. Bro. Grinstead addressed the church this morning, and A. T. Magarey preached this evening, taking as his subject "Eternal Existence." At the close of the service, the ordinance of baptism was attended to, one young lady obeying her Lord. Gilles-street meetings are improving. Bro. Grinstead conducted the service to-night. The place was well filled, and a very successful meeting was held.

Aug. 9.

E.R.M.

HINDMARSH.—A week ago we had the joy of welcoming one into fellowship after confession and baptism. Last evening we were further cheered at the conclusion of the service in the chapel when three others confessed the Lord. This is apart from the tent mission.

Aug. 10.

A.G.

KADINA.—On Lord's day, 2nd August, the 3rd anniversary of the church was held, Bro. Gore being with us and giving three splendid addresses; to the church at the morning service, and at 2.45 and 6.30 p.m., the latter being on "The Exaltation of Christ." On Wednesday afternoon, 5th inst., the usual tea and public meeting was held, the good things provided being well patronised by a large assembly. Speeches were given by Bros. Barr, Uffendell and Gore. A recitation was given by Bro. Hilliar. The reports, which were satisfactory, were read by Bro. Jackson. Special singing was rendered, under the direction of Bro. Selwood. Bro. Kennedy occupied the chair. All the meetings were well attended, especially the Lord's day evening, when the hall was filled with an attentive congregation. Our prospects are still hopeful. We thank God and take courage.

August 8.

J.S.

NORTH ADELAIDE.—The annual tea and public meeting was held on August 5th, and was very largely attended. J. Manning, of Grote-st., presided over the public meeting. The secretary showed by his report that during the year 39 had been received into the church by faith and baptism; formerly immersed, 4; from sister congregations, 12; total additions, 55. Against this the church has lost by transfer to sister churches, 4; removed from roll, 2; withdrawn from, 1; by death, 4. Thus the net gain is 44. Total number on roll, including Prospect, 259. 24 souls were gathered in through the efforts of Bro. Walden's mission nearly a year ago.

Percy Pittman is at present engaged in a three months' mission at Prospect, preparatory to holding a tent mission there in October next, which A. C. Rankine has kindly consented to conduct.

That the members at North Adelaide are alive to the claims of missionary work at home and abroad, and any worthy object needing assistance, is evident from the following sums contributed during the year:

Home Mission Fund, £29/1/-; Sunday School, £26/3/-; Foreign and Kanaka Mission, £23/9/6; Nursing Society Fund, N.A., £1/8/-; Rescue Home, Victoria, £5; Prospect Building Fund, £54/3/6; also collected by two young sisters for Foreign and Kanaka Missions, £10/11/-, making a total of £149/16/-, besides which the sum of £18/1/- was collected to defray expenses in connection with Bro. Walden's mission. All the various organisations in connection with the church were reported to be in a satisfactory condition.

During the evening excellent addresses were delivered by Bren. Colbourne and Horsell, and some vocal items, admirably rendered, added greatly to the pleasure of the evening. Percy Pittman proposed a comprehensive vote of thanks, which was unanimously accorded, and a very successful anniversary closed with the benediction.

Aug. 10.

V.B.T.

Here and There.

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

Another decision at Prahran on Sunday night.

One confession at Subiaco, W.A., on August 2nd.

For result of the Williamstown mission see the Victorian church news.

We hear of one confession at Leederville, W.A., on the 2nd, C. Miller preaching.

A packed meeting and two more confessions at Lake-st., Perth, on the 26th ult.

Six more confessions at Fremantle, W.A., four of whom are from the Sunday School.

There was a good meeting at Geelong on Sunday night, and at the close one confession.

W. Lawson Campbell, of Kalgoorlie, W.A., expects to be at the S.A. Conference next month.

One confession at Hamley Bridge, South Australia, last Sunday night, R. J. Clow preaching.

The report of the annual meeting of the N.S.W. Sunday School Union appears on page 475.

The Sisters' Executive will hold a meeting at Hawthorn on Thursday, August 27th, at 8 p.m.

The various sewing classes in W.A. are arranging to send a box of garments to India for Christmas.

Five confessed Christ at Fremantle, W.A., after an impressive sermon by Bro. Hagger on August 2nd.

We have received for the W. W. Davey Fund:—Dawson-st. church, Ballarat, 20/-; Sylvester Butler, 10/-.

Sisters are reminded of the general Dorcas rally on Thursday, 20th inst., in Swanston-st. lecture hall. Any sister will be welcome.

Attention of young women desiring few days' work as waitresses is directed to A. L. Crichton's advertisement in Wanted column.

Bro. and Sister James Johnston are the happy parents of a brand-new daughter, who arrived on Sunday last. Congratulations are now in order.

Home Missions have the right of way this week. Even our Leader was crowded out. Those interested in missions in our own country should keep this issue for reference.

After the forme containing the list of contributions to the Victorian H.M. Fund had been printed, the Treasurer received £1/12/- from church at Cheltenham, per Mrs. Goldthorp.

Good cheap literature is an essential element in successful Home Mission work. When you are arranging for your tent and other missions, include a good supply of Austral tracts and booklets.

C. A. Quick has been preaching for the last few weeks at the Woodlupine Mission, in connection with the Lake-street, Perth, church, and on the 2nd, his labor was rewarded by the confession of Christ by a lady.

At the W.A. Sunday School Union Examination, 13 from Perth school passed, of whom 4 gained prizes; from Subiaco 14 passed, 6 securing prizes, while from Fremantle there were 14 passes, with 7 prizes.

We have now the Emphasised Bible, by J. B. Rotherham, complete in one volume—that is, the Old Testament only. It is splendidly bound in half-morocco, gilt edges. Price, 15/-; post or carriage free, 16/6.

Our readers will be glad to know of the safe arrival of Bro. and Sister C. L. Thurgood at San Francisco. They hoped to reach Pittsburg on July 17th, when, we learn from a Pittsburg correspondent, a reception was to be held.

At the Prahran Mutual Improvement Society, last Friday evening, Andrew Meldrum delivered a lecture on the question, "Is it possible for man to destroy the oracles of God?" This was greatly appreciated by an audience of about 100.

Another uncomfortably crowded meeting at Lake-street, Perth, on the 2nd, when Bro. Ewers preached on "The Instructions of Mary," John 2: 5. It is well to report failures sometimes, and there were no confessions. However, one not previously reported was baptised on the Tuesday following, and another on Wednesday night.

The following is from the *Christian Companion* of Louisville, Ky., U.S.A.:—"William Phillips, of Australia, has just closed a protracted meeting at the Beattyville church, Lee Co., Ky. Meeting lasted eleven days, and resulted in thirty-three additions to the church. Two wanderers returned. Whole town interested. The writer had charge of the singing.—HORACE KINGSBURY."

The Texas correspondent of the *Christian Standard* says in the issue of July: "At the Mineral Wells Convention last week, Melba Maston, of Australia, who is a student in Carr-Burdette College, Sherman, Tex., read a very interesting paper entitled 'How We Do in Australia.' It gave many of us a much more definite idea of the work of the churches of Christ in this far-away land."

"Is it right for a church to take up a collection at a gospel meeting in aid of the Sunday School, and is there any difference in taking it up for this purpose and for ordinary church expenses?" 1. Most of those people in Australia who are trying to be Christians only think it wrong. 2. In our judgment not the remotest difference. Read "Church Finance," which we can send for a 2d. stamp.

"I have just read what J. Inglis Wright has said about the JUBILEE HISTORY. I was pleased with mine and endorse everything J. Inglis Wright has written. It has enabled me to shake hands with men of whom I have read and admired for their work's sake in the cause of primitive Christianity. I noticed the postage on mine was 3/8, for which please accept the enclosed Postal Note."—S. O'BRIEN.

A New Zealand brother, in speaking of the Jubilee History, says:—"I do not think that I enjoyed any one week in my life so much as the week in which I was permitted to be with the brethren in Conference at Nelson. But now I have just to open the History and I am at the Conference again. Almost all those grand brethren that I enjoyed hearing so much are portrayed there, and many, many more. If there is

anyone whose photo. I like to look at more than another it is that of dear Bro. E. Lewis."

A New Zealand brother says:—"While speaking of the CHRISTIAN, I wish to thank you heartily for the leading articles in it, particularly ones like 'A World on Fire,' and 'Man's Place in the Universe' Those articles and others like them are very helpful to me. Situated as I am, isolated from the church, with but few books of my own and no library near, I am dependent upon your paper for information on all religious subjects."

When arranging for missions a good supply of the little book "On the Rock" should be obtained. We are now bringing out a 10,000 copy edition, which we propose to sell at 3d.; or, if anyone will send us £4 in cash, we will send 500 copies, putting them on board steamer or train. Think of obtaining a copy of such a book—194 pages—for less than 2d! Remember the above is strictly cash, and that no reduction will be made for less than 500.

No gospel mission can be a success without good congregational singing. In order to get this all should be supplied with a hymnbook. The success of our "100 Hymns" has induced us by request of E. W. Pittman to add 20 more invitation hymns, and to bring out a 10,000 copy edition, which will be ready in a few days. It will be known in future as "Austral Hymns." It will be sold for 1d., the purchaser paying carriage or postage.

"I have received my copy of the Jubilee Pictorial History, and most heartily congratulate you on its splendid get-up. It is a marvel of cheapness, yet fit to lay before anyone as a work of art. To those of us who have long been associated with the brotherhood it revives scores of pleasant memories of matters that had almost passed from one's mind. To those who have come more recently amongst us it tells of the progress the church has made within a very few years."—W. T. CLAPHAM.

On Monday we received the following letter:—
Auckland, New Zealand, July 31.

"Just a few lines to let the dear people of Australia know that the three American bound boys have arrived safely at this beautiful city. We had a rather rough passage, but we are now realising that all is calm and peaceful. Our minds go back to our Austral homes and the loved ones there, and we trust that when we have finished our course in America, we may in health and strength return to labor in the land we love in the cause of our blessed Master. May love, joy, and peace, be with you all, and every blessing attend the efforts to extend the kingdom of our Lord there. With Christian greetings and a last farewell to Australasia. 'Kia Ora.'"

We are, your brothers in Christ,

JAS. E. THOMAS.
IRA. A. PATERNOSTER.
THEO. EDWARDS.

H. G. Maston writes from Newcastle, N.S.W., under date of August 7th:—"I left Sydney yesterday for a visit to Newcastle. In Merewether, one of its suburbs, we have a splendid church. It has a membership of 145, there having been upwards of 60 additions since last January. There is a growing school of 150, including 44 in the Bible Class. We called upon L. A. Williams, the evangelist, who speaks hopefully for the success of primitive Christianity here. Adamstown and Hamilton, two other suburbs of Newcastle, are being worked as mission fields by the evangelist and officers of the church, the two largest halls in the districts being used for gospel meetings. He told us that there were fourteen 'churches' all within a radius of a mile, but it struck us that these do not seem to have much of an effect

upon the people. The brethren in Merewether are thinking of enlarging their chapel."

The Register of Adelaide of August 1st gives the text of the correspondence between the Secretary of the Council of Churches and one Mr. O'Reiley, who follows the occupation of Archbishop in the Church of Rome. The Council desired all sections of the religious community to join in thanksgiving for the rain which had fallen and in prayer for more. In making this known to Mr. O'Reiley, the Council went through all the humiliating genuflections necessary to approach such an august personage. What did they get for their trouble? A square straight-out slap in the face. After agreeing about the thanksgiving, the prayer and the rain, Mr. O'Reiley concluded: "There are spheres, however, in which the Council's views and mine are in diametric opposition. Nothing can be further from my thoughts than the showing of even the shadow of discourtesy. I plead pardon therefore if I shall seem to give offence in saying—as I am compelled by Catholic principles to say—that in matters religious I most respectfully decline any suggestions which at any time the Council of Churches may have to offer." In our judgment our friends of the Council of Churches got just what they deserved, and, from their knowledge of the history of Rome, just what they might have expected. Any man, or set of men, who will go bowing around to the representatives of Rome deserves to be snubbed. Just why Christian men cannot learn that there can be no fellowship between the great Protestant world and Roman Catholicism passes our comprehension.

Coming Events.

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

AUG. 30 & SEP. 2.—Park-street, Unley, Church ANNIVERSARY SERVICES on Sunday, Aug. 30. Tea and Public Meeting, Wednesday, Sep. 2. Will Inter-State visitors to South Australian Conference come early and have fellowship with the Unley brethren preparatory for the Town Hall gatherings.

SEPTEMBER 7.—1903. Church of Christ Band of Hope Grand Concert in the Christian Chapel, Lygon-street, Carlton, on Monday, September 7th, at 8 p.m., assisted by Mrs B. J. Ball, Mrs. Roy Thompson, Miss Jeannie Craigie, Messrs. W. Murray, S. H. Pittman and W. P. Roberts, The Lygon Street Quartette Party, The Lygon Street Mandolin Party. Admission 6d. Pianiste, Miss Jeannie Dickens.
W. A. TATE, Hon. Sec.

BIRTH.

RAMSBOTTOM.—On July 31st, at her residence, Spring Bluff, Maunu, Whangarei, Auckland, New Zealand, the wife of Joseph Ramsbottom—a son.

IN MEMORIAM.

In loving memory of my dear husband, Henry Saltmarsh, who fell asleep in Jesus on August 17th, 1899, at Dry Creek, S.A.

"Gone, but not forgotten" by his wife, A. W. Saltmarsh, Dry Creek, S.A.

In loving remembrance of Thomas Andrews senr., who fell asleep 11th August, 1902, at his residence, "Battersea," 51 Australia-street, Newtown.

Noble he was, detesting all things mean,
His truth unquestioned and his soul serene;
Shame knew him not, he dreaded no disgrace,
Truth, simple truth, was written on his face.

WANTED.

WAITRESSES.—A. L. Crichton has vacancies for a few smart young ladies at the Agricultural Society during show days. Personal application necessary. Rankin's-road, Kensington.

A. L. Crichton will be pleased to see his country friends at his Refreshment Booth near Judge's Box in Agricultural Grounds.

S.S. Union, N.S.W.

The Annual Conference was held at the Tabernacle, Enmore, Friday evening, July 31st. The President, A. E. Illingworth, occupied the chair. The attendance numbered about 50.

The Secretary's annual report was read, which disclosed the fact that only 129 scholars presented themselves for examination. The proportion is very small out of a roll of about 1000 scholars.

The Treasurer's report was read, showing the year had closed with a small credit balance.

The President gave a stirring address, which was well received. The annual election of officers resulted as follows:—

President, A. E. Illingworth; Vice President, E. Gole; Secretary, F. T. Willis; Assistant Secretary, L. Stimson; Treasurer, T. Morton.

During the evening the two motions were moved and carried after much discussion:—

1. That three certificates not awarded with a prize entitle a scholar securing same three years to book prize.

2. That a certificate of merit be presented to the school securing the highest percentage of marks.

That the basis of award of this certificate be the aggregate marks gained by the scholars competing, compared with number of scholars on the roll.

F. T. WILLIS.

PRESIDENT'S ADDRESS.

In rising to address you, I desire to make a few remarks relative to S.S. Union work. The report speaks for itself respecting the past year. The Union has done steady work; but in this, as in all departments of the Christian life, stagnation means death. We must go forward. Let our motto be "Excelsior." There is one thing we need, and that is a good Secretary. There cannot be a successful Union without a good executive officer. The Secretary is the "hand" of the Committee, and I trust we shall get an able young brother to make the S.S. Union his hobby and devote all his best energies to this department of the Lord's work.

It may be asked, What advantage is to be gained from the S.S. Union? Can the schools associated get any direct advantage? The advantages of union as a general principle have long since been settled. We have only to look around in the world for myriads of illustrations—political, social, commercial, national and religious.

Why unite? For this reason—to gain by combination what could not be gained by individuals ALONE. Union is strength and power, though often DIRECT advantages or benefits fall unequally. For instance, take benefit societies. One man pays in for thirty years at a shilling per week, and never draws a penny; another pays in for one year, falls sick, and for years draws sick pay. Does that prove the former gets no benefit? Not at all. Indirectly he enjoys ALL the advantages of the lodge. He knows he has behind him in a crisis of life ALL its members. So also in the propagation of common principles—union means power.

The S.S.U. has for its object the improvement of S.S. work. There are two benefits to be achieved—(1) The cultivation of enthusiasm amongst the schools; (2) The perfection of methods of Bible study. A little over a hundred years ago it was considered a sin in London to hold a Sunday School, and a man was actually arrested for "desecration of the Sabbath" for so doing. Now all is changed. Why? Because of the united testimony and labor of persons of like persuasion respecting their value.

The direct benefits of union are these:— (1) Mutual fellowship in a common work—this gives inspiration; (2) Mutual study of a common Book—this gives wisdom; (3) Mutual advocacy of a common cause—this gives strength; (4) Mutual discussion of common methods—this gives efficiency; (5) Mutual opposition to a common foe—this gives assurance and confidence; (6) Mutual devotion to a common Lord—this gives the spirit of unselfishness.

Hence you see that every argument that can be used in favor of an annual Conference of churches and F.M. and H.M. Committees can be urged with equal force in favor of our Sunday School Union. What if large churches or schools get no direct financial benefit, is the Conference of no value to them? Most assuredly it is, for indirectly they gain enormously, from the inspiration which arises from devotion to the one blessed Master and a desire to extend his kingdom. Theirs is the benefit and blessing of giving, which is as blessed, if not more so, than receiving. I trust every school, therefore, will unite with us in this glorious work.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Church, Lillimur	£10 0 0
Church, Kaniva	5 10 0
Church, Yanac N.	1 0 0
A Few Brethren at Fernihurst ..	1 1 3
Church, Berwick (additional) ..	0 10 0
Church, Hawthorn	0 2 6
Church, South Melbourne, per Bro. Copeland	2 12 10
A. Ritchie, Pakenham	1 0 0
Church, Wedderburn	13 0 0

£34 16 7

M. McLELLAN, Sec., 233 Drummond-st., Carlton.
W. C. CRAIGIE, Treas., 259 L. Collins-st., Melbourne.

AN

Outline of Bible History

By B. S. DEAN, A.M.

(Prof. of History in Hiram College, Ohio, U.S.A.)

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Obituary.

To live is Christ: and to die is gain.—Phil. i: 21.

HUTCHISON.—On the evening of May 8th, at the age of 57 years, Thomas Hutchison passed to his rest. He was baptised into Christ in his native land, Scotland, nearly 40 years ago. For 14 years he was associated with various churches in New Zealand and Victoria. Eight years ago he came to Western Australia. For some years Bro. Hutchison suffered much, and during the last twelve months of his life endured much physical pain. When unable to attend the meeting of the Lord's house, he enjoyed the breaking of bread in his own home, together with the deacons and others. Some weeks prior to his death Bro. Hutchison was much improved, so much so that on the above date he was working in his garden, and remarked that he had not felt better for a very long time. At 5 p.m. he suddenly took a change for the worse, and soon afterwards expired. The funeral service, which was conducted by H. J. Banks and F. Illingworth, was attended by a large number of members and friends. Bro. Hutchison, who was a pioneer member at Subiaco, leaves a widow and one son.

C.A.G.P.

FEILDER.—On July 21st, the father of C. Feilder and other members of the family were called upon to part with their aged father, Mr. John Edward Feilder, the oldest and one of the most respected residents of Henley Beach. Many of his relatives are members of the church here. He lived to a good old age, being in his 95th year. His confidence was in the Lord Jesus Christ. It was difficult to converse with him owing to deafness, but he was comforted with the prayers and sympathy of his many Christian friends. His mind retained its vigor to the last. He passed quietly away. Truly as a shock of corn fully ripe he was gathered home. His estimable family and grandchildren have our sympathy in their bereavement.

J.C.

ROBINSON.—At the home at Strathalbyn, Sister M. Robinson died on July 19th. She had reached the age of 83 years. She was a colonist of 52 years, having arrived by the ship Courier in 1857. She had been a member of the church at Strathalbyn for 15 years, having been immersed by D. McCrackett, and

has ever since been an active, earnest, devoted and faithful disciple. For the past seven years she could not meet with us at the chapel, as she had been a great sufferer, yet several of the brethren and sisters would frequently meet with her in her own house to break the memorial loaf. She had a warm heart for preachers, and often would speak of Brethren Waye, T. J. Gore, A. C. Rankine and others. She was one who never forgot to give unto the Lord; even the day on which she passed away she sent her collection to the meeting. Sister Robinson delighted to talk of spiritual things, and the writer has been greatly helped by her pleasant talks. It was her wish that T. J. Gore or A. C. Rankine should conduct her burial service. The latter buried her in the Strathalbyn cemetery, on July 21st, and a large number of persons were present. Our tenderest sympathy is with the relatives and friends, and may we all feel that it is a glorious privilege to be a Christian, and above all to die a Christian.

Strathalbyn, S.A.

L. H. CROSBY.

MATTHEWS.—Sister Matthews was one of the party from West Australia who attended the Jubilee Conference last April. She also came as a delegate from Fremantle to the W.C.T.U. Conference held in Melbourne in April last. After her work at the Conferences, she was spending a brief holiday in Narre Warren with her daughter, Mrs. Robert Moysey, prior to returning West. On Thursday, July 9th, she remarked how well she was. On Friday morning she complained of a headache, but thought it would soon pass away. It did not: two hours later she became unconscious, and never rallied again. Sister Matthews was born in South Australia in 1839. Soon after her marriage, Bro. and Sister Matthews came to Victoria. After living in St. Arnaud and Talbot they settled in Harkaway in 1885. While there they attended the Berwick church, and in 1886 Mrs. Matthews was baptised, under the preaching of Bro. Little. About seven years ago she went to W.A., uniting with the church at Fremantle. That was where the writer first met her, and the same generous soul, the same happy smile, the same earnest visitor was at work there as here. While in Fremantle Sister Matthews became identified with the W.C.T.U. workers, and finally became a missionary in their grand temperance work. She was 64 years of age, a faithful follower of Jesus, a noble

worker in his church, and an earnest advocate for all social reforms. Sister Matthews leaves a large grown-up family, of whom the following are members of the church: Mrs. Robert Moysey, Berwick; Mrs. Fler, Fred and George Matthews, Fremantle. We laid her body to rest in the Berwick Cemetery on Sunday afternoon, July 12th.

Berwick, V.

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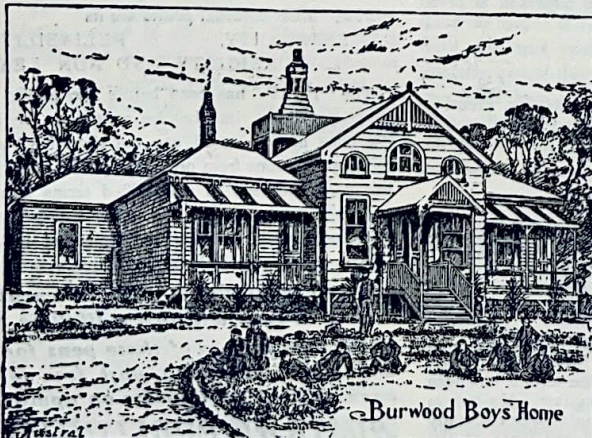
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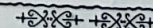
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PART II.

CHAPTER VII.

AFFAIRS AT OLDHAM.

It was in the latter part of the winter after Roy and May were settled at Oldham that Hobbs came. Having proved, to his own and to his father's satisfaction, his aptitude for the lumber business, Hobbs had ventured to broach the idea of going into it for himself. The old gentleman advised the purchase of an interest in a yard already established and thriving, and he had actually offered to advance the necessary capital. The desired opening had been found in Oldham, in the yard of Eaton and Harmon, the senior member of which, on account of failing health, wished to withdraw.

Harmon had come into the partnership at the death of his father, whose place in the firm he had taken. While he was not exactly the sort of person whom the elder Hobbs would have chosen as a business associate for his son, yet the young man knew the business thoroughly. To ease his conscience, Mr. Hobbs, sen., knowing that Roy Hastings had been at one time a classmate of his son, called and requested Roy to keep a friendly watch over the young man.

Roy assured him that he would certainly do all he could, but he deplored the connection with the gentleman in question.

Harmon was not what you might call immoral; he was not exactly dissipated, but he had certain tendencies in that direction. He was wholly irreligious; he paid much attention to sporting matters; he drank whenever he chose and as much as he pleased, and was as yet, to all outward appearance, none the worse for it, and of this fact he boasted openly. In his own clique he enjoyed the reputation as being the jolliest kind of good fellow. Among religious people he was looked upon as almost a hopeless case.

Roy knew of the man by both of these reputations, and also from personal contact. He had found him social enough until the conversation took a religious turn; and even then Harmon was studiously polite, listening with courteous attention to all that he had to say; but, at the same time, Roy could not rid himself of the idea that the lumber dealer was regarding him with secret amusement.

"I don't believe that I am making the slightest impression on him," Roy would confess to May after every encounter with him. But still, in accordance with his promise, Roy redoubled his efforts after Hobbs came.

Having no acquaintances in Oldham, except as he made new ones, Hobbs was a frequent visitor, and both Roy and May tried to make him feel, as he was, heartily welcome; but, although he appeared to enjoy himself so thoroughly while there, they were sure, nevertheless, that the influence which they hoped to have was being counteracted.

Later on, Harmon fell into the habit of accompanying him when he called; but at first Hobbs came alone, and in the meantime,

with steady persistence, on every possible occasion Roy sought a more intimate acquaintance with Harmon, seldom letting an opportunity pass that he did not in some way bring in the subject uppermost in his mind. Sometimes he was afraid that he would overdo the matter. Once he said to him: "Mr. Harmon, I don't want to preach at you so much that you'll get sick and tired of me, and the truth, too; but, you see, it's on my mind and I must speak of it."

"That's all right, Mr. Hastings," Harmon assured him. "I don't care. Talk all you please; I expect it—that's your business. It's as much your business to talk religion, as it is mine to talk lumber. If I never said anything about lumber, people would think I didn't take much stock in it—and if you didn't talk your religion to me, I should think that either you were neglecting your business, or else you didn't take much stock in it yourself."

Roy was gaining one point, and that was Harmon's confidence. He was gaining it, too, in spite of a fact which would have disheartened him even more had he been aware of it.

One day, in speaking of his year at college, Hobbs happened inadvertently to mention what had occurred while Roy was a clerk at Hunter's. To do Hobbs justice, he was sorry the next minute. He begged Harmon to promise on his word of honor that he would never speak of it to anyone. "I don't know as the people here ever heard of it," he said, "and I wouldn't hurt Roy Hastings for the world, or say anything that would be a detriment to his work. I believe he's just as true a Christian as you'll come across."

Harmon promised lightly, as though it were a matter of small consequence anyway; yet, after that, he was disposed to be a shade more critical in his scrutiny of the young pastor's daily life; and Roy was vaguely conscious that his appeals to the lumber dealer were being parried with an added touch of self-complacency.

"I am completely discouraged," Roy told his wife after one of these seemingly futile talks. "He is so self-satisfied," continued Roy; "he says he doesn't think that he has done anything to be damned for; he hadn't murdered, or robbed, or injured anyone intentionally; but, supposing he had, it might have been because he was driven to it. He argued that, if he was a little better by

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nature than somebody else, or didn't happen to be tempted quite so much, he didn't think that he deserved a great deal of credit, if he was a pretty good sort of fellow; and, if he was bad by nature or was tempted more, he couldn't see how he ought to be blamed if he wasn't quite so good. Such a man was to be pitied; and if God was really a God of love, wouldn't he feel sorry for all such? And wouldn't he be sure to give them a better chance in the next world than they had here? May, he doesn't seem to have the slightest feeling of conviction for the kind of life that he is living."

The day did come when this worldly-minded man saw clearly. It was an awakening the more terrible because the clearness of vision was fraught with such sorrowful consequences to others than himself.

But, aside from his anxiety concerning Hobbs and Harmon, there was another matter which had been weighing somewhat heavily upon Roy's mind. Grayson had confided in him from the first. Soon after she came, he wrote of his sympathy for the girl; then of a growing interest in her; and later, of his love. Finally, one Saturday, having succeeded in persuading Gertrude to accompany him, the two had come to Oldham together, at which time he had told Roy and May frankly of the engagement and his great happiness, although the latter fact was too apparent to need the telling. Somehow, Roy had been troubled all along with serious misgivings, and that two days' visit did not tend to lessen them. His wife, too, had the same impression, although she tried hard to rid herself of the unjust suspicion, as she termed it.

When their guests were gone, Roy said to her, "I hope there is no mercenary motive"; but he sighed as he spoke, and his tone indicated a rather dubious hope. Then he went on thoughtfully: "Of course, Grayson isn't rich; still, he has considerable means aside from his salary, which of itself, taken with his position, might be enough to tempt a girl in her circumstances. It is hard for a frail girl to face life with nothing to take care of herself. I don't suppose she is very welcome at her aunt's, either. Then, she's young—I don't want to think evil or judge her wrongfully, but she might be tempted; it wouldn't be anything strange if she were."

"It is hardly fair to judge her by the way she acted while they were here," May said. "In her anxiety to avoid all fondness in our presence she may have gone to the opposite extreme; we are not well enough acquainted with her to tell. But, Grayson being as he is, it seems to me that either the money question did have something to do with it, or else she is very, very much in love with him."

Roy seized eagerly upon this latter suggestion. Yes, perhaps she is very much in love with him, after all," he said, brightening; "they have been there at Hunter's together ever since Thanksgiving, and I don't know who could be with him that long without liking him."

"Still, liking is not loving," interposed his wife with a smile.

"No, dear," he returned, "but liking leads to loving."

"Sometimes," conceded May, "sometimes, but not always."

To be Continued.

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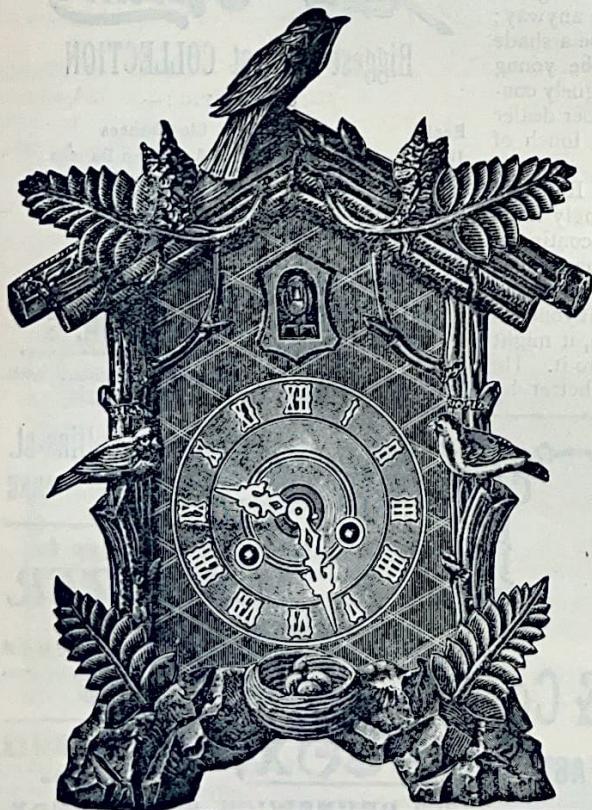
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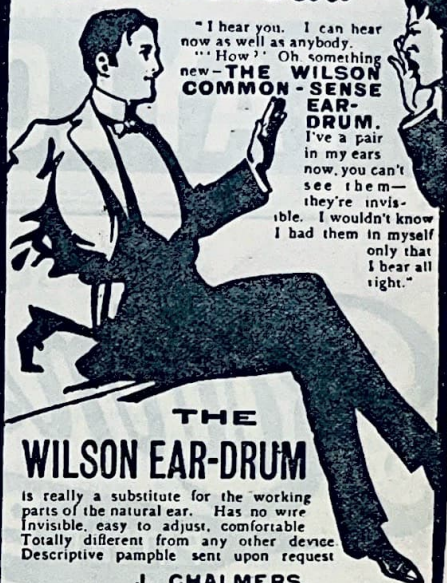
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