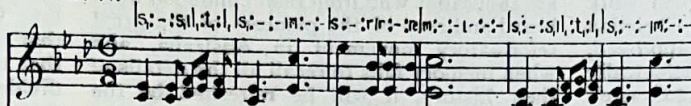


THE AUSTRALIAN CHRISTIAN

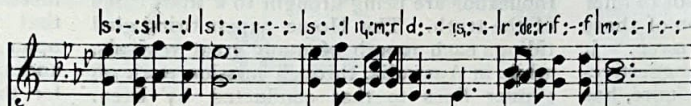
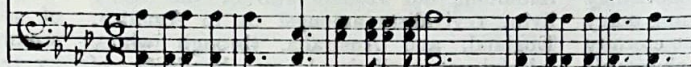
CIRCULATING AMONGST THE CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND.

No. 6. LET THEM COME TO ME.

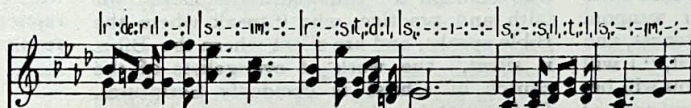
KEY A♭



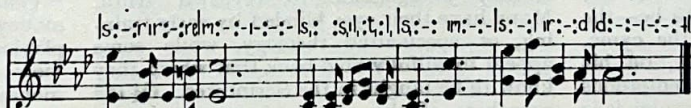
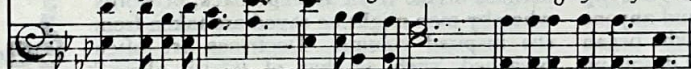
1. Jesus gentle Je - sus, Up in heav'n so high, Canst thou in thy glory
2. Jesus I'm so hap - py In thine arms I lie, Tho' I'm here on earth, &
3. Jesus let me nev - er From thy love de - part, Fill me with thy Spirit,



Hear an infant's cry? Angels in their brightness, Bow before thy throne!
Thou art in the sky! Trusting, fully trusting In thy gracious word,
Dwell within my heart Ev'ry - where & always With a gentle mind -



Wilt thou one so low - ly Welcome for thine own? O Thou blessed Jesus,
Night & day thou keepest Ever near me, Lord, Satan cannot harm me,
Like thyself dear Jesus Make me good & kind All along my way, Lord,



In thy word I see Written, bright & golden "Let them come to me."
While I trust in thee - While I hear thee saying "Let them come to me."
Till I dwell with thee May I hear thy sweet words "Let them come to me."



The above is a Sample of Hymns for Sunday Schools which we have just issued.
Words by J. Pittman and Music by E. W. Pittman. For particulars see page 664.

Modern Revivals and what we can Learn from them.

5. A FEW POINTS WORTH NOTING.

F. PITTMAN.

In the short series which this article concludes, the writer, after directing attention to "Our Age an Era of Evangelism," attempted to give a brief *résumé* of the life-work of Charles Grandison Finney, Charles Haddon Spurgeon, and Dwight L. Moody, and to delineate the salient features of the revivals which they conducted. A humble tribute of appreciation of their good work was paid, the writer believing that Christian worth should be recognised and approved, even when seen in those who theologically differ from us. It is very easy to toss one's head aside in contempt for all who do not see eye to eye, or work hand in hand with us. Smart things may be said, harsh criticisms may be offered, over-hurried judgments may be gratuitously pronounced concerning many the extent of whose good influence eternity alone will reveal, but the more charitable and Christlike disposition refuses not to offer on earth a meed of commendation of those whom we expect to meet in heaven. J. Morlais Jones, the terseness and suggestiveness of whose writings I greatly admire, has said:—"The man is an ungenerous reader of history, and an unjust judge, who expects the young nation which is just beginning to handle the tools of liberty, to exhibit as ripe fruits of civilisation as the nation which has grown old in the use of those tools," which may aptly be applied to our attitude towards those who are not so accustomed as we are to the use of the Bible as their weapon. Morlais Jones exhorts to considerateness, and says of those who do not possess it, "I will tell you what the end will be. You will become a cynic, and that is the ugliest type of man. You will become the character depicted in 'Robert Elsmere,' the brilliant scholar, the man of culture, who gave up teaching because he could not find anyone who was worth trying to teach: who began by despising others, and ended by despising himself, and shrinking with horror at the thought of what he was getting to be—the Nemesis that always overtakes the cynic. You will become another Carlyle, on his weaker aide—begin to pelt contemptuous scorn at your brother-man; to imagine it is great to coin bitter phrases, and cheer the world by reminding it that its children are 'mostly fools.' You would not land yourself there, would you?"

While gratefully acknowledging the Christian labors of the revivalists whose work I have endeavored to sketch, it is with greater pleasure that I now call attention to the more complete labors of those whose time and talents have been or are still devoted to the great reformatory movement with which we are identified, and to peculiar features of their efforts worthy of special commendation.

To describe the noble work of Alexander Campbell and his coadjutors, and to give

even a meagre account of the great revivals conducted by them and those who followed, would require much more space than is at my disposal. Moreover, it is scarcely necessary that such should be attempted, for biographies so cheap as to be within the reach of almost every disciple are published by the Austral Publishing Co., while there are thousands who from their childhood have heard and read of the pioneers of the great reformatory movement in Australia, and when memory fails to recall all the details of their history, it will be refreshed by the biographical sketches of the now popular work, the "Jubilee Pictorial History."

This series would not be complete without reminding our readers also of the many living revivalists amongst us in America, England, and Australia, through whose faithful evangelistic labors hundreds of thousands are being brought to a knowledge of the truth. The Home papers bring glad tidings each month of many great revivals, while in Australia, through mission work on similar lines to that conducted by Bren. Harward and Pittman in Victoria, hundreds are being won for Christ.

The following special features of the work just alluded to may be noted:—

1. IT IS INTENSELY SCRIPTURAL. Identified with those who plead for "the Bible, the whole Bible, and nothing but the Bible," who demand a "thus saith the Lord" for faith and practice, who "speak where the Bible speaks, and are silent where the Bible is silent," the work of evangelists of the church of Christ is decidedly Scriptural. Unfortunately, this cannot be said of all mission work. Many professedly *undenominational* missions are also *unscriptural*, because divine truth is kept back, or words whereby men might be saved are taken from the inspired volume. Doctrines are often preached, such as that of "faith alone," directly antagonistic to revealed truth. Many have their eyes blinded by early training, or speculative theology, while some appear to willfully hold back that which they know to be taught in the Scriptures. Of the preachers of the great reformatory movement, however, it may safely be said that they "shun not the whole counsel of God." How often in our missions do we hear statements like the following: "I have listened all my life to preaching, but never heard the way of salvation explained like that?" and such hearers have frequently been led thereby to examine the Scriptures daily, whether these things were so.

2. It consequently tends more than other revival work towards the ATTAINMENT OF CHRISTIAN UNION. To attempt to unite together the people of God into one church is futile except upon the basis of the "one Lord, one faith, and one baptism."

"Thus, pleading for the original, evangelical, apostolic New Testament foundation, doctrine and title, ordinances and fruits, the disciples confidently believe with their restoration shall come the glorious answer to the prayer of our adorable Redeemer: 'That they all may be one, that the world may believe that thou hast sent me.' We would have that prayer fulfilled. We love all who love Christ and hate sin. We are satisfied that sectarianism is the curse of the church; that the millennium will never dawn upon a divided Christendom; that the kingdoms of this world will never become the kingdom of our Lord and of his Christ so long as our sinful and foolish divisions prevail; that millions of money are wasted, and thousands of souls lost, and the heathen made to stumble, and God's name to be blasphemed, by the differences, controversies and conflicts among the Lord's people. We believe that the only practical basis for union is upon the original creed, the original ordinances, and the original life, and so we plead for the restoration of the New Testament church in all the world. The word of Christ, and the body of Christ, as in the beginning."

In conclusion, let me express the earnest hope that, on the lines marked out, evangelistic missions may be conducted with that godly enthusiasm which is often misdirected. May laborers be largely multiplied and means be given that the revivals over which we now rejoice may be eclipsed in magnitude and results by those which shall follow.

GAMBLING.

J. PITTMAN.

Gambling is defined as "gaming for money." It includes sweepstakes, card playing, betting, lotteries, etc. The end in view is to get possession of other people's money without earning it, or paying any equivalent value for it. The gambling spirit is rampant in these States. It infects all grades of society, from the highest to the lowest. Boys in the street, girls in the shop, the factory, the warehouse; young and old, rich and poor, all are affected with the gambling mania. To the utter shame of our country, partial and unjust laws are found on our statute books concerning it. There is one law condemning it in the street; there is another law approving it on the racecourse or in the totalisator. I speak of the States as a whole. Our legislators, to their eternal disgrace, have made a law prohibiting street betting, but for the satisfaction of their own greed and lust they have safeguarded them-

selves where and when they may desire to practise it. What is a crime in one place is a virtue in another; and what is to be condemned in the boy on the street is to be approved in the legislator on the racecourse. God will judge this hypocrisy. No doubt this duplicity is the chief cause of the gambling fever in our land.

It is to be feared—there are good grounds—that gambling in one form or another is engaged in by professing Christians, and even by members of the churches of Christ. Some forms of gambling are made to appear harmless. Such are art union lotteries. Many who would be horrified at others gambling in its grosser forms indulge in it in these subtle forms without being conscious of doing the same thing. A moment's consideration of the essence of gambling as defined would reveal the truth of the matter if people would but give it. And what does that definition imply? Beyond a doubt, to desire and seek to get possession of other people's money without earning it is the SIN OF COVETOUSNESS! "Thou shalt not covet thy neighbor's goods" is

found catalogued with "Thou shalt not steal," and "Thou shalt do no murder." Now we have the authority of Holy Scripture for saying that if a man "keep the whole law and yet offend in one point he is guilty of all." Does gambling look too black in this view? Let it be remembered that it is but the stern logic of Scripture truth. But someone may say, "We are not under the law." That is true, as a part of the Mosaic system. But Christ and his apostles have incorporated these great moral principles in the Christian system. They have done more: they have condemned the spirit prompting the act as well as the act itself. Thus: "Whosoever hateth his brother is a murderer," "Whoso looketh upon a woman to lust after her hath committed adultery already with her in his heart." The spirit of gambling is condemned in these words: "Be content with such things as ye have," "Let no man seek his own, but every man another's wealth [well-being]." Gambling is immoral; just as lying, stealing and fornication are. Immorality finds no place in Christianity; and "they that do such things shall not inherit the kingdom of God."

the church. A soldier who deserts to the enemy, or who renders him assistance, is properly regarded as a traitor to his country; and the professedly Christian man who sells drink is in league with the devil—is in fact engaged in active service for the devil—and is consequently a traitor to Christ, and ought to be drummed out of Christian society.

And now, for writing thus I shall, I know, by certain people be dubbed "fanatic," other Christians who are weak-kneed on this question will say that my language is "too strong," and others will demand that I shall give Scripture for my position; and then, too, I shall be reminded that our Lord made wine, and that Paul advised Timothy to "take a little wine for his stomach's sake," and my critics will argue that therefore it cannot be such a dreadfully wrong thing for Christian men to make wine, and sell it, and drink it, and of course all the other soul-destroying nostrums that are included in the category of "strong drink."

As to the two objections last-named, I do not propose to attempt to meet them in this article (they have been answered a thousand times), except to say that a Christian who can imagine that Jesus made wine of the character that makes drunkards, and upon which the Word of God places its strongest interdict (see Prov. 20: 1; 23: 31), has a very poor opinion of his Lord, and is hard put to find an excuse for his own tipping propensities. As regards Paul's advice to Timothy, it is the purest assumption to suppose that the wine recommended was an intoxicant, for the Jews very largely used unfermented wine as a beverage, and it may have been, and probably was, such a wine that Paul recommended Timothy to drink rather than water. As to "fanaticism"—well, I am glad to know that I am in very good company, and let me say company that is far more congenial than that of wine making and drinking brethren.

About the Scripturalness of my position: If those who ask about it want a direct "Thou shalt not drink wine or other intoxicants," or "Thou shalt be a total abstainer from all such beverages," then of course the answer is, There is no such Scripture. But if anyone imagines because there is no such direct inhibition in the Word of God that therefore I have no Scripture for my position on this question, he shows a lamentable ignorance of the general teaching of Scripture, and a grievous failure to appreciate the spirit of Christianity as set forth in the New Testament.

1. *The Scriptures declare in forceful and unequivocal terms the baneful and destructive character of wine and strong drink.* Prov. 20: 1—"Wine is a mocker, strong drink a brawler (R.V.)." Prov. 23: 29, 30—"Who hath woe? who hath sorrow? who hath contentions? who hath complainings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek out mixed wine. Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder."

2. *The Scriptures couple wine and strong drink with some of the blackest crimes that men can commit.* It is associated with violence (Prov.

Christians and Drink.

R. G. CAMERON.

Was there ever a greater incongruity than that suggested by the above caption? Christians and Drink! Why, these two things should be poles asunder. "Christians" belong to Christ and his kingdom; "Drink" (intoxicating drink of course being meant) belongs to the devil and the kingdom of darkness. Surely they ought not to be coupled together, ought not to be named in the same breath. Can it be that there is any such association between them as to justify the placing of these two terms in juxtaposition? As well speak of Christians and gambling (looks ugly, does it not?), or Christians and highway robbery (looks more ugly), but in reality not one whit more ugly than "Christians and drink." And yet, incongruous as it is, and incredible as it ought to be, it is alas only too true that facts fully justify the coupling of these ill-matched terms, for even in this extra-enlightened 20th century there are many Christians who have so much sympathy and toleration for the accursed drink traffic that they will not raise their voices nor record a vote against it. If the weight of their influence is not cast in favor of it, it certainly is not used against it.

They contemplate with indifference the frightful ravages of the drink evil in our nominally Christian communities, and which on high authority is said "to exceed those of war, pestilence and famine combined," and will not so much as raise a finger to aid in its suppression. If the opportunity to vote the hellish business out of existence were afforded the Christians of to-day, there are multitudes of them who would not cross a street to aid in the work. They would main-

tain on the question an attitude of "masterly inactivity" at best, and the abolitionist party might be thankful that they were not ranged on the other side in open opposition.

But mere indifference on the part of many Christians to the evils of the drink trade is not the worst phase of the Christian (?) attitude towards it. That is bad, but worse things than that are true. There are not lacking those who openly countenance and support the traffic; there are members of Christian churches who do not scruple to so far support it as to stand and drink at hotel bars; and there are still some few others—happily but a few—who for the sake of "filthy lucre" manufacture and sell to their neighbors that which is breaking more hearts, wrecking more homes, destroying more characters and damning more souls than any other one thing that has ever cursed humanity. These are sad and sorrowful facts. The writer is not drawing upon his imagination. He is not setting up a man of straw for the sake of knocking him down, but he is speaking of things which he knows to exist, even amongst churches of Christ. Surely, then, it is time that some strong, straight things should be spoken and written on this subject. Surely the time has come when the Christian conscience should be aroused on this question, and when Christian churches should be urged to insist that for any church member to openly support the liquor business is to commit an offence against Christ and the church, and to let it be known that no man who makes and sells wine or other intoxicants will be tolerated, and that he must either quit the business or

4: 17), with forgetfulness of God's law and perversion of justice (Prov. 31: 4, 5), with failure of judgment and general degradation (Isa. 28: 1-8), with fornication (Rev. 17: 2), with whoredom (Hos. 4: 11), with treachery (Hab. 2: 5), with gluttony (Deut. 21: 20) and poverty (Prov. 23: 21). Noah, a preacher of righteousness, fell by it and was dishonored, and Lot was degraded by it.

3. *The Scriptures denounce the man who gives his fellow-man strong drink.* "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness" (Hab. 2: 15).

4. *The Scriptures denounce, and warn against, the sin of drunkenness.* "Woe unto them that rise up early in the morning, that they may follow strong drink, that tarry late into the night till wine inflame them" (Isa. 5: 11). "Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine" (Isa. 28: 1). "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness" (Luke 21: 34). "Let us walk becomingly, as in the day; not in revelling and drunkenness" (Rom. 13: 13). And be it remembered that never a drunkard went reeling to hell but was at one time a moderate drinker, and every moderate drinker (so called) runs the fearful risk of becoming a drunkard, and thus helping to swell the number of those whose eternal ruin has been effected by this giant curse of strong drink.

5. Finally, the Scriptures demand that every Christian man and woman shall, for the sake of their weak brethren (neighbors) whose lives are being cursed by this evil, abstain therefrom. Admitting (for the sake of argument) that some may be able to indulge an appetite or predilection for drink in strict moderation, and without ever exceeding the bounds of propriety; suppose, further, that these strong ones may be able to do this without personal risk or danger; and (still for the sake of argument) let it be assumed that they have an undoubted right to exercise their liberty in this matter, and to the extent indicated: still I maintain that the law of Christian love demands that for the sake of the weak ones—the multitudes of our brothers and sisters, both in the church and out of it, who are stumbling and falling through it—it is the bounden duty of the strong ones to sacrifice their liberty, to forego their rights, and deny their appetites, "lest by any means this liberty of yours become a stumblingblock to the weak." The principle enunciated by the apostle in his declaration that "it is good neither to eat flesh, nor to DRINK WINE, nor to do anything whereby thy brother stumbleth," is of perpetual and universal obligation, and while that teaching of the apostle to the Romans and Corinthians stands upon the pages of Holy Writ, and while the drink traffic continues to be the monstrous evil it is, so long will the obligation to abstain from indulgence in it be binding upon those who claim to be the disciples of him "who pleased not his own self," but "left us an example that we should follow in his steps."

THE GREAT TRANSFORMATION.

M. W. GREEN.

When the Lord Jesus called out from the general body of the disciples a number to be his more close and intimate followers, he did not select either the most highly educated, those most respectably connected, or any who could bring material means to help on his cause. The apostles were just ordinary Jews, many of them fishermen, having all the peculiar ideas and failings common to the Jewish people, looking for the coming of an earthly prince and Messiah, and the setting up of a kingdom that should more than rival that reigned over by David and Solomon, and should be supreme over all.

At the time when Jesus called them, they were unfit to be teachers in his spiritual kingdom. He therefore placed them under special training for their coming work, and repeatedly impressed upon them the need of an entire change in their characters and dispositions.

A CHILD EXAMPLE.

On one occasion, to which special reference is made in this writing, and recorded in Matthew 18: 1-5, the Saviour carries on this educational work by taking a little child, and placing him in the midst of them, and affirming that unless they were converted, and became as little children, they should not enter into the kingdom of heaven. The expression "be converted" is in the Revised Version rendered "turn," as it is in both versions in the other seventeen places where it occurs. The word, therefore, imports something to be done by them, not something to be done to them, and in this the Revised Version has cleared away difficulty from the mind. This is the meaning of the word both in the Old Testament and the New, and always implies duty to be performed; hence the words of God by Ezekiel, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways." The words to the apostles, therefore, are a solemn injunction that if they hoped to enter into the kingdom of heaven, and share in its glory, they must turn, and become as little children. I need not dwell upon the surprise these words would be to the apostles, nor of how incomprehensible they would be to them at that time. We may pass the reference of the words to them, and consider their application to ourselves, and to all mankind, as indicating the absolute necessity of

AN ENTIRE CHANGE

that must take place in each one if we are to have a place in the mansions of God. That a change is here indicated—a change of character and life—none will really doubt; but what is the nature of the change? It cannot be merely a change in the habits of life—from insobriety, blasphemy, brutality, and all degrading vices, to sobriety, purity of speech, humaneness and elevation of character—for such a change may occur and

yet the heart, which is the fountain whence all these issue, may still remain unchanged! Nor can it mean a change of conduct as to public worship, and the reverence we outwardly pay to God's name. Many who once were careless have reformed their lives in this respect, and whereas they once paid no regard to these things, now they hire a sitting and are found regularly occupying it; they contribute regularly to the support of all religious agencies and missionary effort; and the general verdict pronounced upon them is that they are thoroughly reformed, and are truly converted persons. But even this change is not that required by the Lord. We may attend to all that has been noted; we may even observe daily prayer, and the reading of God's Word; but these do not constitute the change here required by the Lord; they only touch the effects, but not the root, whence all these issue. The change here needed is

CHANGE OF THE HEART,

change in its affections, will, purposes, etc. That this is so may be clearly gathered from the words of the Saviour to Nicodemus, "Verily, verily, I say unto thee, except a man be born again [from above], he cannot see the kingdom of God"; and the words of Paul (2 Cor. 5: 17), "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"; and again, in Eph. 2: 10, "For we are his [God's] workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If the root of the evil be removed, then all the ill-effects will follow. But how may this change be effected? and in reply it must be said that, in the majority of cases, before the heart can be changed the views of God must be laid aside, and a more reasonable and just view be held. Too often God is regarded as the severe, terrible, and frowning judge, whereas the true conception of him is as the kind, gracious Creator, preserver, benefactor and friend. When men rightly understand

GOD'S CHARACTER,

their views of the nature of sin will be changed. Men often regard sin as a small matter, to be excused, and for which they should be dealt with tenderly; but when God is truly understood, sin will appear as the rebellious act of the creature against the benign purpose of the Creator; nay more, it will be seen to be an act of base ingratitude against man's best and truest friend. It is just here that

THE WORK OF THE LORD JESUS

begins. Man, by searching, cannot find out God, nor does nature alone reveal him as continually, and only, working for man's good. The Lord Jesus came, revealing God's character in his teachings, his miracles and his consecrated life; he makes known God's love by his sufferings and death, borne for man, as God's representa-

tive, to satisfy the just requirements of God's government, that God's justice might appear, and that at the same time he might be able to justify all who believe in Jesus. In this way Christ exposes the true nature of sin, by showing that it is rebellion against a kind and beneficent Creator, a loving and tender friend. He also has made plain the way back to reconciliation and peace with God.

But Christ cannot effect this change in man without his co-operation. Unless men believe with the heart in Jesus he cannot spiritually benefit them—he cannot save them. Just look at that locomotive as it sports to its place in the station at the head of the train. The carriages one after another are filled. The hour has struck, the bell been rung, and the locomotive moves; but there is no departure of the train; nor would there be till "crack of doom" if one thing remained as it now is. But the lack is discovered; the uniting hooks which bind the engine and train together were wanting. They have been supplied. Like two great hands, they have clasped; and a screw has so riveted engine and carriages that they form, as it were, one thing, one whole, and the train goes on its way. No one supposes that it is the uniting hook or coupling that draws the train, yet the train would not move without it. Exactly so is

THE RELATION OF FAITH TO CHRIST.

It is not our faith, but Christ that saves us; and yet, without that faith, the salvation of man is impossible. When men believe in Christ with the heart, they receive him as their Teacher, Priest, and King. His intercession they seek, his teachings and laws they obey. When men have thus received Christ, they will forsake sin, will yield their lives to his guidance, and obey his commands: and when they are thus led to co-operate and act with Christ; then has the man passed through the great transformation: he has turned from sin to God; has imbibed the teachable spirit of a little child, and is ever willing to learn of God. The importance and

NECESSITY OF THIS CHANGE

are seen from its very nature and reasonableness. Surely it is but right that we should love and serve God, to whose love for us we owe everything! God commands it, in Christ, and whatever he enjoins is right, whether it appear so to man or not, and man's duty is to obey. When God said to Abraham, "Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him for a burnt offering," there would appear many reasons why the command should not be obeyed. It appeared inhuman; it contravened God's own promise to raise up a numerous seed to Abraham through Isaac; it was more than human nature could be expected to do, to sacrifice his only lawful son—the son of his and Sarah's old age. Yet we know how, with unquestioning submission, Abraham proceeded to carry out the divine command, and with uplifted hand was about to slay his son, when God interposed, and said, "By myself have I sworn," and then followed words which have made the progeny of Abraham, through Isaac, memorable ever since, and will do so while sun and

moon endure. Christ tells us that unless this change takes place in us

HEAVEN CANNOT BE OUR HOME.

Heaven is where God dwells, and where his love is fully shown. He has a right to decide who shall enter his abode, and have communion with him. Men cannot complain, for God does not force them, but places before them an alternative. Men act in a similar way. If, then, heaven, eternal life, peace, joy, reunion with the saved who have gone before, and the society of God and the pure, can only be enjoyed by yielding to these conditions and passing through this transformation, how important that we each one determine, and at once, to TURN, AND BECOME AS LITTLE CHILDREN!

Mixed.

How grievous a thing it is when the means overshadow and obscure the end, instead of ministering to it. Especially sad is it when the means and the end are so ill-assorted as are the real purpose of the church and the catchpenny devices which are too often depended upon to keep the church going. The following poem by Caroline A. Walker, in *Life*, has not only the exaggeration, but also the truth that goes with satire:

O Lord, I come to thee in prayer once more;
But pardon that I do not kneel before
Thy gracious presence—for my knees are sore
With too much walking. In my chair instead
I'll sit at ease, and humbly bow my head.
I've labored in thy vineyard. Thou dost know
I've sold ten tickets to the minstrel show.
I've called on fifteen strangers in our town;
Their contributions to our church put down.
I've baked a pot of beans for Wednesday's spree—
An "Old Time Supper" it is going to be—
And made a cake which we will raffle there.
Now, with thy boundless wisdom so sublime,
Thou knowest that these duties all take time.
I have no time to fight my spirit's foes:
I have no time to mend my husband's clothes.
My children roam the streets from morn till night,
But thou, O Lord, considering my cares,
Will count them righteousness, and heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce all visitors to patronise
The men who in our programme advertise,
Because I've chased those merchants till they hid
Whene'er they saw me coming—yes, they did.
Increase the contributions to our fair,
Bless thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent.
May our whist club be to thy service blest;
The dancing party, gayer than the rest.
And when thou hast bestowed these blessings—then
We pray that thou wilt bless our souls. Amen.

—Christian Evangelist.

To All South Australians.

The preliminary steps have already been taken to secure a State Evangelist from America. The Home Missionary Committee are displaying great faith. They have faith in God, that he will supply all their need according to the riches of his glory in Christ Jesus. They have faith in the brotherhood, that they will contribute the needed funds.

The churches authorised the step at the last Conference. It now remains for the members of the churches to prove their sincerity by giving liberally on Home Mission Sunday. A glorious future awaits the cause in S.A. as soon as a good evangelist enters the general field. But nothing can be done without money, and we shall need at least £10 per week, besides £100 for immediate expenses. We ask, therefore, for no less a sum than £600 to enable us to prosecute the work for the coming year. As the Committee have begun to show their faith in the manner indicated, it remains for the brethren to display their faith in the Committee and their faith in God by giving cheerfully and generously, relying on the promise, "Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over."
G. PERCY PITTMAN.

The Yiddish Bible.

Marcus W. Bergman, a converted Jew, and missionary to the Jews in London, has translated the whole of the Bible into Yiddish, the language the Jews upon the Continent can read, and their attitude to the Lord Jesus is changing rapidly. Eagerly are they reading and searching both Old and New Testaments, and many are turning to the Lord. Often in Russia can a Jew be seen reading the Bible to a number of his fellows gathered round him. Marcus Bergman was a young rabbi in London, and when ill, in one of the London hospitals, read in a Hebrew Bible the latter part of Dan. 9. The rabbis pronounce a dreadful curse upon everyone who investigates the prophecy of the seventy weeks, and it is never read. They say, "Their bones shall rot who compute the end of the time." But the words, "Messiah shall be cut off, but not for himself," led to his conversion. The members of his synagogue persecuted him, going so far as having him arrested and brought before magistrates on a false charge, "hoping to disgrace him with the Christians," and so get him back to Judaism. But "a mouth of wisdom" was given unto him, and the charges broke down. Just lately—twenty years afterwards—he has had the joy of one of those very accusers being converted by his writings, and with his wife and some of his family confessing the Lord Jesus in baptism. Mr. Bergman asks for prayerful sympathy in the work of giving back to the millions of Jews on the continent the Scriptures in a language they can read.
E.A.S.

See our Advertisement on another page about

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Imagine this book for 3d! We have now 10,000 copies ready to send out, and hope that our churches everywhere will show appreciation of cheap religious literature by purchasing this book in large numbers.

✱ THE ✱
Australian Christian.

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



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The Leader.

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

The Riddle of the Universe.

This is an age in which the printing press seems to be all-powerful. The cheapness with which books on all subjects can be produced brings them within reach of the poorest in the land. Great books, that were once almost exclusively the property of the rich, are now easily obtainable by the great bulk of the community. This is at once a blessing and a curse—a blessing when popular, low-priced literature is of a healthy kind; but a curse when it appeals only to the lowest taste of its readers. As things are everyone gets a hearing, and there is no difficulty about putting one's ideas into print. Every society that is formed takes advantage of the printing press to formulate its views.

Religious or irreligious, scientific or unscientific, these societies make known their propaganda, and the printing press is their silent but most effective preacher. As an agency for evil, the Rationalistic Printing Press Association stands out very conspicuously. It is in open quarrel with revealed religion, and all its energies are directed against it with a view to its destruction. The class of literature published seems to appeal specially to discontented and disappointed people—those who have been left behind in the race of life and are disposed to view the generally recognised order of things as altogether hostile to themselves. One of the latest publications issued by the Rationalistic Press Association is a cheap reprint of Ernst Haeckel's "Riddle of the Universe." The sale of this publication has been immense. It has been advertised and boomed by the *Clarion*, an English newspaper having an extensive circulation among working men and distinctly atheistic in its tendency. Of course the sale of this book is not restricted to Great Britain. It can be purchased at every bookstall in the British Empire, and is read with avidity by everyone who has any leaning at all to socialistic anarchy. It is on the side of anarchy, and in all probability will become the anarchists' Bible.

The attraction of the book consists in the fact that it is written by a man of some considerable scientific reputation. He is the Darwin of Germany, but goes to far greater lengths than his English master ever dreamed of going. The latter, in attempting to solve the riddle of the universe, experienced some limitations, but the former none at all. In his "Origin of Species," Darwin requires a creator of the first forms of life, but Haeckel in his "Riddle of the Universe" has no use for a creator at all. The closing sentence of Darwin's book reads as follows:—"There is grandeur in the view of life, with all its several powers, having been originally breathed into a few forms or into one; and that while this planet has gone on cycling according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wondrous have been, and are being, evolved." Haeckel, on the other hand, finds a sufficient explanation of the origin of life in the idea of spontaneous generation. "Tear out of your hearts," says Haeckel, "the belief in the existence of God, for as long as an atom of that silly superstition remains in your mind you will never know what freedom is." The one redeeming point about Haeckel is that you know exactly where he stands, and that is more than you can say about most evolutionists. He is frankly atheistic, and you

know how to meet him. This makes it all the more easy, when he leaves the region of observed facts, to demonstrate the fallacy of his dogmatic speculations. When, therefore, he speaks of spontaneous generation taking the place of creative power, we know what value to place upon so reckless an assertion. It can easily be demonstrated that spontaneous generation has no scientific basis on which to rest. Professor Drummond, in his "Natural Law in the Spiritual World," says: "The attempt to get the living out of the dead has failed. Spontaneous generation has had to be given up. It is now recognised on every hand that life can only come from the touch of life." Huxley categorically announces that the doctrine of biogenesis, or life only from life, is "victorious along the whole line at the present day." And even whilst confessing that he wishes the evidence were the other way, Tyndall is compelled to say, "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."

The central proposition of the "Riddle of the Universe," therefore, having been demonstrated as unsound, it is evident that other statements founded upon it should be regarded as equally unreliable. We are careful to point this out, so that any who may happen to read Haeckel's book may not be carried away by what is made to appear as scientific truth. As was pointed out a little while ago, the tendency of scientific thought now is not in the direction of a denial, but of the affirmation of a creator. The greatest of all living scientists, Lord Kelvin, in speaking of the origin of life, said: "Here, scientific thought is compelled to accept the idea of creative power." Lord Kelvin has some right to speak in the name of science, for he is an acknowledged master in that realm of thought. Haeckel is not. In England or elsewhere he does not command any great following. He is an example of some men whose brains are so devoted to the physical side of things that they have become atrophied and incapable of the spiritual. The science they represent is a science without a soul. It is no misrepresentation to say that Haeckel's teaching concerning the universe is on all-fours with the doctrines of anarchism. "When you have got rid of the belief in God," he says, "and when, moreover, you are convinced that your existence and that of the surrounding world is due to a conglomeration of atoms in accordance with the laws of gravity and attraction, then, and then only, you will have accomplished the first step towards liberty, and you will experience less difficulty in ridding your minds of that second lie which tyranny has invented.

The first lie is God, the second lie is the idea of right, and when you have freed your minds from the fear of a God and from that childish respect of the fiction of right, then all the remaining claims which bind you and which are called science, civilisation, propriety, marriage, morality, and justice, will snap asunder like threads. Our first work must be the destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy everything, the so-called good with the bad."

This is science without God. And though it is brutal in its frankness, it is worth looking at as a fair statement of what would be if the idea of God could be blotted out from the minds of men. To the Christian mind, atheistic evolution must always be repulsive; it will, however, appeal very strongly to those whose minds run already in the direction of atheism. The theory of evolution has a strong attraction for many minds. In its theistical form it appeals to many Christian men and women. "It is certain," says Professor J. B. Thomas, "that the whole domain of recent speculative literature has been pervaded and mastered by a subtle and stimulating vapor of suggestion—it can not justly be called more—which has been distilled out of the alembic of what the Marquis of Salisbury has aptly called that 'comfortable word, evolution' . . . one of those indefinite words from time to time vouchsafed to humanity, which have the gift of alleviating so many perplexities and masking so many gaps in our knowledge." We agree with this writer when he says that "theistic evolution shows a strong tendency to gravitate into the evolution of theism, if not the evolution of deity." We therefore deprecate what has been appropriately called "the stampede into evolution" as undignified, premature, and dangerous; the more especially as there are not wanting indications that the scientific world is abandoning some of the positions which are essential even to its being regarded as a working hypothesis.

From The Field.

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

Victoria.

MILDURA.—Bro. Burgess, who has undertaken to labor with the church, arrived on October 29th, at 5 a.m., and was gladly welcomed by those who rose early enough to meet him. Though somewhat tired with the long journey to this corner of Victoria he had no time for rest, being with us to meet our esteemed Sisters Mrs. J. Pittman and Miss Petchey, who also arrived by s.s. "Invincible" at 1 p.m. the same day. As our sisters were obliged to return the

same evening, the boat leaving at 8 p.m., we endeavored to crowd all the entertainment we could into a short six or seven hours. A three hours' drive through the settlement, which is now in its spring dress and looks beautiful, brought us to the chapel, where the sisters had provided refreshments, after which Bro. Mansell introduced Bro. Burgess and our visiting sisters to a goodly number of the brethren. A splendid practical address by Sister Pittman on woman's work in the church, supplemented by some thoughtful remarks by Sister Petchey and Bro. Burgess, with hymns and prayer, brought an enjoyable and most profitable day to a close. Members were strengthened and encouraged; and though we were very sorry to part with our visiting sisters, we have our Bro. Burgess with us, and hope by God's help and guidance to carry out the precepts and advice so lovingly given us. C.A.F.

NORTH CARLTON.—We are still having good meetings. Our additions for the past month have been three by letter from sister churches. The picnic at Ivanhoe on November 3rd was a success. Teachers and friends spent a very enjoyable holiday. J.M.H.

BALMAIN-ST., RICHMOND.—Two received to fellowship on Sunday morning, October 25th, and another confession at night. Matters have reached a crisis, owing to lack of room. The resignation of the evangelist is in the hands of the secretary. If the new building is not commenced this month he will seek engagement elsewhere. An unlucky £13 stands between us and building.

NORTH RICHMOND.—The tea and public meeting in connection with the thirteenth anniversary of the church were held on Wednesday, October 28th. At the public meeting (at which the chapel was crowded) Bro. Millis took the chair. The speakers were Bren. Main, Johnston and Moysey, the latter delivering a most impressive farewell address. The musical part of the programme consisted of anthems, excellently rendered by the choir, led by Sister Tuplin, with Sister Meyers as organist, and solos by Sisters Roy Thompson, Tuplin and Moysey, and Bro. Thomas. Owing to the depression (which has been keenly felt in this neighborhood) and removal of members, we were reluctantly compelled to part with our esteemed evangelist. During the evening Bro. Fisher, who has removed to Gippsland, and Bro. Moysey were presented by Bro. Darnley on behalf of the church with tokens of regard. The final meeting, presided over by Bro. Moysey, was held on Thursday night, when we had five baptisms.

Nov. 2. H.P.

ST. KILDA.—The S.S. anniversary was held on October 18th. The afternoon address was given by O. C. Green. Bro. Barnett spoke at night. Special singing by the children proved very attractive. A tea and public meeting was held on October 22nd. A large number sat down to tea, and at the after meeting the chapel was crowded. The prizes were distributed by Bro. Barnett. Bro. Davis made an efficient chairman.

DAWSON-ST., BALLARAT.—We commenced our special mission on Lord's day, November 1st, when there was a good attendance at both services. Bro. Moysey gave stirring addresses, the subject in the evening being "The Trial of Abraham's Faith." The theme was splendidly handled by the missioner, and at the close a daughter of C. Morris confessed Christ. The services were continued on Tuesday and Thursday, and were fairly well attended. On Lord's day, November 8th, there were again good meetings, the subject in the evening being "The Way Out is the Way In." At the close a daughter of Bro. Chapman,

of Millbrook, made the good confession, and she and Miss Morris were buried with Christ in baptism. We trust that these may prove to be only the advance-guard of many to step over the line.

Nov. 9. T. H. VANSTAN.

DUNMUNKLE.—The anniversary services were held on Lord's day, Nov. 1st. Bro. Clydesdale addressed the Sunday School children in the afternoon, and in the evening he conducted a gospel meeting. On the following Monday and Tuesday evenings he spoke to fairly good gatherings. On the last evening the daughter of Bro. Davis made the good confession. On Wednesday evening a social and coffee supper was held. The attendance was exceedingly good, and the programme, consisting of speeches, songs and recitations, was of an entertaining and profitable nature. A. R. B.

South Australia.

N. ADELAIDE.—An interesting item in our last church meeting was the recognition of the vocal services of Sister M. Jones. On behalf of the church, Dr. J. C. Verco presented her with a purse and ten guineas. Miss Jones feelingly acknowledged the presentation.

Nov. 1. V.B.T.

WILLIAMSTOWN.—The church held its anniversary services here on October 25th and 27th. Bro. Pascoe, of Kersbrook, gave two splendid earnest addresses, morning and evening, and E. G. Warren, our evangelist, gave the children an address from the blackboard in the afternoon. We held our tea in the Institute on Tuesday, October 27th, and the meeting in the chapel was crowded out. W. G. Pappin took the chair, and Brethren Pascoe, Grapes and Warren gave addresses. Bro. Warren and Miss R. Butler sang solos, which were very much appreciated. Everybody enjoyed the tea and public meeting. This is the most successful anniversary ever held here. Brethren, pray for us.

Nov. 3.

YORK.—The S.S. anniversary was held yesterday. Bro. Horsell spoke in the morning. The afternoon was taken up by the rendering of the Service of Song "The River Singers," which was given by the scholars in a splendid manner. Great credit is due to the conductor, E. A. Fischer, and the organist, Miss C. Ford. The gospel service in the evening was splendidly attended. Bro. Horsell again spoke, and at the close one of the scholars made the good confession.

Nov. 2. E. E. W.

GROTE-ST.—Our young men have formed a Literary Society, and have revived old memories by naming it "The Grote-st. Adelpian Society." President, Wren J. Grinstead; vice presidents, Wm. Green and E. Ross Manning; secretary, Wm. Magarey; asst. secretary and treasurer, Carl Belle. The meetings at Gilles-st. are keeping up in interest and attendance. An open-air meeting is held from 6.30 to 7 p.m. Bro. Grinstead, who has been visiting the northern churches in the interests of Home Mission work, has returned.

Nov. 1. E. R. M.

QUEENSTOWN.—This afternoon Mr. Johnston, of the Blind Institution, Brighton, paid us a visit with his class of blind girls, who gave a practical demonstration of the splendid work done. Their reading of the Scriptures, and singing of songs of praise, and their bright, happy faces, appealed to many hearts. The sisters provided tea at the close. In the evening Bro. Harris, of Unley, preached the gospel.

Oct. 25. R.H.

DALKEY.—On Tuesday, October 20th, W. J. Grinstead visited us, and gave an interesting and profitable address upon Home Missions, and on last Lord's day we had the pleasure of a visit from James Manning, who addressed the meetings morning and evening. In the evening Bro. Manning gave a most suitable and stirring address to a large and attentive audience. We are pleased to welcome back to our Sunday School Bro. McLacklan's three daughters on their return from Scotland.

Nov. 4.

D.F.

HINDMARSH.—Yesterday morning two were received into fellowship—one by faith and obedience, and one by letter. Our workers, to the number of about 30, held their annual picnic on Friday. Bro. Dring very kindly sent his drag, and they were driven to the Botanic Gardens, where a most enjoyable time was spent: We recommend this plan to church workers.

Nov. 2.

A.G.

KADINA.—We addressed the church here in the morning, and immediately left for Moonta, where we had a fine meeting of earnest inquiring people. At the close three responded to the invitation, two of whom made the good confession; the third was an immersed believer. There were also five additions to the Sunday School. In the evening, at Kadina, we took three confessions and received one whom we had previously immersed. There is a splendid work to be done, but to do them justice each place requires an evangelist.

Nov. 1.

W. MOFFIT.

KADINA.—We had good meetings to-day, the hall being well filled. We finished up with six baptisms and two confessions, two of these being from Moonta. The Moonta brethren are trying to secure a large hall. If they succeed they intend to build a baptistery in it. The prospects for both places are bright.

Nov. 8.

W. MOFFIT.

ALMA.—On October 25th Wm. Uren, from the church at Norwood, was present with us and addressed the church, and on November 1st he presided at our morning meeting. At a business meeting held on October 30th it was decided to continue the gospel meetings at Hamley Bridge during the summer months. So far there have been four conversions there.

Nov. 8.

A.L.J.

WILLIAMSTOWN.—The tenth anniversary services in connection with the church passed off splendidly. On Sunday, Oct 25th, Bro Pascoe, of Kersbrook, was with us and preached in the evening to a crowded house. There was also a record attendance at the tea on Tuesday evening. During the year 21 have been added to the church, and as we now have an evangelist of our own, we anticipate, with God's blessing, even greater things in the future.

Nov. 8.

W.G.P.

PROSPECT.—On Thursday evening, October 29, we held a Thanksgiving Meeting for blessings received and souls saved during our Tent Mission. P. Pittman presided, and addresses were given by Bren. Lyle, Dr. J. C. Verco and Rankine. Bro. Clark, on behalf of the church here and at North Adelaide, presented H. Hudd, who is shortly leaving for South Africa, with a songs and solos hymn book. Bro. Hudd assisted the mission by leading the singing. Bro. Banks, who slept in the tent, was presented with a church hymn book, and Bro. Rankine was presented with a Two Version Interleaved Bible, as a slight token of the appreciation of the great help given in the preaching. Refreshments being handed round brought a happy meeting to a close.

J.G.W.

UNLEY.—T. J. Gore spoke at both services to-day. The discourse in the evening was on "Judgment." A little girl nine years of age, who confessed her faith last Sunday, was immersed in the presence of a large congregation. Walter Harris preached at Cottonville. We regret to state that Bro. Martin is again laid aside by severe illness. The attendance at the Sunday School to-day totalled 248. Bro. Gore is impressing on the members who can not be present at the breaking of bread in the morning that they should attend to this blessed ordinance at an after meeting in the evening.

Nov. 8.

R.B.

N. ADELAIDE.—On November 4th the sisters of the Dorcas invited Sister Hudd and her daughter Daisy to have a farewell cup of tea with them, prior to their departure to join Bro. Hudd in Pretoria, S. Africa. After tea the president, Mrs. Henshaw, presented Mrs. Hudd with a birthday book, as a souvenir from North Adelaide sisters, and to the little girl an interesting Child's Annual. Mrs. Hudd thanked the sisters for their kindness. Several present expressed regret at the departure of Sister Hudd and her family, some of the members of which will be greatly missed for their work in the Sunday School. One young brother was leader of the singing, and another has held office as librarian. An opportunity was also taken or saying good-bye to our visiting sisters—Mrs. Bray from New South Wales and Mrs. Taylor from Tasmania.

Nov. 9.

V.B.T.

Queensland.

CHARTERS TOWERS.—On Lord's day, October 25th, we had the pleasure of hearing the good confession made by a young man, who was afterwards baptised. We have started a Christian Endeavor Society, which is very well attended by the young people.

Nov. 27.

J. SMITH.

New South Wales.

CHATHAM.—Five scholars of the Bible School were baptised on Sunday last, after the meeting. At the same meeting three of Bro. Walker's family were welcomed into the church. We opened a new preaching place at Kelibah a fortnight ago, and got a good hearing. Bro. Saxby's visit was very welcome indeed.

Oct. 31.

H.E.

WINGHAM.—While on his recent visit to the Manning, H. Saxby spoke at Wingham on two Lord's day mornings to good audiences; his addresses were much appreciated. During last month eight young people have been added to the church here.

Nov. 2.

HY. WESTERN.

PADDINGTON.—On October 31st our S.S. picnic was held at Mortlake, Parramatta River, when 800 were present. We were favored with a delightful spring day, and everything passed off in a most pleasant manner. We were glad to see many friends from Enmore, Sydney, Petersham, Marrickville and Rookwood. The superintendent (Bro. Stephenson) and his staff of teachers gain great credit for the splendid arrangements made.

Nov. 6.

T.B.

West Australia.

FREMANTLE.—During the progress of the North Fremantle tent mission, Bro. Lucraft preached on Lord's day evenings in the Fremantle meeting house. The writer resumed the work on October 18th, when

one confessed Christ. One who confessed Christ last Tuesday evening at North Fremantle has also united with this assembly.

THOS HAGGER.

PERTH (LAKE-ST).—The Sunday School celebrated its annual picnic at Guildford, on Monday, October 26th. Albany Bell (Supt.), fearing that it would be wet, sent his fine large mission tent up to the picnic ground; and had it not been for his thoughtfulness, what turned out to be a bad day for children would have proved far more serious. After a few successful games and sports were indulged in, the rain came; though not heavy, yet quite enough to quickly wet the children through. We gathered them under the tent, where they partook of a good hearty meal, still hoping that it would clear off; but it was not to be, and we decided to send them off home to their mothers before they all caught colds. Most of the younger scholars went off in the 3 o'clock train, a little disappointed, yet far more cheerful than might have been the case had they not been supplied with a bag of lollies and cake before leaving the ground. Some of the older ones remained until the 6 o'clock train and then made their departure, after engaging in some very enjoyable games under the shelter of the tent.

H.P.M.

New Zealand.

DUNEDIN (TABERNACLE).—At the close of an earnest address to-night by M. W. Green on "The Church's Rock Foundation," a young man and young woman came out and confessed the Saviour.

Nov. 1.

Tasmania.

HOBART.—Splendid meeting last night, when three men decided for Christ.

Nov. 2.

T.W.S.

Here and There.

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

Read "Mixed," on page 655 of this issue.
Two confessions at Prahran Sunday evening.
Five confessions at Brunswick last Sunday night.
W. E. Campbell of Cairns, Q., spent a few days this and last week in Melbourne.

Some interesting matter may be found on page 663 of this issue.

Recently two baptised believers were received into the church at Boonah, Q.

A. E. Illingworth has removed to 30 John-st. (off Stanmore-rd), Petersham. Take train to Petersham Railway Station.

R. J. Clow of Balaklava, S.A., has been spending a few days with his friends in the city, but has now returned to his home.

T. H. Scambler spent Sunday, Nov. 1, in Coolgardie. At the close of the night meeting a young married man confessed Christ.

The mission at Paddington commences on Sunday, Nov. 15. Visitors from the sister churches will be made welcome at the week-night meetings.

H. P. Manning has accepted the invitation of the North Fremantle church (W.A.) to take up the work of evangelist in that district; he commences on Lord's day, November 15th.

Three confessions Sunday night, City Temple, Campbell street, Sydney.

If our Endeavor friends wish to encourage us, they should make an effort to increase our subscription list.

At York, on the occasion of the S.S. anniversary, during the afternoon and evening services many had to be content with standing, all seats being taken.

There ought to be enough news in this number to please the most fastidious. Read this issue and then ask your non-subscribing friend to try the paper to end of year.

Percy Pittman, of North Adelaide, S.A., has accepted an engagement with the church at Ascot Vale, Melbourne. He is expected to commence work there about the end of the year.

The Endeavor page this week will make a splendid outline for any kind of temperance meeting, whether it is an Endeavor Society or not. The facts, figures and illustrations are breezy and up-to-date.

A. G. Scambler writes: "We greatly approve of your Endeavor page, and the continuation thereof. Besides being useful to both Christians and Endeavorers, it adds greatly to the richness of the paper."

Some of our correspondents complain bitterly about the non-appearance of their church news last week. The holiday was wholly responsible. We believe in eight hours' work, and a holiday when we can get it.

A W. Connor has just closed a special meeting at Drummond, extending over two Lord's days, during which time four young men and a young woman put on Christ in baptism. The church has been greatly helped and cheered.

"We have in stock and for sale, "Ideals for Young People." This is a small book written by M. E. Hartan, B.A., LL.D., preacher of the First Christian church, Brooklyn, U.S.A.; 107 pages. The American price is 3/-. We will sell it for 1/6. By post, 1/9

C. Watt, of Auckland, N.Z., writes:—"On showing the Jubilee History to a skilled lithographic printer here, and allowing him time to carefully examine it, his emphatic verdict was, 'It is a triumph for the 'Austral,' and would do credit to the best publishing house in the world.'"

Many of our churches find the blank plan forms issued by the Austral Co. of great use. To those churches which have been receiving them they will be sent as usual in a few weeks. But others may like them, and all such will be supplied on application, free, up to the extent of our supply.

The tent mission at Newmarket has had a struggle in the midst of all the excitement of the races, but is now beginning to make headway. On Sunday morning two were received into the church. At night there were two confessions and one more on Monday night. The audiences are improving all the time.

J. Greenhill writes:—"I am leaving New Zealand for Victoria on the 16th of November, and my address for the future will be c/o John McGivern, 74 Rodenstreet, West Melbourne. I am still open for engagement as evangelist, and any church wishing to correspond with me will find me at the above address."

We have now our cheap edition of **ON THE ROCK** ready for sending out. The price is 3d., by post 4d. Anyone buying 50 copies and over we will send them for 3d. post or carriage paid. Anyone taking 500 copies we will place them on board steamer carriage paid to nearest seaport for 2d. each. Just imagine a book of 194 pages for 2d. It is neatly gotten-up, so that you need not be ashamed to give a copy to the Governor-General.

Any of our readers owing the Austral for Books, Tracts, Printing or Subscription for the CHRISTIAN are asked to give the matter their immediate attention, as we need the money to straighten up accounts for the year.

"Forty-seven of the great trunk railroads, U.S.A., now discriminate against employees that drink. A recent bulletin of the United States Labor Commission reports that of 7,025 establishments, agricultural, mining, and transportation, of which inquiries were made, 3,527 take into account a man's drinking habits when they employ him."

Austral Songs, No. 2, is now ready. This number contains two pieces, "While there is room" and "Work, 'tis thy Lord commandeth." Price 2d. Austral Songs are composed and sung by E. W. Pittman, singing evangelist, and are especially suitable for gospel services. Send for them to E. W. Pittman, 9 Highbury Grove, East Prahran. The proceeds will be given to Home Missions.

We are wanting very badly a few copies of Canright's "Seventh Day Adventism Renounced." These books are wanted for brethren in a country town, where our Adventist friends have pitched their tent. We will pay 4/- a copy and postage, or we will return new copies when our order arrives from America in a few weeks' time. We simply want to help these brethren right now.

The church at Lismore, N.S.W., have purchased a piece of ground on which they expect soon to have a chapel built 35 x 60, with vestries added, the building to cost about £500. Tenders for the building have been completed, and only a few particulars in connection with title of land remain to be settled, when building operations will be commenced. G. H. Browne reports large meetings and interesting times.

Those wishing to put in small advertisements in the CHRISTIAN, under such headings as "Wanted," "Coming Events," "Marriage," "Death," etc., frequently send them on, asking insertion, with a request for account to be forwarded. Imagine sending out an account for 6d.! But how are people to know how much to send? All information will be found each week over the Leader. Besides, all such advertisements are supposed to be paid for at the time.

Those in attendance at the gospel meeting in Boulder on October 25 had a trying experience. The building was invaded by myriads of flying ants, and the audience was forced to retreat into the darkness outside. The preacher stood in the doorway and preached on "Dare to be a Daniel," with the ants swarming down his neck and all over the body. Some of the fortitude of Daniel was required to brave that ordeal. It was observed that a little further up the street the Presbyterian friends were also evicted, so that it was apparently a common experience.

In next issue we expect to publish a part, if not all, of Wren J. Grinstead's reply to the critics of the South Australian essay. The reply will include an Introduction, and the following nine sections:—1. Acknowledged Faults in the Essay; 2. General Considerations; 3 to 8. A Specific Reply to the Reviews, Serialim; 9. An Advancement of the Arguments Demanded in favor of Pulpit Exchange and Open Communion; then the Conclusion. At the close of Bro. Grinstead's reply, the reviewers will have an opportunity of saying anything further, providing always that the arguments of the reviewed are followed.

Last week we sent out 3700 copies of the CHRISTIAN to subscribers. We have 3600 regular subscribers. We are deeply anxious to reach the 4000 line early in the year, and if all our friends will help us just a little this can easily be done. We are not offering the book bonus this year. In the first place we have not the books in sufficient numbers to offer, and then the experiment is an expensive luxury; besides, we think the paper is worth 6/- of anybody's money, and brethren who care to encourage us will not begrudge paying that amount in advance. Please help us, not only by taking the CHRISTIAN yourself, but by asking others to take it.

This is the time of year to order your usual supply of church almanacs, which are now about ready. The texts for the days in the year are really a great collection of Scripture references, arranged systematically as follows:—1. The Authority and Power of the Scriptures; 2. Christian Union; 3. God; 4. Christ and Creation; 5. The Gospel; 6. Faith; 7. Repentance; 8. Confession; 9. Baptism; 10. Holiness of Life; 11. Names of God's People, Personal and Collective; 12. The Church, Head, Ordinances and Government; 13. Prayer, Praise and Hope. Order now, and the almanacs will be sent as soon as ready. Price, 2d., post or carriage free

L. Rossell writes from Sydney:—"A farewell to Alan Price, who leaves for Western Australia, took the form of a harbor excursion on Saturday afternoon, October 31st. About forty representative sisters and brethren were there, and all thoroughly enjoyed the outing. Bro. Hall, Hawkins, Macindoe and Illingworth spoke of the sterling qualities of Bro. Price, and all who know him love him. Bro. Price thanked the brethren for their kindness to him during his stay in New South Wales. The sisters provided afternoon tea; and after a steam round the harbor and a call at Mortlake for half an hour we returned to the quay, having spent four hours pleasantly and profitably looking at and admiring the beauty spots. Bro. Price will be very much missed here, but the West gains."

Appeal to Victorian churches for the Home Missions, by the Sisters' Conference Executive:—Dear Brethren and Sisters,—Our Home Missions need immediate financial help. We are in debt to the extent of £200. Churches should take up special offerings without delay. This should be done in addition to the New Year's collection. Special needs demand special supplies. Every church member should feel a responsibility in this matter, and should hand something to be forwarded to the treasurer. We authorized the expenditure at last Conference, and we should not shirk our debts. The cause generally is receiving many additions to its numbers through the Home Missionaries. Do we wish the great work to go forward or backward? The extent of our giving will show. The town churches should help just now. The country churches will do their part presently as a thankoffering for an abundant harvest. Will collectors and those who have boxes kindly respond to this appeal. The Lord's business requires haste.—L. PITTMAN, Supt. for Sisters' Conference Home Mission Fund.

Cheap Edition

"ON THE ROCK."

Price 3d.

NOW READY.

The Executive and Dorcas Committees will visit Prahran on 16th inst., at 7.45 p.m.

The General Dorcas will meet on Thursday, 19th inst., in the Swanston-st. lecture hall, from 10 a.m.

The Sisters' Temperance Committee will visit South Melbourne on Tuesday, November 17th, at 8 p.m. A good meeting is hoped for.

The Home Missionary Committee of Victorian Sisters' Executive, in conjunction with the General Committee, are arranging to have a grand missionary rally. Particulars will be given later.

"On Sunday evening last Bro. Ludbrook visited Cosgrove and preached a sermon to a fair number, which was enjoyed very much, and on the following evening he conducted a prayer service, which was to all a time of refreshing. We were also pleased to make the acquaintance of his sister wife.—J. C. SKINNER."

"The following question was asked of forty-two insurance societies in America: 'As a rule, other things being equal, do you consider the habitual user of intoxicating beverages as good an insurance risk as the total abstainer? If not, why not?' Forty of the societies pronounced emphatically in favor of total abstinence. One declared that drink reduced expectation of life nearly two-thirds, and another that, according to its books, the ratio of the death-rate was about 26 per cent. in favor of the total abstainer."

At Ponsonby, Auckland, on Sunday afternoon, November 1st, at 3 o'clock, Bro. Watt began his summer meetings in Western Park, when, notwithstanding the showery state of the weather, a large crowd assembled to hear an address on "The Historical and Experimental Tests of Christianity." The deepest interest was manifested, and several questions were put at the close by sceptical gentlemen who were present. At the chapel in the morning a large meeting assembled, and a young brother was restored who had been wandering for a number of years. There was a fine gathering in the evening, when two young ladies came out for Christ, and a young man remained behind for conversation.

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and New South Wales
Home Mission Collections,
January 3, 1904.**

With an increased membership and increased material prosperity, our Collection on January 3rd, 1904, should be the largest in our history.

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Victoria and South Australia
all the churches can give.**

LICENSING AN EVIL.

Many Protestants denounce the Roman Catholic Church of the sixteenth century for sending John Tetzell out to sell indulgences to people to commit sin, but are we not doing the same thing in a more enlightened age, when we vote for men and parties

who sell the privilege or license to erect murder mills or drunkard factories? Raising the amount of the license dose not reduce the sin. If Judas Iscariot had received 300 pieces of silver instead of 30, his crime would have been none the less. Dr. Sutherland, of Canada, illustrates this folly with a fable. He pictures a donkey in a large green meadow, with beautiful lakes of water; but every time the donkey goes to one of these lakes for a drink of water he is covered with leeches, which rob him of much of his blood. In order to reduce his torture and regulate these leeches, he levied a tax or issued a license to them, requiring each one to pay back a part of the blood which they sucked from his veins. An observing horse and ox across the meadow fence, watching the proceeding with much interest, both remarked with much emphasis, "Well, that is certainly a brilliant idea, and eminently worthy of the genius of an ass!"—*St. Louis Christian Advocate.*

We had intended to say something of the Burwood Boys' Home concert in the Town Hall, but the Melbourne correspondent of the *Sydney Bulletin* puts it so well that we simply copy from that journal:—"T'other night (Oct. 29), at the Burwood Boys' Home demonstration, in the Melbourne Town Hall, beholders felt their hearts warm within them towards the boyish inmates of the 'Home.' Such natural kids they looked, marching and singing in deadly earnest, not a scrap self-conscious about anything—well, just a wee bit, perhaps, *re* the muscles that they fondly fancied were swelling manfully in their bits of bare arms. A mild argument was over heard, too, between two mites as to whose chest was the best 'sprung.' One of the disputants was so small, and his uniform trousers had been kilted up so high on his figure to save the hems from trailing on the ground, that he was nothing but trousers nearly up to his chin, not an inch of 'chest' being on view to show whether it was 'sprung' or not. They only admit 30 boys into the home. More would be unhomelike. R. C. Edwards gives them an airy country residence and 20 acres of orchard rent free. The inmates call the couple in charge (Mr. and Mrs. Varcoe) 'Dad' and 'Mum,' and suffer from homesickness when they are sent out into the world at 18. Four of the old boys now own and work a dairy farm in common, and get on better together than the ordinary quartette of brothers born. The promoters, finding situations for the 18-year-olds, constantly knock up against the same difficulty. People, posing as philanthropists, are willing to employ the lads, but at reduced rates—dirt cheap, in fact. 'Dad' and 'Mum' and those behind them don't see the force of this. 'Our boys,' they say in effect, 'aren't going to be given away with a pound of sugar for the rest of their lives, just because, 10 or 12 years ago, they fell upon thorns.'"

DEATH.

YOUNG.—On October 18th, at Boonah, Qld., Jane, the dearly beloved wife of Edward Young, of White Swamp, aged 58 years.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

BEREAVEMENT NOTICE.

LUDBROOK.—The family of the late Mrs. Priscilla Ludbrook desire to express their sincere thanks to all friends for kind sympathy personally shown, and for letters and telegrams of condolence: also for floral tributes and wreaths sent, in their recent sad bereavement.

IN MEMORIAM.

PAYNE.—In loving memory of Harry, who fell asleep in Jesus on November 6th, 1895; beloved son of S. J. and the late F. F. Payne.

"Blessed are the dead who die in the Lord."
—Inserted by his mother, brothers, and sister.

WARNECKE.—In sad and loving memory of our dear mother, Susan Warnecke, who died on November 9th, 1899.

A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.

Thou art gone, but not forgotten,
Never shall thy memory fade;
Sweetest thoughts shall ever linger
Round our darling mother's grave.

—Inserted by her loving sons and daughter, O.W., J.W., E.W. and L.W.

Acknowledgments.

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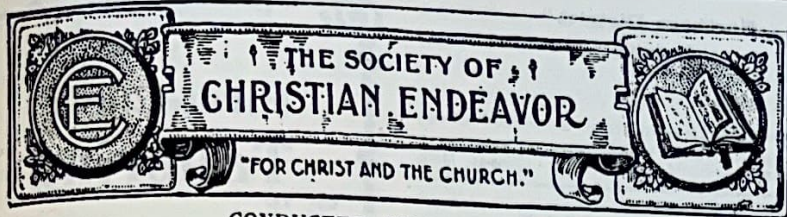
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CONDUCTED BY A. R. MAIN.

How We May Help Abolish the Evils of Strong Drink.

Topic for November 30th.

SUGGESTED SUBJECTS AND READINGS.

- Strength for the Fight 2 Tim. 2 : 1-7.
- Armour for the Fight Rom. 13 : 11-14.
- Our Adversary John 12 : 30, 31.
- Our Captain Heb. 2 : 9, 10.
- Assurance of Victory 1 John 5 : 1-5.
- Our Reward Rev. 2 : 7, 11, 17.
- How we may help abolish the saloon Eph. 6 : 10-13.



At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23 : 32.

SAVE time by keeping to the subject. We need not, as if it were a debatable matter, labor to prove the evil. Drink slays men, wastes money, increases crime, fills lunatic asylums and workhouses.

Where to Start.

Abstain yourself. —Till you do you are not a help but a hindrance, and

probably a manufacturer of drunkards. The man who rolls in the gutter is not a temptation to others; the occasional drinker is. John B. Gough said his father died in a peaceful old age, having been all his life a moderate drinker; but for himself, he could no more be a moderate drinker than you could touch off a powder magazine by degrees. Is every Christian Endeavorer a pledged abstainer? Be sure of this, your power of redeeming others from the evil depends on yourself being free from it. It is idle to try to find Biblical warrant for occasional indulgence from the feast at Cana, a Timothy's stomach, or a two-wine theory; there is no Scriptural sanction for a Christian gratifying self at the expense of others, or depriving himself of power to help his weaker brethren. "Having the choice between drinking and abstaining, and knowing that by drinking he imperils himself and imperils others, while by abstaining he secures safety for himself and for others, how can he choose drinking without sinning?" You cannot do great things; to close the saloon is not easy, but remember—

"There's a little public-house which everyone may close;
It is the little public-house just underneath the nose."

Use Informative Literature.

"Therefore my people are gone into captivity, for lack of knowledge" (Isa. 5 : 13). Supply the defect. Talking to be permanently effective must give facts. We know the old and cheap sneer against temperance speeches that they are

exceedingly intemperate. Pat Donnelly, custodian of a Cork Temperance Hall, said:—"I've been listening to thim taytotal discourses for fifteen years, but"—he added, with an expression of thankfulness—"I'm not a dhrunkard yet!" If there be any truth in the reproach, let us strive to remove it. Temperance papers, cheap and good, may be obtained in Australia. Endeavorers could read and pass on these? The Temperance Wall-sheets of the Education Department could be more extensively circulated; some of our Sunday Schools have none—why not remedy this? November 22nd is Temperance Sunday; those who wish to speak on Temperance that day may get facts enough by sending for the Temperance Sunday Budget issued by the Victorian Alliance. A post card to the Secretary will get it. Do not talk at random or deal in platitudes; inform your own mind and then speak to others.

Catch the Young People.

Endeavorers should be the ones to do it; they are interested in Sunday School and Band of Hope. What a pity that any scholar should leave the school unpledged to abstain! This is preventive work—the best. "If a man knows of a precipice, better put a notice on top than a hospital at the bottom. Easier to lend a man a mackintosh than to cure the influenza." Many could re-echo Gough's words: "If the pledge had been offered to me when I was a boy in the Sunday School, I should have been spared those seven dreadful years."

I took a piece of plastic clay,
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past—
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day;
And moulded with my power and art
A young child's soft and yielding heart.

I came again when years were gone—
It was a man I looked upon;
He still that early impress wore,
And I could change him never more.

A Present Opportunity.

Pray for the destruction of the evil, and vote as you pray. All persons of both sexes, not under 21 years of age, who are natural born or naturalised subjects of the king, and who have lived in Australia for six months continuously, are entitled to enrolment, and if enrolled to vote at the forthcoming Federal elections. Let all young (and old) Christians vote for Christian and temperance measures and men. The liquor traffic exists by the sufferance of professed Christians.

Your Duty Summarised.

- "1. To know the temperance laws, and the attitude of rulers and candidates toward them.
- "2. To see that the temperance laws are enforced.
- "3. To agitate for better temperance laws.
- "4. To elect to office active temperance men, and uphold them.

- "5. To call on bad officials to enforce temperance laws, and seek their removal if they refuse.
- "6. To agitate for the temperance reform, by voice and pen.
- "7. To train the young in temperance, in home, school, and church."

Pars on the Topic.

When we go down the street and see a public-house we ought to stand in front of it and say, "I am responsible for that being there, and if I let my hands hang idly by my side the blame rests with me."

It was my sad business to listen to a story in the court a while ago, in which a woman was asking separation from her husband. She said, "When my husband wishes to annoy me most, he takes this little child (a child two years old) over to a certain hotel, and he pours liquor down that child's throat till it is drunk. Sir, I cannot stand it; I appeal to you to give me protection. I appeal to you to save me from a man who is so degrading the child as to seek to do this to it." I urge you to smite a death blow to the cause that is capable of such work as this.—W. H. Judkins.

General Booth tells the following anecdote: "A little girl whose older brother's lack of compassion for small creatures distressed her, injected this into her bedtime prayer, 'Oh, Lord, don't let the little birds get into Robbie's trap in the garden. Please don't let them! Oh, I know they won't! They can't! Amen.'

"Dolly," said her mother, 'what makes you so certain?'

"Why, 'cause—'cause I went out in the garden and smashed the trap."

"We pray for souls threatened by the traps of Satan," said the general, "but that's not enough. We smash the traps.—Rescue Missionary."

Notes and News.

A Society has been formed at Charters Towers, Queensland. Secretary, Miss E. Whitchurch.

Rally, Swanston-street chapel, Monday night, 16th November. Time Table—6.45 to 7.45, Conference, "The Lookout Committee." Opener, Mr. W. J. Northey, Victorian C.E. Union Visitor. Discussion open to all. Every Society should be represented by at least two of your liveliest members. 7.45 to 8, Song Service. Leader, T. J. Cook. Everybody with a voice be on time. 8 p.m., The Great Rally. Leader, Jas. Johnson, M.A. Speakers: H. D. Smith, J. H. Stevens, B.A. Rally Endeavorers, help to make it the best yet. A welcome will be given to all church members. Country Societies send responses. W. McCANCE.

IMPORTANT!—This page would be of greater interest and usefulness if all Societies used the same topics. Could this not be arranged? Our Victorian Union intends to issue the topics early in December, so that the Societies can use them in preparing the syllabus. If any Society would like any special subject introduced, please write to that effect to W. McCance, Secretary, 28 Erskine-st., N. Melbourne. We would be pleased if all the States could have a uniform syllabus.

OUR BIBLE DATING PLAN.

Date.	O.T.	N.T.
November 24	Ezek. 22, 23	1 Peter 1
" 25	Ezek. 24, 25, 26	1 Peter 2
" 26	Ezek. 27, 28, 29	1 Peter 3
" 27	Ezek. 30, 31, 32	1 Peter 4
" 28	Ezek. 33, 34	1 Peter 5
" 29	Ezek. 35, 36	2 Peter 1
" 30	Ezek. 37, 38, 39	2 Peter 2

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CAPT. FARLOW, B.A., LL.B., Working Men's College, Melbourne, says:—"The book must be read right through to grasp the author's real meaning and understand the lesson. The writer evidently has an intimate knowledge of bush life and incident, and shows this clearly in many interesting little items in the course of the story."

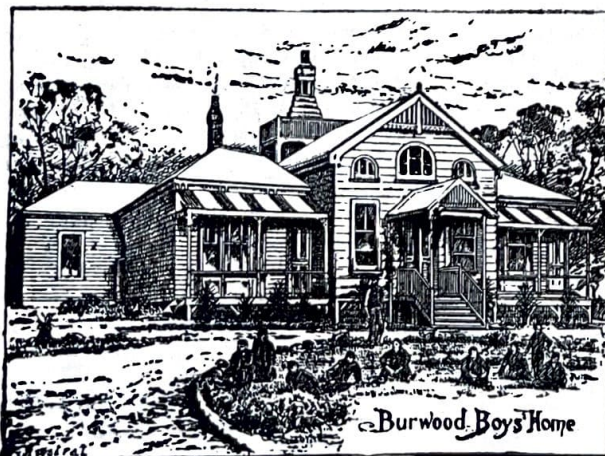
MR. A. T. MAGAREY says:—"The story is a plea for primitive Christianity—well thought out, and treated by the author in a way original and peculiarly his own. The book is concise, and interesting—novel in style, neat in dress; and calculated to do good."

The *Register* says:—"His earnestness is unmistakable, and its moral force should combine with its strong local coloring to give it a wide circle of readers."

The *Royal Colonial Institute Journal*, London, says:—"The author has woven his narrative together with considerable ability, and has introduced into it a somewhat original treatment of the every-day life of an Australian squatter."

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to-morrow you Reap the Harvest. Our
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ASSIST THE GREAT WORK OF SAVING THE BOYS.

The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

BY G. B. MOYSEV.

QUERY.—What is the correct attitude to assume in reference to collecting money from Lord's day School children? If we take money from them are we not violating the principle of taking money from none but those who have first given themselves to the Lord; on the contrary, if we do not take the money they may be willing to give, are we not retarding instead of encouraging the spirit of giving, which we all know needs fostering so much?

REPLY.—Whether the principle referred to is violated or not depends on the object for which the collection is made. In some schools collections are regularly taken up for Children's Hospitals or similar institutions likely to enlist children's sympathies and cultivate their benevolence, and thus the "spirit of giving" is fostered. In cases where the funds collected are used for general purposes, the question of the "violation of principle" alluded to is obscured by the fact that a considerable part if not all of the money is returned in the shape of prizes, picnics, periodicals, etc., a material equivalent; but seeing that the chief object of the school is spiritual—that the picnics, prizes, etc., are given to induce scholars to attend, to learn their lessons, etc., that they may become Christians—to take a collection from them certainly seems a violation of the principle that we should seek support for the Lord's work only from the Lord's people.

word church is used in the wider sense, and includes all who are in Christ.

In the judgment of this good brother these two uses "nullify and destroy each other"; but I fear his judgment must be out in this matter, because the word is used in these two senses, and the Holy Spirit would not be guilty of nullifying and destroying by one passage what he has said in another.

3. That we are baptised into the church or body of Christ (1 Cor. 12: 13); but surely no one will say that we are baptised into the local assembly. If so, when a brother removes from one locality to another, and desires to unite with the church in his new neighborhood, he must needs be baptised into it—have the operation repeated as often as he removes.

4. That I am in excellent company in my "imagination." Men like Milligan and McGarvey and many others hold that the word is so used.

5. What I say before I say again, that to refer to those churches which are known as churches of God or churches of Christ—to those Christians who are nothing more than Christians—in the aggregate as "The Church of Christ," is an unscriptural use of a Scriptural name, and I will go further and say a sectarian use of an unsectarian name. Speaking of the church of the living God, McGarvey says, "Of that church every obedient believer in Christ throughout the world is a member, and wherever one or more of these is found, there is the church in part."

EPHESIANS 4: 3.

Obituary.

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

PERKINS.—The church at Mataura has been called upon to part with one of its members in the person of George Harvey Perkins, who, after a few weeks' grievous pain and suffering, was removed by the hand of death on the 14th October. Our deceased brother was the eldest son of the late John Henry Perkins (the pioneer of the cause of primitive Christianity in the Mataura district), and he farmed the land originally selected by his esteemed father, and in the dwelling-house of the same farm the table of the Lord was first spread in the district, about the year 1866, by the late John Watt and our esteemed brother's father and mother (vide "Jubilee Pictorial History," page 354). Bro. Perkins had been a member of the Mataura church for some 17 years, having obeyed the Lord and Master under the preaching of C. A. Moore, and although distance from the church precluded him from taking an active part in the work of the church, he was a consistent member, and lived the life of a Christian. His place with the brethren around the Lord's table was seldom vacant. Our brother, whose age was 47 years, leaves a widow, three sons and one daughter, and the sympathy of the whole church is at this time extended to Sister Perkins and family in their hour of trial and bereavement. We trust that he who has promised to be a friend to the widow and fatherless will comfort and sustain them. We laid our brother's mortal remains to rest in the Mataura cemetery on Friday afternoon, A. H. Smith conducting the service before a large gathering in a most impressive manner.

Mataura, N.Z.

T.P.

Several Other Things.

Dear Bro. Editor,—

In your issue of Oct. 14th, I was taken to task by 1 Thess. 5: 21 for something which I said about the church of Christ in a previous issue. I may be wrong, but I think the writer would have us believe that the word church is only used of the local assembly in our English New Testament, and therefore that the statement that "the church of Christ consists of all who are in Christ, whether in fellowship in a congregation that is simply a church of Christ or church of God, or in association with one of the denominations," is decidedly out of harmony with a plea for Scriptural things and Scriptural language.

I beg to submit the following on this important matter, viz.:

1. That the word church is used of each local assembly of Christians (Rom. 16: 16; 1 Cor. 1: 2; Gal. 1: 2, etc.).

2. That the word is also used in a wider sense to indicate the whole number of Christ's followers viewed as one assembly. What local congregation could be referred to in Matt. 16: 18, where Christ announced that he would build his church upon a rock? In 1 Cor. 12: 28 we find that God set apostles in the church—was this in some particular local congregation? Of what local assembly does Paul write in 1 Tim. 3: 15? Clearly in these and in other passages the

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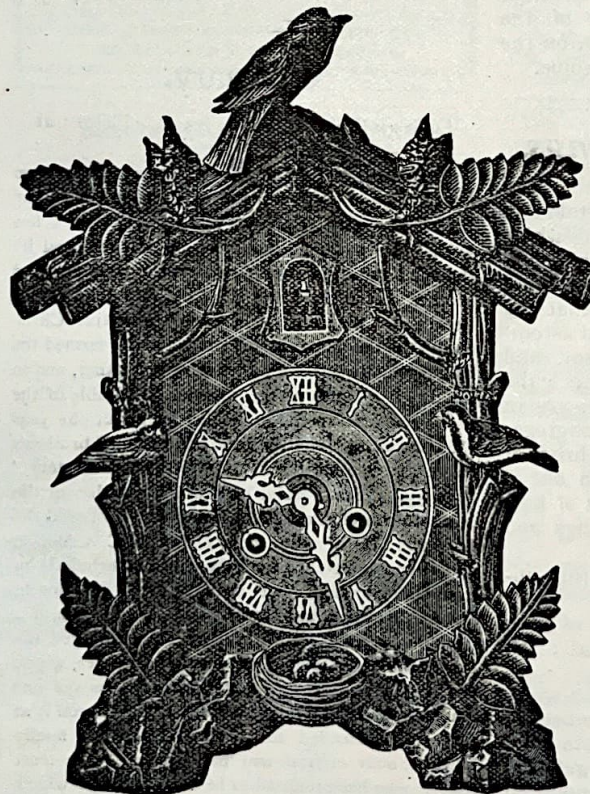
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