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THE FOUNDATIONS OF FAITH.

BY JOHN T. T. HARDING.

No. 5:

The Day Star of Dawn.

"Until the day dawn, and the day star arise in your hearts."
—2 Peter 1: 19.

Those early believers, to whom the words at the head of this paper were addressed, were at that time occupying an intermediate position in respect to their attainment in those things which are to the saving of the soul. The first reception

and acceptance of the things preached by the word of faith was already a matter of the past (2 Pet. 1: 1). The point at which they actually stood was one wherein a further confirmation of their faith, by means of a heedful contemplation of "the word of prophecy made more sure," was both proper and necessary (2 Pet. 1: 12-19). Prospectively there was expectation in the future of clearer light, and fuller knowledge—"Until the day dawn, and the day star arise in your hearts." Thus their faith was a *progressive principle*, not a transient act, the very genesis of every divinely approved act, the foundation of all acceptable life and conduct.

The newly awakened soul, in the first impulses of its effort in the direction of a return to God, can rely upon nothing for guidance but the groping hand of rational belief. At the priceless cost of loss of spiritual perception, the mental eye of the soul has been quickened, through the original sin (Gen. 3: 5, 22), and has gained a baleful heritage of "knowledge of good and evil." Henceforth, along this avenue, it must work back, by the help and grace of God, towards the spiritual redemption which is to its eternal salvation.

Thus it is that the first steps are often taken in the blackness and darkness of sin and unbelief, and in its spiritual blindness the soul veritably feels after God in its desire for renewal of fellowship with the Father of spirits. Often it is by little and little that illumination penetrates into the darkened recesses of the heart and conscience. Condescending to the needs of his creature, and the measure of his capacity to recognise and appreciate truth, the Infinite wisdom has so ordered the sequential development of knowledge and conviction as to most adequately call into being and sustain trust and bring the heart into responsive sympathy with him whose choicest attribute is love.

But, however dark the surroundings at the outset, in all true progression each further step is in the direction of greater light and knowledge. This is necessarily so, for every effort of the intellect to throw off the trammels of irrational unbelief brings it nearer to the source of all mental and spiritual illumination, "the Father of lights," until, in his abundant mercy, he shines into the receptive heart to "give the light of the knowledge" of his own glory in the face of Jesus Christ" (2 Cor. 4: 6). The series of the development is a progression from darkness to light, and so, in the language of the apostle, the saved are called "out of darkness" into "the marvellous light" of God (1 Pet. 2: 9), to the end that they may walk in the light as he is in

the light, have fellowship with him, and the assurance that the blood of Jesus, his Son, cleanseth them from all sin (1 Jno. 1: 7). Life and light ever go together. In the Logos of God "was life, and the life was the light of men" (Jno. 1: 4). Spiritual life is begotten by the testimony of God, "Begotten again, not of corruptible seed, but incorruptible, through the Word of God, which liveth and abideth for ever" (1 Pet. 1: 23), and so light is originated by the same Word, for the entrance of the divine Word "giveth light" (Psa. 119: 130).

In all the process and progress of illumination along this line the source of enlightenment is wholly external to the individual recipient of its blessings and consolation. In the faith which has been originated and developed, the growth of reliance of trust has been dependent upon the strengthening of conviction, and the confirmation of belief. In the text now under consideration there is a distinct reversal of this order, and the apostle indicates a confirmation of faith having its origin in the exercise of individual trust which, reciprocally, is to the assurance of belief.

In this later confirmation of faith the centre of activity is in the heart—the seat of the affections, and not in the intellect—the throne of reason. The origin is in the individual experience, and is not dependent upon the testimony of others. As a consequence faith, in this phase of its assurance, approximates more nearly to the standard of personal knowledge than in any of the previous stages of its development. Whereas originally the moral activities of faith were dependent for their origin and development upon the mental exercise of belief, now the mental aspect of the subject becomes subordinated, and belief is reciprocally confirmed by experience acquired through the legitimate exercise of trust.

The earlier developments of faith, which culminated in the supreme act of renunciation of self and the humble acceptance of the divine provision of grace and mercy, brought the believer into a new and covenanted relationship with God, of whose existence he had attained to certain conviction, and in the philanthropy of whose purposes he had learned to repose the confidence of trust. "In Christ" he had become a new creation, old things having passed away, and all things having become new. With the regeneration of spiritual life, spiritual instincts and desires

sprang into existence, and new faculties were developed. These, however gradual in their development, in the normal conditions of their evolution brought with them a new and mighty evidence in confirmation of the existing faith. To external evidence was added the internal realisation of the faithfulness of the promises, which, having been accepted in trust, had been translated into experience.

Designedly avoiding discussion of controverted points in relation to the operation of the Holy Spirit in perfecting the work which has been originated by his Word, two points must be incidentally referred to in the present connection—the testimony borne by the Spirit as to the sonship of the children of God, and his work in the illumination of the understanding of those upon whom he has breathed.

Testimony as to the verity of the existence of the Supreme Being, and the benevolence of his purpose towards the individual, receives signal confirmation by the witness of the Spirit in the matter of the sonship of such as are "being saved" (Acts 2: 47). "Because ye are sons," says the apostle, "God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. 4: 6). "For ye received not the spirit of bondage again unto fear; but ye received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirits, that we are the children of God" (Rom. 8: 15, 16). Thus the divine and the human spirits stand conjoined to proclaim the verity of the new relationship, and imply the certainty of all the consequences which such a relationship must necessarily involve. The purpose of these papers does not impose necessity to dogmatise as to how the testimony of the Spirit is borne: the one matter of serious moment is to point out that this "witness" is vouchsafed, and beyond this it is unnecessary to press insistence.

The principal sphere of the operation of the Holy Spirit in the illumination of the sanctified understanding is that indicated by the Saviour himself, when speaking to his holy apostles: "When he, the Spirit of truth, is come, he shall guide you into all truth" (John 16: 13). The Apostle Paul, speaking experimentally, says that God "revealed them" (the things belonging to the mystery of the wisdom of God) "through the Spirit, for the Spirit searcheth all things, yea, the deep things of God. . . . We received . . . the spirit which is of God; that we might know the things that are freely given us of God. . . . The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually discerned" (1 Cor. 2: 10-16). It is unnecessary to speculate as to the extent, or to attempt to define the limits within which the Holy Spirit's operations, in the illumination of the renewed mind, are exercised. Two points, only, need to be emphasised—

1. This sphere of the Holy Spirit's operation is in the minds of the regenerate as contrasted with those of "natural men"; and

2. That the office of the Spirit here defined is to confirm and interpret, and not to enlarge, much less to contradict, his recorded Word.

The convictions and assurances of sonship

with God derived from the concurrent testimony of the Holy Spirit with his own spirit naturally begets in the heart of the believer a filial desire for the enjoyment of conscious fellowship in the paternal love of God. The illumination of his spiritual understanding enables him to apprehend in increasing measure of distinctness the facilities which infinite condescension and love have ordained to satisfy the necessities of his new-born appetite for spiritual things. The soul is thus attracted to make personal effort in the direction of an individual realisation of the verities of the divine communion, and to fellowship his aspiring spirit with the Father of spirits to whom it owes its being.

Thus it is that the day star of a personal experience begins to rise in the believer's heart, heralding the meridian glory of the eternal day.

"From step to step, whilst need of faith endures,
The guiding star leads on."

To the subjects of these actual experiences of the divine communion, the evidence which they afford as to the verity of the being and the beneficence of the disposition of God towards his offspring is of paramount—superlative—importance in confirmation of their individual faith. Like the Psalmist they are constrained to cry, in their appeal to their less favored fellows, "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psalm 34: 8). Like Paul he is ready to affirm, "I know him whom I have believed" (2 Tim. 1: 12).

It is true that these experiences do not absolutely extend the area of the believer's knowledge, by adding aught to the sum of existing revelation, but they practically attain to this end, so far as the individual is concerned, by quickening and expanding his apprehension of that which has been already revealed, and substituting experimental realisation for theoretic belief.

"Until the day dawn, and the day star arise in your hearts," defines the exact meeting point of two distinct stages in the development of faith in the soul: the first wherein the unenlightened and carnal mind (incapable of discerning spiritual things) is led out of its condition of unbelief to the altitude of an intellectual assurance as to the reality of the things presented to its contemplation in the gospel of the grace of God, and, thus, is moved to trust the disclosures of mercy made therein. The believer is thus "begotten again," a "new creation," and at this stage

"Trust hangs, for strength, on firm belief."

When once the believer has been "born anew" (Jno. 3: 3) "of water and the Spirit" (Jno. 3: 5), and has so become "a new creation in Christ Jesus," that which was once wholly carnal has become spiritual, though but, at first, in an infantile degree, the "old things have passed away, and all things have become new." Looking back upon this period of his experience the believer can say with the apostle, "When the kindness of God our Saviour, and his love towards man appeared . . . according to his mercy he saved us, through the washing of regeneration, and renewing of the Holy Spirit, which he poured out upon us richly through Jesus

Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life" (Titus 3: 5-7). It was here that the restored faculty of spiritual perception was regained. From thenceforth the communion and fellowship of the spiritual nature of the believer with him in whom he has trusted supplies an accumulating volume of evidence of personal experience confirmatory of all that preceding witnesses had testified. Thus, in this later stage, trust, by its legitimate exercise, has potentiality to confirm and consolidate the earlier confidences of belief.

A faith that is "unto the saving of the soul" is thus continually growing and consolidating alike in its mental and spiritual phases—a vital principle capable of inspiring and sustaining an ideal spiritual life. It is a faith that has its threefold progressive development—in mental reception, in intellectual consolidation, and in a comprehensive and practical realisation of the power of the divine message of mercy to erring humanity: a faith that is receptive of the germ of a higher life—a living faith: a faith that is fruitful of all the abundant rich perfections of a sanctified and devoted life: a faith wherein there is eternal salvation—"faith unto the saving of the soul": a faith wherein the personal experiences of trust, in the plenitude of their assurances to the individual soul, afford evidences of the divine presence and benediction that nothing may transcend, until beyond the pearly gates of heaven we see with eyes unclouded, face to face, and know even as we are known.

"Upwards, then, ye sons of morning,
To the Orient bend your eyes,
Mark the early sign of dawning,
Before the day star darkness flies."

Written for the AUSTRALIAN CHRISTIAN.

Compassion.

May Heaven protect and Love supply
The starving waif upon the street,
Who begs his bread from passers by;
No shoes upon his tired feet,
Scant clothes upon his hungered form.
Protect him, Lord, from moral harm,
Poor outcast of society!
O Heaven! we do implore thy aid,
For the widowed mother, of this babe,
Who on a bed of straw must sleep—
Fit scene to make an angel weep—
In cheerless room where Death is fed;
Where Sin, Disease and Crime are bred
In spite of all our Charity!

—Mach.

THE EVOLUTION OF THE RELIGIOUS REFORMATION.

STILL ANOTHER REVIEW.

1. The writer of the above merits the thanks of the brotherhood for his highly interesting, exceptionally original and intellectual paper on what all admit to be an important question. It must have required more than ordinary courage to give forth such views, knowing, as he must have known, that they would evoke severe and adverse criticism.

2. I am in entire agreement with the ideal of the paper—the restoration of a church universal—and I believe the church of Christ of to-day is to be an important factor in its realisation, but how? This is the question the essayist essays to answer.

3. Unless, however, the church embraces the plea of the disciples of Christ, it cannot become acceptable to God as his universal church. Therefore, in our desire to facilitate this restoration movement, we must not sacrifice the fundamentals of our plea, or even with a view to external unity sanction anything in others which will tend to weaken the same. It must be remembered that the church catholic must be the church of Jesus Christ, the church which was founded by him, the superstructure of which has been framed in harmony with a constitution of his own devisement, and that the duty of the members of such a church is to jealously guard that constitution against mutilation.

4. The essayist in his prefatory note disclaims any intention "to advocate the receiving of the unimmersed to fellowship," or to depart from the fundamentals. This is satisfactory, yet later on his position appears somewhat contradictory, for though it is asserted with truth that "a practical unity cannot be reached until baptism becomes uniform throughout the church," it is suggested as a panacea for this difficulty, pending the realisation of complete unity, that each congregation have the right to determine "as to its [immersion] being a test of membership," and that "it is manifestly within the right of each congregation to follow its own policy as regards the terms of admission to fellowship." Also it is said that "our lines of fellowship ought to be 'so broad that the sights of the restoration in America would be frequent here.'" Certainly by such statements the writer is sanctioning in others that which he asserts he himself will not depart from. If he considers he is right in preaching baptism how can he concede to others the right to shelve it? By what authority is the concession made? The wisdom of this and other concessions even with the view of ultimately securing full unity is questionable. To concede to individual congregations the right to settle such matters, which now the various Conferences settle for their respective congregations,

would probably result in a multiplication of differences and divisions.

5. If the church was of man and founded on a human constitution then we might join in conceding the right to each congregation to determine these matters. My human view of the matter, were that so, would harmonise closely to that expressed by the essayist. But seeing that the church is God's institution; that the fellowship in that church is governed by a divine constitution, and further, as the divine authority has not been advanced which delegates to individual congregations, or any other body, the right to make their own "terms of admission to fellowship," I fail to comprehend how we can without gross presumption recognise such a right. What the congregations *will* or *will not* do has nothing whatever to do with the rights of the question. Is God the builder of the church or is man? If it is proved the latter, then I will touch shoulders with the essayist, but is it not true that God is the Builder or Architect and we the workers, and that we work according to a divine specification and plan?

6. Many of us will quite agree with the essayist that all matters of church expediency, such as the use of organs, choirs, mode of observance of the Lord's supper, hymnology, collections, church buildings, etc., may be left to the discretion of each congregation, though wisdom dictates unity on these matters so far as practicable; but where not, latitude should be allowable, and in all cases the majority should rule. These are matters involving none of the fundamental principles of the church's foundation, terms of fellowship or government—in these latter we must be guided by the clear teaching of the divine constitution.

7. Undoubtedly we might by more heartily co-operating with God's people on all points of agreement, and by the display of more courtesy and love when we feel it necessary to criticise, break down the barriers of ignorance among the sects respecting the position we take. Therefore, I endorse the sentiment expressed that "we should throw away once for all that timid conservatism that keeps us from free interchange of helpfulness with the sincere followers of our Lord who yet wear names other than those approved of God."

8. There is very little of vital importance separating the sects from ourselves other than baptism and the Lord's supper. We all preach the "article of belief"—that fact that Jesus is "the Christ, the Son of the living God"; therefore by a little more co-operation, even to the extent of exchange of platforms on special occasions, we should lose nothing and gain much by opening the doors whereby we would become better

known. The one thing necessary is for us to know our Bible and remain steadfast and immovable in the great principles of salvation and church fellowship as divinely given to us.

9. Those who are acquainted with the Australian churches can testify that the religious mind is fast undergoing an evolutionary change. As the essayist puts it, the sects to-day are, generally speaking, divided only by names. Their creeds are dead. They are closer together in evangelistic effort and are realising very noticeably a more brotherly feeling. Once get them to throw away their distinctive names and their boundary lines would be hard to trace. They are therefore very many steps nearer the church of the New Testament than formerly, and as a necessary sequence, much nearer ourselves. Let this progress continue and it will be found that the Christian world will presently consist of two classes with but one distinguishing doctrine—immersion. Is it too much to affirm that the preaching of the gospel in primitive simplicity by the churches of Christ has had somewhat to do with this evolution?

10. The warning that "we must recognise and seek to suppress the sectarian instinct amongst us" is not uncalled for. There is all too much evidence here and there which proves its existence. We are not a sect, we are not "simply a movement working in the midst of denominations," but we glory in the fact that we are as regards its fundamental principles the church of Christ. Let our every effort be to maintain the purity and integrity of that church of which for the time being we are as it were the custodians. The church is given to us with the principles of its government and fellowship, and in relation to these our duty is administrative, not legislative. God did the legislating—we are his ministers. Let us be diligent and vigilant then in the performance of our high and glorious trust, lest the great court of heaven should pass a motion of no-confidence in us, and supplant us by others who will administer the constitution of the church as divinely enacted.

11. It is to be regretted that the essayist did not make use of the Word of God in presenting this all-important subject. From beginning to end God's Word does not appear to have been consulted at all, yet the question under discussion has to do with the church of God, concerning which all our knowledge is derived from that Word.

12. The scheme appears to be one of intellectual devisement only, seeing the arguments are nowhere backed up by divine revelation. If this is one of the results which follow from the establishment of "a well trained and scholarly ministry," then the Australian churches will not lack much by a little less scholarship, unless it is possible, as of course it is, to make learning subservient to the Word of God.

Unley, S.A.

W. L. JOHNSTON.

"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.

* Two Tent Missions. *

1.—The Prospect Mission, S.A.

The South Australian tent has again proved of great service, in the mission at Prospect. On Sunday evenings it was packed to its utmost capacity, with many standing outside. Every night in the week for four weeks good audiences assembled. A. C. Rankine had been well advertised previous to the mission by his newspaper controversy with Roman Catholics in connection with an address delivered by him to the Orangemen, in the Adelaide Town Hall. This, in addition to the advertisements distributed for some weeks before the mission, made the people anxious to hear him, and expectant of something good. Nor were they disappointed, for the splendid expositions of first principles, and the powerful appeals to the unsaved, were something to be remembered by all. The direct results of the mission were 28 confessions, but we are persuaded that this was the least part of the good accomplished. The church has been stirred up, those who are weak in the faith have been strengthened and instructed, and many all over the district have been aroused to an interest in the cause of primitive Christianity. We feel sure that the church at Prospect will reap the benefit of the mission in months and years to come. When we consider the thinly-populated district, the numerical weakness of the church, the lack of a suitable building to worship in, and many other drawbacks and difficulties in the work here, we feel gratified with the results, and thankful to our heavenly Father. Our thanks are due to Bro. Rankine for his earnest and devoted labors, to the Norwood church for sparing him for so long a period, and to all who have helped in the good work. It is invidious to single out individual names, but there are two that ought to be mentioned for special, invaluable assistance,—H. Hudd, and Bro. Banks. All the prospect members worked splendidly, attending the meetings most loyally. The Kermode-street members came along night after night, and helped in the singing, and in other ways. A band of distributors, bill-posters, etc., worked heroically in the circulation of notices. Willing hands were ready to do any manual labor required in connection with the seating and the tent. We have to thank the Ovingham Methodist Church, the Prospect Baptist Church, the Magarey brothers, the Grote-st. church, and the trustees of the Oddfellows' Hall for the loan of seats. As is usual in these missions the question box was freely used, and many helpful answers were elicited. The brethren are encouraged to press onward in the work, and we feel sure that, if a chapel can be erected before long, a strong church will soon be established in Prospect. If we had had a baptistery, so as to have been able to have our baptisms on the spot, many more

would probably have been led to obey the Saviour. The plot of land purchased recently has been paid for, all except a few pounds, so the brethren hope to be able to proceed with the building shortly. A thanksgiving service is to be held on October 29th. The mission was run on very economical lines, the estimated cost being £10, most of which had been collected before the mission commenced.

G. PERCY PITTMAN.



2.—Mildura Mission, Victoria.

The interest in the tent mission has gradually increased since my last report, culminating in 10 confessing their faith in the divinity of our Lord Jesus on Wednesday last, the closing evening of the mission.

The total number of additions has been as follows:—By faith and baptism, 33; by faith, baptism to follow shortly, hindered hitherto, 4; previously immersed, 5; and by restoration, 1; making a total of 43 additions as the visible result of the mission. Adding 25 as the original membership, we have a total membership of 68.

Although we consider this to be a splendid result it is by no means the only good that has been done. The good seed has been faithfully sown by H. G. Harward, and as faithfully backed up and helped by the Singing Evangelist, E. W. Pittman. The previous members have been spiritually strengthened and helped to a fuller knowledge of the Lord's will concerning them, so that they have now a greater enthusiasm for the cause and a greater ability to help in the good work.

Much opposition has been manifested by members of the denominational churches, especially so by the preachers and leaders, but instead of hindering the work I believe it has helped it along. Very many have had the good news preached to them in its glorious simplicity for the first time and are convinced of its truth, many are wavering, while some have openly admitted the necessity of obedience.

A social picnic was held on the banks of the Murray River, ending in one of the beautiful and most impressive baptismal services, when five submitted to be buried with their Lord. Again on Thursday afternoon eight more went down into the watery grave and were raised to the new life in Christ Jesus. In the evening almost the whole membership, with a large number of sympathising friends, gathered at the riverside to say a reluctant farewell to Bren. Harward and Pittman, and as the s.s. Invincible moved away from the wharf an attempt was made to sing the chorus of the hymn, "We'll never say good-bye in heaven," but hearts were too full for success.

We have arranged for the use of the Congregational chapel, and also for Bro.

Burgess, of Northcote, to labor with us, that by the blessing of God the good work so well commenced by our beloved brethren just departed may be continued to the honor and glory of God.

In conclusion, we desire to thank the Home Missionary Committee, and all our brethren who have assisted by their prayers, sympathy and practical help, and Bren. Harward and Pittman, who have by their untiring labors done so much in this part of the Lord's vineyard in extending the kingdom of our Lord and Saviour Jesus Christ.

C.A.F.

Northern Queensland

The ideas of Southerners as to the extent of the Northern part of this great State are almost as hazy, I think, as are the ideas of Home people about Australia as a whole. One example that has come under my personal notice is that of a friend of mine in the South, who is by the way a Master of Arts! He informed me a friend was living up here, naming the locality, and that perhaps I might see him. The person referred to is only about two or three hundred miles away, and there is no railway to the place. This is far, very far from being an isolated case. Knowing this I desire to bring out some of the great and real truths respecting the wonderful fields of enterprise that are as yet almost as a sealed book to the many.

Mining is the principal industry ranked as to value of the output. The North has boundless stores of wealth hidden, waiting for the generation that shall unearth it. Gold abounds all over the country, and only needs capital and industry to open up greater fields for mining than are anywhere almost in the world. On most of the fields the shafts are only tapping the surface. Very few shafts are sunk in these parts more than a few hundred feet. Compare these depths with those of the Southern fields and would we not conclude then, taking into consideration the amount of gold taken from these shallow shafts, that the wealth that lies at greater depths must be immense? Capital is needed to accomplish this, and where are the wealthy capitalists of the South that will supply it? The goldfield of Charters Towers, inland from Townsville, and connected with it by rail, does justice to the enterprise of the people of the old land who realised this great truth of development. Fortunes are now to be made on the Towers by the shrewd speculator, and this on the enterprise of others. Shall the people of Australia not do for their own country what those of other climes have done for it? The majority of the gold is obtained from quartz, although alluvial gold is in large quantities. Under these circumstances there must be batteries, and to get the best results they must be well equipped and up-to-date. For this also capital is needed as also it is

needed to provide water for their working. The batteries are well scattered over the expanses of gold-yielding areas. These batteries are in very many cases exceedingly well equipped with stampers, Huntingdon mills, rock breakers, elevator, hoppers, self-feeders, and Wilfley concentrating tables. Owing to the intense heat of the North, and the absorbant nature of the ground, there is seldom enough water, except retained by artificial means or taken from very wet shafts, to keep the batteries in full swing the whole of the year.

Connected with the mining industry is that of cyaniding. Every goldfield, one might safely affirm, goes in for this to a greater or lesser extent. The process of obtaining gold by cyaniding is now in such a state of perfection that it is quite easy to pay all expenses and clear ten shillings or so per ton of tailings. One drawback to the cyaniding process will be that in the near future the mills will crush too cleanly.

Besides gold are other metals to be found. Tin, both stream and lode, is to be found in very large deposits, and of excellent quality. Some of the stream tin found round and about Georgetown and Croydon is almost pure, and has a market value of from £60 to £90 per ton. Round and about the district that Port Douglas is in, tin abounds in large quantities, awaiting development. On and about the Johnstone River geologists say that there is one of the best formations for minerals of almost all descriptions. It has been said that in the near future, given enterprise, this district should be a large gold producer. As the minerals mentioned are only a minority of the different varieties to be found, we must all see for Northern Queensland a wonderful day of prosperity when the capitalist awakes from his lethargy.

The agricultural industry will perhaps rank next in order of merit after the mining industry. Like all tropical countries that are well watered, vegetation is most luxuriant. I do not for a moment wish to imply that all Northern Queensland is fertile. Far be it from me to do so, for some of the parts round and about the Gulf of Carpentaria are howling wildernesses. The parts along the Eastern coast of Queensland, from Lucinda Point and Northward, are wonderfully fertile and reproductive, however.

The town of Ingham is the centre of the sugar industry for its district. Here there are tramways or light railways seventeen miles in length, and these are used to bring the sugar to the wharves, where vessels ranging up to 4000 tons are waiting to ship it for Southern markets.

One of the prettiest rivers of Australia is the Johnstone River. Five miles up this river is the little town of Geraldton, a great centre of the sugar industry. The biggest sugar mill in Queensland is built on this river. The C.S.R. Coy. have here fifty miles of tramways which enable growers to bring in their cane and get a good return for their industry. Bananas seemingly grow wild in this locality. Ten or eleven steamers are regularly to be seen on the Johnstone River loading with bananas. These they take to Townsville, and here they are trans-

shipped on to the large boats and taken away South to Sydney and Melbourne.

Cairns is also another centre of the sugar and banana industry. Here is built the large sugar mill known to Queenslanders as the Mulgrave. From August to the following January two or three large steamers call and load with sugar.

Port Douglas is also a busy little port engaged in shipping sugar, bananas, and other fruit, especially oranges, to Cairns.

All along this coastal district over which these towns are scattered is soil second to none in the world for fertility. It has a depth of eighty feet.

Much more might be written of this industry, but my intention is to be brief, and as now I have been longer than I anticipated we will turn to the agricultural industry. The country was originally taken up for sheep-rearing, but it did not come up to expectations. The country is now stocked with cattle and horses. There are immense stations, some hundreds of miles in area. The rivers running through most of these properties cannot be relied upon, except in flood time, to furnish water, so generally the homesteads are built on deep lagoons which never dry in the longest drought, for their depth is great. In good seasons the squatters do well; in bad ones their lot is a hard one. They always have to work hard.

Having been rather lengthy, I wish not to trespass farther, but the subject is a large one, and a volume might well be written on it.

W. O'BRIEN.

Sunday School.

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

LESSON FOR NOVEMBER 15TH.

David's Trust in God.

Psa. 23.

GOLDEN TEXT.—"Jehovah is my shepherd; I shall not want."—Psa. 23: 1.



HENRY WARD BEECHER ON THE LESSON.

"The twenty-third psalm is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but oh! it has filled the air of the whole world with melodious joy, greater than the heart

can conceive. Blessed be the day on which that psalm was born! What would you say of a pilgrim commissioned of God to travel up and down the earth singing a strange melody, which, when one heard, caused him to forget whatever sorrow he had? And so the singing angel goes on his way through all lands, singing in the language of every nation, driving away trouble by the pulses of the air which his tongue moves with divine power. Behold just such an one! This pilgrim God has sent to speak in every language on the globe. It has charmed more griefs to rest than all the philosophy of the world. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. Dying soldiers have died easier as it was read to them; ghastly hospitals have been illuminated; it has visited the prisoner and broken his chains, and, like Peter's angel, led him forth in imagination, and sung him back to his home again. Nor is its work done. It will go singing to your children and my children, and to their children, through all the generations of time; nor will it fold its wings till the last pilgrim is safe, and time ended; and then it shall fly back to the bosom of God, whence it issued, and sound on, mingled with all those sounds of celestial joy which will make heaven musical forever."

The Querist.

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

BY G. B. MOYSEY.

QUERY.—Will you please explain Heb. 6: 4, 5, 6.

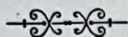
REPLY.—The following paraphrase may give the general sense:—*For it is impossible, in reference to those who have been enlightened (by the full evidences of the gospel as to the character and claims of Christ), and have tasted of the heavenly gift (of life, peace and joy in Jesus), and have been made partakers of the (powers and consolations of the) Holy Spirit, and have tasted the good word of God (in its rich promises and satisfactions) and the powers of the world to come (or supernatural evidences and demonstrations of the gospel dispensation), and have fallen away (by a total apostasy from Christ), to renew them again in repentance (since they crucify to themselves, i.e., in their own minds, the Son of God a second time, and make him an example of public shame). This solemn passage does not refer to the mere wanderer, the prodigal, the backslider, but the apostate—the man who has broken the last link of his faith in Christ and openly turned his back upon him. Speaking of this class the late Pres. Milligan wrote: "When the cord of life and love that binds the true believer to Christ has once been completely severed, the parties so separated can never be reunited. The case of the apostate is as hopeless as that of Satan himself."*

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The Leader.

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

The Romish Idea of Unity.

Cardinal Moran of New South Wales, and Archbishop Carr of Victoria, are the two most distinguished representatives of the Roman Catholic Church in the Commonwealth of Australia. They are, however, two essentially different types of men. The Cardinal is always in hot water, the Archbishop never. They are both controversialists, but the manner in which they use the weapons of controversy is so different that it gives to each a distinct characteristic. In the one, we see the wild Irishman flourishing a shillelagh, in the other we see the skilled swordsman using his weapon with all the grace of an expert. Needless to say, the latter is the more dangerous opponent of the

two; for this reason, if for no other, that the Cardinal puts his enemies on the alert by his blundering and clumsy attack, while the Archbishop disarms animosity by his unflinching courtesy. As an example of the Archbishop's mode of attack we need only cite a recent utterance of his regarding the union movement among Protestants, which is now occupying so prominent a place in the religious thought of the day. He says:—"Catholics would be delighted if every non-Catholic church were united more closely, because such a step was one which was going back to the constitution of the church as established by Christ himself. Every effort at union was an acknowledgment of the mistake that was made at the Reformation. It was an attempt to undo the mischief that was then wrought, and would prepare the way for a general reunion in the one church of Christ. They who were in the church had reason to be thankful to God that he had, according to his promise, preserved the Catholic Church in the unity which he had given to her originally, and that it would continue such even to the consummation of the world." In its way, this is quite a masterpiece. Cardinal Moran could never achieve anything approaching to it. It is quite a triumph of theological diplomatic utterance. The efforts of Protestants in the direction of union are applauded, but only so for the purpose of showing that such efforts are an admission of the mistake made at the Reformation, and as a necessary step towards their being received once again into the arms of the true and only church. This is the Catholic idea of unity. It is, so they say, the only church that represents the idea of unity, therefore, the only way to obtain it is to become part of it.

In a little volume entitled "Is One Religion as Good as Another?"—published under Roman Catholic auspices and with official sanction—the claims of Rome to be regarded as the one true church are duly set forth. It is argued that the "one true church" has "credentials or marks." It goes on to say: "These are several, but they may be reduced to two. At all events, two will be sufficient for our purpose. Whichever church is Christ's must have these two; and she alone ever can have them. One is the mark of unity, the other is the mark of universality or catholicity." Naturally we are not surprised to find, later on, that the Romish Church is the only one that possesses these "marks." With these claims before us, it is worth our while, perhaps, to look into them in order to find out what their value really is. If there is one thing more than another that the Church of Rome prides itself upon, it is its so-called unity. Not only so, but many

who do not belong to its communion are not slow to hold it before us as a great and shining example of unity. Those who are within the pale of the church exult in it, and from this, their great stronghold, mock and jeer at the scattered hosts of Protestantism. These things being so, it is only right that those Protestants who are pleading for unity should look into this question, in order to ascertain what this boasted unity really is, and more especially what are its legitimate fruits. The question of universality need not trouble us now, inasmuch as it is asserted that the idea of universality springs from, and is only possible on the assumption that a church exists which has the "mark" of unity; the argument being that the Church of Rome has this "mark," therefore it is not only the universal, but the one true church.

Fortunately, in this examination, we are not left in doubt as to what constitutes unity in the opinion of the Roman Catholic Church. Cardinal Wiseman, in his "Lectures on the Catholic Church," thus defines it: "The Catholic Church lays down, as its principle and ground of faith, that all mankind must believe whatever she decides and sanctions, with the assistance of the Holy Ghost; and this is a principle necessarily directed to bring all men's minds into oneness of thought. Its essence, therefore—its very soul—that which gives it individuality—is the principle of unity. The principle of others is, that each individual must judge for himself and make out his own system of faith; now dispersion, dissension and variety are necessarily the very essence of a church which adopts that principle. . . . Thus clearly in the Catholic Church alone does the principle of unity exist." The unity then of which the Catholic Church boasts is a unity based upon absolute obedience to the church. "She interdicts," the first author we quoted says, "the use of private judgment in matters of faith now—she has ever interdicted, and she will ever interdict it to the end of time. Free inquiry, individual preference, freedom of thought, private judgment, in the domain of faith, are words which she has no ears to hear. She will not, she cannot, listen to them. They would rend the rock on which she rests." This, and much more, equally emphatic, is given us as showing the absolute, unquestioning obedience required by "the one true church" to preserve what she conceives to be the principle of unity. To take in the whole system and understand the stupendous folly of it all require only that we should apprehend what is involved in that high-sounding phrase, "the church." In the last analysis, it resolves itself into a single individual. He may be a monster of iniquity like one of the Borgias, or one of

saintly life like the last occupant of the Papal chair. Or it may be, as rumor has it, that the "vicegerent of God upon earth" is, after all, only a puppet in the hands of the all-powerful Society of Jesus, whose inordinate ambition and unscrupulous zeal are deprecated by many good and pious Catholics. This boasted unity, then, is thus clearly placed before us, so that we can see what it is worth. It will further help us to understand its value when we enquire how it has worked in the past.

No one who has read the pages of history can question for a moment the fact that the Church of Rome has been thoroughly consistent in carrying out its principle of unity. To conserve this principle it exercised to the fullest extent its almost unlimited power. Freedom of thought, she asserted, imperilled the idea of unity, therefore freedom of thought must not exist. To ensure this end, no means, even the most diabolical, were left untried. Referring to this, J. H. Allen, in his "Christian History," says: "Lastly, we see its monstrous engine of despotic power exercised through inquisition, excommunication, and interdict. By its secret spies, by the ambush of its confessional, it seeks to lay bare every private thought or chance breath of opinion hostile to its imperious claim. No husband, father, brother, is safe from the betrayal that may become the pious duty of sister, daughter, bride. No place of hiding sufficiently close, or far enough away, to escape its ubiquitous, stealthy, masked police. No soldierly valor, no public service, no nobility of intellect, no purity of heart, is a defence from that most terrible of tribunals, which mocks the suspected heretic with a show of investigation, which wrenches his limbs on the rack or bursts his veins with the torturing wedge, and under the hideous mask of mercy—since the church may shed no blood—delivers him over to the secular arm to be 'dealt with gently' as his flesh crackles and his blood simmers at the accursed stake. That is the Inquisition, the church's remedy for free thought." Surely a unity bought at a cost like this is a unity of devilish origin. What wonder that men at last broke away from a unity of this kind, and that men to-day, who have not forgotten what history says, vow within themselves that such a unity shall never be possible again. Better a thousand times the divided hosts of Protestantism than a unity that means serfdom and the strangling of moral and intellectual freedom. And we shall be dull scholars indeed in the school of history if, in our aspirations for unity, we allow our thoughts to wander in the direction of any great ecclesiastical unity,

whether it be Protestant or Roman Catholic. The safeguard against ecclesiastical domination is the Scriptural one of congregational independency, and its idea of unity the voluntary association of men and women who, in the exercise of their God-given freedom, think alike on all those great questions that are essential to it.

Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.

Baptists and Disciples in N.S.W.

The appointment of a committee by the Baptist Union of N.S.W. to confer with any similar committee appointed by those known as churches of Christ, on the question of union, indicates a commendable desire on the part of our Baptist brethren of the mother State to bring about a clearer understanding between the two bodies of immersionists. The outcome of their action will be watched with interest by the disciples of Christ called Baptists and the baptised believers called simply disciples of Christ, or Christians, in the other States. Before these good folks can be married there must necessarily be a period of courtship, and the friendly overtures of the Baptist Union seem to look that way. It is possible that as they become more intimately acquainted their respect and affection for each other may increase and the difficulties in the way of matrimony may be overcome. This is a consummation to be desired by all, provided it can be accomplished without the compromise of principle. One of the committee, the minister of the largest Baptist church in N.S.W., was for many years a preacher among the disciples, and should understand clearly the existing points of difference. It may be, of course, that this movement will eventuate merely in a pleasant flirtation, but the fact that the N.S.W. Baptists, unlike their brethren in some of the other States, restrict their membership to the immersed, and that already some of their churches celebrate the Lord's supper weekly, leads us to hope that the negotiations may ultimately lead to a practical outcome.

Elijah III. in New York.

The cables inform us that the reincarnated Elijah, "Dr. Dowie," with his 3000 pilgrims, has arrived in New York, where they intend to prosecute their propaganda. Just why Mr. Dowie appropriates the title of Doctor is not very clear. He can hardly claim to be a doctor of medicine, since he has taken no diploma, and in fact condemns the use of medicine entirely. If a doctor of divinity,

it would be interesting to learn where he obtained his degree. Mr. D. knows how to improve on the original Elijah and John the Baptist. They were content to live among their disciples, but he and his wife have "engaged rooms in a fashionable hotel," while his deluded "pilgrims proceeded to cheap boarding-houses." He very wisely prefers the menu of a fashionable hotel to a diet of locusts and wild honey. While we can sympathise with the worthy couple in the "loss of a diamond brooch worth £300," supposed to have been stolen in the crowd, we can but wonder at the childish confidence of the dupes whose tithes provide the means for this pair to live so royally.

N.S.W. Home Mission Committee.

SPECIAL APPEAL.

DEAR BRETHREN,—It is not often we make a special appeal for funds to you, and we trust all who can help will do so quickly. Our bank overdraft is now £61, and it is steadily increasing. Will all the members in N.S.W. who are not already assisting to the utmost send along a contribution to the treasurer. We believe there are a number of brethren in and around Sydney, and some in the country, and some isolated from meeting with any church, who would willingly help us if they knew our need. Now is your privilege, brethren. We have made a forward movement in securing a tent and endeavoring to reach people whom we cannot reach in the ordinary way, and the first mission at Lismore was a splendid success. Nearly 100 were added during Bro. Fischer's visit there. To keep this good work going we want more funds. Therefore, brethren, we confidently appeal to you now to help us, and to do it quickly, by sending your contribution to the treasurer, Jos. Stimson, 45 Glebe-rd., Glebe, N.S.W., say on or before November 10th. One brother has just handed us £5, for which we are thankful. Fraternally yours, on behalf of the H.M. Committee,

LEO. ROSSELL, Sec.

From The Field.

The field is the world.—Matt. 13:38.

Victoria.

BALMAIN-ST., RICHMOND.—One young lady responded to the gospel invitation last night. Attendance at breaking of bread reached just under 90 this month. Membership has risen to 115, and we look for great things with coming tent mission.

Oct. 26.

P.J.P.

SOUTH MELBOURNE.—The Lord's Day School celebrated its eighteenth anniversary on Sunday, October 18. In the morning members of the school were present along with many old friends. J. S. McIntosh, Superintendent, presided. H. Swain gave an address which was highly appreciated by all present. In the afternoon T. J. Cook gave an address

to the school on "Weights that Hinder." A number of balloons helped to illustrate his remarks and added much to the interest of the service. W. Meekison gave a gospel limelight address on "Queen Esther" to a large audience at night. On Wednesday evening, October 21st, the services were continued. The children performed their pieces in a most able manner, showing how well they had been trained by those in charge. Owing to the crowded meeting, numbers were unable to obtain admission. It was then decided to repeat the programme. On Friday, October 23, this was done. Last Sunday night W. Meekison gave a limelight address on "The Life of Daniel." At the close of the service Bro. Meekison made small presentations on behalf of the school to J. McKean, who conducted the singing during the anniversary, and to the organist, Miss Casson, as a recognition of their services during the anniversary.

Oct. 26. W.H.M.

BALLARAT (Dawson-st.).—One confession on Lord's day, October 18th, a daughter of Sister Pidgeon. She was baptised on Wednesday, October 20th. May she continue faithful unto the end.

Oct. 24. T. H. VANSTAN.

MELBOURNE (Swanston-st.).—The inclement weather rather interfered with the attendance at last Lord's day morning meeting. Hospital Sunday seems to bring rain almost invariably. J. H. Stevens, from Hawthorn, addressed the church on the parable of the Good Samaritan, appropriate to the occasion. We had the pleasure of the company of S. P. Weir, of Norwood, S.A., and Sisters Glaister, of Mornington, N.Z. In the evening Bro. Meldrum took for his theme "Christ, the World's Greatest Benefactor." There was a good attendance. On Monday evening last we had a social meeting to welcome home Bro. and Sister B. J. Kemp, who have returned safely after a six months' tour through England, Scotland and Ireland. Bro. Kemp gave an account of various places they had visited and people they met. He speaks highly of his sojourn with the English brethren, and of the pleasant time spent amongst them at their Annual Meeting. We are all pleased to have them back.

R.L.

DONCASTER.—We had very fine meetings all day yesterday. At the evening service Wm. Wilson preached the gospel, when at the close six young people from the Lord's day school confessed Christ.

Oct. 26. GEORGE PETTY.

MILDURA.—As a result of the tent mission conducted by Bren. Harward and Pittman, I am glad to report that a Lord's day school was started yesterday with an attendance of 45 children and 6 teachers, and a Bible Class of 19.

Oct. 19. C. A. FAULKNER.

FOOTSCRAY.—I am pleased to report good meetings last Lord's day. Two were received into fellowship. A. J. Saunders, from Berwick, addressed a good congregation at night, and at the conclusion a young lady made the good confession. Last Tuesday evening A. R. Main conducted a baptismal service.

Oct. 19. C. BURTON.

N. RICHMOND.—On Thursday last three—an elderly lady, a young man, and a lad from the Sunday School—were baptised into Christ. Last Sunday was anniversary Sunday. A splendidly attended morning meeting was presided over by Bro. Moysey, and being the last occasion of his occupying that position, he said a few words of farewell, instruction, admonition and encouragement. Bro. Meldrum delivered an appreciated address on "A place for each, and each in his place; a work for each, and each at his work." Two were received into fellowship during the day. The combined anniversary and farewell attracted, in

spite of the wet, a grand audience at night—hall and vestries being densely packed. Special anthems were sung by the choir and much enjoyed. At the close of the address four made the good confession—an elderly man, the husband of one of our sisters, two young women, and a little maiden from the Sunday School. And thus happily ended the last Lord's day of twelve months' labor, in which hopes, realised and disappointed, have been very much mixed. On Sunday next we begin a month's special work at Ballarat.

Oct. 26.

G.B.M.

BRIGHTON.—The Sunday School anniversary services were commenced on Oct. 4th, and ended on the 11th. They were held in the Masonic Hall. Andrew Meldrum spoke at 3 p.m. In the evening, at the same place, the school rendered a Service of Song, "The Cabin Boy's Bible," the readings by A. Johnson. On the following Thursday the usual tea meeting was held in the lower hall. By 6.30 p.m. every seat in the hall was occupied, and there were more to follow. When all had satisfied their requirements at the hands of the sisters, an adjournment was made to the upper hall, where a very pleasant evening was spent with the children and Henry Mahon. The singing, action songs, recitals by the members of the school, and the stirring address by Bro. Mahon, were manifestly to the liking of the audience. The hall was packed to the doors. After the friends had enjoyed the programme, the scholars had a special tit-bit of their own. The superintendent, Bro. Ludbrook, gave them a short talk, and H. Mahon and Miss Arnott gave them their prizes, which brought the birthday party to a close. On the following Sunday the friends were invited to the school to see Bro. Ludbrook's famous Sunday train, "Puffing Billy." Bro. Ludbrook admits to about twenty offences against the Sabbath with this Sunday train, but never before has he ventured to do so at home. We are, however, all agreed that so long as he shall draw such impressive lessons from "Puffing Billy" he had better keep him running. The services were brought to a close in the evening by the recital of "The Story of the Good Samaritan" by some of the scholars, and an address upon the new school motto, "Peace be within thy walls," by F. M. Ludbrook. On Sunday last W. McArthur had the pleasure of baptising a young brother from the Sunday School who on the previous Lord's day had confessed his master.

Oct. 26.

T.R.M.

South Australia.

KADINA.—We addressed the church at Moonta this morning, and gave the right hand of fellowship to two immersed believers. We preached to a full hall in the afternoon, and conversed with some who were deeply impressed. We expect to take their confession next week. We had a fine meeting at Kadina in the evening. At the close one put on Christ in baptism.

Oct. 25.

W. MOFFIT.

PROSPECT.—Record attendance this morning, 59 breaking bread. A man confessed Christ at the gospel meeting at night. We require only £10/10/- to complete the purchase of the block of land for the building which we hope will be commenced forthwith.

Oct. 25.

J.C.W.

YORK.—We continue to have good congregations at all our meetings. Last Thursday night we baptised a married man, and at the close of the service his daughter stepped forward and made the good confession. Yesterday's meetings were no exception to the rule, all splendidly attended. Bro. Horsell's subject at night, "The Rambler's Rest." The Sunday School scholars are busy practising for the forth-

coming anniversary; we hold two practices this week. All agencies in connection with church doing good work.

Oct. 26.

H.H.

WILLIAMSTOWN.—A good number of members and friends gathered in the Council Hall last evening to welcome our evangelist and his bride (Mr. and Mrs. E. G. Warren) to Williamstown. Bro. Pappin presided over the gathering, and we had quite an enjoyable evening together. After speeches, recitations, musical items, etc., refreshments were handed round, and the social broke up at a late hour. We are looking forward to a prosperous future for the church here, and pray that God may abundantly bless Bro. and Sister Warren in their work amongst the people of this district, and that many may be won for the Lord.

Oct. 23.

W. G. P.

NORWOOD.—On Thursday evening last we held our half-yearly members' tea, when there was a good attendance. The half-yearly business meeting followed. The secretary's report showed that 39 members had been received since last March, the total now standing at 612. The Sunday School has now 525 scholars and teachers. All the other departments of work are doing well. We are going (D.V.) to have a big children's day on Nov. 8th, our Sunday School anniversary. The Sunnyside School Union delegates, W. Jackson and W. M. Green, visited our School yesterday. We had good meetings yesterday, but no visible results in the way of additions.

Oct. 26.

A. C. RANKINE.

UNLEY.—At the Sunday School to-day the prizes and certificates won at the recent examination were distributed by Mrs. R. Burns. Many of the parents attended the service, and were agreeably impressed with the excellent management of the school and the interest taken by the scholars in the proceedings. Two quartettes were rendered by Misses M. Pettit, E. Wood, G. McGowan and L. Burns, and the hymn "Our Sunday School for Jesus," taken from *Pure Words*, was much admired. At the gospel service to-night, after a discourse by T. J. Gore on "The Great Teacher," three baptisms took place, the subjects being Ida Green, Grace Garnett and Arthur Garnett. The two latter are the children of the superintendent of the Point McLeay mission station, and are remarkably well informed on Scriptural truths.

R.B.

Queensland.

MARBURG.—On Lord's day evening, October 4th, a young lady made the good confession. She was immersed on the Thursday evening following. On Lord's day morning, the 18th, two wanderers were restored to fellowship. The prospects are bright and hopeful.

Oct. 20.

A. KICKBUSCH.

New South Wales.

ROOKWOOD.—Another splendid meeting on Sunday, every seat being taken, and three baptisms. The Sunday School here holds its picnic on November 9th, and invites every New South Wales church to send representatives. We give a lantern lecture on our trip to the Northern River District on Nov. 3rd, illustrated by slides specially taken. Everything is working harmoniously, and we expect an ingathering shortly.

Oct. 24.

THEO. B. FISCHER.

WINGHAM.—Last Sunday the church here took the largest hall in the town and met to break bread, when

Herbert Saxby spoke to a good audience. In the afternoon three young persons were immersed. They will take membership at Wingham. At night Bro. Saxby preached a good sermon in the Taree School of Arts to about 400 people, there not being seating room in the building for all of them. The text was "What must I do to be saved?" Acts 16: 30. On Monday a married woman was immersed at Chatham. At night Sister Mrs. G. Newby gave a nice farewell social at her house in honor of Bro. Saxby, at which a cheque for £10, made up from the Wingham and Chatham church treasuries and individual members, was presented to him on behalf of the churches by two quite grey-headed paterfamilias members of the church. Bro. Saxby suitably replied. He left here for Sydney yesterday.

Oct. 21.

J. COLLINS.

PETERSHAM.—Last evening's gospel meeting was preceded by a short combined memorial service in memory of our Bro. Griffiths and Sister Roberts. At the close of the meeting it was glorious to see three young men decide for Christ, and especially as one of them was Albert Griffiths, son of our late brother.

Oct. 26.

C. J. L.

ENMORE.—At the Tabernacle, Enmore, on Tuesday, October 20th, the "Garfield" Band of Hope gave a grand entertainment. The platform was prettily decorated with blue and white. The building was crowded; we can proudly say that this was the largest and best temperance gathering held in connection with the churches of Christ in N.S.W. The President, G. T. Walden, occupied the chair, and the meeting commenced by singing "Praise God from whom all blessings flow," followed by prayer by the chairman. The Conference Temperance Committee was represented, as also were different other temperance organisations. Mr. Williams, M.L.A., of Broken Hill, and Mr. Haddow, of Victoria, were present. The programme consisted of choruses, recitations and dialogues given by the Band of Hope, and solos by Mrs. Dr. Kingsbury, Miss Holmes and Miss Campbell. During the evening our grand new banner was unfurled by Miss B. Hodgson, who gave a splendid speech for the occasion, which was received with applause. At the close of the entertainment a few short speeches were given congratulating and thanking the Band of Hope for the splendid entertainment given. Mr. Beeby represented the audience. Mr. Cattnach represented Petersham Band of Hope; Mr. Haddow represented the State of Victoria; and Mr. Simon Brown represented the temperance cause in the early days. Mr. T. Morton responded on behalf of the Band of Hope. We are glad to report that at the close of the meeting 25 signed the pledge.

F. J. WILLIS.

West Australia.

BOULDER.—Good meeting last night. At the close of the gospel address by T. H. Scambler a young man made the good confession.

Oct. 19.

C. E. POND.

Here and There.

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

:O:

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

West Australian Letter and obituaries will be found on pages 635 and 636.

Attention is called to the letter from the N.S.W. Conference Secretary in this issue.

We learn from a private letter from J. Inglis Wright that J. J. Franklyn is lying dangerously ill at his home in Nelson, N.Z.

New South Wales will take up the Home Mission collection on Jan. 3rd, and are asking for the modest sum of £100.

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

A POINT WORTH NOTING.

IT must have been and is a source of great joy to the loyal disciples to see and hear of the large numbers that have been "added to the Lord" since last Conference. A large per cent. of these has come from the successful labors of our State evangelists. "Truly the Lord hath done great things for us, whereof we are glad!" But—but, when we come to study the Home Mission exchequer, we hold up our hands in utter amazement, for though hundreds have been confessing their faith in and fidelity to the Saviour, few if any are or seem to be concerned about the wherewithal to carry on this work, for the funds have not been augmented pro ratio or anything like it. Why is this? Surely we cannot say that the several hundred that have been brought into the church, from all sources, belong to the mass of the irredeemably poor, and that we cannot expect any support from them? Now that you are the Lord's throw your whole heart and soul and money into the Lord's treasury, so that others may have the opportunity of possessing the glorious birth-right you have. There is no need to remind the old converts that they are also called upon to help. They know it, but sometimes forget. Let us stir you up by way of remembrance that funds are needed now to carry on the present work. Shall we hear from you or shall we be compelled to withdraw some of our men from the field and the good work they are doing? Send at once to W. C. Craigie, our treasurer, your mite or large cheque or anything between these and address it 259 L. Collins-st., Melbourne.

JAS. JOHNSTON.

New South Wales wants £100
Victoria and South Australia
all the churches can give.

We are requested to state that in our report of the Bayswater tea, in our last week's issue, the names of Bro. and Sister Cope should have appeared as those who rendered great help with the singing.

Two tent missions as recorded on another page of this issue make interesting reading.

The Burwood Boys' Home rally will be held on Wednesday, Nov. 4th, in the lecture hall, Swanston-street, at 10 a. m.

Next Tuesday being a public holiday in Melbourne, our forms will be closed on Monday night, so that all news items must be in early.

R. J. Clow addressed a good meeting at Hamley Bridge, S.A., last Sunday night, and at the close of the meeting a young lady made the good confession.

We have a few copies of the "Life of Alexander Campbell" in paper covers, which we will send anywhere by post for 6d. We sold these formerly for 1/-.

We are receiving many inquiries about the cheap edition of **On the Rock**, but it is not quite ready. In a week's time we expect 10,000 copies to go out on their great mission.

G. A. C. Gordon writes:—"We are getting along very well, having glorious meetings, and much interest is manifested. Expecting decisions every Sunday eve. We know of many not far from the kingdom."

Bro. Ewers is preaching to large audiences in the Lake-street chapel, Perth, on Christian Union, taking as the subjects of his seven sermons the seven planks in the platform of "the unity of the Spirit" in Eph. 4: 3-5.

The little church in Capetown, South Africa, has purchased a piece of ground in the suburb of Observatory for £270, on which to build a chapel. Just why they did not start in the city we are not informed.

The church at Paddington, N.S.W., will begin a fifteen days' mission commencing on Sunday, Nov. 15th. T. Bagley will do the preaching. Special effort is being made by the members in order to insure success.

We much regret to state that Mrs. Ludbrook senr. died suddenly last Saturday evening at her home in Brighton. Mrs. Ludbrook was 72 years of age. Next week we expect to publish an extended obituary notice of this well-known sister.

We spent last Sunday with the churches at Barker's Creek and Castlemaine, speaking at Barker's Creek in the morning and at Castlemaine in the evening. Recently one of the Sunday scholars was baptised at Castlemaine. A. W. Connor is spending a couple of weeks in a special effort at Drummond.

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.'"

The church at Brighton have purchased a large wooden chapel at Williamstown, formerly used by one of the Methodist bodies, and intend to remove it to Brighton and put it in thorough repair for their own use. They expect it will be ready for use in about three months.

Under the heading, "Review: The Evolution of the Religion Reformation," A. Carmichael sends us a number of long extracts from the writings of Alexander Campbell. As we can see no bearing that they have on the essay now under discussion, we can not publish them. Besides, we do not propose to publish anything on the opposite side to the reviews till Bro. Grinstead has had an opportunity of replying. There is no great hurry over the matter, but when Bro. Grinstead gets ready all the room we have is at his disposal.

T. Delzoppo writes from Lismore, N.S.W., under the date of Oct. 21st: "We are still having good meetings. Last Sunday (Oct. 17th) 85 broke bread. There was an attendance of 120 at night. G. H. Browne seems to be well liked. We are having a Sunday School picnic to-day. The weather is delightful."

Last week we sent out a lot of samples of new tracts—"A Baptist Ally"; "A Glorious Beginning"; "The Church"; "Two Apostles Interviewed"; "The Divine Marching Orders"; "The Fivefold Work of the Holy Spirit"; "Who Are These People?" "The Supreme Question"; "The Change of Heart." Samples will be sent to any who would like to see our latest addition to our tract list.

On Tuesday evening a pleasant ceremony was performed at the private residence of H. Lyall, Levison-street, North Melbourne, when R. Lyall on behalf of the employes of Messrs Lyall & Son presented a handsome marble clock, suitably engraved, to F. Barnden, on the eve of his marriage. R. Lyall also presented on behalf of the firm a handsome biscuit barrel. The recipients responded in a suitable manner.

W. J. Pearl, who for several years has lived at Romsey, was taken ill last Sunday evening week and died on Friday morning last, at the age of 65 years. Bro. Pearl was well known to the churches at North Melbourne and Ascot Vale, where he held membership for many years. W. Brown, of the Ascot Vale church, attended the funeral, which took place at Lancefield. We deeply sympathise with Sister Pearl and family. An obituary will appear soon.

By the courtesy of Dr. J. C. Verco, of Adelaide, we were informed last week of the death of Sydney Black, which took place in England last Thursday, October 22nd. Bro. Black has been ill for a long time, and his death was not unexpected. This well-known brother visited Australia and New Zealand some years ago, when many of the brethren formed his acquaintance. In our next issue we hope to publish a fuller notice of Bro. Black's life, together with a photo.

Things looked a little gloomy for the Newmarket mission at the end of last week. Owing to some delay on the part of the Victorian Railways, it was thought that the tent would not be in position for Sunday. But everything came out right finally. The tent was erected just in time. Despite the weather, a good audience listened to H. G. Harward's address on Sunday night. At the close of this meeting four confessions were taken. At the morning meeting two were received into fellowship.

R. K. Francis, in writing from Capetown, S.A., under date of Sept. 26th, says:—"I am pleased to report steady progress; interest in meetings well sustained; 7 additions up to the present. I have, only to-day, got decisions of two more, man and wife, thus making 9 since I started work here. I have succeeded in getting our home brethren to secure another evangelist for here, whose arrival I expect in a few weeks; then I go up country. I want to see our building here commenced before long."

In this issue we introduce a new feature in the form of an Endeavor Page. We intend that this shall appear at least to the end of the year by way of a trial. Let everybody who would like to see it continued send us a postcard saying so. The matter is prepared with great care, and will be found useful to all Christians, but especially to Christian Endeavor meetings. Will those interested in the CHRISTIAN and in the young people call their attention to this page? It will get better every week.

Mrs. L. Rossell, of Granville, N.S.W., writes:—"Could you, through the CHRISTIAN, please find a home in the country with some firm, patient sister (where there are no children if possible), for a strong girl of fifteen, just become a member of the church, and who, I think, would prove grateful and willing, but who needs much training. It would be a truly Christian work to take her. The girl is at present in charge of the Sisters' Conference Committee. We shall be truly obliged if such a home can be found. I can give particulars. A home with plenty of work would be best."

Many of our Sunday morning meetings are spoiled by the long and oftentimes needless remarks of the presiding brother, who takes up the time that should be given to the one who is to speak. Recently in one of our large churches an address was expected to be given at seventeen minutes past twelve, or just thirteen minutes before closing time. To say the least when a brother comes prepared to speak it is only right that he should be allowed ample time in which to deliver his remarks. Many a good address is spoilt in this way, and, as it generally happens, on such occasions the president talks a great deal about everything and anything else but the principal object and purpose of the meeting.

THE LIFE BEYOND.

I know not what my life shall be,
When I have left this vale of tears;
But this I know, that it shall ne'er
Be vexed with doubts or fears.

I know not what my eyes shall see
When they have closed on things of time;
But they shall gaze on scenes most fair,
When oped in that sweet clime.

I know not what my heart shall feel,
When freed from sin, and grief, and pain;
But o'er it joy shall sweep like waves,
And in it peace shall reign.

I know not what my tongue shall speak,
When I shall meet him face to face;
But it shall seek in some new way
To show forth all his grace.

—Sel.

We have long understood that it is a standing difficulty with S.S. workers to find suitable hymns for anniversary and other special occasions in connection with school work. This difficulty is not only in connection with the expense, but the words and music are often hard to find. We have just published a short series of twelve pieces. The music is in both notations, and is printed with words in a neat 16 page pamphlet, while the words are also printed separately on a sheet. Joseph Pittman is the author of the words, while E. W. Pittman, the Victorian Singing Evangelist, is the composer of the music. E. W. Pittman has had a large experience in both Sunday School and day school work, being fully aware of the difficulties of finding and selecting suitable pieces for anniversaries. This is only an experiment, and, if it is taken up by our schools, it will be continued. Samples will be sent free to any desiring same. Music and Word Edition, single copy, 6d.; 12 copies, 5/-; 24 copies, 8/-; 36 copies, 11/-. Words only, 2/6 per 100. The prices above include postage.

SUNDAY SCHOOL UNION.

DESIGNS are invited for the Annual Examination Certificate. Size, 10in. x 12in. To be submitted in black and white. Prize, £1/1-. Competitors to send drawing to C. W. Mitchell, 524 Elizabeth-st., Melb., or L. Gole, 19 Bennett-st., N. Fitzroy, on or before November 28th, 1903, with *nom de plume* attached, also sealed envelope with *nom de plume* and name of competitor, which will not be opened till after the judging.

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DEATH.

BUHSE.—Sister Buhse fell asleep in Christ on October 11th, leaving a husband and three dear little children to mourn their loss.

Marburg, Q.

A. KICKBUSCH.

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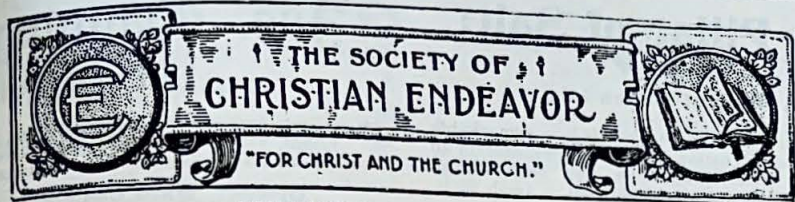
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True Patriotism.

C. E. Topic for 9th November (King's Birthday).

SOME BIBLE REFERENCES.

Love of Country.—Neh. 1; Psa. 137.

Submission to Authority.—Rom. 13; 1 Peter 2: 13-17.

Patriots.—Moses (Heb. 11: 24-27); Ezra; Nehemiah; Esther (ch. 7, 8); Paul (*vide* Rom. 9: 1-5, 10: 1).

The following divisions and facts are presented in the hope that they may be found helpful and suggestive to those taking part.



VERY CHRISTIAN IS LOYAL.—The King's birthday determined the topic, so take the opportunity of expressing our loyalty to King Edward. The duty of loyalty should be noticed. Paul

exhorted that prayers be made for kings (1 Tim. 2: 1, 2). "Be subject," says Peter, "to the king as supreme. . . Honor the king." If one objects that even kings are not always very worthy, let us remember that Peter spoke of a Nero, a monster of iniquity. Christians are loyal. We do not plead for the "divine right" of kings to do as they please; nor do we count those preachers disloyal who have suggested that His Majesty King Edward would be not less but more worthy of honor if he discountenanced horse-racing.

THE CHRISTIAN IS LAW-ABIDING.—Paul said, "I am standing before Cæsar's judgment seat, where I ought to be judged. . . If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die" (Acts 25: 10, 11). Some of us do not realise as we ought the duty of obedience, where the human law does not contradict the divine; that while we may work for the improvement of a law we deem unwise, still we must obey. How many Endeavorers even would lose a night's sleep over the fact that they had evaded the customs' duties? "Render to all their dues: tribute to whom tribute is due; custom to whom custom" (Rom. 13: 7). At times obedience to the higher law may force us to disobey human legislation. Some of the best people in England to-day are being proceeded against for not paying rates which would be used to support doctrines they believe to be contrary to the Word of God. These people are not disloyal.

LOVE OF COUNTRY IS GOOD.—We may rejoice in being citizens of no mean city. Nehemiah wept to hear of his country's sad state. Queen Esther risked her life to save her people. Moses, for his race, gave up all earthly attractions. When Æneas would have saved Anchises' life, said he, "Far be it from me that I should desire to live when Troy is

buried in its ruins." Christians must not fail in the patriotic spirit.

SOME POINTS IN PATRIOTISM.

1. True patriotism is not shown in despising other nations. Prof. E. J. Wolf says: "Contempt of foreign nations is the mark of paganism. Christianity gives honor to all men. It teaches that all are made of one blood. It recognises in every man a divine image." Emerson makes us smile at the English lady on the Rhine who, hearing a German speak of her party as foreigners, exclaimed, "No, we are not foreigners; we are English; it is you that are foreigners." In the United States there are about a dozen Chinese C. E. Societies. One at San Francisco gives more than £300 a year to missions. "John Ming, the heroic Chinese Endeavorer of Salt Lake City, led a campaign against gambling by his countrymen at the risk of his life." Love your own nation, but despise not others. A man saw approaching him a monstrous figure; as it came nearer, he saw it was a man; presently he found it was his brother!

2. True patriotism is shown in fighting against everything that would do our country harm. When Christian Endeavorers talk of patriotism, they must not mean simply the kind that sings "Rule Britannia," or recites "Breathes there a man," but "the kind that caucuses, and votes, and educates, and protests, and indicts, and convicts, and sweeps evil off the face of the land." We trust that in every Endeavor meeting the following things will be noted as being inimical to our country's good, utterly opposed to true patriotism.

(1.) GAMBLING IN ALL FORMS, from raffles at church bazaars to the saturnalia of the Melbourne Cup. Here is a national evil. Sir Robert Giffen recently stated that the bookmakers of Great Britain made a profit of £5,000,000 per annum out of their clients. The Melbourne Age says, "As the Lord's committee states, betting is not a crime, but undoubtedly it is the cause of most of the crime of the embezzlement class which introduces so much worry into business." Realising its evil, the London Daily News has for some time past refused to publish betting news and advertisements. An expert, giving evidence before the Sydney Commission a few weeks back, estimated that there £4,000,000 a year was spent in betting. The money loss is not the greatest. The loss in character is worse. The harm to the individual is incalculable; while a nation of gamblers must perish. Carlyle, after a day at a Yorkshire racing centre, exclaimed, "I vow to God that I can see nothing in it but cruelty, covetousness, insensibility, and low wickedness." Sir Robert Stout, Chief Justice of New Zealand, in writing against the totalisator as fostering the gambling spirit, has these words which the true patriot should take to heart:—"I believe gaming is the arch-enemy of industrialism, and it is through the growth of the industrial spirit that true progress will come to the race. If we were imbued with true brotherhood we would not sanction any kind of gaming, any more than we would encourage any practice in our social life that spells degradation to our fellows."

(2.) IMPURITY OF EVERY KIND, such as impurity in morals, impure literature, impure speech.

(3.) TRUE PATRIOTISM IS BEST SHOWN IN ADVANCING THE CLAIMS OF KING JESUS. The remedy for all the evils in our land is found in the gospel of Jesus Christ, and there is no permanent cure apart from the acceptance of that. Every Christian has a duty to his king and country, he must be truly patriotic; but let him know assuredly that the chief need of the poor and the vicious is that Christianity we profess to have, and that he is unpatriotic if he be not striving to give his fellows the blessings which it is designed to impart.

The C. E. Pledge in Rhyme.

Out of one hundred and sixty-six competing rhymed pledges, the C. E. World awarded first prize of five dollars for the following:—

Now trusting in the Lord for strength,
This promise I can make,
That I shall try to do his will,
To live for Jesus' sake.
My rule of life shall be to pray;
My Bible daily read;
To help my church in every way,
Her services to heed;
Throughout the week, when'er she calls,
Or on the Sabbath day,
I shall be there unless HE leads
My steps another way;
Endeavor meeting I'll attend,
When'er that meeting be;
To all my duties I'll be true;
No silence there for me;
If hindered by the Lord, my God,
I'll not forgetful be,
But send a consecration verse
Which may be read for me.

—Lucy G. Whitwell.

Notes and News.

North Melbourne anniversary was a great success.

Send all matter intended for this page to A. R. Main, Buckley-street, Footscray.

An Endeavor Society has just been formed at Mildura. Bro. Harward lost no time.

G. T. Walden, having finished with credit his term as President of the N.S.W. C.E. Union, was recently elected as one of the three vice-presidents for the present year.

A pretty novelty was introduced at North Melbourne, when five of the Juniors mounted the platform and pinned a bouquet of white roses to each speaker's coat.

North Fitzroy is progressing: 47 members, 27 actives. Their last meeting was their largest. They hope to double attendance in a few weeks; and optimism is usually rewarded. Committees are working well. Any visiting members would be welcomed at their meetings on Monday evenings.

EVERY member of EVERY Society remember this. The grand Rally of the Metropolitan Societies will be held on Monday, November 16th, in the Swanston-street Chapel. Speakers: H. D. Smith, J. H. Stevens, B.A.; Chairman, Jas. Johnston, M.A., President. Prior to the rally a grand conference on "The Work of the Lookout Committee" will be held. Arrangements for tea, etc., will be made. No member should miss. Fuller particulars later. Delegates meet in lecture hall, 8 p.m., Friday, Nov. 6th. Re-election of officers. Important.

W. McCANCE, Sec.

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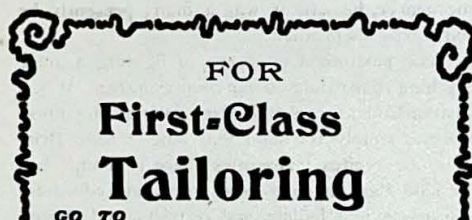
MR. A. T. MAGAREY says:—"The story is a plea
for primitive Christianity—well thought out, and
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his own. The book is concise, and interesting—novel
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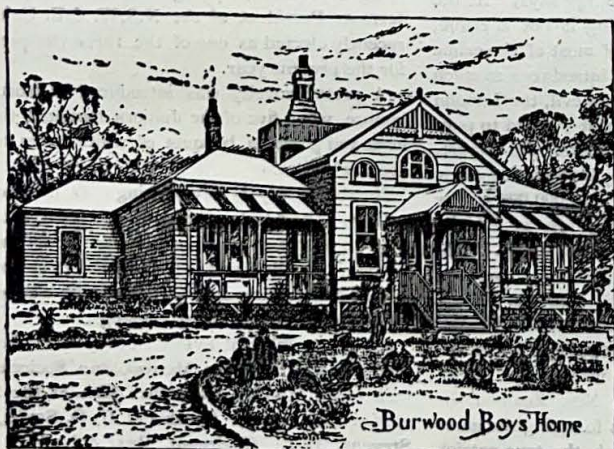
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West Australian Letter.

D. A. EWERS.

A very successful tent mission at North Fremantle has just closed with 56 confessions. It lasted over four weeks, and the attendance and interest were well sustained. No doubt a report will be sent you, so I will only say here, the little church has now got a fair start and has good prospects. I trust efficient arrangements will be made for the permanent continuance of gospel work. It is possible that the next tent mission to be conducted by Bro. Hagger will be at Bunbury about the end of the year.

Subiaco building extension is approaching completion, and will shortly be opened with the orthodox tra. The work in that suburb is of a solid character, and I believe the enlarged chapel will be the largest place of worship in the neighborhood.

In Lake-street things are moving along quietly. We are having full meetings, and frequent additions by letter, but not many confessions lately. However, there was one last Lord's day and one the Sunday before. The contract has been let for additions to the building, which will be completed in about three months. Among the institutions connected with the church is a Band of Hope. At the Annual Demonstration of the Junior Temperance Societies held in Perth the other day, our Society marched, with several others, through the streets, and made a very creditable display. In the large Queen's Hall, a long programme was rendered by the various organisations. F. Illingworth, M.L.A., was in the chair. The trophy for the best item was won by the Lake-street Band of Hope. Under the tuition of W. A. Smith, about 25 girls rendered "Sowing and Reaping," a temperance adaptation of the leading piece in a recent American "Children's Day Exercise." The first-class manner in which the children presented the exercise reflected the greatest credit upon their teacher. Another of our organisations is a Mutual Improvement Society, and yet another is the Adelphian Cricket Club. Under the auspices of the former, the latter gave an excellent concert last night to a large audience. In the course of the programme, the President, Albany Bell, presented two bats, suitably inscribed, to D. M. Wilson and J. Ewers, as last year's premier batsman and bowler of the club. Another of our live Societies is the Christian Endeavor. Among other good work it runs a Saturday night open-air meeting conducted by Bro. Quick. Recently a small organ was purchased for this work and is proving a great aid. Hundreds assemble to hear the sweet voices of the young people as they sing Alexander's Hymns, and to listen to the addresses of different speakers. One of our young men, H. Lightfoot, a prominent worker in our Mutual Improvement Society, removed to Cue last week, and was the recipient from his fellow members of a nice little dressing case. We hope to hear from him sometimes.

W. G. L. Campbell has returned from his trip to Adelaide and is now fully at work in Kalgoorlie again. Arrangements have been made for Brethren Scambler and Campbell to each spend one Lord's day a month in Coolgardie, the brethren thus having an evangelist there every fortnight.

Oct. 14. Bethany, Palmerston-st., Perth.

Obituary.

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

GRIFFITHS.—It is our sorrow to record the death of our esteemed Benjamin Griffiths, on October 12th, at the age of 50 years. He was very highly esteemed and greatly beloved as a faithful follower of the Lord Jesus Christ. For 30 years he had lived a quiet consistent Christian life. At the age of 20 he consecrated his life to the Saviour, and was immersed by G. B. Moysey at Hobart, Tasmania. For about 16 years he had been in membership with the church at Petersham, and for many years was a deacon. He was a reserved man, very devoted to his home and family, and found his enjoyments in the church alone. He was no lover of pleasure, but a lover of Christ and truth. We shall miss him very much, as he was (when well) a regular attendant at the Lord's table. "We sorrow not as those who have no hope." He has entered into his rest, and a life of humble service bears testimony to his loyalty to Christ. Our sympathy is extended to his family. He leaves a widow and three children to mourn their loss. To them we commend the sweetness of these words:—

"Jesus my Anchor, Refuge, Hope,
My Saviour and my King;
Through all life's dark and stormy waves
To thee, to thee, I cling."

We committed his body to the grave, in the sure and certain hope of a glorious resurrection, on Oct. 14th, in the presence of a large number of brethren and friends, and felt the truth of the words: "Blessed are the dead that die in the Lord."

Petersham, N.S.W.

A.E.I.

ROBERTS.—We mourn the loss of our beloved Sister Roberts, relict of the late William Roberts, at the ripe age of 63 years. This sad event took place suddenly on Saturday, Oct. 17th. Our sister had not been at all well for some time, being subject to bronchitis, but had apparently somewhat recovered from this complaint. She however took ill at 12 o'clock, and expired peacefully and consciously, without pain, at 5.30 p.m. She was a most lovable character, and a devout follower of the Lord Jesus Christ. A few hours before her death, she remarked to one of our sisters at the bedside that of late her cup of sorrow had been very full, but this only made Jesus still more precious to her. The terrible accident in May last, when Bro. Roberts was suddenly killed at the railway station by a passing train, and also the sudden death of a bright little grandchild a few weeks ago from diphtheria, seemed to cause her much sorrow, and doubtless contributed to her death, which was due to heart-failure. Our sister was immersed by the late Wm. McGregor, of Swanston-st. church, in 1865, so she has been for 38 years associated with the brotherhood. To know her was to love her, and many happy hours of Christian fellowship have been enjoyed by the writer in her house. We realise that she has entered upon the Christian's rest, and has gone to be with the Lord, which is "far better." We wait for the glad reunion in the resurrection morn, and pray for grace to follow

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her footsteps in as far as she followed our blessed Lord. We extend to the bereaved family (6 sons and 1 daughter) our Christian sympathy, and pray that the "peace of God" may possess their minds. We laid her remains to rest beside her husband in the Rookwood Cemetery, on Oct. 19th, in the presence of a goodly number of brethren and friends. The sudden call suggests to us the warning, "Be ready."

"Be ready—many fall around,
Our loved ones disappear;
We know not when our call may come,
Nor should we wait in fear;
If ready, we can calmly rest—
Living or dying, we are blest.

Petersham, N.S.W.

A.E.I.

COLLISON.—It is with sincere regret that I have to chronicle the death of John Collison, of North Melbourne, in his 80th year. Our brother was one of the pioneers of the church here, and from the time of his immersion down to the close of his life was a consistent follower of the Lord Jesus Christ. Recently he was stricken with paralysis, and what makes the stroke harder, Sister Collison (his aged partner) is laid by similarly afflicted, with no hope of recovery. Our brother was greatly esteemed, and our prayers go out to the family and numerous friends whom he has left behind. He has entered into rest; life is over; he fought the fight of faith, and has now received the crown.

J.G.B.

GREGORY.—Hezekiah Gregory passed away from us on the morning of August 16th, ripe in age (for he was in his ninetieth year) and ripe in Christian character. He was born in Surrey, England, spent his early years there, and was married in London at the age of twenty-three. In 1840 he came to New South Wales, settling first in the Port Stephen's district, and afterwards on the Upper Hunter. The last twenty-five years of his life were spent in Sydney, nineteen of them with his son-in-law, Mr. Sainty, of Newtown. He lost his wife while living on the Upper Hunter, thirty years ago. His descendants, as far as they can be traced, number fully 170—11 being children, and the rest grandchildren and great-grandchildren. His pious mother's influence not only restrained him from falling into evil ways, but gave him a reverence for all sacred things that increased with years. In 1886 he was providentially led to hear Bro. Troy, who was then preaching in the Town Hall, Newtown. His clear, receptive mind almost at once embraced the truth, and his spontaneous testimony at his conversion is remembered yet by those who were privileged to hear it. In the congregation his fine figure and evident deep devotion were very noticeable. For the past seven years his inability to walk any distance prevented his attendance at the meetings. During that time the writer of this little notice visited him frequently, holding happy spiritual intercourse with him, specially when together partaking of the sacred loaf and cup. His clear mind, marvellous memory, and profound faith and love and joy remained with him to the last. He died, as he wished, in the arms of his devoted daughter, Mrs. Sainty, of whom he always spoke in terms of deepest love and gratitude. Thus passed away, from humble life, one whose native talent and strong character would have made him, under other circumstances, an exceptionally useful worker in the cause of primitive Christianity.

Enmore, N.S.W.

J.S.

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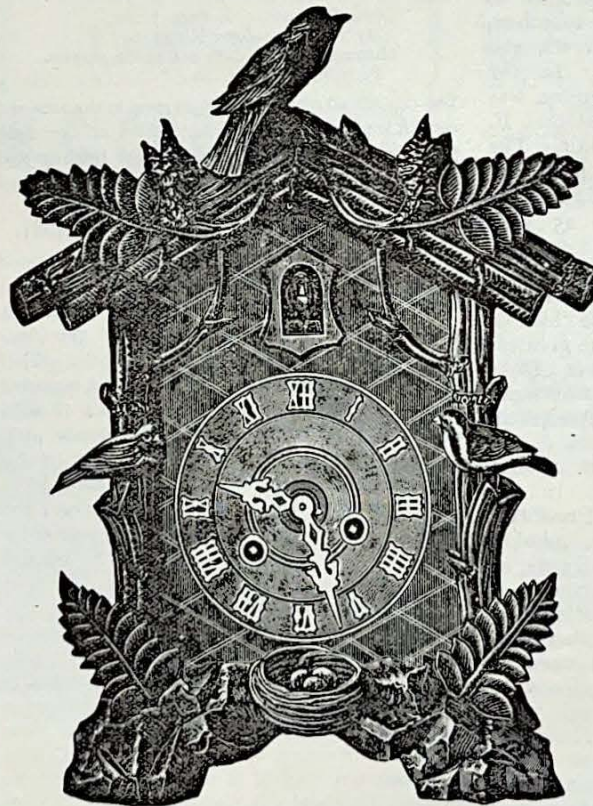
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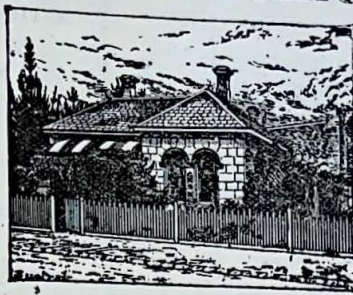
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