

The Australian Christian

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MISSIONARY FACTS. Percy Pittman.

2. MISSIONS IN JAPAN.

I. THE BURIED PAST.

Three years after the death of Martin Luther, in the same year that John Knox fled to Geneva to escape from Mary, Francis Xavier, fired with an ambition to heal the deadly wound of the Reformation by large accessions from heathendom, entered Japan as a Jesuit missionary. His emotional presentation of Christ as the great sympathiser with human sorrow, together with a goodly amount of accommodation to heathenism, enabled him in a short time to report no less than 600,000 conversions. Roman Catholic statistics, never famous for strict accuracy, claim two million adherents by 1600 A.D. Protestant historians, however, estimate the number at 150,000, with 200 churches. The Roman propensity for intermeddling with politics led to complications, and in 1587 the Jesuits were expelled from the Islands. Then arose a great persecution, which lasted for 22 years. Christians were required to trample on the cross, and those who refused to do so were put to death. On one occasion, in 1637, no less than 37,000 were massacred, and it was thought that Christianity was completely exterminated.

But the most corrupt form of Christian teaching has in itself a principle of life. Two hundred and thirty years afterwards, when the Protestant missionaries entered Japan, they discovered a few poor people, dwelling in caves and holes of the earth, still clinging to a degenerate form of the Christian faith.

II. THE MODERN ERA.

The centuries passed, and Japan slumbered in the arms of paganism. At the corner of every street, and at the parting of every highway throughout the land, an edict was posted containing the following warning:—"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan: and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head." The King of Spain did not trouble himself to put the proclamation to the test, and the Christians' God did not think fit to appear in bodily form, but a few American gunboats, appearing off the coast of Japan in 1853, seemed to be quite unconcerned as to the dreadful consequences of their audacity.

Six years after Commodore Perry had opened Japan to the world, the first Protestant missionaries arrived from America. Their

names were, Mr. Williams (Episcopalian), Dr. Hepburn (Presbyterian) and Dr. Verbeck (Dutch Reformed). They settled at Nagasaki and Yokohama. For thirteen years no preaching was possible, and the missionaries were compelled to carry on their work secretly, ostensibly as teachers of English. Mr. Goble (American Baptist) arrived in 1860, and Mr. Ensor (English C.M.S.) in 1869. The American Board (Messrs. Green, Gulick and Davis) commenced operations at Nagasaki and Kobi in 1871. In 1873, the edict against Christianity was repealed, and the official connection of the State with Shintoism and Buddhism dissolved, but full freedom of missions was not secured till 1889. The Old Testament was translated into Japanese in 1879, and the New Testament in 1888.

III. GLORIOUS RESULTS.

Seven years of faithful, patient labor passed, without a single convert, and then, in 1866, one was baptised. The first church, consisting of only 11 members, was formed at Yokohama in 1872. But by 1883, after only 10 years of unrestricted preaching, there were 37 mission stations, 93 congregations, 5000 adult members, 63 mission schools with 2500 scholars, 7 theological seminaries with 71 students, from which already 41 had been ordained, with 108 assistant preachers.

Ignorant people are sometimes heard to say that missions do not pay. In the course of these papers it will be shown that all over the world missions are a triumphant success. What are the facts with regard to Japan? Only 45 years have elapsed since the first missionaries landed there, only 32 years since preaching was permitted, and only 16 years since full liberty was accorded to missions. Yet what do we see to-day?

Protestant Christians	...	50,855
Roman Catholics	...	55,824
Greek Orthodox	...	27,245

Possibly some will feel a little nervous when they notice the preponderance of Catholicism, but they may be reassured by the recollection that whereas during the last ten years the Catholics have made little or no advance, the Protestants have forged ahead in fine style. The following will also help to allay any fears for the future of Protestantism. There are at present in Japan:—

Protestant Missionaries,	789; Native
Preachers,	494; Total, 1283.

Catholic Missionaries, 229; Native Preachers, 98; Total, 327.

Greek Missionaries, 4; Native Preachers, 152; Total, 154.

Thus the Protestants have such an immense advantage in the numbers of workers, that we may rest assured that the Christianity of Japan will be Protestant, not Catholic.

The above figures cannot, of course, indicate the total success achieved by the missionaries. The teachings of Christ are spreading like leaven through the land. "The Christian population, that is, the section of the population which is measurably controlled by Christian sentiment, and which is in close and sympathetic relations with the Christian church, cannot be fairly estimated lower than 300,000." Another writer says: "The Christian community has already furnished one Cabinet Minister, two Justices of the Supreme Court, two Speakers of the Lower House of Parliament, and several Judges of Courts of Appeal. Three per cent. of the officers in the army are Christians, and three of the great daily papers of Tokyo are largely in the hands of Christian men."

IV. FURTHER STATISTICS.

The Protestant bodies are represented in Japan as follows:—

Methodists	...	12,217 members
Presbyterians	...	11,651 "
Congregationalists	...	11,548 "
Episcopalians	...	10,997 "
Baptists	...	2,353 "
Disciples	...	1,128 "
Others	...	961 "

Total 50,855

These are distributed in 400 churches. There are 1000 Sunday Schools, with 37,000 scholars.

V. OUR OWN MISSIONS.

The disciples of Christ began operations in Akita in a small way in 1883. There are now 1128 converts. The baptisms since the beginning have numbered 1422. We have to-day 4 stations, 16 out-stations, 24 missionaries, 40 native workers, 38 meeting-places and 13 organised churches. There are 25 Sunday Schools, with 923 scholars. Our missionaries are distributed thus:

Remembered.

Mary E. Allbright.

"But I am poor and needy; yet the Lord thinketh upon me."—Psa. 40: 17.



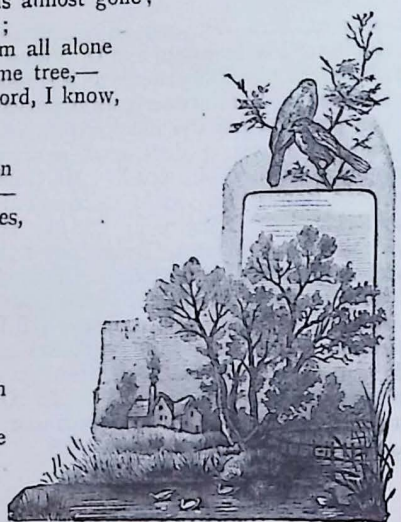
THE rain beats hard on my window-pane,
The waves roar out at sea,
And the shriek of the wind in the chimney-place
Is as wild as a demon's glee;
Yet here I sit and am not afraid,
For the Lord is thinking of me.

I am old, and my strength is almost gone;
I am poor as poor can be;
My birds have flown, and I'm all alone
In the nest on the old home tree,—
But safe and glad; for the Lord, I know,
Is always thinking of me.

Oh, strange and wide is the world of men
Which the eyes of the Lord must see,—
With continents, islands, tribes and tongues,
With multitudes, bond and free!
All kings of the earth bow down to him,
And yet—he can think of me.

For none can measure the mind of God
Or the bounds of Eternity.
He knows each life that has come from him
To the tiniest bird and bee;
And the love of his heart is so deep and wide
That it takes in even me!

—C. E. World.



A Plea for the Greatest Institution on Earth.

Thos. Hagger.

The divine is always greater than and superior to the human. Men have organised a host of societies, lodges and institutions; but not one of these can be compared with the divine society—the church of God—for grandeur, greatness, simplicity and universal adaptation. Many of the institutions of men stand for great principles; but the church of God stands for all for which it is worth while to stand. Do we want to uphold liberty? The church stands for that. Do we want to advance purity? The church teaches the highest purity. Do we want to oppose the evil liquor traffic? The church stands in opposition to every "unfaithful work of darkness." Do we want fraternity? The church constitutes the finest and greatest brotherhood of all. The church being superior to any other organisation, I desire to raise a plea for it.

Too often Christians are so devoted to and wrapped up in their human organisations that they have little or no time for the church of Jesus Christ. They are at lodges and societies, or working in their interests all the week, that there is little or no time left for the meetings and activities of the church, and sometimes the poor weary society-goer is so worn out with his ceaseless round of activities that he is too tired on the Lord's day to assemble with the saints for the worship of God. And often such men will go to a lodge or society meeting and to do so will neglect some important gathering in connection with the church of God. Brethren, this ought not so to be. The church should be first, and if human institutions—even though they stand for purity and truth—take Christians away from the church and her work they had better cease their connections with such, for the church not only deals with the life that now is, but that which is to come. Let the church be first, and every other institution we may be connected with second.

In connection with the various congregations of the church of God organisations are frequently effected. In some instances these organisations are independent of the church and her oversight. This is wrong. All such should be looked upon simply as methods of work and should be under the control of the church. The Sunday School should be the church at work trying to win the young to Jesus; the Band of Hope should be the church at work opposing the liquor traffic and inculcating the principle of total abstinence; the Christian Endeavor class should be the church training her young people for usefulness; the Dorcas class should be the church at work among the poor, and so on. These institutions should be simply means to an end, and the church should be supreme.

It is grand to be connected with the greatest institution on earth—with the only divine organisation. We should look upon it as an honor, and be willing to say with the Psalmist—"I had rather be a door-keeper in the house of my God, than

(Continued on page 509.)

Akita, Mr. and Mrs. Stevens, Miss Osbury.
Sendai, Mr. and Mrs. Madden, Miss Hosteller.

Tokyo, P. A. Davey, Mr. and Mrs. Guy,
Mr. and Mrs. Hagin, Miss Johnson,
Miss Oldham and Miss Rioch.

Osaka, Mr. and Mrs. Pruett, Mr. and Mrs.
Weaver, Miss Clawson, and Miss
Armbruster.

Our own beloved missionary, P. A. Davey, labors at a place with the queer name of Takahaya Cho, Koishikawa. Last year there were 9 baptisms at his station.

VI. THE FUTURE.

The slightest acquaintance with the history of Christianity in the past centuries and in other lands, justifies the confident expectation that the gospel will conquer Japan. Fascinating to a degree will it be to watch the development of the faith among these astonishing Orientals. The Japanese being an intensely practical people, it is this aspect of Christianity which will probably receive exemplification at their hands. Possibly sectarianism will find its grave, and primitive Christianity its resurrection, in Japan. One thing, however, is certain: the heroism and devotion that have been so marvellously exhibited during the recent war, will, if applied to the cause of Christ, eclipse anything that has yet been seen. Early in the history of

missions in Japan, this spirit began to show itself among the converts. One of the very first converts, named Kojima, disinherited himself in order to become a Christian. He was sent to Yedo, a month's journey, with an iron collar and bar round his neck, and with chains on his neck, feet and hands. On the way he was almost suffocated in close confinement. Yet he wrote a sonnet from that conveyance, addressed to Mr. Ensor, the missionary, containing the message, "Though I, who am taken prisoner, should die in Tokyo, yet, sir, stay and enlighten Japan."

And what the Japanese are capable of in the way of Christian service may be seen from the case of J. H. Nishima, a young Japanese, who went to America to study. There he became a Christian, and joined the Congregational Church. He accompanied an Embassy under the Japanese minister Iwakura through America and Europe as interpreter. Returning to Japan in 1875, he founded a Christian College, the Doshisha, at Kyoto. By A.D. 1900 4611 pupils had passed through this school, of whom 838 were graduates, 95 became pastors, 147 teachers, and 28 Government officials.

Let us pray, and give, and labor, for the salvation of Japan. Let us thank God that we are privileged to have one able missionary representing the Australian churches of Christ in that wonderful country, but let us not be satisfied till we can send out many more.

The Society of Christian Endeavor

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

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

Better Work.

Topic for October 16.

SUGGESTED SUBJECTS AND READINGS.

Getting more wisdom...	... Prov. 2: 1-9
Holding on longer ...	... Luke 8: 6-13
Obedying better ...	... Rev. 3: 7-13
More zeal ...	... John 2: 13-17
Stronger faith ...	... 1 John 5: 13-16
More unselfishness ...	... Acts 9: 36-39
Topic—Better Work our Society should do	Heb. 6: 7-12; 13: 20, 21

THE following message from the pen of F. E. Clark, president of the World's C.E. Union, is applicable to this topic:—

"To enlarge and improve our work we must first study our field.

"How large is your Sunday School? You should have nearly, if not quite, as many members in the different Christian Endeavor societies as in the Sunday School. A few of the youngest and the oldest in the Sunday School may not be eligible for the Endeavor societies, but the great majority are eligible.

"In a church that has a Sunday School of three hundred there should be at least two hundred in the Endeavor societies, Senior, Junior, and Intermediate. It is all out of proportion to find only fifty or seventy-five Endeavorers in a church with two hundred, three hundred, or four hundred Sunday School scholars.

"The first thing to do, then, is to study your field.

"Then, canvass it, until every one whom you can possibly reach is brought into some relationship with the society, as an active, associate, affiliated or honorary member. Steadily, earnestly persevere until you have got them all.

"The first part of our subject helps to answer the last. To enlarge is usually to improve. To secure the enlargement, means that the members have been set at work, and faithful work always spells improvement.

"Then, in a word, when you get the new members, improve them by setting THEM at work at once, and then the whole society is improved."

When Dr. Torrey was in Australia he told his method of preparing for work: "I could swim ten miles now. I don't know but I could swim farther if I didn't get a cramp. I tried to learn to swim by reading a book of instructions, and then getting down on the floor and going through all the motions; but the first time I jumped into the water I went to the bottom. Then I went to work to learn to swim by swimming. That is the only way to learn to do personal work." The way, then, to do better work is to keep on doing some work, and profit by the mistakes you make in the doing of it.

We have been told by Elizabeth Fry the secret of her great usefulness. "Since, at the age of seventeen," she said, "my heart was touched, I believe I have never awaked from sleep, in sickness or in health, by day or night, without my first waking thought being how best I might serve my Lord."

George Müller, of Bristol, took as his motto the words: "Our fellowship [our partnership] is with the Father." This has been, with much truth, said to be the secret of his wonderful success in the mighty work he was enabled to do. "That partnership is available to us for all the bold plans we may form for God's service this year." The very remembrance that we are "laborers together with God" should enable us to do better work.

"The chief thing for each of us to ask," says F. B. Meyer, "when summoned to new work, is not whether we possess sufficient strength or qualification for it, but if we have been called to it of God; and when that is so, there is no further cause for anxiety. If it is in his plan that we should march through a river, and attack a walled town, or turn to flight an army, we have simply to go forward. He will make the mountains a way. Rivers will dry up; walls will fall down; armies will be scattered. There is no such thing as impossibility when God says, 'Forward, soul; arise, go over this Jordan.'" "I can," wrote the apostle, "do all things through Christ which strengtheneth me."

"Let us determine to do something in our Christian Endeavor Society that will in some little measure repay our Saviour for the infinite gifts he has bestowed on us. Let us look honestly at our past work and see where it can be bettered. Have all our members been contributing to our prayer meetings genuine portions of their own genuine Christian experience? If not, we can bring that about. Have all our committees been seeking to magnify their office, and do all they could for the Lord, and not as little as they could? If not, this also may be brought about. Are we doing our very best in the matter of supporting the church, attending its services and joining in its work? Are we giving to God's work all the money he wants us to give? Are we studying missions as earnestly as we should? Are we doing all we should to extend the Christian Endeavor Society and its influence? Is there not some soul we should try to win for Christ?"

Thoughts.

The prepared sphere awaits the prepared worker.
—F. B. Meyer.

The reward of one duty is the power to fulfil another.—Jewish saying.

"Better work of the society means better work of the individual members—of me."

Let a man do his work; the fruit of it is the care of another than he.—Thomas Carlyle.

"No society can hope to do much better unless it learns from societies that are doing better. Have a wide-awake information committee."

Greece once ruled the world of thought and action; now its chief contribution to the world's welfare is dried currants. It stopped growing.

Oh, for faith and strength to win every battle we begin!

Oh, for patience to put through every task we planned to do! —James Buckham.

God has done all, and I nothing. I have labored hard, that is all; and I have never reaped anything.—Florence Nightingale.

I hold this truth—whoever wins
Man's highest stature here below
Must grow, and never cease to grow—
For when growth ceases, death begins.
—Alice Cary.

I am glad to think
I am not bound to make the wrong go right,
But only to discover and to do,
With cheerful heart, the work that God appoints.
—Jean Ingelow.

General Sheridan once gave this advice to a company of young men: "No matter if you are hidden in an obscure post, never content yourself with doing your second best, however unimportant the occasion."

Be Prompt.

Lack of promptness in opening the meeting usually means disorder. It always means depression.

Lack of promptness in reaching the meeting disturbs fifty persons for the sake of the sloth of one.

Lack of promptness in taking part speaks of cold hearts and unready tongues, and out-talks the rest of the testimonies.

Lack of promptness in responding to a request of the leader leads him to lose his grip on the meeting and to think himself a failure.

Lack of promptness in closing the meeting when the time comes changes what might have been a triumphant conclusion into a frayed-out ending.

If your Society drags, very likely the difficulty is spelled in five syllables—*pro-cras-ti-na-tion*.

See if I am not right.—*Endeavorer's Daily Companion*.

Jottings C.E. Convention, 1905.

At the Endeavor Convention, held September 5-8, Miss Mitchell, Secretary of the Victorian Union, presented in her annual report some very interesting figures. During the past year 3167 new members have been enrolled in the ranks of the Union. The total number of members recorded for the year is 27,672, as against 25,039 last year, being a net increase of 2,633, with an addition of 40 reported societies. There are now 722 affiliated societies.

The Convention meetings were well attended on the whole, and the spiritual tone good throughout. Some splendid addresses were delivered, full of inspiration and instruction.

The President of the Victorian Union for the coming year is Jas. Johnston.

H. G. Harward acted as Convention Secretary, and his untiring labors were much appreciated.

The list of speakers for the Convention included the names of J. Johnston, H. G. Harward, Dr. Jas. Cook, F. M. Ludbrook, T. J. Cook and A. L. Gibson.

Bro. Johnston's talk on the last day of the Convention, entitled "A Revival Among my Friends," was one of the finest efforts of the Convention. It was only excelled by the consecration message delivered on the last night of the series. This, too, was by Bro. Johnston.

T. J. Cook's talk on "Object Lessons in Junior Work" was greatly appreciated and much talked about.

The addresses throughout were of a high order, but those by W. Vawdon, J. A. Forrest, S. C. Kent, W. T. C. Storrs, F. Lade and J. L. Haslam were memorable.

—A.L.G.

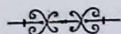
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The Leader

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

—O—

The Future of Judaism and Christianity.

We have before us a neatly-printed booklet entitled "The Future of Judaism and Christianity." This was the subject of an address delivered by Rabbi A. A. Green in the Lyndhurst-rd. church, Hampstead, the preacher of which is the well-known Dr. R. F. Horton. Previous to this, Dr. Horton had delivered an address in the Hampstead Synagogue upon the literary connection between Judaism and Christianity. It was a rare thing in the history of religion—an exchange of pulpits between Jew and Gentile—a fact very significant of the breaking down of old-time barriers, for the existence of which both are equally blameable. In our view the booklet lacks completeness, inasmuch as it fails to reproduce the address delivered by Dr. Horton, which undoubtedly would have presented the Christian side of the matter, and thus have given its readers an opportunity of instituting a comparison between the two statements. Doubtless the subjects treated were somewhat different, but not sufficiently so to prevent their converging on similar lines of thought. The Rabbi, in his opening remarks, confesses that he found the subject he had to deal with a difficult one to handle. He said: "In suggesting the title of my address this evening, your respected pastor has set me a very difficult task, for the future of Judaism is by no means an easy subject, the future of Christianity is not any easier, and the future of Judaism and Christianity, their possible and impossible, their probable and improbable intercommunication, is a matter of supreme difficulty to forecast for any serious religionist, be he Christian or Jew." The difficulty of the task we fully appreciate, but do not share the opinion that it is equally so for Jew and Christian. To the Jew, so it seems to us, the making of a forecast of either Judaism or Christianity is surrounded with almost insuperable difficulties. The Christian, on the other hand, rightly or wrongly, has no great difficulty in doing so. He takes it for granted that Christianity has

a victorious future before it, and he confidently looks for the time when it will absorb not only Judaism, but all other faiths as well. It is possible that this view of the question will appear to the Jewish mind as somewhat offensive and characteristically egotistical; nevertheless, it is only fair that it should be understood that the Christian looks into the future with expectation born of a great hope.

And while it is interesting to know what a Jew thinks of the future of Christianity, it is still more interesting to know what he thinks of the future of Judaism. To the average Christian, Judaism as a system has no future. It essentially belongs to the past. It is cheerfully conceded that that past was a glorious one, but it is contended that its chief glory consisted in being a shadow of better things to come. The Jew of the present day cannot be expected to take this view of the question, therefore we are not surprised when Rabbi Green says that "while Christianity is an evolution of Judaism it is not the evolution of Judaism, namely, the only evolution of Judaism, that evolution which leaves behind it a lower order of development which must naturally fall into desuetude and decay. I believe that a good many Christians find it a kind of puzzle that Judaism is still a living creed. . . ." As to whether Christianity is not the evolution of Judaism, is a question we will not now stay to discuss. What we have to say now is that the Judaism of to-day is not the Judaism of the Old Testament—that the Judaism instituted by Moses at the command of God is a thing of the past. It is not now a living creed. The Rabbi himself feels the difficulty of the position when he endeavors to explain that the Temple, its ceremonies and sacrifices, formed no integral part of Judaism. To sustain his position, he cites the prophets who condemn mere formalism in religion, but who never presume to condemn the heartfelt observance of any of God's appointments, as the Rabbi would lead us to believe. With him, we recognise that the great mission of the prophets was to save Judaism from becoming a religion of mere ceremonial observances, but we deny that it was any part of their work to abolish the ceremonies themselves. The destruction of the Temple and Temple worship, and the absolute cessation of sacrifices, require some other explanation than that given by Rabbi Green. Indeed, what he really tells us is that with the burning of the Temple the Judaism that sprang from Moses was succeeded by that which sprang from the Rabbinical schools. This we do not deny. It only goes to prove what we have already asserted, namely, that the Judaism of to-day is not the Judaism inaugurated by Moses, the great lawgiver of God.

But what strikes us with special force is the fact that, in speaking of the future of the Jews, Rabbi Green has nothing to say of that Golden Age predicted by the later prophets. This is the more remarkable as he is careful to exalt the prophet above the priest. To ignore the prophetic voice in regard to the future of the Jew, in an address specially given to set forth that idea, is only explainable on the ground that he does not believe in any such future. This is charac-

teristic of the pessimism of modern Judaism. The modern Jew therefore welcomes the destructive criticism so freely "made in Germany," because it gives him an escape from those Scriptures which his forefathers held in profoundest reverence. Indeed, if anything were wanted to mark the difference between the modern and the ancient Jew, it is their respective attitudes to the Sacred Book: the former receiving with friendly appreciation the mangling of Holy Scripture, while the latter, holding in profoundest veneration every letter of the sacred text, would have viewed with horror the havoc made with the butchers' knives of modern criticism. The modern Jew is a good neighbor and a good citizen, but he is a long way removed from the Jew of Biblical times, so far as his religion is concerned. Any Jew who believed in the prophecies of the Old Testament could never speak of the future of his race without having before him some vision of a good time to come. The ancient Jew, in spite of adversity and disaster, still looked forward to the Golden Age. As the historian tells us: "Unlike other nations that had their Golden Age in the past, Israel placed it significantly in the future. . . . If Jehovah was God, there must be hope for his down-trodden people, and another Moses, or rather another David, must arise. A glorious age must be still in the future. The nature of Jehovah's covenant, the very fact that its sanctions were not spiritual but temporal, required this. The conclusion was an absolute necessity for faith; faith boldly drew it, and clung to it with invincible tenacity. The prophetic literature from Amos downwards implicitly rests on this conclusion, or broadly enunciates it." Alas! the modern Jew has no apocalypse of glory before him.

Rabbi Green says some good things about the future relations of Jews and Christians, which we heartily endorse. A true Christianity is bound to be friendly to the sons of Israel. He will pardon us, however, if we say we do not agree with him that the Christianity of the future will be a development of the principles of Unitarianism. "You will not, of course," he says, "be surprised to know that, to a Jew, it seems most highly probable that the future of Christianity must bring about a wide development in the direction of the principles of Unitarianism. May I, as a Jew, representative of the great Nonconformists of the world, speaking to men and women to whom Nonconformity is identical with sturdy Christian conscience, may I plead for tolerance towards Unitarians?" Naturally, after this expression of views from their new-found allies, Unitarians are delighted. Consequently Mr. Lambley, of the Unitarian Church, Melbourne, gave an appreciative address on Rabbi Green's deliverance, which, by the way, is printed side by side with the Rabbi's address. Says Mr. Lambley: "We Unitarians are grateful for that utterance." Naturally they would be for any prophecy regarding a greater development of Unitarian principles. Up to the present time, however, that body has not shown itself to be a progressive one. The reception of Unitarian principles seems to be productive of spiritual paralysis. It produces a religion that is cold

and lifeless. It has no missionary force. The cross of Christ—the great drawing power of Christianity—is to them a stumbling-block and an offence. A religion such as this may be tolerated, but it cannot be approved. If ever the time should come that its principles became general, it would mean that Christianity was dead. For Christianity, in its vital essence, is the life-giving force that comes from a belief in Jesus of Nazareth as the Son of God, in the power of his cross, and the transcendent glory of the resurrection. Finally, we may say that we believe that there is a great future, not for Judaism as a system, but for the Jews as a people. Under material figures of speech their prophets have spoken of this future. In their acceptance of Jesus as the Messiah they will fulfil their destiny, and these prophecies be fulfilled, and thereby Christianity be made invincible and triumphant.

A Plea for the Greatest Institution on Earth.

(Continued from page 506.)

to dwell in the tents of wickedness." It should be a greater honor to us to occupy the most humble position in the church, or perform the most menial service for her, than to occupy great positions in earthly kingdoms. Let us prize our privilege! Let us rise to our responsibility! Let us never think that any service we can render is too lowly! Let us sacrifice for the church's extension and labor for her glory! Let us put the church first amid the organisations which abound, and then shall we truthfully sing—

"I love thy kingdom, Lord,
The house of thine abide,
The church our blest Redeemer saved
With his own precious blood.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

From the Field

The field is the world.—Matt. 13 : 38

New Zealand

PAHIATUA.—The annual meeting of the Sisters' Sewing Class was held on Wednesday afternoon. There were seventeen sisters present. The report of the year's work was most encouraging. We are hoping for a larger attendance. The following officers were re-elected: Sister Jacob, president; Sister Bee, secretary; and Sister G. Manifold, treasurer. During the afternoon, tea was served by Sisters T. W. Manifold and Jacob.

Sept. 13.

C. J. BEE.

WANGANUI.—Bro. Bell and his sister are holding a school on Lord's day afternoons at their home some sixty miles from here. As a result of this three made the good confession, two of whom were immersed by Bro. Bell on August 22, at Mangamahau. We rejoice

with them in this encouragement to their labors. A morning meeting has commenced at the home of E. T. Clapham, Levien.
Sept. 12.

W. T. CLAPHAM.

West Australia

SUBIACO.—We have been again successful in securing the highest number of marks in the recent Sunday School Union Examination. We stand as the premier School for the second year. We owe our success to our H. J. Banks, for his untiring efforts in teaching the scholars. The following officers have been appointed:—Supt., H. J. Machin; vice-supt., A. Price; secretary, T. Hutchison; asst.-sec., P. Saunders; treas., J. Richardson; librarian, C. Gould; organist, Miss Miller. We celebrated our seventh anniversary on Sept. 10. Special singing was rendered by the scholars, and an address by D. A. Ewers. At 7.30 H. J. Banks delivered an address to a crowded audience, and there was special singing by the choir and scholars. On Sept. 11 tea was given to the scholars, and at 7.45 a public meeting was held. The programme on this occasion consisted of special singing by choir and scholars, recitations and presentation of prizes; also two silver medals were given, the recipients being Martila Joyce and Flora Cadman, who gained the highest per centage of marks at the recent Sunday School Union Examination. We have at present about 200 scholars and 24 teachers and officers on the roll. During the year 10 scholars have made the good confession.

Sept. 12.

T. HUTCHISON.

NORTH PERTH.—Last Sunday one made the good confession, and to-night four more did likewise. Bro. Cumming had nineteen in his Bible Class to-day (nearly all young men). We have commenced a Bible Class for women, with Bro. Higgs in charge. Bro. Cumming has asked to be relieved for a month.

Sept. 10.

S.M.

SUBIACO.—The annual meeting was held Sept. 8. The secretary's report showed additions by letter, 30; formerly immersed, 3; faith and baptism, 21; making a total of 55. The losses were—by death, 2; by letter, 19; withdrawn from, 5; leaving a net increase for the year of 29. The membership is now 268. The report also showed that all the meetings were good, and the agencies at work in the church were flourishing. Good work is being done by the Open Air Band, and the cottage meetings are a grand success, thanks to Miss Allen, who is working hard to make them a success. The Sewing Class has during the year given to the church £14 towards the Building Fund. H. J. Banks has been re-engaged as evangelist for another two years, after the end of December, 1904. We are now building vestries at the back of present building, and a porch in front, which will complete the building. Bro. Finlayson, who has so ably conducted our choir for the last 12 months, is leaving this week with his wife and family for S.A. We will miss him very much indeed, for he has been a great help to us. Last Sunday night two men made the good confession. They were immersed on Monday.

A.W.M.

Victoria

WINDSOR.—The young church meeting at the Albert Hall held very successful and encouraging services last Lord's day. H. G. Harward gave a splendid address in the morning, and J. Pittman preached at night.
Sept. 25.

D.E.P.

KERANG DISTRICT.—At a recent meeting of delegates from the churches of the district, held in Kerang, the following resolutions were unanimously passed:—
(1) That the district be formed into a circuit; (2) That the writer labor therein for an indefinite period; (3) That a circuit fund be established; (4) That Bren. D. Anderson, Connell, Mott sen., McDonald, Ward, D. J. Milne and Chas. Milne act as a working committee, the two last mentioned being treasurer and secretary respectively. Those present expressed a desire to have a mission in Kerang after harvest. At the recent Kerang Competitions, Albert Mott took a prize for delivery of speech.

A. ANDERSON.

CARLTON (Lygon-st.).—To commemorate the Lord's death on Sunday morning last we had with us John Baker of North Fitzroy, who presided, Bro. Webber from Enmore, and Bro. Hancock from Perth, also Wm. Moffit from Pt. Pirie, who gave us a splendid address, recalling his previous meeting with the church 37 years ago in company with the late Bro. Hamill. At night Bro. Johnston gave the first of three chart sermons.

Sept. 25.

J.Mc.C.

South Australia

WILLIAMSTOWN.—The young man who recently made the good confession was buried with Christ. On Monday evening we had the pleasure of listening to a splendid address from P. A. Davey.

Sept. 20.

E. G. WARREN.

STRATHALBYN.—September 17th we held our church anniversary. T. J. Gore exhorted the church in the morning, and at the afternoon and evening services preached the gospel to large audiences. On the 19th the annual tea was held, also the public meeting in the evening. A. W. Pearce occupied the chair, and addresses were delivered by H. J. Horsell, D. Griffen and F. Saunders. The choir rendered suitable anthems at each service.

Sept. 25.

W.J.T.

NORWOOD.—H. D. Smith was present yesterday morning and gave a stimulating address. Three made the "good confession" at the gospel service last night.

Sept. 25.

A. C. RANKINE.

QUEENSTOWN.—We had the pleasure of a visit from Bro. Finlayson and daughter from Dalkey, who encouraged the church to persevere, as it was the grandest institution on earth. The last time our brother visited the church was about 37 years ago, when meeting in Bro. Cosh's residence.

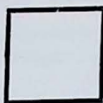
Sept. 24.

R. HARRIS.

UNLEY.—On Sunday last, in the absence of T. J. Gore, we had excellent sermons from F. St. C. Willoughby and W. Moffit. This morning K. W. Duncan spoke on "The Glory of Calvary." We were glad to see and hear our dear brother again. Before a large congregation to-night, P. A. Davey eloquently presented the claims of Japan, and showed the deficiencies of Shintoism, Buddhism, and Confucianism, and the incomparable perfections of Christianity. At the Sunday School B. W. Huntsman, sen., and his wife were on the platform, and in the presence of a crowded School, including many parents and friends, Mrs. Huntsman distributed the prizes and certificates gained at the Scripture examination. Unley came top again with the library prize and ten other awards, valued altogether at £4/1/- . The officers have spent about £20 which was generously advanced by one of them as a loan on repairing and re-coloring the building.

Sept. 24.

R.B.



NARRACOORTE.—The tent mission commenced on August 6th, and continued for six weeks. The weather throughout was cold and wet, and most unfavorable for tent work. However, all the meetings were fairly well attended, and towards the last the tent was well filled every night. Narracoorte has the name of being a hard field, and quite sustained its reputation, as we had to run twelve nights before we had a single confession. Bro. and Sister Clydesdale rendered good assistance for the first fortnight of the mission, and then returned home to look after the work in the Kaniva and Bordertown district. Sister Rowe of Kaniva presided at the organ, and led the singing throughout the meetings, rendering invaluable assistance to the work. Many other members from the churches in the Kaniva and Bordertown district helped the meetings, but I would specially like to mention E. Jellett and Sisters Ethel Marshal and Ethel McCallum. The local brethren and sisters worked well throughout the meetings. We distributed over two thousand tracts, many copies of "On the Rock" were kept in circulation, and 20 copies of the AUSTRALIAN CHRISTIAN were distributed weekly. We believe the distribution of this literature has done much good, and realise that we owe much to the Austral Publishing Co. for furnishing us with so much good matter in such a concise form. The visible results of the mission are seventeen confessions, four baptised believers added, and several others have announced their intention of being baptised at an early date. The writer takes charge of the work at Narracoorte for a few weeks, and the church has been associated with the West Wimmera Conference. The Home Mission Committee are sending a third man to the West Wimmera District, and we believe that in the near future a strong cause will be established at Narracoorte. Seven weeks ago there was no church known simply as a church of Christ. Nothing was being raised for Home Missions. Now there is a church with over thirty-one members who are contributing £1 per week to Home Missions. We thank God and give him all the honor and praise for the work done at Narracoorte.

Sept. 25.

H. P. LENG.

New South Wales

INVERELL.—Good meeting Lord's day evening. One confession, Bro. Uren preaching. A good deal of interest is being manifested, and hopes are entertained that we shall shortly have more deciding for Christ. The newspapers here are very friendly, and have offered to publish our plea. Bro. Uren is busy preparing an article for insertion, and thus our aim will be very widely read. Baptists have withdrawn from the field; they were hardly strong enough to keep going without the assistance of our people. We trust in the near future that the two bodies may come to some arrangements to amalgamate.

H. E. TEWKSBURY.

Here and There

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

The V.S.C. Executive met at 2.30 on Friday, 6th prox.

G. P. Pittman's new address is now 15 Federation-st., Ascot Vale.

Mrs. Maston arrived home from America last Tuesday afternoon.

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

A morning meeting has been commenced at the home of E. T. Clapham, Leven, N.Z.

There have been eight confessions in the Maylands mission being conducted by Thos. Hagger.

H. Gray spoke at Polkemetts on Sunday afternoon last, when one young man made the good confession.

Burwood Boys' Dorcas Rally will be held Wednesday, October 4th, lecture hall, Swanston-st., from 10 a.m.

Attention is directed to Coming Events re programme for Home Missionary Re-union of church members on Tuesday, Oct. 10.

We have received several communications about the South Australian statistical table, but as we have already published it twice, we can do no more in the matter.

At Newmarket, J. H. Stevens is preaching a short series of sermons upon "The Cross of Christ." There was a good attendance last Sunday night, several being strangers, and at the close there was one confession.

The Treasurer of East Suburban Tent Fund acknowledges with thanks the following:—Church, N. Richmond, £1; Churches, Malvern and Burnley, per F. W. Clarey, 15/-; Church, Brighton, £1. Another £2 is required to complete payment for tent.

We have received a copy of the Jubilee Souvenir of the church in Hindmarsh, S.A. It is a pamphlet of 104 pages, filled with interesting facts and illustrations of the first half-century's history of the church from 1855 to 1905. Copies may be obtained from F. Pittman, Hindmarsh. Paper cover, 1/-; cloth, 1/6.

The following from Mataura, N.Z., came too late for insertion in usual place:—"Three have been welcomed to our fellowship since last report (all by faith and baptism), the last yesterday morning. Meetings continue to be well attended. The weekly prayer meeting and the Sunday afternoon Bible Class are well supported.—B."

The East Suburban Sisters' Temperance Committee, of which Sister Sievwright is the indefatigable superintendent, provides a temperance programme on Saturday nights in the tent at Richmond. Tent crowded each night. Illustrated items are given through the kindly assistance of Bro. Webster with his lantern. 26 pledges—10 the first night, 16 the next.

FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee—

ROBERT LYALL.

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

Evangelistic Sermons, by H. G. Harward, is now ready, and will be sent out post free for 2/6, or 10 copies for 20/-. The man who lives in the back-blocks can get this book as the man who lives in Melbourne. The book is a neat little volume bound in cloth with gold title on back. The chief characteristic of H. G. Harward's preaching is clearness, and clearness is written on every page of this book. Send for a trial copy to-day.

The mission in the East Suburban tent, despite biting wind and rain, continues. Attendances have been very encouraging. Hundreds to whom the plea for a simple New Testament religion is novel have listened interestedly. So far we can report only two confessions. The meetings continue for another week in the tent, after which it concludes with a week in the Balmain-st. chapel.

A correspondent says:—"A short time ago you called for opinions as to which was the greatest social evil in Australasia. You placed gambling first, and gave the prize accordingly. Subsequently you published a Leader on the liquor traffic, and stated that was the greatest evil. Now which is the greatest evil?" This good brother has missed the bus. We did not say that gambling was the greatest social evil, but that this was the best paragraph sent in on the question submitted. Our decision had nothing to do with the merits of the case, but only with the merits of the paragraphs. These paragraphs were published in the CHRISTIAN of Nov. 24, 1904, page 651.

Evangelistic Sermons

By H. G. HARWARD.

CONTENTS.

1. The Divine Library; 2. The Chain of Salvation; 3. The Divine Marching Orders; 4. The Supreme Question; 5. Faith; 6. Repentance; 7. The Confession; 8. Baptism; 9. The Church; 10. Conversion; 11. A Soul-Stirring Inquiry; 12. The Perfect Life.

Wondrously Clear and Plain, and so full of Power.

Price, 2/6; 10 Copies 20/-. Post Free.

A correspondent writes asking us to explain the belief or teaching of the churches of Christ in regard to the divinity of Jesus Christ, and (2) to say whether it is right for a church to permit a member to preach who denies the divinity of Jesus Christ. In reply we may say that all the churches of Christ, without any exception that we know of, believe and teach that Jesus Christ was not only human but divine. They hold that involved in his divinity, and necessary to it, is the thought of his pre-existence. They regard this as the foundation truth on which the church is built. Any church that tolerated preaching which denied the divinity of Christ would be repudiated as being associated with the churches of Christ.

The totalisator as an incentive to gambling:—"In sentencing at Auckland, N.Z., a man who had pleaded guilty to stealing from his employers the sum of £2938/8/6, Mr. Justice Edwards said it was most lamentable to see a young man, who up to the time he entered upon crime bore a good character, yielding to temptation induced by his surroundings, and becoming first a gambler and then a thief. That the crime was due to the prisoner's surroundings he (the Judge) conceived to be very probable, and it was more probable that the prisoner might have lived an honest, respectable life but for that curse to society, the totalisator—a legalised machine enabling the public of the country to gamble all the year round, every day and all day. Race meetings were multiplied simply for the sake of the gains derived from this instrument of depravity."—N.Z. Times, Sept. 5, 1905.

W. Moffit, of South Australia, is at present in this city, on his way to Launceston, Tasmania, where he expects for a time to engage in gospel work.

We rejoice with the Lismore church over its fine mission. This is the result of much prayer and work. Successful missions don't just happen; they result from great spiritual causes.

A. W. Connor, of Castlemaine, begins a short mission at Lancefield next Sunday evening, preaching every night during the week. The few brethren there ask that all the churches will pray for them.

Our tracts are making a name for themselves, far beyond the confines of our own land. We have already sent many thousands to places outside of Australasia. Recently we received the following letter:—"Church of Christ, Coplaw-st., Glasgow. In considering the procuring of a supply of tracts for use in this church, we have been informed of the excellent supply in use amongst the Australian churches, and before procuring a stock of our own are anxious to see some of yours, which have been highly spoken of. I shall be glad, therefore, if you will forward me samples along with your quotation.—THOS. B. SELBIE." By the same post another request for samples came from England.

On Monday morning we received the following letter: "Please find enclosed 5/3 payment for AUSTRALIAN CHRISTIAN up to Oct. Do not send it after that. To me it seems there is too much of the 'letter' and not enough of the 'spirit' in the paper. I do not remember one article emphasising the importance of being filled with the Spirit. I am sorry, but I cannot afford to subscribe to more than one paper, and lately I have got no help whatever from the CHRISTIAN." No complaint ever reaches us about our church paper by which we do try to profit. We took the file of the CHRISTIAN for so much of 1905 as has gone, and went over it page by page. Just how anyone could go through these pages and get "no help whatever" is a puzzle to us. That all in every issue is helpful to every subscriber would be too much to expect, but that something in every issue should appeal to every reader we think only reasonable. We would much like to know the idea of this subscriber of "letter" and "spirit," and will undertake to give up two columns if our good friend will send on a reply.

It is well known that it is the policy of this paper not to interfere with individual church difficulties. For this reason, so far we have made no reference to the unfortunate affair at Prahran. But in our judgment the time has arrived when a few words are necessary. A good many brethren in all the States of Australasia have written to us for information. As to what has actually occurred, the secular press has given very fair statements, may be with just a little polish, so that our readers are fairly well informed as to the actual happenings. But as to the cause of the trouble most of them are in total ignorance, the secular press having made no attempt to give the reasons for the disturbances. Just now we cannot explain the difficulty, but may do so later on. In order that brethren away from Melbourne may not be unduly alarmed, we will now say that the trouble is purely local, affecting this congregation alone, other churches and brethren in no way being involved. After the last Sunday morning disturbance some two weeks ago, the brethren in power determined to leave the building, so it was locked up and the keys were handed to the trustees of the property. So far it remains closed. Last Lord's day just 100 broke bread in a hall in Windsor, where the gospel was preached at night.

If you want Sunday School Commentaries for 1906, remember that our only order closes on October 19. Send in your order before you forget about it.

On Tuesday the following telegram was received:—"Lismore mission closed last night with fine thanksgiving service; total decisions for Christ number fifty-four, many being new families, some fine brethren amongst them.—BAGLEY & FISCHER."

"The Great Revival and the Little Tent Meeting" is a splendid thing to distribute in new neighborhoods or to give to those who are interested. Send for a sample, read it yourself, and then you will want everybody else to read it. Single copy, 2d.; 12 copies, 1/6; 50 copies, 5/-; 100 copies, 9/-. Post free.

We have now in stock "Hymns and Bible Songs for Sunday Schools," published by our English brethren. The book contains 388 pieces, the smaller book containing in addition to the words the air in Old Notation and Tonic Sol-fa. We can sell this book at 5d. nett, by post 6d. We have also the same book with music (full score) in Old Notation and Tonic Sol-fa; price 3/-, by post 3/3. If sent by train or boat only the actual freight will be charged.

"The mission at Rookwood came to an end on Sunday night. We had splendid meetings throughout the day, the gospel service at night being especially well attended. On Tuesday last, we had the choir and Bro. Williams, of Marrickville, present with us, and on Friday the choirs from Enmore and Petersham. The meetings on these two occasions were splendid. One confession last Wednesday, and one on Friday, being immersed on Friday at the close of the service.—A. ALLEN."

We are informed that a speaker in one of our New Zealand churches a few Sunday mornings ago made a statement that the Editor of this paper had admitted that our American churches were open communion, and that he had asked us why we did not have the courage of our convictions and practise what we believed, and that our reply was something about butting our head against a stone wall, suggesting that we used a little common-sense and did not tell everything we know or say all we think. The trouble with a lot of folks is that they not only tell all they know but a lot they don't know. But now about this matter: 1. It is true that our American churches are open communion, but 2. The Editor of this paper does not agree with our American churches in this particular, and so there is no occasion to butt against a stone wall or any other sort. But even if we believed in open communion and felt we must advocate it, we would go back to America and do it, and not disturb the peace of a prosperous community of churches by whom we were being supported. A little honor would be a good thing just along here. The brother who writes us seems afraid that our reputation will suffer if such statements are allowed to go unchallenged. It is just a little late in the afternoon for us to begin to defend ourselves against such things as the above, but for the sake of those who might be deceived by any confidence they may have in us we write this paragraph.

Is the Jewish Sabbath Binding upon Christians?

BY CHAS. WATT.

This book is a complete refutation of the doctrine of Sabbath-keeping. It is intensely interesting. 52 pages, neatly bound. Prices—Single copy, 3d.; 12 copies, 2/4; 24 copies, 3/6; 48 copies, 6/-; 100 copies, 10/-, post or carriage paid.

Austral Co., Melb.

Coming Events

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

OCT. 6.—The Quarterly United Sisters' Praise and Prayer Meeting will be held in Swanston-st. Lecture Hall at 3 p.m. A cordial invitation to all sisters to be present.

OCT. 10.—Home Missionary Re-union of Church Members, Lygon-st., Carlton. Chairman, F. M. Ludbrook, President of the Conference. Speakers, Mrs. Chown, F. G. Dunn, and A. L. Gibson. Music. Tea in Lecture Hall from 6 to 6.45; tickets, 1/- Home Missionary Meeting, 8 p.m.

OCT. 11.—Bayswater Church and Lord's day School Anniversary will be celebrated by Tea and Public Meeting. Speakers, R. C. Edwards and J. T. T. Harding. Good Programme of Songs and Recitations.

OCT. 15 & 17.—South Melbourne Sunday School Anniversary. Sunday, 3 o'clock, F. M. Ludbrook ("Puffing Billy"); 7 p.m., H. G. Peacock. Splendid Singing by Scholars and Teachers with Orchestra. Conductor, J. H. Barnden. October 17, Musical Entertainment. Action Songs, Dialogues, Solos, by Scholars. Grand Programme.

WANTED.

Wanted, a good home with Christian family for inexperienced lad to learn farming; wages no object to start. Mrs. Carroll, 40 Fulton-st., Armadale.

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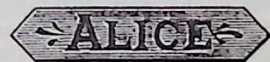
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Churches—	£8 15 0
North Melbourne..	3 13 6
Ballarat	1 14 0
South Melbourne..	2 10 0
A Brother, Ascot Vale	0 10 0
A Sister, Surrey Hills	0 5 0
Mrs. Styles, Croydon	

TASMANIA.

Church, Hobart	3 11 6
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QUEENSLAND

Mrs. Saunders, Roma (Xmas Fund)	0 10 0
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WESTERN AUSTRALIA.

Received by the F.M. Committee. C. Garland, treas.

July Collection.

Churches—	..	..	£16 0 9
Fremantle ..	..	..	1 18 6
Collie ..	..	..	1 0 0
Harvey ..	..	..	2 9 9
Kalgoorlie ..	..	..	20 2 0
Perth ..	..	..	1 1 8
North Fremantle..	..	..	1 0 0
North Perth ..	..	..	2 0 0
Coolgardie ..	..	..	3 6 0
Boulder ..	..	..	10 0 0
Bunbury ..	..	..	3 0 0
Leederville ..	..	..	0 15 0
Maylands ..	..	..	0 8 0
Midland Junction	..	..	1 6 0
Northam ..	..	..	16 9 3
Subiaco ..	..	..	0 2 6
Bro. Andrews, Greenbushes	..	..	0 3 1
Bro. Taylor, Pingelly	..	..	0 2 6
Sister Pennington, Broad Arrow	..	..	0 3 0
Sister Simpson ..	..	..

Ordinary Collections.

Churches—	..	..	1 11 0
Bunbury, per Sister McEwan	..	..	0 10 0
North Fremantle, per Bro. Ewers	..	..	1 12 4
Leederville, per Bro. Spring..	..	..	4 7 5
Subiaco, per Bro. Gardner and Sisters	..	..	3 6 6
Beebee and Gould ..	..	..	4 10 5
Perth, per Bro. Platt and L. Owen	..	..	2 0 0
Fremantle, per Sisters Pallot, Gready and	..	..	4 1 0
Clipstone ..	..	..	3 16 6
Bunbury Dorcas Society	..	..	2 8 9
Conference F.M. Meeting, Perth, Offering	..	..	1 5 0
Perth S.S. Anniversary (for Indian Or-	..	..	0 5 0
phanage Work)	..	..	1 0 0
Chinese Mission, Perth, per Bro. Campbell	..	..
Perth Christian Endeavor Society, per Sister	..	..
Yelland ..	..	..
Bro. Moore, Bunbury	..	..
H. J. Banks, Subiaco	..	..

ROBERT LYALL, Treas., 39 Leveson-st., N. Melb. F. M. LUDBROOK, Sec. 21 Collins-st., Melb.

O. Findlayson, of the Subiaco church, is also leaving the State this week to return to South Australia. He has for some time been the conductor of the singing in Subiaco, and in the musical line has done good service. He will be greatly missed.

B. O. Morrow, of Pt. Pirie, who has been visiting America and England, passed in the mail steamer homeward bound last week. We regret that his business arrangements would not permit of his spending a fortnight with West Australian brethren.

The Sunday School anniversary was celebrated at Subiaco on the 10th and 11th, and I hear was very successful. I was there on the Sunday afternoon, and was specially pleased to see such a full house of parents and friends.

The Lake-st. church anniversary was held on the 10th, when the evangelist preached to a good audience on "Ebenezer." On Wednesday the inevitable tea and public meeting were well attended. D. M. Wilson took the chair, and the speakers were—W. Smedley, J. Beck, H. J. Banks and the writer. It was stated that during the year 53 were added to the church, principally by letter, and the present membership is 311. A large number of members had been transferred to the

young churches in the suburbs of Leederville, North Perth and Maylands. The programme was enlivened by a duet by the Misses Burt (encored), and selections by the choir, under the baton of H. Wright, Miss Higgs being organist. The next evening the S.S. children had a great tea, followed by a musical and elocutionary entertainment, with lantern views and gramophone selections. Both teas were provided by the sisters of the church.

Yesterday a "sewing bee" was held in Lake-st., arranged by the F.M. Committee, when about sixty sisters from Lake-st., Nth. Perth, Subiaco, Fremantle, Leederville and Claremont made nearly two hundred garments for the orphans of our Indian missions. A large number of machines were at work, and for the time being the building was turned into a very lively clothing factory.

Bro. Parslow, from Victoria, arrived at Fremantle on Monday night, but owing to some misunderstanding there was no one to meet him. He is to take up the work at Boulder City, where he will be located within two miles of Bro. McCrackett, at Kalgoorlie.

"Bethany," Palmerston-st., Perth.
Sept. 20.

H. SWAIN, Boots and Shoes.

of Nicholson Street, North Carlton, has opened a Branch Establishment at 250 Johnston-street, Abbotsford, near Railway Station, with a Large and Well Assorted Stock of Boots and Shoes, at Prices which will Defy Competition. H. SWAIN is sure he can suit you with Footwear if given a trial.

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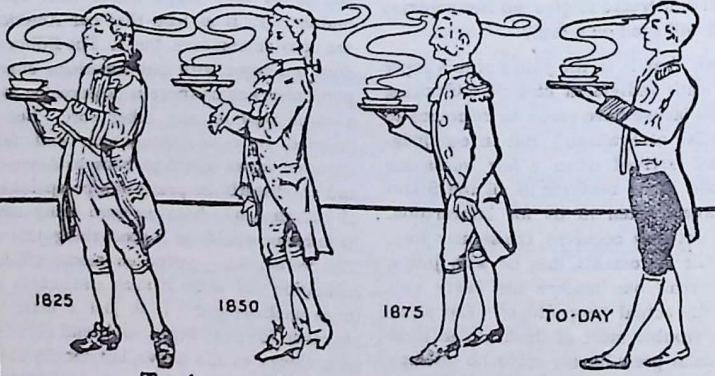
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Abbotsford.
Near Railway Station.

West Australian Letter D. A. Ewers

Bro. Hagger commenced a tent mission at Maylands on Lord's day the 10th, and the next day a violent storm blew the tent down and partially destroyed it. The meetings for the rest of the week were held in the chapel, but by the 17th the tent was repaired, and we hope for fine weather to the end of the mission. The work there has opened well with fine attendances, and already there have been a number of confessions. The mission will close on the 1st Oct. On the evening of the 2nd, Bro. Hagger's farewell will be held in Lake-st. chapel, and on the 3rd, with his wife and daughter, he will leave for Paddington. He will be greatly missed in this State, and the loss will be felt the more as the financial outlook will hardly warrant us in hoping for a successor in the near future.



1825 1850 1875 TO-DAY

To-day, as for more than $\frac{3}{4}$ of a century,

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is

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W.A. Home Missions.

KALGOORLIE AND COOLGARDIE.

Bro. McCrackett is settling down to his work on the goldfields. He has preached at Coolgardie for 3 Sundays, and one of the S.S. scholars confessed Christ. The last meeting held in Coolgardie was a lantern gospel service, and was well attended. The work both in Coolgardie and Kalgoorlie should progress with the assistance of our brother, who will be working both places. He has started a series of addresses called "Seven Talks to Sinners," or "God's Golden Gospel Links," illustrated with chain and large oil painting.

BUNBURY.

Bro. Scambler reports 3 additions, 2 by faith and baptism, 1 from Baptists. Started giving religious instruction in the State School.

COLLIE.

R. W. Ewers reports 3 additions by letter — 2 sisters from Wales, wives of brethren at present in Collie, and a sister from Fremantle, Bro. Ewers visited Preston during the month, biking it across the country. There is plenty of work in this district to keep our brother busy.

STATE EVANGELIST.

Bro. Hagger is now conducting a mission at Maylands. This started in the tent, but the rough weather damaged it, so that the meetings are now being held in the chapel. Good meetings, but no decisions to date. The result of the mission at Kalgoorlie was 7 additions.

NORTHAM.

We have not been able to send up supplies to this place as often as we would like. We have obtained the services of D. A. Ewers and H. J. Banks for the months of October and November respectively, and Bro. Ewers will follow up the Maylands mission and Bro. Banks will go to Northam. Bro. Price has been preaching at Midland Junction, and Bro. Garland at Leederville, during the month. Bro. Brockway is preaching at Claremont.

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Foreign Missions

Percy Pittman

The brethren in New Zealand have decided to send out a missionary to assist Bro. Sherriff in the work at Bulawayo, South Africa.

The Chinese Mission in Melbourne continues to prosper. Two scholars recently confessed Christ. Average attendance of scholars, May-July, 36; teachers, 29. Arrangements are being made for Bro. James, on his return from Adelaide, to be wholly supported by Victoria for work in Melbourne. The debt on the Mission Hall is steadily decreasing, but is still very heavy. Can you help to lighten it? Send along a cheque to R. Lyall.

Miss Tonkin is feeling the heat in Shanghai just now, and has been indisposed. The Federal Committee, however, sent along money to permit her to take a holiday, and she thinks of having a trip to Japan.

The anniversary of the Doncaster Mission Band was held during the first week in July. A very successful meeting was held.

P. A. Davey, our missionary from Japan, will visit a number of the churches in Victoria during the month of October. It will be impossible for him to come to all the churches, as the time will not permit. He will call at the larger churches throughout the State. Look out for a further notice in this column.

John Thompson recently received the following letter from Tauby-man-con:—

Ranwady, near Cascades,
Pentecost Island, New Hebrides.

DEAR BRO. THOMPSON,—

I am pleased to let you know that we have opened our new chapel at Lalback. There were over 250 present at the opening, and we have had good meetings. We made dinner for all who came; and we killed 17 pigs and 13 fowl, so that everybody had plenty to eat. We took up our offering at the opening of our chapel, and one pound was given. There have been some deaths since I last wrote, and our William Galvo has

been very sick. A brother who lately returned from Queensland is helping William Galvo, and I go over with James Botago to help them. At Lalback Aaron is teaching at the village near Lalback; John Wye and Joseph Ligura are at Narroowa; the meetings are keeping up, and all wish to be remembered to you, and want to know when you are coming back. There are some who want to follow Jesus and be baptised. We ask you to ask all to pray for us that God may bless the work here, and that we may see many souls won for the master. Your brother in Christ,

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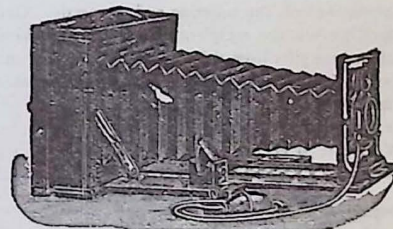
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Obituary

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

DAYIS.—Richard Bulmer Davis, late of the church of Christ, Swanston-street, Melbourne, whose death was briefly noticed before in the *CHRISTIAN*, was a native of London, born in 1833, and came to Victoria in 1872. His first partner in life passed away in 1873, and their family of one son (R. B. Davis, of Wellington, N.Z.) and five daughters are all members of the church to-day. In 1875 he married Sister Margaret Lawson, daughter of the late C. G. Lawson, and became a member of the church in Swanston-st., Melbourne, where he has remained an esteemed brother since, except for a short period when living at North Carlton he joined the church there and actively engaged in their work until the church ceased meeting in Pigdon-st., when with their two sons and daughter they reunited with the church in Swanston-street. Our brother took a warm interest in the cause, and as far as able assisted the work. He was ever hearty and cheerful, and this disposition did not leave him even during his illness, which was of rather short duration. He fell asleep in Jesus 25th June, 1905, and the many friends who followed to his last resting place testified thereby the esteem in which he was held. Many expressions of sympathy were received by the family.

Sleep on, beloved; sleep and take thy rest;
Lay down thy head upon thy Saviour's breast.
We loved thee well, but Jesus loves thee best.
Good-night. Good-night.

Until we meet again before his throne
Clothed in the spotless robe he gives his own;
Until we know, even as we are known.
Good-night. Good-night.

Melbourne. ROBERT LYALL.

HELLER.—Sister Mary Heller fell asleep in Jesus on the 9th August at South Yarra, in her seventy-fifth year. Our sister resided in Brunswick for over forty years, and though of a quiet disposition, was a sterling active worker for the Master, ever ready to help along the sick, the suffering and the needy. Our Dorcas Class was the recipient of a sewing machine and other love-gifts from this practical sister, and the Brunswick Ladies' Benevolent Society for many years had her hearty help in visiting the homes around. Sister Heller was immersed at North Melbourne by M. W. Green, over thirty years ago, and about six

months ago shifted her residence to South Melbourne. With her brother she went to Sydney to visit her invalid son (who has since passed away), and there contracted a cold which developed into serious complications, and she reached the private hospital, only to pass away five minutes after crossing the threshold, to be for ever with the Lord.

Brunswick.

J. G. SHAIN.

ESKELL.—The church here sustained a loss by the death of Sister Eskell, which sad event took place on Monday, 18th inst. The interment took place on the 20th at the Melbourne General Cemetery, O. A. Carr Green performing the burial service. Sister Eskell was a very old member of the church of Christ, having attended Lygon-st. church during Bro. Surber's time, and was an earnest and humble Christian. She suffered for some years, but bore it with Christian fortitude.

Collingwood, V.

W.J.B.

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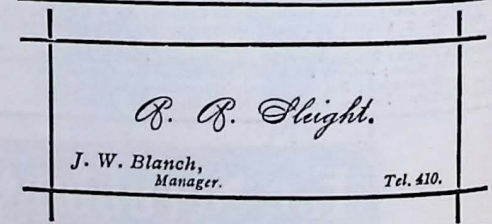
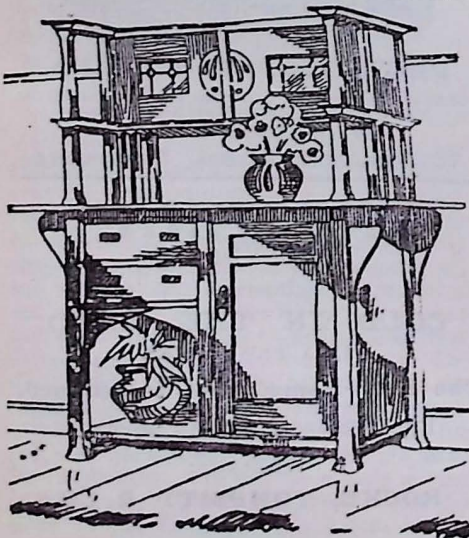
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Acknowledgments.

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McNaughton, Love & Co. ..	1	1	0
John Colclough ..	3	3	0
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T. Dill Edwards ..	10	10	0
Mrs. Gunney, Preston ..	0	5	0
C. of C. S.S., Brisbane ..	0	10	0
" " Wamboony, S.A. ..	1	0	7
" " South Yarra ..	1	10	3
Y.M.C.A. Ramblers ..	1	0	6
Sargood, Butler & Nichol ..	1	1	0
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Thompson, T., Port Melbourne ..	1	0	0
P. Colley, Union Bank ..	2	2	0
W. C. Craigie ..	5	0	0
S. H. Smith, Burwood ..	2	2	0
Sales Produce ..	3	2	0
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Maintenance a/c ..	4	13	0
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New Zealand Foreign Missions.

Since writing last report, New Zealand has taken a grand step forward in Foreign Mission work. While doing good "service," helping the Australian Foreign Mission Board, the Auckland Committee felt the great necessity of definite work being taken in hand, and of concentrating all available forces in our island home upon the one centre, with the object of supporting a missionary in the field. With this end in view a Board was formed, comprising one member from the Northern, Middle and Southern Committees. The next step to be decided was the taking over of a mission station, and as Bro. Sherriff, Bulawayo, South Africa, has been asking for help some time past, it was unanimously agreed upon to take

over the Bulawayo Mission Station, if Bro. Sherriff is agreeable to come under the control of the New Zealand Board. The matter now rests pending news from South Africa. The question of finding a brother suitable to go into the field as missionary was soon settled in a very satisfactory manner, Bro. Hadfield, now laboring at Mt. Roskill, coming forward and offering himself, his offer being accepted.

The Board feels the weight of this great

responsibility, but with the hearty co-operation of each brother and sister, which we confidently expect, the load will be made much lighter.

Dear brothers and sisters, if unable to help with your pennies, there is a storehouse which everyone has got a key to open; let us use it, and our heavenly Father will surely bless our efforts: pray unceasingly.

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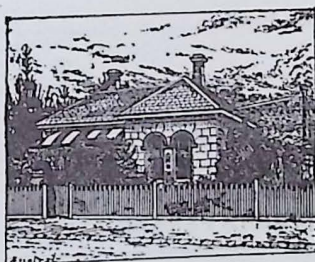


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