

The Australian Christian

Circulating amongst churches of Christ in the Australian Commonwealth & New Zealand

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

Vol. VIII., No. 41.

THURSDAY, OCTOBER 12, 1905.

Subscription, 6s. per Annum.

That They All May Be One.

AMOS R. WELLS.

[It is well sometimes for us to know what the great religious world is thinking about some things which interest us specially. The article following is written by Amos R. Wells and appears in *The Christian Endeavor World* of Aug. 24, 1905. The Scripture quotation is from the American Revised New Testament.—ED.]



“LET US have fellowship among the denominations,” some say, “but not federation.” “Let us have federation,” say others, “but not organic union.”

There can be neither fellowship nor federation without organisation. Both fellowship and federation, so far as they are vital and not mere dead names, are organic.

It is the organic union of all Christians that is urged in the New Testament, and it is no other kind of union—if, indeed, any other kind were possible.

For, said Paul in his immortal analogy, as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ and severally members thereof.

At this point some may wish to object: “Paul was not talking of denominations, but of individual Christians in local churches.”

With happy reason he was not talking of denominations: that folly had not yet arisen.

We know with what indignant vigor he checked the beginnings of it in that same Corinth: “I am of Paul, you Corinthians are saying: I of Apollos; I of Cephas. Is CHRIST DIVIDED?”

Were our hundred denominations existing in his day, can we not imagine Paul's dismay? “Has Christ one hundred bodies?”

No; Paul's idea of the church is that it is one body of the living Lord, one organism, with varied parts.

Paul's analogy is as strong a recognition of the need of differences among Christians as it is a plea for vital union. Organic union implies organs. All life is organic, has organs as its instruments. The higher the life, the more numerous and complex are the organs. Paul's ideal is not a formless *amaba*, a bit of protoplasmic jelly, thrusting forth a portion of itself for an arm, and again the same portion perhaps for a leg, and anon, very likely, the same portion for a stomach, wrapping it around its food. Paul's ideal is the highest organism, with thoroughly differentiated and permanent organs, not interchangeable, and measurably independent, but fed from the one life-fountain, and linked together by the one mesh of sympathetic nerves.

Organic union, then, is not identity. Some bodies of Christians are full of fire and fervor, but no one wants to make the body all heart. Other denominations are more cautious, deliberate, and thoughtful; but no one wants to make the body all brain. Still other denominations excel in preaching, and others in missions, and others in charities, and others in the reception and adaptation of new ideas; but no one wants a body that is all mouth, or feet, or hands, or ears. The very conception of organic union is an implication of diversity of organs.

Yet this must be fairly said, that less and less, as denominations grow from their individualistic beginnings, can they justly be characterised by any one attribute. As I write, the Presbyterians, popularly deemed argumentative and scholastic, are engaged more widely and aggressively than other denominations in evangelistic work, and that in tents. The Methodists are supposed to be the people of fiery impulse and unschooled enthusiasm, but theirs is the only Protestant university in the city of Boston, the Modern Athens.

The denominations have sprung from necessities, probably the hundred denominations from a hundred different necessities, which impressed upon them a hundred different individualities; but as time and the work of these same denominations conquer the formative necessities, the denominations

inevitably lose their individualities. They come to resemble the trees of a great grove, their trunks distinct, but their branches blended in a sea of green.

Organic union, if it is to be vital, is not to be a congeries of historic organs. In the long organising thought of God, I am told, my hand has been the matted claws of the pterodactyl, the fin of the fish, the flipper of the trilobite, the jelly of the *amaba*; but were a man to be born now with a fish's fin, he would be a monster. And historic denominations whose differentiating characteristics are historic memories rather than present-day realities can never be the organs of a living body of Christ.

Organs, however, Christ's body must have, men and groups of men and vast denominations of men whose likings and fitnesses point them to one task rather than another, and to one characteristic mode. Let no one speak of organic union as implying a dead level of uniformity. Only, the organs must be actual and not phantasmic, determined by present powers and not by the memories of the past.

But—and this is the truth to be emphasised—the organs must be united, or there is no organism.

Were Paul speaking now, he might say, “Ye Christians, how have ye dissected the body of Christ! Are the Methodists the heart? To what purpose does the heart beat apart from the body? Are the Presbyterians the brains? To what purpose do the brains think in a heap by themselves? Are the Baptists the missionary feet, the Episcopalians the ministering hands, the Congregationalists the eloquent tongue? But I see the feet in one pile, and the hands elsewhere, and the tongue by itself! *Dissecta membra*, and not the glorious body of Christ! Why, not even his robe was torn apart, nor a bone of him broken, and would ye dissect him utterly?”

No; even granting, as Paul would not grant and as no student of the churches would grant, that the denominations as they exist to-day are so differentiated and characterised as to be workable members of the body of Christ, what absurdity is their present sundering! Organs must be united, or they are no organs. Sever a nerve in your shoulder, and your hand and arm fall limp, a disorganised mass of bone and muscle. Clog a tiny tube in your neck, and your brain instantly ceases to think. Spread a bit of clotted blood over a corner of your brain, and your heart at once ceases to beat. There are no organs, there is only the form of organs, without vital union.

The ideal of Christian fellowship, of church federation, that many entertain is a bundle of sticks tied together. The sticks can be broken separately,—for they remember the old story,—but the bundle cannot be broken.

Brothers, when sticks are tied into fagots, it is not that they be broken, but that they be burned! What an ignoble symbol for the church of the living God—a bundle of dead sticks!

Rather, the body, the body! One presiding intelligence, directing every part to vigorous deeds. One weaving sympathy, that all may sorrow and rejoice together, and move in harmony. One well-poised strength, all the body fitly framed and knit together through that which every joint supplieth. And one Spirit of the Living God at home and in every organ, in one no more than another and no less than another, rejoicing in the instrument of his will!

Why should we long for this organic union, with one another and with Christ?

Because it would be the climax of our splendid church history, the consummation of our Christian evolution.

Because it would place the ability of each at the disposal of all and the power of all at the disposal of each.

Because it would combine the utmost flexibility with the utmost strength, absolute freedom with perfect stability.

Because it would inspire every Christian with the momentum of the Church Universal, and overbear all evil with an infinite phalanx of good.

Because it would be the maximum of utilisation with the minimum of machinery, the most results with least waste.

Because it would transform religious drudgery to religious zest, and the aching strain of a dwarf into the easy swing of a giant.

Because it would put the church of Christ in harmony with the organic union of nature and the organic union of the triune God.

Because—and we return to our initial thought—because it is the will of Christ, who desires all good for his churches, and nothing but good for them—it is his loving will

That they all may be one.

Temperance Reform.

CONDUCTED BY F. W. GREENWOOD, "The Palms," Avenue Road, Camberwell.

Judging by the letters received expressing appreciation of the Temperance page, and hoping that it will be continued, we have evidently made a move in the right direction. We thank all who have helped us by their kindly words, and assure them that by God's help we shall keep straight on till the goal is reached.

Mr. Justice Hodges on the Moral Sense.

Temperance speakers have always declared that drunkenness inflames the passions and degrades the moral nature, leading men to do when drunk what they would not do when sober. But such utterances have been looked upon as the expressions of prejudiced fanatics. However, the calm, unprejudiced judges of the criminal courts give the same testimony. The *Age* of Sept. 22nd says, "Several persons who were brought before Mr. Justice Hodges in the Criminal Court yesterday for sentence attributed their downfall to drink, and in one offence against a girl by her step-father, his Honor said the crime was undoubtedly due to the destruction of the moral sense, which necessarily resulted from an excessive indulgence in alcohol. A woman who had attempted to take her own life stated that she had been drinking heavily for four months."

Thou Shalt Do No Murder.

I.—THE AUTHORITY FOR THE LAW. "And God spake all these words" (Exod. 20: 1). This supreme law is issued by supreme authority. The divine authorship of the commandments is proved by their astonishing unlikeness to anything man has ever written. There is nothing comparable to them in all

the literature of Egypt, from which Moses and his people had come. An infidel lawyer was converted by perceiving how impossible it is that Moses could have originated this unparalleled and majestic code.

II.—WHAT IS FORBIDDEN?—The O.V. says, "Thou shalt not kill." The R.V. gives the thought more accurately, "Thou shalt do no murder." Killing is sometimes justifiable; the Bible itself enjoins the killing of men for punishment, as when blasphemy had been committed, and of animals, as for sacrifice, or to put dangerous beasts out of the way. But murder is always wrong. MURDER IS KILLING WITH HATRED IN ONE'S HEART, OR CARELESSLY ASSENTING TO SLAUGHTER. That is what the sixth commandment forbids. It also forbids suicide, that cowardly self-murder. And it forbids those slower forms of suicide, wrong habits of life, gluttony, strong drink that leads to murder so often, and murders self as well.

III.—WHY IS IT FORBIDDEN?—I. Because life can never be replaced. Science is as far from understanding it as ever. 2. Because life is a sacred trust. Every man represents a chain of life that reaches back, unbroken, to the time when God himself breathed life into man. 3. Because God has surrounded life with so many wonderful and intricate safeguards that he evidently considers it a very precious thing. 4. Because a regard for life elevates mankind. The nations where life is held cheap are invariably those low down in the scale, whereas the progress of civilisation has gone on step by step with the founding of hospitals, the improvement of prisons, the alleviation of poverty and the abolishing of war. Emphasise and enlarge on the fact that drink leads to poverty and murder, and that the woe of Almighty God is

pronounced against the accursed traffic. "Woe to him that getteth an evil gain for his house. . . . Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! . . . Woe unto him that giveth his neighbor drink, that addeth thy venom thereto, and maketh him drunken also."

IV.—HOW CAN WE OBEY THIS COMMANDMENT?—1. By loving all men. "Whoso hateth his brother is a murderer." No one is free from blood-guiltiness who does not do what he can to save life and prolong it. 2. By being "our brother's keepers." Adulterating food is murder. So is the maintaining of "sweat-shops," or dark and filthy tenements, so is selling intoxicating liquor. The poor drinker has lost his will-power, so we must act his brother, and enact such laws as will safeguard his interests. Enlarge on "No License," and show how it will fulfil the commandment. Recapitulate and show that our cause is of God. Urge all to work for "No License."

News and Notes.

Since last report a temperance meeting has been held at Preston. J. Greenhill was the speaker. A meeting is to be held at Hawthorn on Thursday, Oct. 12th, and arrangements are being made to hold one at Lygon-st. about Oct. 23rd. Friends are urged to rally to these meetings.

W. G. Oram has been elected president of the Temperance Society at Brim. This society passed a resolution at its last meeting approving of the action of Mr. Andrew South, president of the Dunmunkle Shire, in refusing the use of alcoholic liquors at the "annual dinner" held in honor of his election.

The short article "Thou Shalt Do No Murder" is given to help our temperance workers as an outline for an address. It has never been used, but I hope it will prove helpful. If it does, I will prepare others. Make the thoughts your own, and deliver them in your own way.

Our N.Z. friends are hard at work preparing for the great conflict next month. They are hopeful that many more electorates will vote for "No License." Let us pray for their success.

Here in Victoria the future is bright with promise. Public opinion is rapidly and permanently changing on this momentous question. When a powerful secular paper like the *Age* continues to publish strong editorials in favor of a No License Bill with a time limit instead of monetary compensation, the will of the people cannot long be flouted. Much, of course, remains to be done, and there will be discouragements, but

"Though beaten back in many a fray,
Fresh hope and courage follow,
For where the vanguard halts to-day
The rear shall camp to-morrow."

RELIABLE CONCLUSIONS.—An investigation carried on under the direction of fifty of the leading scholars of America shows that liquor causes more than one-third of the pauperism, and contributes more or less directly to cause half of the crimes of the United States.

NEW ZEALAND PAGE.

CONDUCTED BY J. INGLIS WRIGHT, SPRING HILL RD., MORNINGTON, DUNEDIN.

OUR PAGE.

For a number of years past the brotherhood in New Zealand have hoped to see a magazine established distinctly their own. This has appeared desirable for many reasons, principally on account of the insular position which we occupy, and the spirit of individualism in some measure characteristic of the New Zealanders. But the time is not yet.

The discussion of this subject at the New Century Conference of 1901 disclosed the fact that financially the project was beyond the ability of the brethren, so somewhat reluctantly the matter was allowed to drop. With that consideration for the needs of the brotherhood which has always characterised the able editor of the AUSTRALIAN CHRISTIAN, Bro. Maston has offered to devote a page once a month exclusively to New Zealand. In accepting this generous offer it must be understood that it is not intended that church news should find a place in it, but that it is designed rather to give publicity to such matters as Home and Foreign Missions, Conference projects and the like. Articles on general subjects ought to be sent to the editor-in-chief as in the past, but for this page brief statements dealing exclusively with subjects affecting the welfare of New Zealand churches are earnestly invited, and should be addressed to the editor of the page. Finally, let all communications be brief, terse, to the point, and definite. If anyone has anything to say, let's have it—but remember that it is better for the writer to do his own boiling down, rather than leave it to the tender mercies of the hardened and unfeeling pen of the editor.

FOREIGN MISSIONS.

THE FOREIGN MISSION COLLECTION for churches connected with South Island and Middle District Conferences was to be taken up on OCTOBER 8TH, the Auckland churches having already made their offering.

WE WANT £400! and we want a good part of it now!

THE SCHEME.

It is with a feeling of the most profound thankfulness to God, and of the greatest pleasure and satisfaction, that we announce the formation of the "Foreign Missionary Union of churches of Christ in New Zealand."

In order that the brethren may fully understand the principles upon which the Union is

to be carried on, we append the "Constitution" as adopted by the Foreign Mission Committees of the three Conferences.

CONSTITUTION.

1. That the three Conference Foreign Mission Committees of the New Zealand churches combine, forming the above Union.
2. That this Union be entirely independent of sister unions in other parts of the world.
3. That the "Council" be composed of the representatives chosen by the Northern, Middle and Southern District Foreign Mission Committees respectively.
4. That such Council be composed for the first year of—J. Inglis Wright, Dunedin; Samuel P. Lang, Wellington; and John C. Morton, Auckland.
5. That these members of Council be only the representatives of their respective Committees. They shall transact all overseas business of the Union in connection with the accepting, equipping and sending away of missionaries, and also select the Foreign Station and attend to its management. But these and all important matters to come before the several Committees for their consideration before the final decision is arrived at by the representatives, who must be guided by the vote given by their respective Committees. All internal affairs affecting the Conferences to be left to their Committee.
6. That the three Committees appoint one of the members of this Council to be their executive officer, to be known as General Secretary. J. Inglis Wright, of Dunedin, shall be the first such officer.

THE FIELD.

It has been unanimously agreed to take up Bro. Sherriff's mission to the Kaffirs at Bulawayo, South Africa, as the distinctive field of work. An offer accordingly has been made to Bro. Sherriff, and although his reply has not yet come to hand, from previous correspondence we have every reason to believe that our brother will fall in with the suggested arrangement.

A very great interest in this mission has always existed among the New Zealand brethren, helped in measure by the fact that Bro. Sherriff himself is a New Zealander, and strengthened by the circular letter which Murray Glaister sent out some time ago, and the letters of Bro. Sherriff's, copies of which have been circulated among the churches.

The work at Bulawayo is full of promise, and has been abundantly blessed of God, while it stands in urgent need of practical sympathy and systematic support.

THE MISSIONARIES.

Bro. Agrippa, the native preacher, is already being supported by the South Island Foreign Mission Committee, but this liability will be taken over by the Union.

To our great joy, F. L. Hadfield, at present evangelist at Mount Roskill, Auckland, came forward and offered himself for South Africa. After mature deliberation the offer was gladly accepted, the general opinion being that our brother was well suited for the work. He is a young man, of ability, earnestness and great energy, and with his faithful wife will, we feel sure, prove of real service to the cause of Christ Jesus as a preacher of the gospel to the natives. It is expected that Bro. Hadfield, wife and family will sail in about six months.

THE FUNDS.

We shall want not less than £400 for the first year, and we have faith in God and in the whole-hearted sincerity of our brethren that the money will be forthcoming.

We appeal for conscientious giving—the kind of giving which entails self-sacrifice, for this is in itself the dominant principle of Christianity—the kind of giving which will call down the rich blessing of God upon giver and receiver alike.

FOREIGN MISSION COLLECTION.

Isolated brethren are asked to kindly send their contributions to the secretary of the Foreign Mission Committee in the district in which they reside.

The following are the names and addresses of these brethren:—

Auckland District:—Herbert Smith, Richmond-road, Grey Lynn, Auckland.

Middle District:—W. Mansill, College Terrace, Wellington.

Southern District:—J. L. Stewart Wright, Mornington, Dunedin.

GENERAL CONFERENCE.

On January 1st and 2nd of next year—1906—the Second General Conference of New Zealand churches will be held in Dunedin.

At the New Century Conference of 1901, which met in Wellington, it was resolved to hold another such meeting in five years. That time has now come round, and it has been decided that this resolution should be given effect to.

Will brethren everywhere try and arouse an enthusiastic interest in this Conference? We want it to be a great occasion, a red-letter time in our history. We hope that every brother who can at all arrange to be in Dunedin at that date will do so.

If you have any ideas which may help forward the work of the Conference please let us have them.

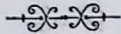
We hope to say more on this subject next month.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. MASTON - - - - EDITOR.



All Communications should be addressed to
THE AUSTRAL PUBLISHING CO., 528 Elizabeth
Street, Melbourne.

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

The Leader

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

In Defence of Principle.

When the history of the twentieth century comes to be written, it will be found that among the noteworthy events in the religious life of England, the fight for freedom in the matter of religious education now going on will figure very conspicuously. And though the fight now in progress lacks much of the dramatic force which characterised those in former ages, it is not without elements of heroism. Thus Dr. W. Robertson Nicoll in the *British Weeky* tells us: "The beginning of the twentieth century has brought Free Churchmen to a new time in the good fight of faith wherein they continually struggle. In England, many thousands of Nonconformists have appeared before magistrates to be treated as criminals. Many of our most honored Christian ministers and laymen have been imprisoned again and again. In all probability there are many others to follow them. They have been put to this suffering on account of their refusal to submit to a law that violates their conscience, a law which, by the admission of many who voted for it, is not just, and cannot last." In this same journal are published, from week to week, under the heading of "News of the Persecution," details of the cases brought before the different magistrates, in which those who are brought to trial give their reasons for refusing to acquiesce in a law which they consider violates the principles of religious liberty. A few of these reasons we give here for the benefit of our readers. Mr. G. W. Wilson, who had been before the court four times, said he objected to pay that portion of the rate which was devoted to sectarian purposes because it cut his faith and the faith of his children from under their feet, and he objected on behalf of his own and other people's children. Miss M. L. Johnston, the only lady who has suffered imprisonment for refusal to pay the sectarian rate, being on holiday, sent the following: "I am sorry that I am not able to appear in court to protest against an unjust and irreligious Education Act, so must protest in writing. Like others who strongly disapprove

of the rule of the priest, I cannot conscientiously pay rates to support and extend the same." Dr. W. T. Page, who had been in prison for seven days, and made to pick oakum like the worst criminal, also protested on similar grounds.

Cases like these could be multiplied indefinitely, all going to show that the Nonconformist conscience has been thoroughly awakened, and that the fight for liberty will continue to be waged until victory is won. In answer to the question—What are those special features in the Education Act which render it so obnoxious that honest men are willing to go to prison rather than submit to it? the *Southern Cross* replies: "To this it is answered that owing to the constitution of the Local Boards, the control of the schools is placed in the hands of one section of the community, which is thus empowered to determine the character of the religious teaching. Practically the personnel of these Boards ensures the preponderance of the Anglican element, and it is only under exceptional circumstances that other churches are represented. This is a condition of things which is regarded as intolerable. It arouses a feeling of injustice. Moreover, there is a deeply rooted aversion to the kind of instruction which is imparted under the supervision of High Church curates. . . . There is a very strong and persistent suspicion that there is a party among the Anglican clergy whose secret objective is to undermine the Protestant and evangelical convictions of their flocks, and so facilitate their perversion to the Romish communion. . . . Protestant parents feel their blood boil at the idea of children being compelled to attend schools in which they will be enjoined to confess to a clergyman as to a priest, in which they will be taught that the actual body and blood of Christ are present in the sacrament, that the Church of England is the church of Christ, and that outside its pale there is no salvation." There is no doubt that which answers to the Nonconformist sentiment in Australasia will be in full sympathy with the Nonconformist attitude of "passive resistance" in England. In a religious sense, England is not a free country. It is overshadowed by a State church, and State churches, everywhere, are intolerant and opposed to liberty. Moreover, it is always a persecuting church. It may not, itself, be the actual instrument of persecution, but it is behind the scenes, and delivers its victims into the strong hands of the law. The church, so the story runs, is tender and merciful; it only employs the secular arm for the purposes of discipline. The Nonconformist memory is not what it should always be, but it ought to be good enough to remember what the combination of church and State cost it in the years gone by. In a free country like ours, we are still more apt to forget the lessons of the past, and, in forgetting, forge for ourselves the very chains our brethren in England are longing to break.

In looking back over the long history of the church from now until her decadence began, it will be found that the most interesting, as well as the most hopeful periods have been those in which her struggles for liberty have been most apparent. And so we regard the present struggle in England as

full of promise of future good. It tells us that the spirit which animated the martyrs of olden days still lives. It is true that loyalty to principle does not cost so much to-day as it did in former times; nevertheless it is cheering to note that the same indomitable spirit is still existent, and that men in our own day are prepared to sacrifice something for what they conceive to be the truth. It will be an unhappy day in the history of England when none of her sons have sufficient backbone to protest against wrong and stand up manfully for the right. In a very real sense, it is true that there is a blessing in persecution. The words of Jesus when he said "Blessed are they that have been persecuted for righteousness sake; for theirs is the kingdom of heaven" are as true to-day as when he uttered them. Without doubt, men and women who suffer for righteousness sake are more blessed than those who reap the rewards of unrighteousness. It is the heroes of truth who win for us the kingdom of heaven. If no such heroes had lived, the kingdom of heaven, in its earthly manifestation, would now be non-existent. We do well, therefore, to hold in honor the brave men and women of former days who fought the good fight of faith and gave to us of this present generation the measure of liberty we now enjoy. It is for this reason that we can join with our Presbyterian friends in celebrating the fourth centenary of their great hero—John Knox. Men of this stamp are not the peculiar property of any nation or of any creed. In so far as they fought the battle of truth and freedom, they are the heritage of all men. And so our Nonconformist friends are fighting in England, not only for their own freedom, but also for the world's.

In our view, there is no finer sight in the world than to see men fighting the good fight of faith—to see men loyal to principle and valiant for the truth. On the other hand, it is a most pitiable sight to see men contending for something they call principle or truth, but which is neither, being at best only an opinion or a guess. It is the latter kind of fighting that leads to the formation of so many sects. One can admire the splendid loyalty to principle which prompted so many Scottish preachers of the gospel, at the time of the Disruption, to give up their livings and their churches rather than submit to ecclesiastical patronage and tyranny; but one can have very little admiration for those people whose disruption is brought about by the relative merits of "buttons" and "hooks and eyes." And of a truth, much of the "disruption" which has taken place in our own day is not on a much higher plane than the "buttons" versus "hooks and eyes" controversy, which split asunder that interesting body of people rejoicing in the name of Dunkards. To stand true to the clearly defined principles of the New Testament is a thing not only worth living for, but worth dying for. To fight the good fight of faith in respect of these is only to obey an apostolic injunction, but to fight for something which does not properly come under this head is to introduce that element of discord which is the prolific mother of an unlovely sectism. For instance, it is a great truth, clearly taught in the New Testament,

that Christ shall come again, but the how and when of his coming are matters about which there is room for different opinions. To earnestly contend for the former is to contend for one of the vital principles of the faith, but to do so for the latter is to elevate opinion to the region of principle. Or again, to earnestly uphold the principle of the priesthood of all believers is to uphold something that is vital to Christian liberty; but on the other hand to uphold the equal right of all to take part in the exercises of God's house, without regard to fitness or orderly conduct, is to desecrate the very thought of principle, and to mistake license for liberty. At all hazards let us be true to the principles of the New Testament, but let us be very sure that they are principles, and not mere opinions, which have only the sanction of ignorance, and have not the endorsement of an enlightened exegesis of the teaching of Holy Writ.

From the Field

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

Tasmania

SULPHUR CREEK.—Last Lord's day, at the close of Bro. Dennis' gospel address at Bro. Hutton's home, two ladies made the good confession, one being the wife of Bro. Hutton. The Sunday School is in full working order. At present between 20 and 30 children have attended and seem greatly interested.

Oct. 2. A. R. TAYLOR.

New Zealand

PAHIATUA.—Two more made the good confession and were baptised the same hour of the night, with another who had made the good confession during the mission.

Sep. 29. G. MANIFOLD.

GORE.—Since S. J. Mathison commenced his labors here, the meetings have brightened up considerably. This morning we had a good meeting at the breaking of bread, when a young man was received into fellowship who was baptised the Wednesday evening previous. Bro. Mathison gave a splendid exhortation.

Sep. 24. W. G. L.

PETONE.—On Sep. 3, Edward T. Evans, of Bradford, England, who has recently come to Wellington to reside, paid us his second visit, and discoursed on "The Bible, the Word of God." Bro. Evans, who is a son of the late Edward Evans, evangelist, of Llanidles, Montgomeryshire, is likely to remain in the Colony. We have had three additions by letter and one by faith and obedience.

Sep. 26. W. A. TAYLOR.

Queensland

WALLUMBILLA.—Last night I had the pleasure of baptising a son of our Sunday School superintendent, and also a married woman. Our new baptistry was used for the first time. Many friends were present to witness the ordinance for the first time and to hear what God's word says about baptism. I leave here on Oct. 11.

2 Sep. 28.

HERBERT K. CARTER.

BOONAH.—Last Sunday morning we had another baptismal service, when three who made the good confession the previous Sunday night were baptised. W. G. Alcorn conducted the meeting, and gave an earnest address to the large congregation who assembled to witness the ordinance. There was a good meeting at night. The Young People's Mission that meets on Thursday night is growing.

Sep. 27.

T.F.S.

Victoria

MIDDLE PARK.—An interesting meeting of our Band of Hope was held last week, it being the occasion of presentation of a prize for the best essay on the subject, "Smoking." The prize was the gift of C. Martin, and the winner was J. Permewan. During the evening several of the essays were read. The meetings continue to be well attended, and considerable interest is shown by our young folks in this department of our work.

J.S.M.

COSGROVE.—E. J. Allen was with us on Lord's day last, and held a gospel service in the evening, and again on the following evening. Bro. Allen is holding services here every Monday evening and one Lord's day in the month. G. T. Black conducted the evening service in Shepparton.

Oct. 4.

J.C.S.

MIDDLE PARK.—After the close of the morning meeting the congregation remained for a few minutes to bid God-speed to Miss E. Mill, who is leaving us, on the eve of her marriage, and the opportunity was also availed of to present our sister a slight memento in the form of a pretty piece of silverware.

Oct. 9.

J.S.M.

CARLTON (Lygon-st.).—Since last report two have been added to the church by obedience. On Lord's day morning we were pleased to have with us Bren. Sharples and Hindley from Hindmarsh, S.A., Bro. Bolton from W.A., and Sister Hayes from Bayswater. P. A. Davey delivered his lecture on Japan on Thursday night to a good audience.

Oct. 9.

J.McC.

DUNOLLY.—We report one confession, a daughter of Mrs. Anderson of Bealiba. Sister Anderson, although a widow for a number of years, has succeeded in bringing all her children with her into the church of God. Bren. Scott, Beard and Beasy are doing the preaching.

Oct. 9.

J. BEASY.

ASCOT VALE.—The annual social in connection with the church was held on Thursday evening in the chapel. Our evangelist presided, and delivered an encouraging address, urging us to work unitedly together for the benefit of its members and for the good of the cause in this district. Robt. Conning spoke to us on the same lines; referred to the progress made, and trusted that even greater victories would be gained in the future. The choir under the leadership of T. Minahan sang two anthems; solos, recitations, of T. Minahan and selections on the autoharp, by duet, reading and selections on the autoharp, by various members of the church, were well rendered. Refreshments provided by the sisters were handed round. It was announced at this meeting that G. P. Pittman had been re-engaged for a further period of 12 months. P. A. Davey gave us his lecture on Japan on Oct. 2.

Oct. 6.

J.Y.P.

DANDENONG.—The annual meeting was held Sep. 27. The balance submitted shows that the income was sufficient to meet all liabilities. Gratification was expressed at the success of our first anniversary services, conducted by Bros. Harward and Pittman.

The report of the work in the church during the past year was considered very satisfactory. Bro. Hayes, our evangelist, in his report stated that during the last eight months of his work eighteen had been received into the church by faith and baptism. A ballot was taken, which resulted in a practically unanimous vote of the church inviting him to accept a re-engagement at the close of his term. Bro. Hayes, in returning thanks, stated that he would prayerfully consider the request and announce his decision later on. The election of officers for the next twelve months resulted as follows:—Elders, Bros. Proctor and Brown; deacons, Bros. Gillespie, Sherwood, Marshman, C. Crisp and Smith. R. A. Smith was elected secretary.

Oct. 9.

RICHMOND (Balmaln-st.).—We had some magnificent audiences at recent mission, but from various reasons have not seen so much result as longed for. Perhaps we discontinued too soon. However, two more—married ladies—have made the good confession since returning to our church building, and many strangers have followed us there. We open our third meeting-place in connection with Balmaln-st. church within a few weeks. It will be known as the Tyson-st. mission, is convenient to Richmond station, and a few hundred yards from East Melbourne municipal boundary. H. G. Payne will be secretary and local overseer for the new meeting. R. Campbell Edwards made this possible by securing the building for us. The Neptune-st. cause is being steadily built up. Besides a Bible School, a Junior C. E. society has been started. First annual tea and public meeting takes place there Nov. 15.

P. J. POND,

South Australia

PORT PIRIE.—We are glad to be able to report the safe arrival of Bro. Morrow from his trip around the world. A welcome home social was tendered him on Thursday evening last, when a very large gathering of members with a few invited friends comfortably filled the chapel, the interior of which had been prettily decorated with flowers, pot plants, flags, etc. C. J. Hunt occupied the chair, and he with many of the brethren offered words of welcome and satisfaction at our brother's safe return. In replying Bro. M. said that the gathering that evening reminded him of a similar gathering that took place some 1872 years ago, when a young man was given a social after his sojourn in a far country, the only differentiating features between this and that gathering being that he had not spent his substance in riotous living, and they had not killed a fatted calf, but in other respects it might fairly be said that we were repeating history that evening. It is true he had not brought back as much as he had taken away, but he had a strong suspicion that the other young man did not come back in as good a condition as he went away, besides he felt that what he did leave behind he had left in a good country, and he could now lay fair claim to having a stake in the dear old home land. The chairman that evening had rightly said that he had gone away to get his mind enlarged, but he certainly did not reckon on coming back with such a reduced girth, although the man that set out to travel the globe with a pneumatic girth should not be surprised if he should meet with a puncture on the way, and even in his season of indisposition he had reason to be thankful when he took into consideration the exceeding great kindness which he had received at the hands of his many friends in that great country, including Mr. and Mrs. W. Cottle, whom he was pleased to see present that evening. He felt that what they had done for

him had placed him under a lasting debt of gratitude. It was needless for him to say how delighted he was to be back once again in their midst. Since his departure some seven or eight months ago he had wandered through far distant lands, had seen wonders small and great, had passed through experiences pleasant and otherwise, had gazed upon scenery old and new, formed new and happy associations; yet he confidently says that in the midst of all these, there was one little spot in all God's earth from which his thoughts were never entirely removed, and that little spot was in Port Pirie. Almost every day something would transpire that would remind him of the happy association he had left behind. He had often united his heart and voice with the children of God in the mother land singing those beautiful words "Blest be the ties that bind our hearts in Christian love," but never without realising that the spirit breathed in those words embraced the universe, not excluding the brethren in Port Pirie, and he would be sorry to have to confess it to be otherwise, for he had not labored with them and enjoyed their fellowship without gathering around him sacred ties and hallowed associations which he felt time or scene would never be able to obliterate, and along with the thought of meeting his loved ones, one of the anticipated joys of his home coming was the thought that he was only coming back to strengthen the ties by renewing old and forming new associations in Christ Jesus. It was with unqualified joy he had mingled with brethren in the old lands, making the acquaintance of those whom he considered it an honor to know. He was deeply impressed with the character of the work they were doing and no less moved by their large-hearted hospitality, the abundance of which they had bestowed on him, so that he could ever think of his stay in their midst with recollection, and now he had returned, his greatest ambition would be to write out in actual experience the many valuable lessons they had taught him. He regarded it a privilege to be counted a fellow laborer with such worthy characters. He was extremely thankful for the grand work which had been done in the church during his absence, and sincerely hoped that it was only the beginning of even greater things in the future. In conclusion he thanked them for their kind expressions of welcome, and trusted his future association would be of such a character as to sustain the high esteem in which they seemed to have held him in the past. Several musical items were rendered and refreshments were handed round, shortly after which the meeting closed.

Sep. 30.

W.C.O.

HINDMARSH.—We have commenced a 10 days' evangelistic mission. Thos. Hagger is the missionary. This afternoon a big Temperance meeting was held in the chapel. In the evening Mr. Hagger gave a powerful address on "Who Wrote the Bible?" We regret to report several deaths—Frank Holden, who was brought up in the Sunday School, J. F. Simms, who passed away last Thursday, and George Mathews, who has been a member for over 30 years; these have been faithful workers in the past. We pray for the bereaved ones.

Oct. 8.

G.E.D.

MILANG.—The sixth anniversary in connection with the reopening of the Sunday School was held on Sep. 24, G. S. Bennett, of Goolwa, speaking to large audiences. On Monday evening, public meeting and distribution of prizes, also the certificates won at the recent S.S.U. Examination, and special prize of 30/- worth of books for Schools under 200 scholars, this being the second time in succession that Milang has won this prize. Mr. Ogilvy occupied the chair, and

addresses were delivered by G. S. Bennett, D. H. Griffin and A. W. Pearce. On Wednesday the annual picnic was held, and a very enjoyable day was spent.

Sep. 24.

A.J.O.

New South Wales

INVERELL.—Gospel meetings are well attended, and prospects are bright. Bro. Bagley is to start a fortnight's mission here, commencing 22nd inst. The Town Hall will be secured, and as the hall is capable of holding over 1000 people, and all appointments are up to date, we expect to draw good audiences. The brethren are asked to assist us with their prayers.

Oct. 2.

H. E. TEWKSBURY.

NEW SOUTH WALES NOTES.

The New South Wales Christian Endeavor Convention is now a thing of the past; it has been a magnificent success.

Our Sydney brethren held their anniversary tea and public meeting on Tuesday, September 26th, with large attendances.

Bren. Illingworth and Browne conducted a mission at Rookwood. They had good audiences, and the outlook is brighter than for some time past.

Will brethren and sisters from other States keep in mind the New South Wales Conference, which will be held January 26 to 31, 1906, at Enmore?

The highest building in the city of Sydney, and the most prominent, is being built by Marcus Clark and Company. Mr. Marcus Clark is one of the members of the Enmore Church.

Bro. Bagley's mission at Lismore has closed with 54 additions. Will New South Wales readers remember that the treasurer will need liberal contributions in order to keep the work of State Evangelist going?

John Bardsley and Co. (another Enmore Tabernacle firm) have just completed a large handsome building for their wholesale grocery business. This building is situated at the corner of Liverpool and Castlereagh-sts., and is one of the, if not the finest building of its kind in Sydney.

The Sydney churches are taking steps to have an Enabling Bill passed that will be of great assistance in connection with the property of the various churches. At the present time our trustees are practically owners, and in the event of death or misfortune coming to any of these trustees the church property becomes involved. Circulars have been sent to the various churches, and two so far have replied favorably. T. Beeby, a solicitor, and D. R. Hall, a barrister, are helping the brethren in this movement.

Recently Woolls Rutledge, a prominent Methodist minister, made a statement that a man whom he knew had been out of the Government service for some time, but on becoming a Roman Catholic he was at once given a position worth a thousand a year. This charge was brought up in Parliament and a Committee appointed to investigate the matter; and the principal member on the Committee, the chairman, a man named Griffiths, is manifestly strongly biased against Woolls Rutledge, and in his speeches in the other States and in Parliament indicates strong enmity. Mr. Rutledge so strongly objected to having a man like Griffiths as chairman of the Committee that he refused at first to give evidence. Whatever may be the result of this Committee's investigation, there is no doubt that the Civil Service of New South Wales has many more Roman Catholics on its list than the numerical position of the Roman Catholics justifies, and no Parliamentary return is

satisfactory, as a great many of these men can put themselves down as Protestants or as any other religion in order to falsify returns. Mr. Rutledge has shown this man Hall was dismissed from the service for drunkenness, and borrowing money from his subordinates, was an uncertificated bankrupt, and so flagrant was his case that the minister refused to consider his application for reappointment, yet when recommended by a Roman Catholic the minister was overruled and this man was put on at £300 a year. I had a visit from one of our members who is employed at a Government Institution where they employ a large number of hands, and he informed me that the large majority are known to the officials there as Roman Catholics. It is to be hoped that this matter will be sifted, and that the influence of the Roman Catholic will not be any greater than that of the Protestant in securing employment in the Public Service.

We have quite an interesting discussion going on in our newspapers. Archbishop Kelly some time ago made a reference to the fate of unbaptised infants. Our Protestant pedo-baptist friends at once took up the cudgels on behalf of the infants, of course defending infant baptism, and yet taking the position that an unbaptised infant was sure of heaven. These were followed by immersionists (among them Bro. Illingworth contributing a splendid letter), who took the position that instead of worrying about the fate of unbaptised infants the best thing would be to drop infant baptism altogether, as it certainly found no place in the Magna Charta, God's word. Our pedo-baptist friends did not like this attack in the rear of their defence, and they are now trying to defend infant baptism, a bigger task than the Russian navy had when Admiral Togo got after them. One Congregational minister brought up evidence from a Mr. Kirsopp Lake that there was good reason for believing the words "baptising them into the name of the Father, and of the Son, and of the Holy Ghost" in Matthew 28: 19, and "water" in John 3, verse 5, were not in the original text. It is quite interesting to see the devices that are used to try and give infant baptism New Testament authority. Whatever success Protestants have in working with the Roman Catholic in other matters here the Roman Catholic utterly routs them. Infant baptism to the Roman Catholic presents no difficulty whatever. He believes the authority of his church is strong enough to validate any change that it may make in an ordinance, and so the Roman Catholic doesn't depend so much on the words of the New Testament for his defence as upon the authority of the fathers of his church. But with the Protestant the case is different. They acknowledge no authority but the Bible, and yet cannot find infant baptism in the Bible. This is admitted by men like Henry Ward Beecher, Dean Stanley, Professor Agar Beet, and many others. It is a most difficult position for Protestants. They love the Bible, and they love infant baptism. They cannot find any command or example or necessary inference for infant baptism in the Bible, and yet they are not prepared to give it up. It is hoped that this controversy will bring light to a great many people, for the majority of people who attend pedo-baptist churches hear very little about baptism until some immersionist throws a bomb into the camp, and then the preacher finds it necessary to defend his position.

Here and There

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

Three confessions at Nth. Fremantle on Sep. 24, Bro. Newham preaching.

Bro. Parslow has started his work under favorable auspices at Boulder City.

A young man made the good confession at Goolwa, S.A., on Sunday night last.

T. H. Scambler will conduct a tent mission at Bunbury, W.A., next month.

A. W. Connor has been preaching for over a week to fair audiences in Lancefield.

Hindmarsh Sunday School anniversary services, Nov. 5 and 12; picnic, Nov. 13.

H. J. Yelland is taking up the Sunday night work at Leederville, W.A., for 1 month.

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

D. M. Wilson is preaching at Nth. Perth during this month, Bro. Cummings taking a rest.

We hear that at Midland Junction, W.A., the church contemplates building in the near future.

At the close of H. P. Leng's address at Narra-coorte, S.A., on Sunday night last, one made the confession.

Maylands mission, Perth, W.A., closed with 23 additions, 16 baptisms, 5 baptised believers, 2 by restoration.

The church at Wedderburn has secured the services of George Wilson, of Hindmarsh, S.A. He commences there soon.

Mrs. Milner Black, with her little daughter and her sister, Miss McCollough, of Warrnambool, leave on Friday for Mrs. Black's home in Brighton, England.

We call special attention to the advertisement of S.S. Commentaries for 1906. The order closes on Oct. 19.

Bro. and Sister Hagger with their little daughter were to leave W.A. by the Mongolia on the 3rd inst., the farewell meeting being planned for the 2nd in Lake-st.

Bro. Ewers follows on the work of Bro. Hagger at Maylands for four weeks commencing Oct 3rd. During his absence from Lake-st. the platform there is being supplied by J. Beck.

Bros. Sharples and Hindley, from Adelaide, gave us a pleasant call last week. Bro. Sharples went on to Tasmania on Tuesday of this week, while Bro. Hindley has gone to Ballarat to visit friends for a few days.

41 pledges were taken in the three Saturday nights of mission at Richmond. These temperance meetings were arranged by the East Suburban Sisters' Temperance Committee, of which Mrs. Sievwright is superintendent.

The following good news reached us by telegram: "Six days' mission at Bangalow closed with eight decisions for Christ, membership doubled.—BAGLEY." We know that all our readers will rejoice with our New South Wales brethren at the successful starting of their general State work.

On Wednesday evening, at the invitation of Bro. and Sister S. G. Dickson, the two Bible Classes with the church officers were entertained in the lecture hall of the Lygon-st. chapel. A programme of songs, recitations, short speeches and games was gone through, followed by refreshments. A very happy evening was the result.

At Newmarket last Sunday night week J. H. Stevens preached his third sermon on "The Cross of Christ." The audience was unusually large, parts 15 different hymns were sung, and at the close there was one confession. On Monday night the choir gave a very successful social to welcome home the two Misses Cockrell, who were formerly very faithful workers in the church at Newmarket.

Two believers were baptised at Lake-st., Perth, on Sep. 27. Three confessions on Oct. 1.

We stated last week that John T. Brown had arrived from the United States and was engaged in a mission with the church in Auckland, N.Z. On Monday evening we received the following cable from Auckland—

"Twenty-three; nine yesterday; continue.—Brown"

We shall watch with interest for further news.

"J. Sharp writes: 'The correspondent who found fault with 'kids' for children was quite correct. Webster acknowledges 'kids' as meaning children by Reade, but adds that it is slang. Your justification is at best a wriggle. You might make the correction, for it is lowering the dignity of a paper to justify such terms as 'kids,' etc., when used out of their proper place.' We made the statement from Webster's Collegiate Dictionary, Edition of 1899, page 470, under the word 'Kid':—'1. A young goat; 2. A child or infant; hence a person easily imposed on.' Nothing is said of slang. We had no thought of wriggling; in fact with the definition before us we had no occasion to do so."

Sunday School

Commentaries for 1906.

We have much pleasure in again calling your attention to the SUNDAY SCHOOL HELPS for 1906

For some years we have tried the strictly Cash with Order System, and find it to work to the entire satisfaction of our customers and of ourselves. It saves the customer much worry and the trouble of considerable correspondence and ourselves a lot of book-keeping and other checking. So that this year there will be but the one price and but one order.

Detailed Particulars:

1. THE LESSON PRIMER.

This is a book with nice easy lessons for infants and smaller classes. Price, 1/-.

2. THE LESSON MENTOR.

Lessons suitable for classes with scholars from 8 to 12 years old. Price, 1/6.

3. THE LESSON HELPER.

Lessons suitable for classes with scholars from 12 to 16 years old. Price, 2/-.

4. THE CHRISTIAN SUNDAY SCHOOL COMMENTARY

For Advanced Classes, Bible Classes, &c. It is a valuable book, not only for Sunday School teachers, but for anyone engaged in the study of God's Word. Price, 4/-.

Time of Ordering.

But ONE Order will be sent this year, and that will close on

THURSDAY, OCTOBER 19th.

We cannot absolutely guarantee that books will reach Australia before January 1st, 1906, but we send this order with the cash for books, on the above date, and in all probability they will arrive before the date mentioned.

**Books will reach Customers by Post,
direct from America.**

Austral Publishing Co., Melbourne.

DEATH.

KOENIG—On the 26th of September, at his son's residence, Linden, Johannesburg, South Africa, suddenly passed away Heinrich Benjamin, beloved husband of Martha M. Koenig and father of A. S. W. F., A. M., E. B. and R. H. D., late of Berwick and Emerald.

"For ever with the Lord."

At the close of E. Edwards' address at Emerald on Sunday there was one confession.

"The Lygon-st church purposes holding its fortieth anniversary on October 22, which happens to be the exact day and date when the church met for breaking of bread forty years ago. The whole of the morning service is to be conducted by old members, which should make that service unique in itself. In the afternoon the Sunday School will hold its anniversary, and in the evening a special service for both will be held. On the Tuesday following there will be a Sacred Cantata rendered by the combined choir. A big church social is to follow on Wednesday, when the special feature will be the reunion of old members. Thursday is to be devoted to the children, who will have a tea, followed with a Bioscope entertainment in the chapel. Then on Sunday and Monday, October 29 and 30, the Endeavor Society hold its anniversary. It is to be a week of festivities. All the past members of the church are cordially invited to come. In fact the service will not be complete without them. Luncheon and tea will be provided for all old members on Sunday the 22nd in the lecture hall, so that they may come prepared to stay the whole day. Watch the Coming Events column."

Coming Events

OCT. 15 & 17.—South Melbourne Sunday School Anniversary. Sunday, 3 o'clock, F. M. Lindbrook ("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, So'os, by Scholars. Grand Programme.

OCT. 20.—Swanston-st. Christian Chapel, 3 p.m. For Ign Missionary Meeting, under the auspices of the Victorian Sisters' Conference Executive. Solos, recitations; address by Mr P. A. Davey. A cordial invitation to be present given to everyone, especially sisters.

OCT. 22 & 25.—North Richmond Anniversary. T. Hagger from the West will be with us on that occasion. Tea meeting on the 25th. A first-class Entertainment will be given under the leadership of Sister Tuplin. All welcome. Tickets for Tea, 9d. Roll up; don't miss it.—A. MUNRO, Sec.

OCT. 22 & 29.—Church of Christ, Lygon-street. Y.P.S.C.E. Anniversary. Sunday afternoon, at 3 o'clock, address, Mr. W. J. Northey; soloist, Miss Gena Allen. Monday evening, Oct 30, Speakers, T. J. Cook and H. G. Peacock. Bright singing. Bring responses.

VICTORIAN MISSION FUND.

Churches—					
Kyabram	£10	0	0		
Galaquil	5	0	0		
Warmur West ..	10	11	0		
Collingwood, per Sister Rowles	0	13	6		
Mite Box	0	2	10		
North Richmond, per Sister Morris	1	0	0		
Brighton, Mite Boxes, per Sister Bosworth	1	0	0		
North Fitzroy, per Sister Forbes (including £10 donation by Sister Ferguson)	18	0	9		
South Yarra, per Sister Craig	2	3	2		
B. J. K. mp, Swanston-st.	5	0	0		
W. Meekison, Middle Park ..	0	10	0		
A Sister, Windsor church ..	0	5	0		
Mrs. A. D. Spurr, Sassafras, Tasmania	1	0	0		

£55 6 3

M. McLellan, Sec.,
123 Rathdown-street,
Carlton.

W. C. Craigie, Treas.,
263 L. Collins-st.,
Melbourne.

IN MEMORIAM.

THOMPSON—In loving memory of my dear husband, Roy, who went home, Oct. 14th, 1904; also my dear children, Frances Gertrude, Nov. 21st, 1897, and Sydney Robert, Nov. 11, 1898.

When I shall meet with those whom I have loved,
Clasp in my arms the dear ones long removed,
And find how faithful thou to me hast proved,
I shall be satisfied.

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.

Our Foreign Missions.

Topic for October 30.

SUGGESTED SUBJECTS AND READINGS.

No impossibilities Mark 10: 23-27
The world our field Isa. 43: 1-7
"The eyes of the Lord"	... 2 Chron. 16: 7-9
Our brethren Josh. 1: 12-18
A pressing work Neh. 6: 1-9
The secret of fruits John 12: 23-26
Topic—Our Foreign Mission Work	Dan. 2: 31-45

IF Endeavorers will take the trouble to look up the CHRISTIAN for June 8 and 15 they will find much helpful matter. If they have followed Bro. Pittman's notes as they appear, they will be fully prepared for this meeting. If they have in addition gone to Bro. Davey's meetings, they will be so very full of the subject that they had better "let off steam" just for safety's sake. Readers of the CHRISTIAN have of course learned that missionary news is of all the most interesting.

We in Australasia are interested in the following fields—India, whither our first missionaries went; China, where Miss Tonkin represents us; Japan, of which Bro. Davey has so many interesting things to tell; South Africa, where Bro. Sherriff has done so fine a work; the Kanaka mission station, which is now an interesting political as well as religious study. Speakers, take your choice: read up, and teach others. Mayhap the result of the meeting will be that some one will be so enthused as to desire to help on the great work. Some one may be led to go to the regions beyond. Some one (and this would be no small gain) may be led to help the mission to the Chinese at present carried on in our great cities, and so assist our home-foreign missions.

Our New Zealand Endeavorers are of course interested in the proposed advance movement in their colony. They will rally to the support of the Committee in their efforts to further the cause in South Africa. When Bro. Hadfield goes to Bulawayo he may expect their prayers and practical sympathy.

It is now fairly settled that the Australian Mission Station, so much talked of and eagerly looked forward to, will be established soon, and that under the new scheme Bro. and Sister Strutton, well known to the brethren, will be the first missionaries. H. H. Strutton has hitherto been working in connection with Mr. Reeves' Poona Mission. The new station will be in that district, which is big enough to prevent clashing of forces just yet! Of course, our present missionaries have as much a claim on our assistance as ever they had; but we shall have a very special interest in a work that is all our very own.

Our Endeavorers will be glad to know that by their efforts the Committee have been helped to come to a decision concerning this advance movement. The hundred pounds promised made the way seem clearer than it otherwise would have been. The consciousness of this fact alone should ensure a splendid meeting on October 30 in every Society that was concerned in the £100 offer.

Last year our people, 16,650 disciples in the Commonwealth, gave £1023/13/4 for Foreign Missions, i.e., 1/3 per member for the year. The average person can therefore say: My Foreign Mission work is fully one-farthing's-worth a week. The F.M. Committee sent forth a rallying cry of "£1500 for Foreign Missions"—a wonderfully modest appeal, considering the needs of the field, the number of brethren and their resources. One penny a week seems so small a sum that the very pleasure we would get in contemplating our amazed Committee when the resulting £3600 rolled in upon them would repay us for the expenditure, to say nothing at all of the greater things. It would be a cheap luxury. Try it.

Last year the American Foreign Christian Missionary Society raised \$211,318 (about £44,000). For the year just closed, they hoped, for the first time in their history, to reach \$250,000. Of course this does not represent all our American brethren are doing. Sixteen new missionaries were to be sent out in September—to India, China, Japan, Tibet, the Philippines, Cuba. The July *Missionary Intelligencer* reported: "The large number of new Living-Link missionaries gained this year is an advance step of no ordinary significance. The number is already twenty-three, and we are not without hope of being able to report even more before September 30th. This is the greatest number ever won in any one year before. The signs already point to a larger gain in 1906.

The last issue of the *Missionary Voice* contained this encouraging paragraph: The reports from the foreign fields are most cheering this year. Large numbers are giving themselves to the Lord by faith and Christian baptism. The gospel is being preached far and near. The fields of operation are gradually expanding. The educational work is being immensely enlarged. The new Bible College at Jubbulpore, India, and the Female Christian College at Tokio, Japan, both in one year, is an educational triumph on the foreign field without precedent in our history. The orphanages at Damoh and other points are wielding a most wholesome influence. The medical arm of the service is strong and salutary. The missionaries, as a body, are in good health and fine spirits. They rejoice constantly. Their one insistent cry is for more helpers. It has been a great year, for which we give profound thanks.

A missionary was asked what were her greatest difficulties and discouragements. She said she never knew discouragement till she heard that the church at home was losing interest in the work. The gospel is God's power to save every believer. The nations are waiting for the message. If the churches lose their interest in the work the missionaries may well lose heart and hope. G. E. Garst said that nothing in Japan chilled his ardor like the indifference of Christian people in America. It was immaterial to many of them whether the world was evangelised or not.—*Missionary Intelligence*.

A Programme for the Meeting.

The *Endeavorer's Daily Companion* suggests the following:—

While the Missionary Committee should oversee this work, planning for it long in advance, yet they should get all the Society to take part in the meeting, so far as possible, assigning the different parts to different Endeavorers. The missionary boards and the preachers will direct you to full sources of information.

1. Three missionary hymns, one of them sung as a solo.
2. Mission verses from the Bible, by the Society.
3. Many prayers for missions.
4. Where our missionaries are at work. A bird's-eye-view, with a home-made outline map that can be covered with adhesive stars.
5. The beginnings of our Foreign Mission work. A historical sketch.
6. Most important features of the different fields, by different Endeavorers, one for each field.
7. Our notable missionaries, by different speakers. Show portraits.
8. Fields which we alone are working.
9. Our missionary Boards.
10. Our missionary periodicals.
11. Special present needs of our missions.
12. A letter to the Society from some mission field.
13. Many prayers for missions.
14. Collection.
15. Closing exercises.

The Growth of Foreign Missions—A Reason for Thanksgiving.

1800. The foreign missionary societies numbered seven.
1900. They number over five hundred.
1800. The income of seven societies amounted to about \$50,000.
1900. The income is over \$15,000,000.
1800. The number of native communicants in Protestant mission churches was 7,000.
1900. There are now 1,500,000 native communicants.
1800. The adherents of Protestant churches in heathen lands were estimated at 15,000.
1900. They number 3,500,000.
1800. Not one unmarried woman missionary in all heathen lands.
1900. There are at least 2,175.
1800. Medical missionaries were unknown.
1900. There are now more than five hundred medical missionaries, one-fourth of this number being women.
1800. There were no patients treated by Christian missionaries.
1900. There are now over 200,000 patients under treatment in hospitals and dispensaries established by foreign missionary societies.
1800. Only one-fifth of the human family had the Bible in languages they could understand?
1900. Nine-tenths of the people of the world have the Word of God in languages and dialects known to them.—*Missionary Helper*.

Notes and News.

See Coming Events for particulars of Lygon-st. Endeavor anniversary.

P. A. Davey is to give a lantern lecture on Tuesday evening, Oct. 17th, under the auspices of the Y.P.S.C.E., at the North Fitzroy chapel, St. George's-road.

The Lismore Mission.

THE MISSIONER'S THOUGHTS.

The three weeks' mission closed at Lismore on Monday, Sept. 25, with 54 decisions for Christ. Out of this number about 50 will be added to the church. The attendance all through was good, though the brethren are all of the opinion that a tent would have considerably deepened the interest. The mission of 1903 succeeded in reaching a larger number of people who were not in the habit of attending any place of worship. The novelty of the tent would account for this.

Lismore church is fortunate in having a good band of officers, a willing, cheerful and earnest band of workers, a good choir under the leadership of F. R. Furlonger with Miss E. A. Walker, Miss May Savill and Miss M. Furlonger as organists, and a splendid energetic, methodical and consecrated preacher in the person of Theo. B. Fischer. A successful mission largely depends upon the interest and spirit of the regular preacher. At Lismore it was manifest that they had the right man in this respect. He is loved by the whole church and is most highly respected in the town. He is a leader in whom all have confidence and readily assist him in all his work.

From the healthy condition of the church and with their fine new building, which is capable of seating 350 people, I feel sure they will not long content themselves by being a mission under the Conference Committee; but will prefer to be the centre of great missionary operations in the Northern District, and assume the responsibility of self support, and thus strengthen the hands of the Conference Committee in opening up new fields.

At present the Lismore church send regular speakers to several of the outlying towns, and there is good prospect of a church being established at each place. At three of these places I will have the pleasure of conducting a few days' mission, with the hope of encouraging and strengthening their hands.

Altogether the work in the district pre-

sents a very bright prospect, and I hope that Bro. Fischer may be long spared to remain with the church, and with the united wholehearted service of the entire membership great things may be expected.

THOS. G. A. BAGLEY.

THE CHURCH EVANGELIST'S THOUGHTS.

After weeks of sowing, and preparation and prayer, September the 3rd came upon us, and found the church waiting upon God for a blessing. We had several objects in the mission. We longed to save souls. We wanted the church to be built up spiritually, and we wanted all for the glory of God, and God heard our prayers and blessed our work. Night after night, our own members came and many at great personal inconvenience. Lismore has no cable or electric cars, and scores of our members came from all parts of the country around. One brother walked three Sundays, and on each occasion had to walk eight miles each way, and at one meeting alone there were sixteen of our members present who on an average had to travel 16½ miles to and from the meeting; consecrated interest like this is sure to meet its reward. Our members worked well. The ushers and caretaker and tract and circular distributors, the attendants upon the baptisms, the choir, and every one connected with the work, did what they could, and it is no wonder that the blessing came, and that 54 souls responded to the invitation, and came out for Christ. Amongst the new members are many grand people—some who have only just heard the truth as it is in Christ Jesus, and some who have for years followed God, but who seeing the will of God move perfectly, have now nobly followed. Too much praise cannot be bestowed upon our Bro. Bagley, who under the blessing of God was mightily used. His answering of the scores of questions sent in; his meetings for men only, and women only, and for young people, and for the Sunday School, were just delightful. Above all his faithful preaching, and powerful appeals to the heart and intellect and conscience, will long be remembered. Many who came out of curiosity were pricked in their hearts; some who came to

scoff, remained to pray. Many who wanted to know God's will followed as soon as the missionary had clearly and lovingly placed God's will before us all. We can only say, God bless Bro. Bagley and give him many more souls as seals to his ministry. As a church we are rejoicing. Some of our boys and girls, youths and maidens, men and women, have been brought into Christ. Sons and daughters, fathers and mothers, brothers and sisters, have accepted, and we rejoice together and praise God and work on in faith till the day dawn that ushers us into the eternal home, when we all will come rejoicing, bringing our sheaves with us.

THEO. B. FISCHER.

AUTOMATIC SCRUBBER

Brush Scrubs and Dries Floor, picking up all water. No KNEELING OR SPOOPING. Seeing is believing.

Posted, 5s. 9d.

Guaranteed Genuine by this Paper.

BRITISH IMPORT CO.,

44 William St., Melb.

Pauline Reliable Paper Patterns

Ladies by using the above Patterns will find Home Dressmaking a pleasure. They enable a mother to dress herself and children fashionably at a very small cost. Remember they are ABSOLUTELY RELIABLE, and are obtainable from Agents at all centres of the Commonwealth and New Zealand.

Manufacturers: J. & M. INVERARITY,
161 SMITH ST., FITZROY.

Monthly Catalogues Posted, 1d.; Quarterly, 4d.

J. T. COLES & CO., CASH GROCERS & PRODUCE MERCHANTS.

No. 1, Corner Rae & Reid Sts., North Fitzroy; No. 2, Lygon St., East Brunswick; No. 3, High St., Northcote; No. 4, Sydney Rd., Moreland; No. 5, Nicholson St., North Carlton; No. 6, King St., City; No. 7, Corner High and Ballantyne Sts., Throbury; No. 8, Racecourse Rd., Newmarket; No. 9, Rathdown St., North Carlton; No. 10, High St., N. Preston; No. 11, High St., South Preston; No. 12, High St., Northcote; No. 13, 70 Lygon St., E. Brunswick; No. 14, Corner Queensberry and Cardigan Sts., Carlton; No. 15, Errol St., North Melb (opp. Town Hall).

MR. R. BARNES, DENTIST,

78 Gertrude St., Fitzroy.

Bourke-st. (Red) trams } Pass the
Collins-st. (Yellow) trams } Door.



25/-

Buys
this Excellent
VIOLIN

Complete with
Bow in Case...
Extra Set best
strings, Resin,
and tuning pipe.

Mention the "Australian Christian" and order at once, when we will send a tutor free, if you ask for it, with the Violin complete and carriage paid by parcels post to any address in Australia, Tasmania or New Zealand. Remit money to us by postal notes or money order. Satisfaction guaranteed.

ADDRESS:

STAR NOVELTY COMPANY,
229-231 Collins St.,
Melbourne.

Box 466 G.P.O.

West Wimmera Conference

The half-yearly Conference of the churches of Christ in the West Wimmera was celebrated on Sept. 20th in Bordertown, S.A.

A strong force of Victorian brethren assembled at the Border gates, and came into the town in gigs and buggies, stirring up inquiry.

The morning session opened with a thirty minutes' devotional meeting, led by Bro. Goldsworthy of Kaniva. At 11 a.m. the Presi'tent, Bro. Milne, took the chair, when the minutes of the previous Conference were read by the Secretary and adopted.

An Essay by Bro. Clydesdale was well received, the subject being "The Supremacy of the Bible."

Adjournment for dinner.

Assembling at 2 p.m., a short devotional meeting was conducted by F. Dinning of Wampony; followed by a fifteen minutes' Bible reading, "Being Ready."

We had a new departure in our Conferences which well repaid us; our young people having an hour placed at their disposal. Plans were sent out to the Y.P.S.C.E. in Kaniva, Wampony and Bordertown, requesting them to speak for twenty minutes, each Society, on subjects given. The Societies responded: Kaniva, "What Christ has done"; Wampony, "What Christ is doing"; Bordertown, "What Christ will do." Twenty-five took part and acquitted themselves well. We praise God for their consecrated lives.

The business of Conference was now entered upon. Narracoorte, upon application, was admitted into the Associated Churches. It was stated that the church in Narracoorte was making a noble effort to bear part of the expense of an evangelist, to help them hold the fort, and reach out to others. Resolved, to help them as far as lay in our power.

Adjournment for tea.

At seven o'clock a large and enthusiastic audience gathered to the song service, and before it was finished the hall was filled. The President opened the meeting with prayer, and the following programme was carried out successfully:—Organ March, Bro. Wy'e; Chorus, "Hosanna to the King"; Address by Bro. Fisher, sen., "Workers and their Work"; Solo, Bro. Clydesdale; Address, R. Williams, "Zeal in Service"; Chorus, "He that Conquers wins a Crown"; Address, Bro. Leng, "Pure Religion"; Duet, "The Better Land"; Address, Bro. Clydesdale, "Church of the Future"; Chorus, "Never Say Good-night." A hearty vote of thanks was accorded to all who contributed to the success of the Conference, and the Benediction by the President brought a day of glorious meetings to a close.

A coffee supper followed, and was much appreciated by all, especially those who had to journey thirty miles home.

The day's meetings were held in the Mechanics' Institute, Bordertown.

The sisters kindly provided dinner, tea and supper in the luncheon rooms of the Agricultural Society.

Conference Notes.

The President thought the Programme Committee up to date; they left his speech out.

We are getting an idea into our heads that the S.A. Conference will be held in Bordertown soon; our sympathies go out to Adelaide.

The Conference Secretary is well up in detail. We thought during the reading of the minutes we were at last year's Conference. Bro. Goodwin shines here.

The sisters' part of the programme delighted everybody, and was encored twice; the visitors bringing a good healthy appetite with them, and losing it ere they left.

Bro. Leng has whooping cough—a good, healthy sort, can be heard a long way off. He says his hands were full—preaching, baptising, answering questions, bossing larrikins and whooping.

Bro. Fisher, senr., was captured by the young people, and as he gazed upon their eager faces he forgot us old ones; urging them to work for the Master, for they were his ambassadors, and life lay before them. They could make a glorious name for themselves, by doing the little things in church work and in home duties.

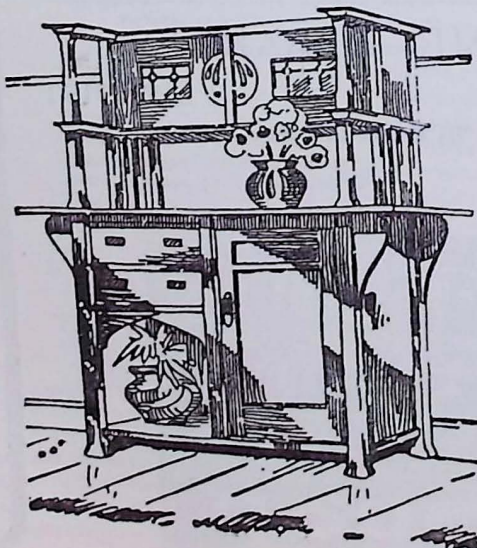
Bro. Blake, of Narracoorte, thanked the brethren for their self-denial; it brought salvation to him. He also told us, in a neat speech, that we had invested well; we gave £20, gained 17 new converts; that was 17 blocks at a little over £1 each, on which to build the church of Christ in Narracoorte. Pretty cheap, he thought.

Bro. Williams doesn't think that the zeal which only lasts for Conference day is the right kind to have; "No," said he, "the kind we need in the West Wimmera is the kind that leads a man to spell his horses on Saturday, that they may be fresh for Sunday; and brings him out with his family, no matter how it rains, or if the roads are as sticky as glue, and only a local man to speak." We said Amen to that, but then Bro. W. is very enthusiastic.

THE HOLMAN TEACHERS' BIBLE.

Self-pronouncing, 150 illustrations, new concordance, 40,000 questions and answers, dictionary, 50,000 references. Ideal Indexed Edition, limp morocco covers, complete in cardboard boxes, 7/6, postage 9d., reduced from 10/6.

C. SMITH & CO., 196 Russell-street, Melbourne.



BALLARAT . . .

South Street Competitions.

Visitors can be Accommodated at Sister Pidgeon's, 75 Urquhart St.

GREGG & PATERSON (late Gartshore)

SADDLE, HARNESS AND COLLAR MANUFACTURERS.

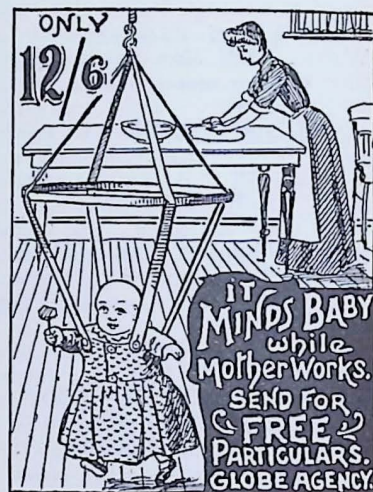
Tel. 2378.

543 Elizabeth St. (op. Austral Publishing Co), North Melbourne.

Collars a Speciality. J. PATERSON. J. C. ADDIS.

EVERY WOMAN

Having Children to Nurse should get
"THE MOTHER'S COMFORT."



9 Queen's Walk, Melbourne.

R. B. Sleight.

J. W. Blanch,
Manager.

Tel. 410.

The "Stockfeld" Studio

285 COLLINS ST.,

opp. The Block.

Telephone 3227.

We make cheap exclusive Furniture of Original design, and shall be glad to submit designs in color. Call and Inspect Examples.

Copper Work a speciality.

Classes forming for Repoussé Copper Work, Drawing, Painting, etc.

R. H. STOCKFELD

Domestic Architect and Designer

VASCO LOUREIRO

Artist and Designer

Victorian Missions.

M. McLELLAN.

H. G. HARWARD AND E. W. PITTMAN. — The mission at Nth. Carlton closed with 10 decisions. Sept. 2nd and 3rd spent at Dandenong; 3 confessions. Tent mission commenced at Brighton Sept. 10th; up to Sept. 20th, 3 confessions.

A. W. CONNOR has been laboring at Taradale, Newstead, and Castlemaine. He is at present engaged in a special mission at Lancefield.

H. LENG AND J. CLYDESDALE. — These brethren are still engaged in the Kaniwa circuit. Bro. Leng has been conducting a tent mission at Narracoorte (S.A.); up to date of report there were 14 confessions.

W. G. ORAM is still laboring in the Brim district. He with Bro. Burgess assisted in a mission at Minyip.

J. ERNEST ALLAN has continued in the Shepparton district, conducting services at Toolamba, Cosgrove, and Shepparton. While on a visit to Melbourne he preached at North Melbourne, where there was one decision.

The churches at Echuca and Kyabram have engaged Bro. Mason to succeed Bro. Parslow in that district, the H.M. Committee giving them a small subsidy so as to assist them in the work.

Religion on the Goldfields of West Australia.

THOS. HAGGER.

The atmosphere of the eastern Goldfields of W.A. is quite irreligious; the populace seems to be wholly given to gambling and drinking, while other evils play an important part in the life of the community. Unfortunately, instead of the churches standing out as beacon lights of warning and guidance and truth, they have largely allowed themselves to be influenced by their worldly and sinful environment. The churches in many instances seem to be descending to the level of the Christ-rejecting world, and hence to a great extent are shorn of their power.

Several Protestant churches have had seats specially arranged and set apart for smokers. Men can go there and smoke throughout the service. In some instances a billiard table on the premises, and a regular dance, are among the auxiliaries of the church. Sunday evening services have degenerated into entertainments, and frequently secular and semi-secular songs are rendered. At least one preacher has publicly approved of Sunday football matches. If Christ went to Kalgoorlie at the present time, I fear there are some of the churches that would not have him. But the descent of the church is not only wrong in principle, but unwise in policy; it does not pay in the long run. Doubtless it brings the shekels in for a time, but many of the unconverted despise the churches that do such things, and as soon as real spiritual work is attempted the crowd disappears. One unconverted person said to the writer that she did not attend any of the churches, and gave as a reason that the

churches were nothing but "variety entertainments." Another described a popular preacher as "the comedian," and said if you wanted an entertainment go by all means to the place where he preached on a Sunday night. Is it to be wondered at with all this going on that little spiritual progress is being made?

The only thing that will stand is the preaching of the old, old story, and the only churches that will do a permanent work on the fields or anywhere else are those which run on straight lines, which draw the distinction clearly between the church and the world, which seek to save rather than entertain the people. God help the churches of Christ which have already done a good work on the Fields to stand firm, and by an aggressive spirit to do the work which at present some others are not able to do. God grant a great revival of true religion on the Fields!

N.S.W. Bible School Union Notes.

R. STEER.

We purpose reporting monthly items of interest connected with our Lord's day Schools.

We wish to call attention to the objects of our Union, viz., to encourage our Bible School teachers by united effort to greater exertions in the promotion of religious education; to improve the methods of instruction; to promote the establishment of Bible Schools where needed, and to further the adoption of temperance principles amongst teachers and scholars; and by interchange of thought and suggestions to generally endeavor to push forward the work among the young.

Boots and Shoes.

H. SWAIN,

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.

Country Orders attended to with Despatch.

Note the Address of

SWAIN'S BOOT SHOPS.

Nicholson-street,
North Carlton
Tram Terminus.

Johnston-street,
Abbotsford.
Near Railway Station.



Cure the worst forms of Indigestion.

BOXES—1/6.

J. MEYERS,
CONSULTING CHEMIST
(by Exam.),
9 Eastern Arcade,
Melb.

"GORDON" CYCLE DEPOT,

J. ESSON, Proprietor.

Genuine Stamped B.S.A. Bicycles Built to Order,
£12/10/-; with American or Pattern Parts, £10.
Repairs a Speciality. All Accessories kept in Stock.
Correspondence Invited.

161 Bay-street, Port Melbourne.

UNEQUALLED For
HIGH QUALITY,
EXQUISITE FLAVOUR & DIGESTIBILITY.



Will our readers please consider is this worth supporting?

We were glad to see in the leader of THE CHRISTIAN, September 14th, the importance of this work was emphasised.

Much money is spent in endeavoring to remove the superstition and error out of the minds of men and women when we could prevent it by launching out into districts teaching the young. The possibility of establishing schools in other districts has been proved at Erskineville, which has only been in existence about nine months and has got scholars.

Workers will not be lacking if funds could be found to pay for hall accommodation.

Can anyone send me a suggestion to solve this?

We desire to draw your attention to the following:—1st. The fact that we have the Lord's day schools with us and desire to extend them.

2nd. The children will soon be men and women.

3rd. Shall we persuade and help them to become Christians while they are young?

4th. If so, help us in our work, if not actively, by becoming hon. members of Union, 1/- or more per year.

5th. Our motto is, "Christ for the young and the young for Christ."

ITEMS OF INTEREST.

A united teachers' social will be held in the City Temple in November. Full particulars and date later.

A proposal will be made next committee meeting that examination for 1906 be on the First Principles, and that presentation prizes and certificates be at Conference time, 1907.

Our school visitor, Bro. Lea, emphasises the necessity of special absentee visitors for each school; please consider.

Enmore school intend holding a floral and industrial exhibition, day and evening, Nov. 30th and Dec. 1st and 2nd, in School Hall. We expect to have some of our earliest certificates exhibited there.

Sydney School flower service on Sunday, October 22nd, in City Temple, 3 p.m.; bright singing. They have arranged for the annual school picnic to be on Jan. 27th, 1906. The Saturday before annual Conference—a splendid piece of diplomacy.

Petersham School anniversary will take place on Sunday afternoon and evening, Oct. 29th, and Tuesday evening, Oct. 31st. Special singing by children at all meetings. J. J. Virgo, of the Y.M.C.A., to speak on Sunday. The annual picnic will be held on Saturday, Nov. 4th, Avenue Lane Cove; tickets 6d. Rally up.

Marrickville School.—Annual picnic will be held at Oatley Bay on Saturday, Oct. 28th. The school attendance is reported to be very good. Bro. Williams has been appointed superintendent in place of Bro. Hammill, who has removed to Corowa.

Merewether reports school in healthy condition.

We hope next month to have items from all schools.

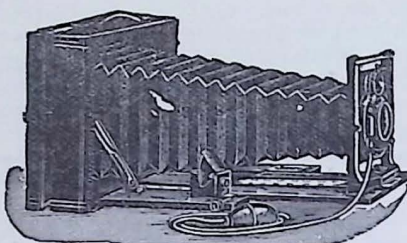
Will all school secretaries note this, and let me have items by 15th of each month. Address, R. STEER, 25 Perry-st., Marrickville, Sydney.

B. J. KEMP GROCER

Tea Vendor

460 Spencer Street, Melbourne

Direct Supplies of Dairy Produce



PHOTOGRAPHIC CAMERAS

Of All Descriptions, to suit All Pockets, from the Schoolboy's to the Squatter's. Send for Photo Novelty Circular.

W. WATSON & SONS,

78 Swanston Street, Melbourne.

DEAFNESS

And Head Noises.

Millson's Wonderful Chronic Deaf Discovery. (By Royal Letters Patent.)

Cured himself after being 43 years deaf, and has cured many others. No operations and no medical contrivances. Write for full particulars and references to the discoverer, T. C. Millson, 31A High-st., St. Kilda, Vic.

Two Months' Self Treatment, £1/1-

"NATARA"

(OCKENDEN'S)

Dries up a

COLD IN THE HEAD

IN A FEW HOURS.

The Best Remedy yet Introduced.

Price 1/6 and 2/6. All Chemists.

Wholesale:

ROCKE, TOMPSITT & CO.

HENRY J. R. LEWIS

ECONOMIC

Funeral Furnisher & Certificated Embalmer,

Johnston & Hertford Sts., Fitzroy, High Street, Northcote.

FUNERALS TO SUIT THE TIMES.

Established 1843.

Telephone 1160.

MEMORY. Success certain. E. F. Ryall,—"I have found it invaluable." D. E. Pittman,—"Exceedingly simple and wonderfully effective." A. W. Clarey,—"The system is invaluable." S. M. Holland,—"I can confidently recommend it." J. Holway,—"It has given me great satisfaction." Prospectus free, J. H. Stevens, B.A., 145 Collins St. Melb.

HOMŒOPATHIC MEDICINES

at

Reduced Prices.

THREE 1s. Bottles for 2s. 6d.

TWELVE 1s. Bottles for 9s.

Special Prices for Larger Quantities.

EDWARD G. OWEN,

Homœopathic Chemist,

189 Collins Street, Melbourne.

N.B.—ALL MEDICINES POSTED TO ANY PART OF VICTORIA AND THE COMMONWEALTH.

Established 1891.

Telephone 3497

STIMSON & FIRTH,

Growers' Agents,

FRUIT EXCHANGE OF N.S.W.,

Off Bathurst Street, Sydney.

Account Sales promptly rendered. Correspondence Invited. Interstate Fruits a Speciality.

R. ROBSON, UNDERTAKER.

Est. '53.

Tel. 1844.

Corner of Brunswick St. and

St. George's Road, N. Fitzroy.

PILES

Instantly Relieved and Quickly Cured by Using

Y URI-KOS,

A Wonderful Discovery. Price 1/-; post free 1/2. Obtainable from

Fredk. Lee, Chemist,

107 & 109 Greville St., Prahran, Vic.

Printed and Published by The Austral Publishing Co., 528-530 Elizabeth-st., Melbourne.