

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. 44

THURSDAY, NOVEMBER 2, 1905.

Subscription, 6s. per Annum.

* WHAT OTHERS THINK. *

FOUR REASONS.

A. F. TURNER.

ABILITY.

A Penny a Week!—Surely everyone CAN give such a small amount, especially when it is remembered that it is only giving once a week a sum equivalent to that which we give daily for our morning or evening newspaper, and is but a very small fraction of that which we spend in luxuries of some sort or other on ourselves.

PREROGATIVE.

A Penny a Week!—Surely everyone MAY give this amount when it is remembered that the New Testament designates Christians as "laborers together with God" in the glorious work of saving perishing humanity.

OBLIGATION.

A Penny a Week!!!—Surely everyone OUGHT to give this small amount when it is remembered that it is the pennies which make the pounds, and that the latter are needed to effectively carry on the work of Home Missions.

ASSENT.

A Penny a Week!!!!—Surely everyone WILL give this small amount when it is remembered that we all have the ability to do so, and that it is our prerogative to undertake this important and necessary work for that Divine Master who sacrificed so much for us.

Seeing, too, that we are under obligation to engage in this work, let us at once assent to the proposal and contribute our penny a week.

Are you giving one penny per week for Home Missions?

THE HEATHEN AT HOME.

J. J. FRANKLYN.

In the midst of our laudable attempt to save the heathen in far-off lands, we have (seemingly) forgotten that in New Zealand we have a vast 45,000 Maoris (the residue of a noble race), for whom we as a people are doing absolutely nothing. With the exception of the efforts made by sectism, these people are altogether unevangelised, and being disgusted at the various "brands" of (so-called) Christians, are fast returning to their old heathenish religion. Why are we

not giving them the gospel in its primitive purity, which would readily appeal to these primitive and intelligent people? Alas! the same old answer—we have no money!

Now, the scheme suggested in this number of the CHRISTIAN will effectually solve the problem. With the view of urging the claims of this neglected Home Mission field, I earnestly commend to the immediate attention of the New Zealand brethren especially, this sum in arithmetic, as showing the way out of the difficulty:—Say we have (at the lowest estimate) 2500 members in N.Z. At 1d. per week, this would yield £10/8/4; per month, £41/13/4; per year, £500. This amount would support at least three capable and consecrated evangelists in this pressing, hopeful, yet untouched work. I would suggest that the churches appoint someone to collect the modest penny-a-week, thereby putting a practical method of raising the necessary funds to a practical test. I pray we may all listen afresh to the call of the divine commission—"Preach the gospel to the whole creation," the Maoris not excepted.

Count up how much Home Missions in Australasia would benefit if each one of the 19,000 disciples gave a penny a week.

TRIED AND PROVED SUCCESSFUL.

F. PITTMAN.

Experto Crede.—On May, 1893, the "Penny-per-week Building Fund" was started in connection with the Hindmarsh church. The whole membership was well canvassed by a goodly number of appointed collectors, who, with books properly prepared for their work, started systematically collecting funds under the leadership of one who made it his business to call a monthly meeting of collectors, audit books, bank monies, etc. As a result of systematic giving of pennies, £535 was raised by that method in less than 1½ years.

Yet other work has been accomplished at Hindmarsh by the adoption of a similar system. For 10 years H. H. Strutton has been partly supported by the church, never less than £40 per year, and sometimes £50 being collected, mainly by the "penny per week system." Success could scarcely be achieved if there were not at the head of such institutions those who see that the district is well mapped out, books are properly prepared and kept, and collectors attend regularly to their

work. Usually, the members have preferred to give monthly, this making it unnecessary for collectors to call each week. The system would cease to be a success, however, if collectors depended on members coming to them with their donations, instead of visiting them at appointed times.

In adopting such a system, no matter what for, the benefits are reciprocal. A kind, helpful word is often spoken by the collectors, and thus the chain of love binding the church together is strengthened.

There are many thousands of homes in Australasia where our plea has never been heard.

A PENNY A WEEK.

T. H. SCAMBLER.

I searched among old papers in pursuit of an idea, and first dropped across the Victorian Conference returns for 1905. The membership of the churches of Christ in Victoria, at Conference, was 7616. If each member contributed the sum of 1d. per week to the work of Home Missions for 1 year, the contributions would amount to £1650/2/8. The total expenditure by the Conference Treasurer (including salaries of 9 evangelists, the purchase of a new tent, and numerous large incidental expenses) reached £1662/3/7, only £12/0/11 in excess of what the Victorian members could raise by sending a penny per week per member for 1 year.

The same returns show that the total expenditure in the work of Foreign Missions by all the States of the Commonwealth amounted to £1324/13/6. The churches in Victoria, by the penny per week system, could discharge the Foreign Mission liabilities of all the States, and still have sufficient money in hand to support 2 missionaries in foreign fields.

The brethren in W.A. need a new tent for mission work. If the 1496 disciples in this State would give 1d. per week each to this end, the contributions of the first 3 months would purchase a fine tent, and those of the remainder of the year would be sufficient to defray all the cost of mission work (apart from the evangelist's salary) for 12 months.

We often despise the penny per week system because it sounds paltry, but in comparison with what we give, it is magnificent, and surely its universal adoption would work wonders.

VISION—SERVICE.

It were not hard, we think, to serve him,
If we could only see!
If he would stand with that gaze intense
Burning into our bodily sense,
If we might look on that face most tender,
The brow where the scars are turned to splendour,
Might catch the light of his smile so sweet,
And view the marks in his hands and feet,
How loyal we should be!
It were not hard, we think, to serve him,
If we could only see!

It were not hard, he says, to see him,
If we could only serve!
"He that doeth the will of heaven,
To him shall knowledge and sight be given!"
While for his presence we sit repining—
Never we see his countenance shining;
They who toil where his reapers be
The glow of his smile may always see,
And their faith can never swerve.
It were not hard, he says, to see him,
If we could only serve! —Margaret R. Seebach.

FAILURE!

W. KILGOUR.

I thought that comes to me on this subject is that of "Failure." Facts and figures show that our Home Mission offerings do not amount to 1d. per week per member. Surely we have failed in our estimate of the importance of the Lord's work at home. In some of our N.Z. churches, 6d. per month is the standard; but many members, alas, give nothing—not even 6d. a year. There exists lamentable and inexcusable failure to comprehend the responsibilities of being co-laborers with our Lord. Let those who have been failures in this respect and in the grace of giving remove the reproach from us. It seems to me that the triumphs of Home Mission work should stimulate all Christians to be home missionaries themselves. Then, being interested by personal participation in service, their money will be given cheerfully.

One advantage of the penny-a-week system is that it enables all to be sharers in the great work.

PIONEER HOME MISSION WORK.

THEO. B. FISCHER.

Most of our brethren picture Home Mission work in the country as delightful to all concerned, with nice drives and pleasant walks amidst the beauties of the country, and only those who have really been engaged in it know its difficulties and its hardships. To have to travel thousands of miles each year, over rough country roads, in all weathers, and to be at one's post even if no one else thinks it worth while to come, is not always pleasant, but it is part of God's work, and the enthusiastic soul-winner looks upon many of the difficulties as stepping stones to reach the people, and laughing at impossibilities, says it shall be done. I want a voice from the back country of New South Wales to reach every reader of this number of the CHRISTIAN to arouse their interest, if possible, and to help to accomplish the desire of thousands who would like to see each member give 1d. per week towards Home Mission work. With

the increased income from a systematic giving of a penny a week, not only could our cities and country towns be better worked, but the large country circuits and immense stretches of country could be subdivided, and young men be placed here, there and everywhere, and the evangelist become in time centres of Christian activity, from which the light of the gospel will shine into many hearts. At present there are thousands of miles of roads over which our evangelists have never yet travelled to tell the old story that is ever new. One needs to see some of these back blocks throughout Australia to be stirred to our hearts' depth with the thoughts of so much to be done and so little attempted. Old Bro. Boyce, rough and ready as he was, had the right spirit. He left Melbourne, wheeling a perambulator full of tracts and books, some six or seven years ago. Arriving near the N.S.W. border, he conceived the idea of hitching a calf to his pram of books, which he did; but, unfortunately, going down hill his calf got away from him, and his pram was wrecked and his books scattered to the winds. But he set to work, built a cart out of an old box, sawed the wheels out of a fallen tree, and once more set out, and travelled through over a thousand miles, distributing and selling tracts, books and Bibles, holding scores of meetings where a preacher never came, prayed with the sick, comforted the suffering, and showed himself to be a real bush sky pilot. Would that we had his spirit within us. We would give our penny a week to help evangelise our fair Austral land. The fields are white already to harvest. Pray, work and give a penny a week, and the Lord will send forth more laborers into the harvest field.

When you have given a penny a week you will like it so well that you will want to give more.

WHAT CAN A PENNY DO?

H. J. HORSELL.

How often we hear such a statement! A coin of the realm, in itself of small value.

But remember the old adage, "Take care of the pence, and the pounds will take care of themselves." Probably many have not thought, or considered, how much our Home Missions would benefit if each member gave regularly one penny per week. It has long been recognised by some that a better and more systematic way of receiving funds for Home Mission work should be inaugurated. Besides our annual offering, time after time appeals have to be made to the churches for money, and then the year closes with a deficit. How unsatisfactory! A little careful thought, and regular weekly putting by of pence, by every brother and sister, would place a different complexion on our funds and work.

What can a penny do? Let us see for ourselves.

1. *Income for South Australian Home Missions.*—4065 disciples at one penny each for one week, £18/18/9; for fifty-two weeks, £880/15/-.

2. *Enable the H.M. Committee to employ for one year*—A State Evangelist at £4 per week and allow £2 expenses. Four evangelists at £3 per week. Subsidise two evangelists as in past year.

3. *Fields which could be worked.*—Four districts as last year. Two more large towns permanently. Weak churches strengthened.

Yes! all this work without touching a penny of the annual offering, which could be used for special purposes.

I would suggest that each church appoint two or more collectors. Take every name on your roll-book, and divide between collectors. Send to H. J. Horsell for collecting cards. Wait upon each member every week for the penny. Remit monthly to our Treasurer, Dr. F. Magarey.

Is it too much trouble to give a penny a week? See the collector, and it will be made easy.

WHAT ONE PENNY A WEEK MEANS.

J. E. ALLAN.

1. *Little to a disciple.* Yet it is hard to get the majority of Christ's disciples to give of God's gift, "one penny a week," surely not a very large sum of money for Home Mission work. How often disciples simply waste the pennies, and never feel the loss; but when it is a matter of giving one penny a week it becomes a burden. Oh, fellow disciples, it is not much.

2. *Much to the Committees.* Have we thought of the relief it would be to the Home Mission Committees in Australasia, if they knew every disciple supported them by this system? We should not allow the Committees to worry about the £ s. d. Let us take our share of responsibility. It means much, because their operations would not be limited.

3. *More to perishing souls.* One object of our life is to save souls, and "one penny a week" is one way of fulfilling our object. Do you know our fellow beings in the bush and many large inland towns are starving for the primitive Christianity. Oh, help send it. Christianity is worth more than "one penny a week" to us; then give so that others may share our joys.

WHERE TO BEGIN.

WM. JUDD.

Mr. W. E. Geil, in the *Review of Reviews* for August, in reply to the question, "Ought not missions, like charity, to begin at home?" said: "I've heard that many times, chiefly in the mouth of those who have not yet made a beginning. It's not the men who are really hard at work for the home heathen who grudge the pittance spent in Foreign Missions. Try the people who talk like that for a subscription for some Home Mission work, and you'll see how sincere is their regard for home heathens."

I cannot conceive of any true Christian being opposed to either Home Missions or Foreign Missions; for the greatest Home Missionary, the Lord Jesus Christ, not only told them to begin at Jerusalem, but to teach all nations. And this great work we can help with both mouth and means.

A penny per week
For Home Missions we seek;
You might do worse;
'Twill not empty your purse.
If you can, give more,
And you'll not feel sore.
For the more you give,
The more you live.
Let all give the penny,
The few, and the many.
And the cause you'll assist,
If you don't desist.

A penny a week is not the maximum, but the minimum; the beginning, not the end.

SOME REASONS WHY.

A. W. CONNOR.

For a great forward movement in Home Mission work, I present a few reasons. They will be concrete reasons, as were the five reasons a father gave for supporting "No License"—his five growing boys.

1. The number of small weak churches which barely hold their own amidst the rising tide of sin. Their need can only be met by evangelistic aid. We must strengthen the weak.

2. The members scattered all over our land in towns and districts where there is no church. Some are doing their best, but they need help. We must save our own.

3. The believers who are tired of human creeds, and would gladly listen to the plea for a New Testament church. We must help answer our Lord's prayer.

4. The sinners and unbelievers who are going on to death. The saving power of the gospel of God's love is needed. We must "seek and save that which is lost."

How are these calls to be responded to? Only by the members in both strong and weak churches, as well as isolated members, taking deeper interest in our organised mission work. Have we each done what we might? Have you? Have I? Moved by the love of money, men are living laborious days, and denying themselves all pleasure. The love of pleasure leads to the spending of vast sums. Shall we, moved by the love of Christ, show what we are capable of in the way of sacrifices?

REGULAR COLLECTION.

PERCY PITTMAN.

The essence of the "penny-a-week system" is regular solicitation. Enthusiastic and courageous collectors should be appointed, whose energy will not flag after a few weeks' service, and who will not be afraid to appeal personally for each penny every week. If several weeks are allowed to slip by, and then 6d. or 1/- is applied for, the system is doomed. The members should be taught not to look upon the collectors as a nuisance, but to welcome them as those who do them a service by not allowing their indebtedness to mount up to a forbidding sum. Probably ladies will make the best collectors.

Sometimes the "penny-a-week" is objected to as "the last straw that breaks the camel's back." This camel, I imagine, must have been the one that tried to get through the eye of a needle. If every member gave a penny-a-week, the larger subscriptions could be dispensed with. What we really need to do, is to enlist especially those who do not give anything whatever, and there must be very many of these in every church, according to the statistics. Let the collectors try to find out these, and worry them till they get something from them. Though you cannot get blood out of a stone, there are few Christians from whom you cannot eventually get a penny, if you keep on long enough.

The Brown Towel.

"One who has nothing can give nothing," said Mrs. Sayers, the sexton's wife, as the ladies of the sewing society were busily engaged in packing the contents of a large box, destined for a Western missionary.

"A person who has nothing to give must be poor, indeed," said Mrs. L., as she deposited a pair of warm blankets in the already well-filled box.

Mrs. Sayers looked at the last-named speaker with a glance which seemed to say, "You who never have known self-denial, cannot feel for me," and remarked, "You surely think one can be too poor to give?"

"I once thought so, but have learned from experience that no better investment can be made, even from the depths of poverty, than lending to the Lord."

Seeing the ladies listening attentively to the conversation, Mrs. L. continued, "Perhaps, as our work is finished, I can do no better than to give you my experience on the subject. It may be the means of showing you that God will reward the cheerful giver."

"During the first twenty-eight years of my life I was surrounded with wealth: and not until I had been married for nine years did I know a want which money could satisfy, or feel the necessity of exertion. Reverses came with fearful suddenness, and before I had recovered from the blow, I found myself the wife of a poor man, with five little children dependent upon our exertions."

"From that hour I lost all thought of anything but the care of my family. Late hours and hard work were my portions, and to my unskilled hands it seemed at first a bitter lot. My husband strove anxiously to gain a subsistence, and barely succeeded. We changed our place of residence several times, hoping to do better, but without improvement."

"Everything seemed against us. Our well-stocked wardrobe had become so exhausted that I felt justified in absenting myself from the house of God with my children for want of suitable apparel. While in this low condition, I went to church one evening, when my poverty-stricken appearance would escape notice, and took my seat near the door. An agent from the West preached, and begged contributions to the Home Missionary cause. His appeal brought tears to my eyes, and painfully reminded me of my

past days of prosperity, when I could give of my abundance to all who called upon me. It never entered my mind that the appeal for assistance in any way concerned me, with my poor children banished from the house of God by poverty, while I could only venture out under the friendly protection of darkness. I left the church more submissive to my lot, with a prayer in my heart that those whose consciences had been addressed might respond. I tried in vain to sleep that night. The words of the text, 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom' seemed continually sounding in my ears. The eloquent entreaty of the speaker to all, however poor, to give a mite to the Lord, and receive the promised blessing, seemed addressed to me. I rose early the next morning and looked over all my worldly goods in search of something worth bestowing, but in vain; the promised blessing seemed beyond my reach."

"Hearing that the ladies of the church had filled a box for the missionary's family, I made one more effort to spare something. All was poor and threadbare. What should I do? At last I thought of my towels. I had six, of coarse brown linen, but little worn. They seemed a scanty supply for a family of seven; and yet I took one from the number and putting it into my pocket, hastened to the house where the box was kept and quietly slipped it in."

"I returned home with a light heart, feeling that my Saviour's eye had seen my sacrifice, and would bless my effort to do right."

"From that day success attended all my husband's efforts in business. In a few months our means increased so that we were able to attend church and send our children to Sunday School, and before ten years had passed our former prosperity had returned fourfold. 'Good measure, pressed down, and shaken together, and running over,' had been given us."

"It may seem superstition to you, my dear friends, but we date all our success in life to God's blessing, following that humble gift out of deep poverty."

"Wonder not that from that day I deem few too poor to give, and that I am a firm

believer in God's promise that he will repay with interest, even in this life, all we lend to him."

Glances of deep interest, unmixed with envy, were cast from the windows at Mrs. L., as, after bidding the ladies adieu, she stepped into her luxurious carriage.

Her consistent benevolence had proved to

all that in her prosperity she retained the same Christian spirit which in her days of poverty had led to the bestowal of the brown towel.

"Well," exclaimed Mrs. Sayers, "if we all had such a self-denying spirit we might fill another box at once. I'll never again think that I am too poor to give."

Direct Giving.

N. JONES, M.A., Moore College, Sydney.

[The following article will serve to show what the great denominational Christian world is thinking along the church finance lines. No one at all familiar with general church literature can fail to see that the churches themselves are simply disgusted with all this tea-meeting, lecture, concert and bazaar business, and are struggling mightily to break away from it. Our own grand brotherhood in America are doing their very best to get away from the oyster supper and back to individual, direct, responsible giving. Our churches in Australasia are comparatively free from these things, and it is to be hoped we will remain so. Let us learn to give without expecting an equivalent in return; to give because it is right. Mr. Jones is a leading Methodist preacher and teacher of New South Wales.—Ed.]

The particular branch of this subject which I propose to deal with is the superiority of the direct method over the indirect method in raising money for church purposes.

It does not follow that direct cash contributions always come under the head of direct giving. When the names of contributors are read out from the platform, with the amount of their donations, that affords ample room for secondary motives to come into play. Or when a direct appeal for a "golden offering" is accompanied by extensive advertising, and advocated by some special popular preacher imported for the occasion, when it is sought by pulpit and choir attractions to draw a large congregation from those who are not regular attendants at the church, the collection may be large, but I doubt if this can properly come under the head of direct giving. By direct giving I understand not that which is given to gain the applause of men, nor that which is given as the result of high pressure. But it is the giving that is based on the recognition of the principle that God has a claim upon a portion of our income, and that this debt should be discharged as faithfully and systematically as we pay, for instance, our insurance money.

In speaking of indirect methods, I shall confine myself to those which are generally considered unobjectionable; such as tea meetings, concerts, lectures, socials. Though these things in themselves may be harmless and even edifying, I am persuaded that they do not furnish us with the most excellent way of raising money for the cause of God. I shall try to show this first of all from a business standpoint, and then from a spiritual standpoint.

BUSINESS VIEWPOINT.

I.—Approaching the subject, then, from a purely business or common-sense standpoint, I would use the potent argument that the indirect method doesn't pay. Take the most common method—the tea meeting. I have decided to hold one in connection with some church to raise the funds; the members of the congregation provide the tables, and are then asked to buy tickets for the privilege of eating what they themselves have given. Now I feel sure that if the amount spent on tables, plus the amount spent by the regular members of the congregation on tickets, had been donated directly, the church would receive more than it would from the profit arising out of the tea. In other words, in order to raise £10 for your church, your own people have to lay out £10. One of our church officers told me only the other day that the last time he and his wife gave a table at an anniversary tea meeting, it cost them exactly £3/4/-. He took the trouble to count the number of persons who sat down to that table, and found that the takings were £2/10/-. The church lost 14/- by that one table, and he added that he had the discomfort of his house being turned into a baker's shop for two or three days before. He decided not to give another table. I fail to see what common-sense arguments can be advanced in favor of this almost universal system. The only forcible argument I can remember ever having heard is one which may be rather doubtful in its morality. A lady once told me that it was much easier to raise money by a tea meeting, for she said, "If we were to ask our husbands for £5 for the church we should never get it; but if we give a table the cost of it goes down in our storekeeper's account, and it isn't noticed so much."

After all, what we want is not the occasional donation of £1, or even £5; but regular, systematic and proportionate giving. The man who gives his half-crown every week benefits his church more financially than he who slips the orthodox "threepenny" into the plate every Sunday, and figures in the annual subscription list for a £5 donation.

SPIRITUAL STANDPOINT.

II.—Now I will pass on to arguments from a spiritual standpoint in favor of the direct as against the indirect method.

(1) The direct method throws the church more upon God. The ordinary methods tend to make us independent of God in temporal

things. If we are in debt, instead of looking to God we look to the world. Lecturing is paying business. Get a parson who is a good lecturer and your church will succeed. Secure a good soloist for your choir, and your fortune is made. Cater to the popular taste for amusement, and you will soon increase your income. Perhaps you will! But any other institution could be kept going in the same way—a cricket club for instance. You are giving no evidence that the church is a Divine institution, and the God of Pentecost is still a working force within her. You are inviting the taunting cry of the heathen: "Where is their God?"

(2) The direct method puts giving on a religious basis, and here I would go a step further, and say: The offertory is the most Scriptural and simplest method of direct giving. In theory, at all events, the Church of England gives great prominence to this. I maintain that the direct gift, especially when given in this way, has the sacrificial character in it, and not the commercial. It becomes an offering to God as much as our sacrifice of praise. I believe in the religion of the preacher who said, "We will now praise God by having a collection," and in that of the inspired writer who said, "With such sacrifices God is well pleased."

(3) It secures the right motive in giving. You may give a pound into the alms-dish, you may palm off a halfpenny, no matter, nobody knows—but God. We want to educate our people to give as in the sight of God. We want to lay stress on the Divine injunction, "Take heed that ye do not your alms before men, to be seen of them."

Last, but not least, the direct method is most in keeping with Bible principles. "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering."—Ex. 25: 2. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."—1 Cor. 16: 2.

AN ARGUMENT ANSWERED.

Here is an argument for the indirect method. People say, "We must not ignore the social life in the church." Well, grant it. Social gatherings of church people may be good, provided parents come with children, and are all home by ten o'clock. But that is no reason why they should be used for raising money. And after all I am not sure if in the average social the evil isn't greater than the benefit. I have seen a social in a Sunday School where the lads who hang about the street corners on Sundays, and are seldom if ever seen in God's house, come in and pull the girls about in those rough so-called parlor games. I pity the furniture if they were held in my parlor. I have seen familiarities taken that none of us would have tolerated in the case of our own daughters. Talk about dancing. I hold that some of these approved religious games are much more demoralising than ever a properly conducted dance could be. I have known within the last few weeks instances when the school-room having been closed after a social, at an hour quite late enough for young people to be out, these same young people have continued

their games in the open streets outside our very church doors. I say that if fostering the social life in the church means this sort

of thing, then away with it. The true social life is the home life, and that is just what this style of thing tends to destroy.

"Love Blossoming Too Late!"

J. INGLIS WRIGHT.

A few paragraphs by J. R. Miller under the above title caught my eye quite recently. They made me think. Perhaps they may make my brethren think also. I will ask the editor to insert the whole extract in another column. Read it! Its perusal is worth much to each. The man in the front ranks generally gets some share of appreciation, of acknowledgment, but the quiet devoted unselfish worker is alas! too often passed by, unheeded, unacknowledged and unthanked. Yes! when the task is laid down, the unostentatious life closed, how often eulogies are poured forth, tributes of appreciation are recorded, flowers are strewn, to what purpose? None! absolutely none! To the survivors, the friends, they may bring a feeling of satisfaction, though they will scarcely erase the hard sneer of cynical indifference at the ready offering of scentless wreaths of worthless talk. The time has passed which would have made a tithe of such tributes as "apples of gold in pictures of silver" to the quiet worker. Yes! Time changes values. What a week ago would have been "apples of gold" is now "Dead Sea fruit." Strange, isn't it?

Then I thought, Is it not very much in similar case with a great deal of our giving to the Lord Jesus Christ? This is a "penny-a-week" Number—good! Let it be so—to the hard-working mechanic with his large family, the toiling seamstress, the poor widow: from such as these the penny per week is as fragrant incense to the Christ. But from the rest, the great majority, surely to such the "penny-a-week" must be but a figure of speech.

One penny per week towards carrying out the very end for which Christ redeemed them! 1d., 6d., 1/-, 5/-, even 10/- a week from men and women laying up money year by year, adding acre to acre, house to house, acquiring stocks, shares, wealth! Why, £2 or £3 a week would not be too much for some to give. *And the day will come when they'll wish they had so given.* But no—Christ is not to be so honored. We must needs hand him the beggar's dole, the pittance of charity, while thorn crowned he stretches out his pierced hands to take. We really can't spare more—property is cheap, shares are low, more acres will make the farm of greater productive capacity, money has to be saved, business extension—all these must, they really *must* be attended to! Yes! and the Christ, our Christ, who has redeemed us, and loved us with an everlasting love, stands silently by, unheeded. By-and-bye! Aye, by-and-bye. That's it! The giving *now* would involve self-sacrifice; by-and-bye it will not. At last! Yes, "then the end cometh"—but "love blossoms too late." With short, quick breaths the disposal of our all is made; with the dawning of eternity to view we give, give largely, give nobly. I laugh at it but "Dead Sea fruit." Can we

do aught else? The opportunity to glorify the Lord Jesus Christ with our offerings systematically and regularly made, the tithes of his bounty, has passed; the time for love to blossom is by and gone—it's too late! too late!

Christ accepts no man's abandoned worthless gold. Gold and silver are of value only as they are the measure and expression of our love to his ever-glorious self. This is the day of opportunity for the lovers of Christ Jesus!—openings everywhere at home—among the careless and heedless of our own Colonies as well as abroad. "Just think," writes one, "I am God's opportunity! Isn't it wonderful? Isn't it glorious? When we look at others whom God has richly blessed and honored in service, we can see how it is; but do we ever think of ourselves as God's opportunity? *Be that*, and your life will become unutterably grand and your experience unspeakably sweet." Noble words, my brethren, only to be realised in relationship to an adequate discharge of financial obligations! "God is not mocked," though the trifling offerings of not a few would seem as if they thought he could be at least deceived.

You remember the story of the child kneeling at his grandmother's knee. "F I should die 'fore I wake—" "I pray," prompted the gentle voice, "go on, dear." "Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again, and dropping down on his knees took up his petition where he left it. When questioned with loving rebuke concerning the interruption he explained: "But I *did* think what I was sayin', grandma. That's why I had to stop. You see I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around in the morning. But 'f I should die 'fore I wake, why—I didn't want him to find 'em that way, so I had to go down an' fix 'em right. There's lots of things that seem funny if you're going to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

The child's words and reasoning affect us just here: is our giving to the Lord Christ and his work commensurate with our means? Will he be pleased with it, and discern the element of self-sacrifice in it? Will we be satisfied when we awake in the Great Morning, that in this respect we did "what we could"—it's a big comprehensive phrase that.

True is it, as one writer says, "half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving to and serving others." Aye, and what shall we say of that happiness which consists in giving to and serving the Lord Christ? Where our love to our Re-

deemer has in the past been represented by shillings, let it be so in future by pounds; if in the past by pounds, then let it be now in tens; if in tens, shall not Christ be glorified by hundreds?

Then—then, when our love has blossomed, praise God! Not too late, and the time of blossom is over, when the Great Morning-tide dawns, then shall we each "behold his face in righteousness, and be satisfied when we awake with his likeness" (Psa. 17: 15).

Love Blossoming Too Late.

J. R. MILLER.

There is a great host of weary men and women toiling on through life toward the grave who most sorely need, just now, the cheering words and helpful ministries which we can give. The incense is gathering to scatter about their coffins; but why should it not be scattered in the hard paths on which their feet to-day are treading? The kind words are lying in men's hearts unexpressed, trembling on their tongues unvoiced, which will be spoken by-and-bye, when these weary ones are sleeping; but why should not they be spoken now when they are needed so much, and when their accents would give such cheer and hope? The flowers are growing to strew on their graves; but why not cut them now to brighten dreary lives and dark paths?

Many a good man goes through life plain plodding, living obscurely, yet living a true Christian life; doing many a quiet kindness to his neighbors and friends, yet seldom hearing a word of commendation or praise. The vases filled with the incense of affection are kept sealed. The flowers are not cut from the stems. One day you stand by his coffin and there are enough kind things said to have brightened every hour of his life, if only they had been said at the right time. There are enough flowers piled upon his casket to have kept his chamber filled with fragrance all through his years, if only they had been sent day by day. How his heavy heart would have thanked God if, in the midst of his toils, burdens, and struggles, he could have heard a few of the words of affection and approval that are now wasted on ears that hear them not. How much happier he would have been in his weary days if he had known now many generous friends he had! But, poor man! he had to die before the appreciation could express itself. Then the gentle words spoken over his cold form he could not hear. The love blossomed out too late.

THE HARVEST-TIME CALL.

(Matt. 9: 36-38.) MRS. A. B. WADE.

Hear the Saviour calling, calling you and me:
"Come into my vineyard, labor faithfully."
"Come and help us gather," eager voices cry,
"Precious fruits await thee: wilt thou pass them by?"

Hear the Saviour calling, calling me and you:
"See the harvest waiting, bring thy sickle true.
Come and join the reapers, glean the golden grain;
Precious sheaves await thee, on the hill and plain."

Hear the Saviour calling: "Come, while yet you may;

Darkness soon will gather, soon will close the day.
Golden sheaves may perish, precious fruit may fall,
Quickly to the harvest, haste then, one and all."

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, 6/-. In New Zealand, Four
Copies or more to one address, or single Subscriber
posted Monthly, or Two Subscribers posted Fort-
nightly, 6/-. Single Copy posted Weekly to any
part of the world, 7/-

The Leader

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

A Great Missionary Movement.

It should be a great encouragement to us as a people that, from time to time, there are unmistakable indications that some of the principles we have advocated, and continue to advocate, are gradually being recognised by the religious world as essential to the proper development of Christian life. One of the things which we have placed prominently before the Christian world is the necessity of all God's people being united together under one common and Scriptural name. No other body of people, known to us, have made this a prominent feature in their propaganda. Indeed, it may be said that the idea has scarcely been contemplated as a practical one by any other religious organisation. Here and there, in later days, a solitary voice has been heard, urging the abandonment of unscriptural names in favor of Scriptural ones, but of other concerted action in this direction there has been none. The adoption by ourselves of the New Testament designation "churches of Christ" has been resented by our religious neighbors, and has been regarded by them as an invidious distinction. That they should so regard it is to be regretted. A little reflection, however, ought to have shown them that consistency with our plea for a return to Christianity as it was at the first, necessitated our rejection of all merely human names, for one which had the sanction of divine authority. As a body of people earnestly desiring the union of all Christians on the simple basis of New Testament teaching, no other course was open to us. Moreover, the adoption of such a name was demanded, not only in keeping with our avowed principles, but as anticipating a time when the universal church would become one in name as well as one in doctrine. It is a fact, well recognised by all thinking people, that none of the names at present in existence, which represent only some distinctive peculiarity, is suitable to a church that may be regarded as universal. And without doubt, if ever there is a united church, known throughout the world by one name, that name will be the "church of Christ." That seems

to follow, from the fact that it is the one name against which no objection is urged, and which all use to a greater or lesser extent, in speaking of themselves, but which, unfortunately, is subordinated to denominational nomenclature.

For some time it has been our opinion that the necessities of the work in Foreign Mission fields would be the greatest lever in bringing about the unity of the church and the adoption of one name for the churches of Christendom. For some time past there have been indications that workers in foreign fields have found the existing order of things almost intolerable. This unrest was voiced by John Wickliffe Black, in his presidential address at the late Conference of the churches of Christ in Great Britain. He said: "It is now generally accepted that large success will not be achieved in the mission fields without a union of forces and a determination to eliminate interdenominational competition. A high authority, in a recent work on Foreign Missions, writes: 'In the presence of a world which is unbelieving to an extent, and to a depth which those living in Christian lands cannot fully realise, the mission churches long to be in a position to present that mightiest apologetic—the one for which Christ prayed: a united church—that the world may believe in the divine mission of their Lord;' and again, 'The desirability of arriving at a common policy and uniform practice in questions pertaining to the requirements for church membership is very evident to all who have given any thought to the subject.' Side by side with this also may be taken the declaration of the General Assembly of the Presbyterian Church, U.S.A., which reads, 'The object of Foreign Mission enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines, and according to Scriptural principles and methods, the kingdom of our Lord Jesus Christ.' Here, then, it is evident that there is being brought home to thoughtful minds the insuperable difficulties which a divided church has to confront in foreign lands. A divided church which has grown up in our midst, and the genesis of which is familiar to us, is bad enough; but to the heathen mind it is simply unintelligible. More than that, it makes Christianity an impossible thing, so far as the more intelligent and cultured of them are concerned. Nor can we wonder at this. We have no right to expect anything else. The great sin of Christendom is being found out in heathen lands, and is being brought home to our doors. It is compelling us to think, and in so compelling us may yet bring to us the greatest of all blessings—a united church. And now, the question may be asked, 'Are there any signs that the churches at home are trying to remove the obstacles which hinder the work in foreign fields?' Yes, there are, and very significant signs too—the most significant of which is found in a paper read by Dr. Wenyon at the last annual meeting of the Free Church Congress held in Manchester, and for particulars of which we are indebted to the *Bible Advocate*. From this source we learn that the reader of the paper advocated:—"The organic union of our missionary enterprises in one great un denominational evangelical alliance," and further

urged that "the societies authorise their agents to give up the use of the name of their particular denomination in connection with their churches and preaching rules, and so, instead of the forty and more names by which we now puzzle our own converts and repel a host of outside seekers for the truth, I would use in China the one name, 'The church of Jesus Christ in China,' and in India the one name, 'The church of Jesus Christ in India,' and so with other mission fields." It was further urged that everything suggestive of a sectarian name be removed from the colleges for training native preachers and catechists, and as far as practicable there be one hymn-book and one form of worship in all missionary churches. As a result of these recommendations, a committee of missionary experts from various societies was appointed, which committee subsequently decided to "arrange for an interdenominational deputation (the first of its kind) to visit China in order to examine the condition of missions, irrespective of denominations, on the spot." It would also appear that a movement in the direction indicated is already at work. A meeting of representatives of every mission in China was to be held on the 28th of last month, in which the following questions were to be considered: "(1) Union in educational work. (2) Mutual division of territory to avoid overlapping. Free interchange of members. Occupation of vacant fields. (3) Compilation and use of a Union Hymn Book. (4) The use of common designations for street chapels and places of worship, without the addition of any foreign name. (5) The use of common terms for God and the Holy Spirit. (6) The encouragement of the consideration of all questions likely to lead to the extension of Christ's kingdom in China, etc." All this indicates an important missionary movement, the reflex influence of which will be far-reaching in its effects. We will watch its development with great interest.

In the meantime, there is much encouragement for ourselves in this movement in the Foreign Mission field. As John Wickliffe Black says: "What encouragement is afforded to our churches to pursue with redoubled vigor their crusade in favor of union on a New Testament basis! If a union of missionary effort be accomplished on Scriptural lines abroad, how intolerably inconsistent becomes the position at home. Churches of New Testament faith and order established in China, Japan, India, etc., without denominational distinctions and observing New Testament ordinances and governments, will, *ipso facto*, condemn sectarian organisations and anti-Scriptural divisions at home." It is therefore hopeful that the new movement in foreign fields will help to bring about greater unity at home. A united missionary movement abroad must eventually lead to a similar one at our own doors. The logic of a united church in foreign lands, with one name, one worship and common ordinances, must find some realisation at home, or else the intelligent heathen will not fail to note the difference and comment adversely thereupon. It is a curious kind of logic that objects to perpetuate denominational lines in lands remote, yet keeps them alive in lands that are near. The two ideas cannot work well together. Eventually, both will work on

denominational lines, as they have before, or else the church abroad and the church at home will become one in name and doctrine and practice. In the meanwhile we welcome the signs that indicate the growing recognition of things that we have pleaded for so long. For if ever the time should come that the churches in China, India, Japan and like places are all found fighting under one banner, and wearing one name—the name, “churches of Jesus Christ,” it will be the death-blow to denominational names in Europe, America and elsewhere. These movements should inspire us with new courage, and cause us more earnestly to “contend for the faith once for all delivered to the saints.”

Look at the paragraph in Here and There about the Scotchman getting into heaven, and give a penny a week and as much more as you can.

Christian Giving.

G. B. F. HALLOCH.

“We all might do more than we have done
And not be a whit the worse.
It never was loving that emptied the heart,
Nor giving that emptied the purse.”

WHY I SHOULD GIVE.

1. Because it is a duty. It is a debt both of gratitude to God, the giver of all I have, and of obedience to his will. Deut. 16: 17; Luke 6: 30; 1 Cor. 16: 2.
2. Because it is a privilege. By giving we become laborers together with God, multiplying ourselves and our influence, doing good in many places where we cannot go. Matt. 25: 40.
3. Because it is a source of blessing to others. By giving we may brighten lives, cheer homes, save souls, bringing to many the blessings of this life and the hope of the life to come. Gal. 6: 10.
4. Because it is a source of blessing to self. It promotes our happiness, intelligence, symmetry of character, and growth in grace. “It is more blessed to give than to receive.” Acts 20: 35. “See that ye abound in this grace also.” 2 Cor. 8: 7; Luke 9: 38.
5. Because giving is rewarded. God has promised that he that giveth shall not lack, but that if we honor him with our substance, he will promote our prosperity. Prov. 28: 27; 3: 9, 10; Matt. 19: 29.
6. Because giving honors God. “Honor the Lord with thy substance.” By giving I show reverence toward God and devotion to his cause; I also actively promote his honor in the world. Prov. 3: 9.

HOW I SHOULD GIVE.

1. Cheerfully. My giving should be a love-prompted, willing, glad-hearted act. 2 Cor. 9: 7.
2. Systematically. I should have a plan of giving, and provide that the duty shall be regularly, promptly and conscientiously performed. Upon the first day of the week—that is regularly for the first day of the week comes every week—“let every one of you—that means individually, without exception—lay by him in store, as God hath prospered—that means conscientiously. It also means

3. Proportionally. My giving should be proportionate. I must take into consideration my income. If I have “freely received,” I must “freely give.” To whom much is given of him shall much be required.” “As God has prospered” means that there should be a distinct proportion between my receiving and my giving, whether I have received little or much. One-tenth would seem a suitable ratio in a beginning, until one is able to give more. 1 Cor. 19: 2.

4. Liberally. I must not be bound too closely by rule, but am to be a liberal giver, going beyond the mere compulsion of “must.” When I am told to “freely give,” it means both liberally in amount and from a liberal heart; that is, without stint, and without desire or hope for reward. Luke 6: 38; 2 Cor. 9: 6.

5. Lovingly. I should give with the love of Christ constraining me, and with my heart and prayers and so far as possible my hand, accompanying my gifts. I should give prompted by the spirit of both love to God and love to my fellow men. 2 Cor. 5: 14; Jas 2: 15; Matt. 7: 12.

6. Humbly. “He that giveth, let him do it with simplicity.” Rom. 12: 8.
Give. Give liberally. Give largely.

“For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.”

If the penny-a-week collector gets on your track you had better surrender at once, as you will find the regular giving of this small amount a great joy.

A Penny and its Lesson.

Tradesmen know the value of a penny in the matter of shopping. How often have we seen goods marked 2/11, 3/11, 19/11, etc! The absent penny is much appreciated by buyers.

Philanthropic institutions know the value of the penny. The management of the Melbourne Children's Hospital say that their institution, large and extensive and hospitable as it is, is mainly financed by the penny collecting cards.

I was comparing with admiration to-day a sovereign and a farthing in the matter of workmanship. The lettering and the emblems and the King's head were just as perfectly stamped on the humblest coin as on that of the higher value.

In business and in temporal affairs we have not despised the day of small things, neither should we wish to do so in eternal matters.

Let us use our business instincts and talents for the King of kings' service only. A boy's lunch when given to Jesus was transformed into a meal for 5,000 men, besides women and children, and a penny given weekly to God by those who cannot afford more is of inestimable value in his service. A penny! I shall tell what I once saw in a suburban church. It happened at a breaking of bread meeting in a vestry at the close of the gospel service. The offering plate was on the table, and after attending to the memorial feast, one brother, extremely

poor in this world's goods, gave all he could as he placed a penny on the plate. I knew the brother intimately, and knew also that it was fully one-tenth of what he had earned that week.

But in fancy I saw the Lord take that coin and put his own abundant riches and resources alongside it as interest, until it became a wonderful amount to be used by the Great Banker for the poor brother, and when heaven is reached, his treasure there will be great indeed.

Let me draw attention to the penny and some lessons it can teach us:

1. It is metal dug from the earth, washed and smelted. (So a Christian is of the earth, earthy; but washed, sanctified and made fit for the Master's use.)

2. It is round—a symbol of eternity. (A Christian is saved for eternity.)

3. It is stamped with the image and name of the reigning sovereign. (So is a Christian.)

4. It wears certain mottoes—F.D., Fidei Defensor, D.G., Dei Gratia. (A Christian is so by the grace of God and is a contendor for the faith.)

5. Britannia on the penny wears a helmet and girdle. (The hope of salvation and the girdle of truth.)

6. She is seated on a shield. (The shield of faith on which is the cross of Christ.)

7. She holds in her hand a trident (faith, hope and love), and looking across the sea on her dominions, sends

8. A ship to convey her bounties. (We send the gospel blessings to our own home territory.)

9. A lighthouse shows the way. (Thy Word is a lamp.)

10. It is marked “One Penny.” (A Christian is one, and is responsible for one Christian's part in the world.)

11. Whichever way you lie it down, it is right side up still. (So is a Christian. When laid low in sorrow, sickness or trial, he looks up to his Father in heaven.)

Let us be true to our name, true to our life's duty, true to our King, true to our destiny.

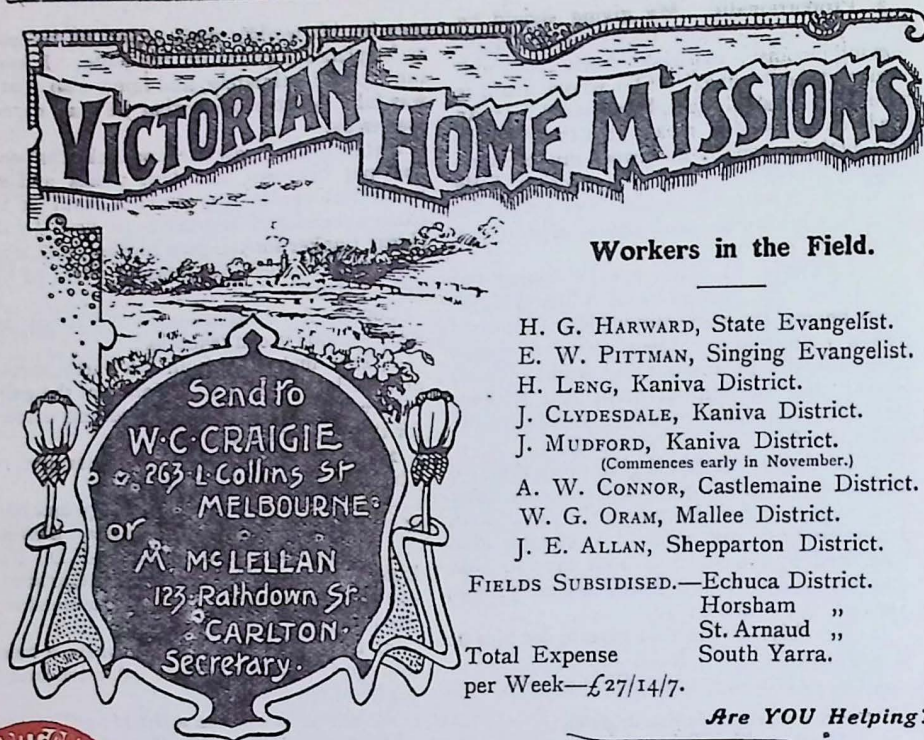
Count the pennies in this issue, and see how many more it would take to make a penny a week for a year.

“The Proverbial Copper.”

THOS. BAGLEY.

For the greatest work on earth, the most satisfying, the most profitable investment, the proverbial “copper” is earnestly solicited from every follower of Christ with a view of making known to our fellow-men the mighty truths of the gospel. In addition to their regular church contribution, how few there are but could contribute one penny or more per week for such a noble work! How many are willing, and who for years have had the joy of participating in this fellowship, and who purpose continuing their regular weekly offering for world-wide evangelisation? How many others could be induced to do likewise if careful thought were given, and our obligations to promulgate the good news were fully realised?

During the few weeks that I have had the



VICTORIAN HOME MISSIONS

Send to
W. C. CRAIGIE
 263 L. Collins St.
 MELBOURNE
 or
M. McLELLAN
 123 Rathdown St.
 CARLTON
 Secretary.

Workers in the Field.

H. G. HARWARD, State Evangelist.
 E. W. PITTMAN, Singing Evangelist.
 H. LENG, Kaniva District.
 J. CLYDESDALE, Kaniva District.
 J. MUDFORD, Kaniva District.
 (Commences early in November.)
 A. W. CONNOR, Castlemaine District.
 W. G. ORAM, Mallee District.
 J. E. ALLAN, Shepparton District.

FIELDS SUBSIDISED.—Echuca District.
 Horsham „
 St. Arnaud „
 South Yarra.

Total Expense
 per Week—£27/14/7.

Are YOU Helping?

The adoption of a penny per week per member for Home Missions will tend to make these truths more widely spread and more deeply felt. The system combines individual responsibility with regularity of operation. It accords with Paul's teaching to the Corinthians on the subject of giving—"On the first day of the week let each one of you," etc. It must tend to increased interest in and more consecration to the Master's service.

Look at the list of workers in the Victorian Home Fields, and then hunt up the penny-a-week collector.

How would it Affect Our Finances?

W. T. S. HARRIS.

A penny a week seems a trifling amount to the great majority of our members (I write for the State of S.A.), entailing practically no self-denial, and little effort; yet what a power it would prove judiciously spent in Home Mission work, enabling the Evangelistic Committee to open up missions in many large centres that have never been approached by us.

How would the proposal affect our finances? Say 4000 members at 1d. per week—£866, or an increase of £356 over last year's receipts. We cannot however expect a 1d. from the full roll number; unfortunately there are many "ineffective" or "honorary" members upon our rolls; then there are others in very poor circumstances—these two classes may account for $\frac{1}{3}$ of the 4000. To allow for this shrinkage I propose to ask $\frac{1}{3}$ to contribute 1d. and $\frac{1}{3}$ 2d. per week, that the average of one penny may be maintained. Is it possible to collect the proposed amount? I say Yes! How? Let the speaking brethren throughout the State impress upon

the churches the obligation resting upon individuals to teach their fellow-countrymen to walk in the old paths. When this responsibility is appreciated from Home Mission Bands in each church comprised of sisters only, and depend upon it they will systematically collect the coppers, and keep the treasury full.

Victorian readers will find interesting facts under the heading "Victorian Missions."

From the Field

The field is the world.—Matt. 13:38

Victoria

SHEPPARTON.—On Monday, Oct. 9, P. A. Davey delivered his lecture on Japan. On Lord's day, 15th, we held our S.S. anniversary, when J. E. Allan addressed the children in the afternoon and preached at night to a good congregation. E. D.

BAYSWATER.—The church and school anniversary was held on Oct. 8 and 11. P. Conning spoke on the Sunday, and the picnic and tea were held on Wednesday. R. C. Edwards presided at the after meeting, and addresses were given by T. Clements and J. T. T. Harding. Miss Gena Allen and E. Watson from the city helped in the song service. The scholars sang and recited, and the chairman distributed a fine lot of prizes.

Oct. 19.

T. C.

ECHUCA.—Good meetings in circuit, both in Echuca and Kyabram. Record attendance in Echuca this morning. 30 broke bread, besides some 22 visitors. During the afternoon one was baptised, she having decided during my visit to Ballandella.

Oct. 29.

T. G. MASON.

MELBOURNE (Swanston-st.).—Last Monday evening week the annual business and social meeting of members of the church was held at the chapel. J. G. Dunn was voted to the chair. The secretary, Robert Lyall, read report for year, which showed there had been 24 additions by faith and baptism and 5 by letter from other congregations. The losses had been 4 by letter, 6 by revision of roll, and 1 by death (B. B. Davis), making a nett increase of 18. The present number on roll was 229, of which some 16 were not in regular attendance owing to absence from Melbourne and other causes. A. Meldrum gave the evangelist's report. C. H. Mitchell read report from Sunday School. Robert Duncan submitted Christian Endeavor report and Miss Jerrems report from Dorcas Society. Treasurer's statement was read by B. J. Kemp, and Thos. Mitchell financial statement concerning new hall, which showed that same had been paid for by subscriptions raised and opened free of debt. B. J. Kemp and Robert Lyall were re-appointed treasurer and secretary respectively. The following were nominated as deacons:—F. G. Dunn, J. T. T. Harding, B. J. Kemp, F. A. Kemp, A. R. Lyall, Robert Lyall, A. B. Maston, P. B. McMaster, and Thos. Mitchell. The evening was finished very pleasantly by social intercourse and refreshments. Lord's day, Oct. 22, began the 41st year of the history of the church in Swanston-st. Nice meeting last Lord's day. Miss Renfrey was received into fellowship by letter from Norwood, S.A. Bro. Sharpley of Hindmarsh, S.A. was present. Oct. 17.

R. L.

honor of acting as State Evangelist in New South Wales, it has been my lot to visit several country towns. I do not exaggerate when I say if funds were at hand I believe with one month's tent mission in each place a cause could be established of sufficient strength to enable one young man to be wholly engaged in working two small churches. Such work could be accomplished if all would willingly, cheerfully and systematically lay by them in store as the Lord hath prospered them. Let us not fail to contribute regularly to the support of our own church, and let us not fail to invest at least one penny per week for the dissemination of the gospel throughout our own State.

If you want to find a real pleasure in giving, keep posted on what is being done with your contributions.

Individuality and Regularity.

W. D. LITTLE.

"All at it and always at it" is the motto for successful work. Individual responsibility in connection with all missions, but especially Home Missions, should be felt by every Christian. The church can only make proper increase by the "effectual working in the measure of every part." Paul wrote: "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." We need to be constantly reminded that God has committed unto us the Word of reconciliation. Anything that will effect this should be welcome. With a deepened feeling of responsibility for service, more sustained regularity of operation is required. Order is heaven's first law. Regular seasons make for fruitfulness; irregularity checks productivity. Disturbances are destructive.

LYGON-ST.—Our anniversary services were continued on Tuesday evening, when the cantata "David the Shepherd Boy" was rendered by the choir assisted by a few friends, with Nat Haddow as conductor, and Misses J. Dickens and Marion Benson as accompanists. The principals were Mrs. Nellie McClelland, Miss Nellie Gibson, Ernest Hocking, Ernest Watson, H. Haines, Geo. Dickens and J. Roberts. On Wednesday evening there was again a very large gathering of past and present members. W. C. Craigie occupied the chair. After singing the hymn, "Come ye that love the Lord," H. D. Smith led in prayer. The seats had been removed from the chapel, and in lieu of them, tables and chairs were distributed about the building. Flowers and pot-plants were prettily arranged on the tables, walls and windows. Upon the wall over the platform was the motto: "1865. Unto God be All the Glory. 1905," and two smaller ones—"Our God, Our Help in Ages Past," and "Our God, Our Hope for Years to Come." As many of the evangelists' pictures who had been connected with the church as we were able to secure were hung upon the walls on either side. Most of these were large oil paintings kindly lent by W. C. Thurgood. Amongst these were H. S. Earl, G. L. Surber, O. A. Carr, J. J. Haley, H. L. Geeslin, G. T. Walden, W. C. Morro, Thos. Porter and Jas. Johnston, the present evangelist. A number of the old brethren spoke, giving reminiscences of the early times connected with the church, namely, F. Payne, W. C. Thurgood, Geo. Exley, Wm. Wilson, A. Millis, P. Conning, J. Chambers. We also had an address from S. Pearce Carey and John Martin. Solos from Mrs. Nellie McClelland and Ernest Watson were much enjoyed. We also had a short historical sketch of the church by our secretary, Charles Hardie. There were upwards of 500 present. At 10 o'clock tea and coffee were handed round. Letters of congratulation were received from the church at Swanston-st., Geo. T. Walden, and Charles Morris of Ballarat. On Thursday the meetings were brought to a close with a children's night, which was greatly enjoyed, the first part taking the form of a tea-meeting, followed by a bioscope entertainment, and illustrated songs. Soloists, Miss Gena Allen, Mrs. McClelland, Mrs. Roy Thompson, Mr. Ernest Watson. All the meetings have been largely attended, and the joy and pleasure it has given to all will give a great impetus to the work at Lygon-st. The re-union of so many old friends has drawn us closer together in service for the Master. J. McC.

SHEPPARTON.—Thos. Hagger is spending a few days with us here, and has commenced a short gospel mission; good meetings, two confessions Sunday night. A young lady from Cosgrove confessed Christ on Friday night, and was baptised by Bro. Burgess.

Oct. 30.

E.D.

BENDIGO.—Harward and Pittman finished first week of mission. Fifteen souls decided up to Sunday night—nine males, six females, mostly young. Harward calls last night's meeting the record for his work in Victoria.

Oct. 30.

JAMES COOK.

COSGROVE.—Bro. Burgess was with us all last Lord's day, and at the morning meeting gave a splendid exhortation. We had the pleasure of extending the right hand of fellowship to Miss Stokes, who obeyed her Lord in baptism on Friday evening in Shepparton. In the evening he gave a touching gospel address on "The Life of Christ," illustrated by lantern views, to a large attendance. He intends spending next week with the Shepparton brethren.

Oct. 30.

J.C.S.

RICHMOND (Balmuir-st.).—One confession—a young lady—last night. Our Neptune-st. branch is holding a week's special services, and good results are expected. We are arranging to open the Tyson-st. building first Wednesday in December, and hope brethren will cheer us by making the gathering a representative one.

Oct. 30.

P. J. POND.

MEREDITH.—At the close of J. Combridge's address two lads well advanced in their teens came forward and decided for Christ. The decision on the part of one of these young fellows is an act of the manliest courage possible, for through it he holds at stake the parental affections of his parents (who are of the Anglican faith), also a place in the home circle. Nevertheless, he esteems "the reproaches of Christ" the greater riches.

Oct. 29.

ARTHUR MCKAY.

SOUTH MELBOURNE.—The anniversary of Dorcas-st. School was celebrated on 15th and 17th inst. On Sunday afternoon Bro. Ludbrook gave his interesting address, "Puffing Billy," which was very much enjoyed by all present. In the evening Bro. Peacock spoke to a crowded audience on "Absalom." Special singing by the children. A demonstration was held on Tuesday, when dialogues, recitations and action songs were rendered by the scholars. We tender our best thanks to Bro. Barnden of Brunswick for the able assistance he gave in conducting the singing.

Oct. 23.

E. WEBSTER.

MOOROOLBARK.—The annual business meeting of the church was held on Oct. 10th, when a representative gathering of the church was present. The meeting was in one respect a sad one, owing to the death of our esteemed secretary and deacon, Bro. Darling. The church has had a good year. The Sunday School is in a healthy condition, there being an increase of 14 scholars for the year. An In Memoriam service to our late brother was held on Lord's day, Oct. 15, when Bro. Hembrow, of Croydon, preached a powerful and impressive sermon to a packed house, one of the largest gatherings ever seen at any of our services in this place.

Oct. 16.

R. LANGLEY.

S.S.U. VISITORS' REPORTS.—North Melbourne school was visited on 3rd Sept. Superintendent, H. Hanslow; secretary, C. W. Marshall. 18 classes in all; present on above date, 168. Junior and Senior Endeavor Society in connection therewith. Order moderate. South Melbourne was visited on 24th Sept. Superintendent, C. Peters; secretary, Sister Webster. Scholars on roll, 138. Average attendance, 70. Band of Hope in existence. Austral Leaflets and Roll-books used. Attention very good. Ascot Vale was visited 17th Sept. Superintendent, T. Minahan; secretary, A. Bailey. Scholars on roll, 200. Average attendance, 170. Austral Leaflets and Roll-books used. Library of 230 volumes. Junior and Senior Endeavor Society. Singing and attention good. Urged to include *Pure Words* amongst their periodicals.

B. J. KEMP } Visitors.
C. W. MITCHELL }

BET BET.—We held our anniversary and tea meeting on Oct. 4. We made this occasion also a welcome to Bro. and Sister Clow, who have come to labor in this district. Our meetings were a great success, the after meeting being crowded out. We had for speakers Bro. Clow in the chair, Bro. Quick from Bendigo, and Mr. Paton. All gave highly appreciative addresses. We also had Sister Quick from Bendigo, and Sister Chester from Windsor with us. Bro. Quick made a renewal of old acquaintances. Bet Bet being the scene of his boyhood days, he recognised quite a number of old landmarks. Last Sunday night we had P. A. Davey with us; he gave a very interesting lecture to an appreciative and crowded audience.

T. WARNECKE.

GORDON.—On Lord's day, Oct. 15, we were favored with a visit from J. R. Combridge, of Beremboke. We held a gospel meeting at 4 p.m. in the hall, when we distributed the prizes to the scholars of Bible School. In the evening our brother preached to a good gathering in the house of the writer, at the close of which four confessed their faith in Christ. The meetings were continued last Lord's day, when Bro. Combridge again spoke to an attentive gathering. We think there is a fair chance of establishing a church here if the meetings could be continued.

Oct. 23.

W. CHAPMAN.

DONCASTER.—The forty-second anniversary of the church here was held on the 15th and 18th of October, having been postponed owing to our evangelist's bereavement and absence for some time. A bounteous tea was provided by the sisters for the Wednesday evening, which a large company of guests thoroughly enjoyed. H. D. Smith was chairman at the meeting held afterward, and gave an outline of the church's condition and work for the past year. Excellent addresses were given by W. Wilson and A. L. Gibson. Part songs and solos were rendered by members and friends, and some fine anthems were sung by the choir under the leadership of Geo. Petty. We are having well attended meetings on the Lord's days and week-nights. P. A. Davey was with us on the 15th, and gave us a deeply interesting lecture on "Life in Japan," well illustrated with a good lantern by W. Webster of South Melbourne. There was a packed houseful of auditors.

Oct. 30.

S.

Have you seen the list of workers in this issue employed by the Victorian Home Mission Committee? A penny a week from each disciple in Victoria would more than pay them, and leave all the other contributions for the extension of the work.

New Zealand

OAMARU.—Our Foreign Mission collection was taken up on Oct. 15. 140 envelopes were issued, and more than 50 were returned. The amount received was £11/3/-, a very good collection considering the other special calls made recently. Some further donations are expected from isolated members.

Oct. 19.

W.K.

WELLINGTON (Dixon-st.).—Bro. Morrison, who is fast finding a place in the hearts of the brethren, has settled down to steady work. There is much to be done before we can claim to have kept pace with the commercial and civic progress of this city. Chas. Watt passed through here and had the usual preacher's furlough, speaking morning and evening. Prospectively we are busy. The young people, led by G. Day, have undertaken to clear the building of debt by Christmas time. The singers under J. Craig are working up "David the Shepherd Boy," to be rendered in a few weeks.

Read and preserve this number. It may help you into better things.

Tasmania

LAUNCESTON.—At the dying request of J. D. Rawson, of Latrobe, we left here on Tuesday morning

for the purpose of conducting his burial service, which was largely attended by nearly all classes of the community. We endeavored to make the best use we could of the occasion. A local paper says: "Deceased, who was in his 69th year, was highly respected by all who knew him. He was an enthusiast-orchardist, and for many years was a member of the Mersey Fruit Board. He was a member of the church of Christ, and conducted services for that body at their church at New Ground. He leaves behind a widow to mourn her loss, and also an adopted son. He has a sister, Mrs. J. Spurr senr., still living at Sassafras. The remains were followed to their last resting place by a large number of friends, and a very impressive burial service was conducted by Mr. W. Moffit, evangelist. About 26 years ago, after the writer delivered 3 lectures in a hall at Sassafras, on "The Action Subject and Design of Believers' Baptism," in reply to 3 given in the same place by a Congregationalist on "Baby Baptism," Bro. Rawson, with his sister, Mrs. Spurr, and her eldest son, a young man of about 21, came out under a good deal of opposition and persecution and took their stand on New Testament ground. It was a long expected pleasure to visit the district and again meet with some of the old tried and true whom we had brought to Christ and learned to love, and whose love we had not outlived. The only dark cloud on our sky was not having seen the loved departed one referred to above, and others who now sleep in Jesus until the bright morning of the resurrection dawns. Perhaps one of the most touching pleasures we had during our visit this time was to visit, in company with W. Barnes senr., the spot where we buried the latter, who was our first convert in Tasmania, with Christian baptism. We had the great pleasure of addressing a well attended meeting of brethren and others at New Ground on Thursday night, although the notice was very short. As we stood upon the same platform and told the same old story of Jesus and his love, it brought to my mind many sweet seasons of soul refreshing enjoyed in the past in the same little Christian meeting house. During the Sunday I spent with the brethren I received the greatest kindness from them all, and they wish me to give them a few weeks some time in the future.

Oct. 23.

W. MOFFIT.

"But there are so many calls." Of course there are. The cause of God is a growing concern, and all things that grow make great demands on their advocates.

West Australia

CHINESE MISSION.—We are holding successful meetings each week. We have 22 scholars on the roll, with an average attendance of 14. We have at present 12 teachers, but we could do with more willing helpers, who will assist us in the work. We could more than double our School if we could get the workers. A social evening to bring the claims of our mission under the notice of our members was held on Thursday, 5th Oct., in the Temperance Hall, Museum-st. The chair was taken at 8 p.m. by the supt., J. Campbell, who extended a hearty welcome to our visitors, and explained the object of our mission, and asked all who were in sympathy to come and help in the work. A splendid programme consisting of readings, solos and exercises by the teachers and scholars was gone through.

THOS. W. MARSHALL.

South Australia

N. ADELAIDE.—On Oct. 21 the combined schools of N. Adelaide and Prospect held their annual picnic. Teachers and scholars were conveyed in flags and omnibuses to Torrens Park. The weather was favorable, and the spot selected an ideal one. Games were entered into with great zest, and a most happy day was spent. Two scholars—Ivy Grieg and Gordon Pavy—were to-day welcomed into the church.

Oct. 29.

V.B.T.

NORWOOD.—The annual business meeting took place on Oct. 19, preceded by the members' tea-meeting. Six deacons were elected—four of the old officers (Bren. Pillar, Bradley, Booker and Laurie) and Bren. G. Wright and Collins. Dr. J. C. Verco preached last night. The school is busy preparing for a grand cantata, "A Child of Jesus," and also for its anniversary on Nov. 12. On Oct. 26 a married woman was baptised, and last night a young woman confessed Christ.

Oct. 30.

A. C. RANKINE.

NARRACOORTE.—We are still having a good time. Two men made the good confession yesterday. The brethren contemplate building at an early date. Bro. and Sister Blake have given a piece of land in a good position, and the other brethren are giving liberally. We hope to see some of the stone for building purposes on the ground this week.

Oct. 23.

H.P.L.

YORK.—The 21st anniversary services of the Bible School were held on Oct. 22. B. W. Huntsman spoke in the morning. A cantata, "The Captive Maid of Israel," was rendered in the afternoon, under the leadership of A. J. Gard. J. Fischer gave an illustrated address in the evening to a very large audience on "Flag Signals." We intend holding the School picnic at "Oaklands" on Nov. 13th. ³ have been received into fellowship since last report.

H. J. ORSELL.

UNDEY.—The anniversary tea was held on Wednesday, Oct. 11, and was followed by a public meeting presided over by William Burford. W. L. Johnston, in an interesting report, recalled circumstances attending the formation of the church 23 years ago, and the erection of the building two years afterwards. The present membership is 371, an increase of 10 for the year. The Lord's day morning services have been well maintained, the average attendance at the Lord's Supper being 149. For all purposes £517 was raised during the year. The building debt is now £940, and is being reduced at the rate of about £25 or £30 per annum. Reference was made to the excellent work of the Sunday School, Endeavor Societies, Dorcas Society, and to the spirit of loving unity which prevails among the brethren. The affection felt for dear Bro. Gore has deepened with our lengthening experience of his Christly character and power to unfold the beauties of God's word. Helpful addresses were given by the chairman, A. C. Rankine, F. Pittman, T. H. Brooker, M. Ludbrook, evangelist of the church and others. The Sunday School had a record attendance to-day—255 scholars and teachers. Last Sunday a presentation of a travelling bag was made to William Hodder, a member of the Bible Class, who has since left for Broken Hill. In the absence of Bro. Gore—who went to Milang to the funeral of Sister McBain—the preachers to-day were James Manning and A. T. Magarey.

Oct. 22.

R.B.

GROTE-ST.—Last Sunday night two young girls confessed their faith in Christ after an earnest address by B. W. Huntsman. The quarterly business meeting was held last Wednesday night, when reports were read by evangelist, treasurer, Sunday School, Gilles-st Mission, C.E. Society, Junior C.E., Dorcas Society, Foreign Mission Band, Girls' Dorcas and Adelpian Literary Society, all of which were very encouraging. The Sunday School secretary reported that supt. E. R. Manning, treas. Wm. Matthews, and the secretary were re-elected for ensuing year. Gilles-st. reported E. A. Riches elected supt. of S. School, in place of Carl Belle resigned. It is with great regret we report that Bro. Huntsman has decided to leave us at the end of the year to return to the work in Adrian, Michigan, U.S.A. His resignation was received and accepted with very great regret. Bro. Huntsman expressed his pleasure in the work and appreciation of the love of the brethren, and regretted leaving us so soon. He explained the circumstances of the work in Adrian, and read extracts from letters he had received urging his return, and stated that he believed it to be the work to which God had called him. Our brother and sister are universally esteemed and loved, and during the time they have been amongst us have endeared themselves to every member of the church. We will part with them with much sorrow. The officers were requested to consider the appointment of a successor, and make recommendations to the church. We pray that God will guide our choice that his work may prosper in our midst.

Oct 21.

E.R.M.

South Australian readers should see what H. J. Horsell says in another part of this issue, and then commence giving a penny a week for Home Mission work in that State.

New South Wales

ROOKWOOD.—Last Wednesday we held our church quarterly business meeting, and we are pleased to say that the past three months have seen an improvement in attendance and in contributions. We also formed a visiting committee. Splendid meeting at gospel service, the chapel being full.

Oct. 23.

A. ALLEN.

INVERELL.—Lord's day morning three were immersed. Bro. Uren gave a short address, and every attention was given. The morning meeting was well attended, as also was the gospel service, when a young man confessed Christ. A good building site has been purchased. When we have a chapel to meet and preach in a better work will be done. Bro. Bagley commences his mission on the 24th.

Oct. 22.

H. E. TEWKSBURY.

BUNGAWALBIN.—T. Bagley held a few days' mission here under the supervision of our sister church at Lismore. The result was that nine decided for Christ on Lord's day, Oct. 15. The following morning six were baptised. One made the good confession at the beginning of the baptismal service. One of the best and brightest meeting for years was held on Lord's day, Oct. 22, when thirty-six members assembled and broke bread.

Oct. 22.

LUKE PATCH.

LISMORE.—Grand farewell meeting and presentation to Bro. Bagley last night. The total results of the work for 6 weeks in the Richmond River district are 72 decisions for Christ, and of these only about 5 will not be baptised. Our hearts are filled with praise to our heavenly Father. On Sunday, Bro. Fischer

baptised 2, and 3 more confessed. We commenced the year with the aim, 100 souls for Christ, and now with 10½ months passed by, we have already had 106 confessions in the district.

Oct. 17.

T.B.F.

Will all New South Wales readers look at that telegram from Inverell, and then get on the penny-a-week list as soon as possible.

Here and There

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

There was one confession on Sunday evening at the close of H. Swain's address at Fitzroy.

There was one confession at Lygon-st. on Sunday evening at close of James Johnston's address.

At the close of W. C. Brooker's address at Queens town, S.A., on Oct. 22, there was one confession.

On Oct. 22, at the close of an address by M. W. Green at Cheltenham, there were three confessions.

We notice with pleasure that F. Dingworth has again been elected to the W.A. Parliament for West Perth.

T. Hutchison having resigned his position as secretary to the S.S. Union of churches of Christ in West Australia, A. Johnson, "Lochiel," Fitzgerald-street, North Perth, has been appointed to the position.

There have been a number of enquiries as to why the tunes to Sankey's in Austral Songs were not added. Our answer is, We could not get permission to print the tunes, so did the next best thing, and printed the words only.

By direction of the Victorian Home Mission Committee we are sending a few extra copies of this week's "Christian" to our Victorian agents for free distribution. Will they see that they are wisely used?

The 5th Half-Yearly Spring Demonstration in connection with the S.S. Union will be held in the Christian chapel, Lygon-st., Carlton, on Wednesday, 22nd Nov., at 8 p.m. sharp. Good programme. Tickets, adults, 6d.; children (under 14), 3d. These may be obtained from delegates.—J. Y. Potts, Hon. Sec.

Miss Dudley, of Shepparton, writes: "We regret to report the death of Mr. M. Bredin, husband of our esteemed Sister Mrs. Bredin. He passed away on Wednesday, Oct. 11. We extend our Christian sympathy to the bereaved in their hour of sorrow, and commend them to him in whom alone true consolation can be found."

FOREIGN MISSION FUND.

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

ROBERT LYALL

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

I must congratulate the Austral on the decided hit made in issuing "Evangelistic Sermons" by H. G. Harward. The name of the author is a guarantee of success, but I feel I can heartily recommend it as a book in which old truths are set forth in taking manner, commanding interest even from those but moderately anxious, yet with mastery, clear and convincing effect. It will rank with the very best imported books of the kind.—P. J. POND.

W. Hawthorn of Capetown, and Sister McGowan of Swanston-st. church, were at Enmore on Sunday last.

If those writing us will place orders for books, tracts, etc., on separate pieces of paper from church news, etc., it will save delay and disappointment. All can come in same envelope, only on different pieces of paper.

The following news reached us yesterday by telegram:—

"Inverell (N.S.W.) Mission seven days old, thirteen confessions, and four formerly immersed. Continue two more weeks. Bagley."

This glorious news is from the New South Wales State Evangelist.

Evangelistic Sermons

By H. G. HARWARD.

CONTENTS.

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

Wondrously Clear and Plain, and so full of Power.

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

A brother asks: "In the event of the Baptist Church expelling a member for persisting in doing unnecessary work upon the Lord's day, would the church of Christ be doing right by receiving such a one into church membership, if he continues in such work?" There is no Scripture on the subject of which we know. At the same time the people of Australasia have agreed that they will keep the first day of the week as a day of rest, and a man who insists on working on that day not only offends the judgment of the majority, but is a law-breaker, and we should advise any church to be careful in receiving such a man into its membership.

A prosperous member of a church in Scotland was often besought by the preacher to give to the work of evangelising the poor in Glasgow, but would always reply: "Na, I need it myself." One night he dreamed that he was at the gate of heaven, which was only a few inches ajar. He tried to get in, but could not and, was in agony because of his poor prospect. The face of the preacher appeared, who said: "Sandy, why stand ye glowering there? why don't ye get in?" "I can't; I am too big and my pocketbook sticks out whatever way I turn." "Ah, Sandy, think how mean ye have been to the Lord, and ye will be small enough to go through the eye of a needle." Sandy awoke, and determined that at least his "siller" would not keep him out at the last.

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Brush Scrubs and Dries Floor, picking up all water. No KNEELING OR STOOPING. Seeing is believing. Posted, 5s. 9d.

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44 William St., Melb.

At a Home Mission meeting at Enmore Tabernacle a few nights ago, the N.S.W. State evangelist (T. Bagley) gave a very interesting account of the Lismore Mission during which he emphasised the need of a tent. The Conference secretary followed with an address in which he made an appeal for funds to procure a tent with R. C. Edwards made a characteristic speech, urging an immediate effort to raise the necessary means and promising a generous contribution. The result was that £34 was promised before the meeting closed, and it is now certain that a new and capacious tent will shortly be procured.

Coming Events

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

NOV. 13.—The S.S.U. of Victoria will hold their Annual Picnic in the Survey Paddock on Monday, 13th November (King's Birthday). Trains run every few minutes to Burnley. S.S. workers and all members interested therein are requested to bear this in mind. Hot water and milk provided.

NOV. 22.—Sunday School Union of churches of Christ in Victoria. The Fifth Half-yearly demonstration will be held in Lygon-street Chapel, on Wednesday evening, 22nd November, 1905, at 8 o'clock. Programme will be rendered by scholars of Schools connected with the Union. Adults, 6d. Children, 3d. J. Y. Potts, Hon. Sec.

VICTORIAN MISSION FUND.

Home Mission Re-union, Lygon-st. Chapel, including Collection, per Victorian Sisters' Executive £64 0 9

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

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

MARRIAGES.

RAVENHALL—RICHARDS.—On Oct. 11, at the residence of the bride's parents, by Mr. Andrew Meldrum, Benjamin, eldest son of Mrs. Emily Ravenhall and eldest grandson of Mrs. Woodbridge, to the eldest daughter of Joseph Richards, of Nicholson-st., Nth. Carlton.

GRAY—STEVENSON.—On Sep. 6, 1905, at church of Christ, Glenferrie, by Mr. F. W. Greenwood, Alfred Alexander, fourth son of John Gray, Dowling Forest, to Ada Elizabeth, eldest daughter of the late Harry Stevenson, of Tasmania. "Oatlands, Dowling Forest, Victoria.

IN MEMORIAM.

MOORE.—In loving memory of Robert Albert Moore, who entered into rest on Oct. 19, 1894.

"Asleep in Jesus."

—Inserted by E.M.

HAMILL.—In memory of my dear friend, Mrs. Hamill, who was called home on Oct. 24, 1901.

By the gate she'll meet us.

—E. Charman, Emerald.

WANTED.

The church at Oamaru, N.Z., requires the services of an evangelist. Applications will be received till New Year. W. Kilgour, sec., Humber-st., Oamaru.

Strong, active, straightforward, clean lad, about 17, able to drive, learn business; good chance for one who has above qualities. Apply CHRISTIAN office.

Seaside Board and Residence.

Visitors and others can have good accommodation at Mrs. Lawrie's, 120 Beaconsfield Parade, Albert Park. Terms moderate.

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

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.

Medical Missions.

TOPIC FOR NOVEMBER 20.

SUGGESTED SUBJECTS AND READINGS.

Naaman2 Kings 5: 14-19
SamariaActs 8: 5-13
BethesdaJohn 5: 10-16
EnneasActs 9: 32-35
Jesus the PhysicianMatt. 9: 10-13
The disciples' mission	...Luke 9: 1-6
Topic — Medical Missions (at home and abroad)	Mark 1: 29-34.

GEORGE SMITH in his "Short History" says: "The teaching and example of our Lord, and the union with Paul of Luke, the beloved physician, form the special warrant for the medical form of missionary work, which is fully justified by the words of the final Missionary Charge. It was through a missionary, Gabriel Boughton, that the British obtained from the Delhi Emperor their first settlements in India, especially Calcutta. The first missionary from England was William Carey's, colleague, John Thomas, who was the means of bringing to Christ the first caste convert of northern India, Krishna Pat, a carpenter whom he healed."

"The sudden emphasis, so singularly laid on medical missions within the last sixty years," writes A. T. Pierson, "has solved one of the greatest problems of missions. Of course there has never been a period in which preaching of the gospel has not been closely allied to the healing art. Mackay, of Uganda, was right when he said that 'all genuine missionary work must be in the highest sense a healing work.' Body, soul and spirit have all been poisoned and diseased by sin, and redemption must bring salvation to the whole man. We cannot sever sin from sickness, and we cannot but feel that there is more than a link of language between holiness and wholeness, or health. Christ went about preaching the gospel of the kingdom and healing all manner of disease; and in commissioning the seventy and the twelve, healing the sick was conjoined with saving souls. Yet as a feature of missions, the medical mission is just sixty years old" (written in 1893).

In foreign fields there is especial need of the physician's skill. One well qualified to speak, Eugene Stock, says: "As regards suffering, the utmost that can be said for non-Christian religions is that Buddhism and Mohammedanism direct almsgiving. It is Christendom alone that has cared for the sick, the aged, the orphan, the imbecile, the insane; that has built hospitals and infirmaries, and asylums and orphanages. True, non-Christians have here and there followed this example, but they never set it, nor thought of it. The fruits of Christianity may be imitated, but Christianity alone is the tree that produces them."

The humanitarian side of medical missions would be a sufficient justification of their existence. The alleviation of bodily suffering is a thing noble in itself. "But medical missions are also a means to a higher end. They are destructive of superstition

and idolatry, for false faiths are so bound up with false science, that to attack one is to attack the other, and they must go down together." Medical missions are, perhaps, more feared by the leaders of heathendom than any other agency. "The ignorant devotee who finds that his medicine men and conjurers have only been adding to his pains and sufferings, and that the Christian doctor both brings help and cure, naturally feels drawn to the new faith he teaches; and so medical missions are not only destructive of superstition and false religion, but they are constructive of a new faith and life. God is now singularly using this new agency both as a handmaid to the gospel and as a power to unbar long shut gates to the ambassador of Christ. The healing art is still the preparation for conversion to the great Healer."

"The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits.

But men are slow and late.
Have we done what we could?
HAVE YOU? HAVE I?

The sending of women medical missionaries has been called the greatest advance in missionary methods. Long detained from qualifying themselves in the United Kingdom, "Christian women, yearning to relieve the misery, spiritual and bodily, of the millions of their sisters in the East, by teaching them of Christ, the Healer, were driven to America or Switzerland for training." Britons have repented!

It is said that in 1849 there were only twelve medical missionaries in all the non-Christian world, chiefly in China and Syria. The latest estimate I have seen gives the number as 700 physicians—480 men and 220 women. "Dr. Dennis' Centennial Survey gave a list of 379 hospitals, 783 dispensaries, and 67 medical schools for nurses, a large proportion being American." There are 247 orphanages, 100 leper homes, 30 institutions for blind and deaf, 156 miscellaneous homes and refuges.

On the Topic.

God had only one Son, and he gave him to be a medical missionary.—David Livingstone.

The supply of competent physicians at home is 4000 times as great as that abroad.—Dr. Wanless.

"It was said of Dr. John G. Kerr of China that two of the difficult operations he was constantly performing would, if performed and paid for at home, have more than paid his year's salary as missionary."

"It is said that the great medical missionary, Dr. Asahel Grant of Persia, had twenty times more intercourse with the Mohammedans than the missionary who was sent out expressly to labor among them but was not a physician."

"Dr. Chamberlain of India, when two New York physicians told him it was impossible that he could have had in his critical operations so large a percentage of recovery, answered that on the mission field 'unbelief does not hinder the working of God's power as it does in the United States.'"

Dr. C. B. MacAffee, of Brooklyn, gives six good reasons, in the *Assembly Herald*, why he is an optimist as to foreign missions. 1. He always was a man who sided with God. 2. The church is bound to fall in love with the will of its Master when once it understands the case. 3. A praying church is basis enough for optimism. 4. The high quality of the men sent out as foreign missionaries. 5. The fitness of the gospel to supply the needs of the world. 6. The quality of the men whom the gospel is finding and making in heathendom. There are plenty of other reasons for optimism as to foreign missions, but the Doctor says wisely that he likes the first one best.—Bureau of Missions.

It is desired that this number should reach every member of the church in every part of Australasia and stir them up to regular systematic giving. Give a penny a week at least, and as much more as you can.

Notes and News.

Miss G. I. Walker has returned to Melbourne and has resumed her work as secretary of our Victorian C.E. Union. Secretaries and others will please address their communications to Miss Walker, Cramer St., Preston.

There are to-day 66,772 societies of Christian Endeavor. 49,339 are in the United States and Canada, and 17,433 in other lands. The ten denominations in the United States which have the largest number in the order named are Presbyterian, Congregational, disciples of Christ, Baptist, Cumberland Presbyterian, Methodist Protestant, Lutheran, Dutch Reformed, Methodist Episcopal, and United Brethren. In Canada the Methodists lead, followed by the Presbyterians. The Young People's societies number 46,859, Junior 17,838, and Intermediate 1,956.—C.E. World.

The Northern District C.E. Union held their Annual Rally on Wednesday, Oct. 11th, Echuca, Kyabram and Shepparton Societies being represented. On account of the long distances between the places, there was not a very large attendance, but a very happy and profitable time was spent by those privileged to be there. Each Society reported progress. In the 3 Societies there are 45 active and 16 associate members, an increase of 7 active and 3 associate. Addresses were delivered by the President (T. G. Mason), E. J. Allan and W. Morgan. A short Conference was held at the close of the afternoon Session, on Christian Endeavor Work. Questions were asked which were replied to by E. J. Allan.

Read "Love Blossoming Too Late," and then get down to business and give a penny a week while you can.

S.A. Home Missions.

H. J. HORSSELL.

Synopsis of reports from various fields:—

G. B. MOYSEY writes:—Since Conference I have spent two Lord's days on the West Coast. A chapel has been erected, seating 100 persons, by the pioneer settlers of the hundred of Butler. On Sep. 24 this building was opened for worship and a church of Christ formed, 7 disciples receiving the right hand of fellowship. A Sunday School was commenced. I preached the gospel on each Lord's day evening to some 20 or 30 people. Good prospects are predicted. The cause at Moonta is in a weak state. Meetings at Kadina and Bews continue up to the average.

E. G. WARREN.—The outlook here (Williamstown) is cheering. 3 additions by faith and obedience. Fine meetings. Our anniversary services, held Oct. 8 to 10, were a great success. H. J. Horsell from York was with us, for whose presence and assistance we are thankful. I preached at Long Plain, Oct. 15th; good meetings.

G. S. BENNETT.—Two additions by faith and obedience since Conference, both from

ising young men. A Young People's Bible Class has been started. Altogether our prospects for the future are full of hope.

J. WEEKS (Willunga).—No report.
BROKEN HILL.—Meetings continued with local brethren. £20 promised towards Home Mission Funds.

COMMITTEE'S REPORT.—Since Conference, Broken Hill and Moonta have been left without an evangelist. It has been decided by the Committee that G. B. Moysey shall take the oversight of Moonta, and give what assistance he can. We are unable to continue Broken Hill at present, and consider some effort should be made by S.A., Victoria and N.S.W. to erect a chapel and conjointly support a preacher there.

Finances have not improved at all, and though we have two men less employed in the field, our bank overdraft is now £105. We are looking anxiously for the time of the annual Home Mission offering.

We have, as recommended by Conference, decided to alter the date of annual offering to the first Lord's day in February, and have asked the various States to adopt same date instead of first Lord's day in January. We trust all will do so. As there are three clear

months before the annual offering, we should be grateful to receive any individual donations. Above all, lay by each week just what you can possibly give towards Home Missions for Feb. 4th, 1906. If it is but 1d. per week, do not fail to put aside every week.

Receipts since Conference ... £76 2 10
Disbursements ... 80 4 0

A penny is not much, yet twelve of them make one shilling; and a penny-a-week makes 4/4 a year.

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Press and Personal Notices:

The Examiner.—"The manner in which the book is arranged, and the excellence of the type, make it very pleasant to read."

The Expository Times.—"One of the most original and successful works on the Bible that have been produced in our time."

The Methodist Recorder.—"The matter of the Divine Names is . . . adequately dealt with in this work."

The Christian Commonwealth.—"Mr. Rotherham is a very precise Hebraist, and his renderings are absolutely reliable."

R. S. Driver, D.D.—(Regius Professor of Hebrew in the University of Oxford)—"I have read many parts of it with much satisfaction and approval."

W. F. Adeney, M.A., D.D.—"A wonderful testimony to the scholarship, industry and discernment involved in the production of it."

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N.S.W. Home Missions.

The advent of the State Evangelist in New South Wales has been marked with great success, Lismore and district being the first field worked, with a result—seventy-two confessions and nett additions in six weeks.

Bro. Bagley returned from Lismore on Thursday last, and left to conduct a fourteen days' mission at Inverell on Sunday evening.

On the Friday evening a Home Mission meeting was held in the Enmore Tabernacle, representatives of all our metropolitan churches being present. Bro. Bagley gave a splendid account of his six weeks' mission, paying tribute to the good work being done by T. B. Fischer. An appeal was made at the meeting for funds to purchase a tent. Result—new tent now being made, and will be ready for use in two weeks.

We propose to start a new cause at North Sydney, commencing with a metropolitan tent mission, to be conducted by State Evangelist, and purpose engaging the School of Arts to follow up the work. This district is a good one, with a great population, so we hope to establish a good cause there. We want a lot of help to successfully carry out this mission, and would here appeal to all our city and suburban members to do their best to assist. Singers, open-air workers, attendants, tract distributors, and our sisters to canvass the homes by way of invitations to the meetings.

T.C.W.

A penny-a-week from 19,000 disciples for a year would make £2116/13/4 for Home Missions.

New South Wales

Bible School Union Notes.

R. STEER.

The teachers' social will be held in the City Temple, Sydney, on Nov. 21, at 7.45. Short paper by S. Gole on "School Work."

ENMORE.—The annual picnic was held at Clontarf, Middle Harbor, on Sep. 30. Number present, teachers and scholars, 350; Bible Class, 53; Erskineville school, 98; visitors, 327; total, 828.

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A good idea: about 20 boys have started a prayer meeting after school and a "ready to help others" class.

Teachers' meeting is 2nd Wednesday in month.

SYDNEY.—A flower service was held on Oct. 22nd. The City Temple was neatly decorated with eucalypti leaves and bulrushes; two tables covered with bunches of beautiful flowers, which after meeting were distributed with invitations to the poor people in the neighborhood. Note this please, and do not load the hospitals with flowers; it only means more work for the already over-worked nurse. The singing of children was enjoyable, and Bro. Goode's address instructive. A collection was taken up in aid of Hospitals.

PETERSHAM.—Picnic, Saturday, Nov. 4, Avenue Lane Cove; nice ground; hot water. Tickets, 6d. Steamer "Daphne," from Leichardt Wharf, 8.45, 10.45 a.m. and 1.30 p.m. From Fort Macquarie, 11.15 a.m. and 2 p.m., returning 4.30, 6 and 7.15 p.m. Tickets may be obtained from all secretaries.

CANLEY VALE.—Reports G. Stimson has started a Bible Study Class in the morning on the Lord's day, and is encouraged by the earnest attention of those who attend. The School has suffered a loss by the removal of two families from the district.

ROOKWOOD.—An entertainment will take place in chapel in aid of picnic on Tuesday, Nov. 7th. Annual picnic, Monday, Nov. 13th (King's Birthday).

LISMORE (Richmond River).—No direct report, but information received points to a great future. Bro. Fischer writes. Glad to see reports in CHRISTIAN; this will interest Lismore. We want Lismore to interest us with School items.

PADDINGTON.—Annual picnic, Pearl Bay, Sat., Nov 18th, steamer "Greyhound," Fort Macquarie 8 and 11 a.m. and 2 p.m., returning 5 and 7 p.m., a special trip up middle harbor by first steamer. Tickets 6d. A splendid day for a small outlay.

ERSKINEVILLE.—School teachers had an enjoyable time at Cooks River, Eight Hours Day. We are glad to note also they are encouraged by having a surplus on picnic expenses; this is the result of enthusiasm.

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November 2, 1905

THE AUSTRALIAN CHRISTIAN

583

Letter from America.

After much tossing about, many varied experiences, but withal a delightful trip, the 1905 contingent of Australian students reached the great American land in safety. We were much taken with beautiful Auckland, but we appreciated especially the Christian hospitality of Bro. and Sister Watt, who met us at the boat. We felt like the apostle Paul who, on his journey to Rome, refreshed himself with the brethren at Sidon.

A forenoon spent at beautiful nestling Pago was an experience that we shall not soon forget. Honolulu was disappointing, from the fact that we had a small-pox scare, which prevented some of us from landing.

The Golden Gate and San Francisco harbor are really very beautiful. The Pacific coast city is well situated. It ranks third in commerce, about fifth in size, and ninth in population of the cities of America.

But I want to tell your readers, Bro. Editor, something about the great International Missionary Convention which was in session in San Francisco when we landed. Our introduction to the American brotherhood at such a time was most opportune. I have been a reader of the *Christian Standard* and a student of American thought and methods of work for several years, and to see and hear and speak with the leaders among our people here of whom I have read so much, was a real joy such as I cannot express. The Press is very favorable to the Christian church. Large space was given to reports, and one morning I read that there were seven thousand delegates in attendance at the Convention. The Convention is not a synod, but an annual gathering of the people of God from every State to talk over missionary, educational and benevolent work. The night meetings were great sessions, and the speaking was of a very high order. Yet, my brethren, I am persuaded from all I heard, that dear old Australia need not to be ashamed of or make any apologies for her ability. The Americans are very patriotic, and I noticed that some of the speakers worked upon that characteristic.

These people have societies and associations for every department of work. Too much machinery I thought, but yet there was no clash. Everything seemed to be orderly, and there was manifest a sweet spirit of Christian love. The American leaders have a great vision of the future. I tell you it was grand to hear them reveal a picture of the future to a great audience, and then see them get to work planning to bring the vision into reality. The American brethren are dead in earnest on a great business.

I was greatly pleased to hear such men as J. H. Garrison, A. McLean, B. L. Smith, F. M. Rams, E. L. Powell and also Mrs. J. K. Housbrough. Of the younger men who have come to the front and are doing a great work, I heard Chas. Rams Scoville, W. J. Wright, J. M. Rudy, W. A. Moore and R. P. Shepherd, all powerful speakers.

I think the funny man of the Convention (I mean no harm, sir!) was F. M. Dowling. In his speech on the Business Men's Association, among many other humorous things, he said:—I knew a brother preacher who was called to preach the funeral sermon of a

rich man. This man was a member of the church, but his riches had stolen into his heart and left him well-nigh barren of spirituality. The preacher said all the nice things he could about the dead, finishing with these words, "This corpse has been a member of the church for twelve long years."

It was a real joy to see and clasp the hand of Sister Maston once more. It was like home again, and it did us good. We wish her God-speed on her homeward journey. Some of us wish we were going too. God bless you all.

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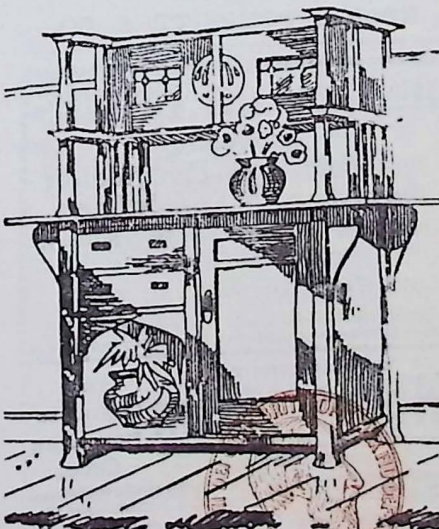


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M. McLELLAN.

HARWARD AND PITTMAN.—The mission at Brighton closed on the 16th Oct. It continued for 5 weeks. Visible results, 48 confessions, and 4 added who had been formerly immersed. Bros. Harward and Pittman are now engaged in a tent mission at Bendigo, to be followed by one at Kyneton.

LENG AND CLYDESDALE.—Bro Leng has just concluded a mission at Narracoorte. During the mission there were 17 confessions, and 4 added who had been previously baptised. Bro. Clydesdale has been laboring at Mundalla, Wampony, Boddertown, 3 additions by faith and baptism at Wampony.

J. Mudford, of Lockwood, has accepted an engagement under the Committee, and commences at Kaniva district the first week in November.

A. W. CONNOR.—Bro. Connor has just concluded a 3 weeks' mission at Lancefield. The field is a very hard one, and most difficult to get audiences. The meetings at Castlemaine have been well filled, Bren. Burgess, Mudford and Scambler taking the platform during Bro. Connor's absence.

J. E. ALLAN has continued his labors in the Shepparton district, preaching at Cosgrove, Toolamba and Shepparton. The chapel at Shepparton is undergoing repairs, and a baptistry is being built.

T. Hagger begins a week's mission at Shepparton from the 26th Oct.

W. G. ORAM has during the month been laboring in the Bim Circuit at Maidavale, Sea Lake, Brim and Warmur West. One addition by faith and baptism at Maidavale.

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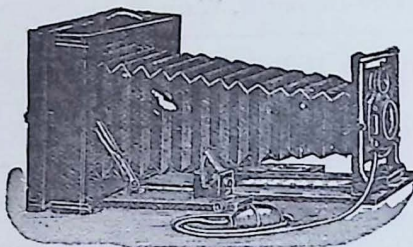
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