

# 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. 47.

THURSDAY, NOVEMBER 23, 1905.

Subscription, 6s. per Annum.

## CHRISTIAN UNITY.

T. H. SCAMBLER.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—Jno. 17: 21.

"There is one body."—Eph. 4: 4.

It was the desire and prayer of Christ that his people should be united. In the New Testament, a divided church is contemplated only to be condemned (1 Cor. 1: 10-13; 3: 3, 4). Every intelligent and enlightened Christian to-day prays for unity. It is not long since denominationalism had many apologists, but the followers of Jesus have grown wiser, and have learned that the divided state of the church is at once its weakness and its shame. There is to-day an almost universal desire for the organic union of the body of Christ. Hence, of the evils of division we need not now speak particularly.

"Behold how good and how pleasant it is" to see preachers and prominent workers of all religious bodies meet and confer on the great questions which concern the people of to-day, and co-operate to secure needed reforms! But how much greater would be their power if the various sections of the church were one, and acted as a unit in every good work!

It is not at all unusual to-day to hear of union meetings, in which the various denominational ministers forget, for the time being, their differences, and unite under one common banner, and one common name—that of Christ. But if it is wise and necessary to join hands and forget creeds and divisions that more souls may be saved during a mission, why not pursue the same course all the time? The stronghold of the primitive church was its unity. The times when it achieved its greatest triumphs were when it was united, and if the people of God were united to-day—all the body fitly framed and knit together through that which every joint supplieth—the church would rise in its glory and strength and conquer the world for Christ.

But how is the union of Christians to be accomplished? A little reflection will convince the thoughtful mind that the various sections of believers are already at one on the great fundamental truths of the gospel. All acknowledge the Fatherhood of God, the Sonship and Messiahship of Jesus, and the personality and work of the Holy Spirit. No one denies that faith, repentance, and baptism are divine commands. The need of holy living is everywhere insisted upon. And these principles are divine. To be sure, this brief summary may not comprehend all that

is taught in all the churches as matters of faith and practice, nor yet all that is essential to church life and Christian experience according to the New Testament. But the question is: Can we not find a common ground where all Christians may unite *without sacrifice of principle*? We believe it is possible. Only let us distinguish between what are vital principles of the faith, and what are merely matters of opinion. The following quotation will serve to illustrate the fact we wish to impress—that Christians may be one in principle, but divided over questions which, because of the silence of the word of God, never should be raised. "Congregationalists and Baptists are one in all questions of church polity and doctrine, with the solitary exception of the baptismal discussion. Congregationalists freely admit that immersion is baptism, and that believers are proper subjects: in other words, they admit that the position of the Baptist is Scriptural, and yet these two large and influential churches are hopelessly divided upon the question of sprinkling infants. It is impossible for the Baptist, in the interests of union, to sacrifice his *convictions* and abandon the only position which is admitted by all to be Scriptural and impregnable, but the Congregationalist, in accepting the Baptist position, would have to give up only practices of doubtful authority, for those which are incontrovertibly Scriptural, and *which he himself admits to be right*."

On all the great questions which are vital to Christianity, it is probable that there is already a common ground where all now meet, and where all will unite, when once the traditions of men have been thrown aside. The following examples will show how true this is. There is a *creed*, which all accept, and which involves the whole range of Christian beliefs and Christian duties, viz., "Jesus is the Christ, the Son of the living God" (Matt: 16). We have the whole of the New Testament as an inspired amplification of this creed. Thus far, God's people are one; division begins when human creeds and confessions of faith are introduced. And on this subject there will be unity, when men are prepared to abandon the humanly devised creeds and church standards and take the Bible only as a rule of faith and practice.

There are names for the church as an organisation, and for the followers of Jesus as individuals, which are divinely given, and which *we all claim*. Every church claims to be a church of Christ (Rom. 16: 16), a church of God (Gal. 1: 13). Every man who

loves the Lord Jesus says he is a Christian (1 Pet. 4: 16) and a disciple (Ac's 9: 1). These names answer every purpose for which a name is required, and leave us united. But when, in addition to this, men begin to say, "I am of Paul, or I am of Apollos"—to name themselves after a prominent religious teacher, an ordinance, or a system of church government—to choose names which, as designations for churches or followers of Jesus Christ, are often inappropriate and ugly, and always sinful (1 Cor. 3: 3, 4), they step on to divisive ground. Note particularly—while Christians are content with the Divine names, they are united—when they adopt names of human origin, division takes place.

Even upon the much vexed subject of baptism, there is a position of general agreement. "There is not a question on earth, secular or religious, about which there is more entire unanimity of opinion than about the fitness of penitent believers for baptism." This is in accord with the teaching of Christ (Mark 16: 16). All the trouble arises over the question of baptising infants—a subject about which the Scriptures are as silent as the grave. Again, everybody admits that immersion is baptism (Rom. 6: 4). This is common ground. Sprinkling—a human substitute for the divine ordinance of baptism—is the disputed practice which divides believers.

When all who love the Lord Jesus realise (for it is certainly true) that when they subscribe to human creeds, wear human names, and practise human substitutes in place of divine ordinances, they foster division, dishonor Christ, retard the conversion of the world, and commit sin, Christian unity will be within measurable distance.

We appeal to all Christ's followers, wherever found, to abandon all that tends to division, and to stand firmly on the Word of God. No matter how strong may be our desire for the unity of God's people, if we, as individuals, hold membership in, and support organisations which wear human names, and teach for doctrines the precepts of men, we are ministering to the evil of division. While we may not be able, by any act of ours, to "gather together in one all the children of God who are scattered abroad," we can at least do our duty, take our stand upon the divine platform of unity (Eph. 4: 3-6), and throw the weight of our influence on the side of all who are "endeavoring to keep the unity of the Spirit in the bond of peace."



# LOVE'S SHARE.



MABEL EARLE.

The hearts of all are in thy hand;  
Thou hast no need of me  
To bear the word of thy command  
Far on from sea to sea.  
Yet wilt thou take my lips, dear Lord,  
Faithless no more nor dumb,  
And grant them this of love's reward:  
To help thy kingdom come?

A thousand thousand angels stand  
By thine eternal throne,  
Swift-winged to bear in every land  
Thy succor to thine own.  
Thou hast no need of these my feet,  
Stumbling and weak and slow;  
Yet wilt thou send them on the sweet  
Errands of love below?

Thy glory thrills from star to star;  
The oceans work thy will;  
No farthest sun wheels on too far  
Thy mandate to fulfil.  
Thou hast no need of these my hands  
To toil for thine or thee;  
Yet wilt thou give them love's commands  
Of gracious ministry?

O Love of Love, unguessed, unsought,  
Shaping thy realm divine  
Wherein my toil and hope and thought  
May link themselves to thine!  
The worlds are thine for weal or woe;  
Thou rulest stars and sea;  
Yet to my love thy love bends low,  
And thou hast need of me.

## Some Notable Hymns and Their Authors.

A. M. LUDBROOK.

### 3. Early Christian Hymnists.

We have already spoken of the songs of Bible times. In the first centuries of the Christian era the hymns of the church of God were few and fragmentary. They probably consisted for the most part of paraphrases of the Psalms.

In the latter half of the fourth century lived Ambrose, bishop of Milan. He did much for church music. He introduced responsive singing in his diocese, and according to several authorities was the first in Italy to encourage congregational praise. He wrote several hymns in Latin, and to him is attributed in part the famous *Te Deum*, which is said to have been sung impromptu by Ambrose and Augustine at the latter's baptism.

In the eighth century, Stephen, a monk of Mar Saba (between Jerusalem and the Dead Sea), was one day, from the terrace of the monastery, gazing across the desert at the bands of footsore, weary pilgrims trudging across the trackless main. His heart went out in tenderest sympathy toward them, and he wrote the touching hymn that has soothed so many hearts—

Art thou weary—art thou languid?  
Art thou sore distressed?  
"Come to me," saith One, "and coming  
Be at rest!"

To Bernard of Clairvaux, who flourished during the first half of the twelfth century, we owe several fine hymns. He was a native of Burgundy, and of noble birth. He at first wanted to be a soldier, but—as was his mother's wish and prayer—became a monk. He was the preacher of the Second Crusade, and a man of high Christian character. Luther termed him "the best monk that ever lived." With him Christ was all in all, the

incarnation of divine love and the source of all spiritual life. This appears in the stanzas (dated A.D. 1140) with which he has enriched Christian hymnology. We owe to him—"O sacred head once wounded," "O Jesus, King most wonderful," "Jesus, the very thought of thee," and especially that which it delights us to sometimes sing at the Lord's table, "Jesus, thou joy of loving hearts." For that beautiful lay, if for nothing else, the name of Bernard of Clairvaux deserves to be held in grateful remembrance.

Another Bernard, also a monk and also of Burgundy—though of English parentage—lived in the same century. He is sometimes styled "of Morlaix," the place of his birth, and sometimes of Clugny, the name of his monastery. To him we are indebted for "Brief life is here our portion," and for two beautiful hymns of heaven—"For thee, O dear, dear country," and especially that gem among Christian lyrics, "Jerusalem the golden." Dr. Cuyler says of the latter, "The whole hymn reads like one of holy Rutherford's 'Letters' turned into rhyme. It is rich in Scriptural imagery, without degenerating into the coarser sensuous language which disfigures some of the pious doggerel in our Sabbath School music-books." Neale, who so finely translated these hymns from the Latin, thus differentiates the two monks of the same name:

Bernard, minstrel of the Cross,  
And Bernard who, with homesick view  
Counting all other joys but loss,  
"Jerusalem the golden" drew.

## The Missionary Spirit versus Parochialism.

T. HAGGER.

The New Testament is an intensely missionary book; missions are the one great theme of which it treats. Therein we read of the mission of Christ, of the Holy Spirit, of the apostles, and of the churches and

individual Christians. It is surprising how some of those who are constantly reading that book become so narrow and parochial in their views of God's work. Do they imagine when they read the "Go" of the Master that it is limited to the little world of their neighborhood? Do they imagine that the missionary activities of the New Testament disciples are not to be imitated by us? Or is it that the selfish policy of the present age controls them more than the sweet missionary spirit that breaths in every page of our Guide-book?

The writer has met some disciples of the Lord who would not contribute to Home or Foreign Missions on the ground that all the money was needed in their own locality. Churches which work on that principle generally accomplish very little in their own neighborhoods, and frequently drag on a miserable existence for years, which in some instances ends in extinction. Surely such have forgotten the word which says—"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth unto poverty" (Prov. 11: 24).

Others have been heard to object to assisting Home Missions because "the Committee has done little or nothing for our district." Have these people forgotten that if all acted in such a way there would be no Home Mission work done at all? The Committees, which are the creations of the churches, do the best they can with the means and men at their disposal, and if the exceedingly fine district in which some people reside has been overlooked, well, the work has gone on somewhere else, and God is just as pleased.

Sometimes this narrow spirit is found where mission funds have helped the work. Because the brethren in such places have contributed part of the evangelists' support while they were laboring in their districts, some think that they have been liberally contributing to Home Missions, when they have only partly supported the preacher for their own locality. Such must not imagine that the Committee is under an obligation to them for the part contributed. What do such churches do when for some reason the H.M. Committee ceases to help the work in their neighborhoods? Do they send along liberal offerings for the work? Or, do they send little or nothing? The true missionary spirit will dictate the sending of all possible funds whether help is being rendered to that particular place or not.

The same parochialism is seen when a church is able to support an evangelist unaided, and then demands that practically all his services shall be rendered to its neighborhood. If strong churches would be more willing for their evangelists to go out to other districts, many more new churches would be established and weak churches would be made strong. Such missionary activity would not injure the strong church. It would prove a blessing, in that new converts would be practically taught that they are not to lean on a man, as too often is done in the denominational world, but upon Christ.

God deliver the churches from narrow parochial views, and fill them with the desire to "send the light, the blessed gospel light" into any and every place in the wide world.



# NEW ZEALAND PAGE.

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

## NEW PREACHERS.

We have every reason to praise God for the number of new evangelists which this year will see added to the fighting strength of the church of Christ. May it be that these are but the forerunners of many more! We have Bro. Morrison, who lately took up the preaching at Dixon-street, Wellington. Our brother, we understand, is a Scotch-Canadian a man of ripe experience, mature judgment and kindly manner, and with the heartfelt co-operation of the brethren he should do a grand work. Then William J. Hastie is due in a few weeks from Albia, United States. He comes under engagement, to succeed H. Mahon at the Tabernacle. We have great hopes of Bro. Hastie. Coming to Dunedin a child, he lived mostly at Hampden, till manhood, when he left for the United States, where for a number of years he has been engaged in successful evangelistic work. Bro. Hastie has just resigned his position as preacher with the church at Albia, Iowa, and his place as vice-president of the Iowa State Christian Convention. Then we have Joshua Mortimer, due in Dunedin about the end of this month. He comes under arrangement with the South Island Home Mission Committee, and will probably work with South Dunedin and Mornington churches in co-operation. Bro. Mortimer has resigned his position as branch manager of a life assurance company at Bradford, England, in order to devote himself altogether to the public proclamation of the gospel. For three years he worked as an evangelist of the British General Evangelistic Committee, and has held most important positions on the Executives of Temperance Councils, Free Church Councils, etc. His credentials—many and eulogistic—show him to be an effective platform speaker, an arduous Temperance worker and an enthusiastic preacher of the gospel.

The good Lord only knows how we yearn for enthusiasts, and how enormous the field, how grand the prospects that lie before such!

## OUR FOREIGN MISSION STATION.

Word has come from Bro. Sherriff upon the subject of our taking over the work at Bulawayo, and the matter may now be looked on as settled conclusively. He writes:—

Bro. Cowin was here to open our new chapel, for a month, and was greatly impressed with the prospects of Bulawayo for a successful mission field. Naturally he desires to see the English brethren interested in it. But, dear brother, "while the grass is growing the horse is starving"; and while the brethren in different parts of the world are wondering what to do about Bulawayo, the work at Bulawayo has been kept going all the time. For some time, as previously stated, I have felt the work to be too much for me;

not only so, but the work is suffering for the want of more time, care and attention. So to make a long story short, providing you and the Victorian F.M.C. have agreed among yourselves about the matter, also providing that the English Conference has not decided to take up the work, and I have no hope of them doing so, you have my consent to go ahead with your arrangement for taking on the work here, as I cannot but conclude that it is the Lord's doings and an answer to my many prayers. "What thou doest do quickly." Bro. Cowin will no doubt write immediately on receipt of English Conference report, when I will at once communicate to you anything of importance. I have received no correspondence from the English side to lead me to expect anything being done by them, and saw no reference to Bulawayo in the report in *Bible Advocate*. So that I feel justified in accepting the proposal of the N.Z. churches to take up the work. Bulawayo will no doubt be an expensive mission to establish as compared with other missions. But as I told the V.F.M.C. in my last report, "big blessings are worth big sacrifices and efforts." I am persuaded in my own mind that there is a big future for Bulawayo, spiritually as well as commercially.

In view of the foregoing, there is nothing to hinder our forward progress. Bro. Hadfield is making all enquiry and necessary arrangements for the departure of himself and family in a few months, and some of the brethren are sending in their contributions right nobly.

## FOREIGN MISSION COLLECTIONS.

Many of the churches have taken up collections worthy of Christ Jesus and this forward movement, while others, alas! have lagged woefully behind. But the day is coming when the whole brotherhood of the colony will awake fully to their responsibility, and then we shall find ourselves with ample means to support many missionaries, while the givers will themselves be the most blessed—at least, so our Lord Jesus declares. Meanwhile the awakening is proceeding, the money is coming in, Christ Jesus is being more truly glorified, and the opportunities of the Kaffir to accept Christ are about to be increased. For all which we are full of thankfulness.

Brethren, your prayers are requested for Bro. Hadfield and his wife—our missionaries. Brethren, your money is requested for the Lord Christ—our Saviour.

## THE GENERAL CONFERENCE.

Arrangements have been completed for holding the second General Conference in Dunedin on the 1st and 2nd of January, next

year. Every effort is being put forth to make this gathering a unique experience in the annals of our church in New Zealand.

To this end a strong General Committee has been formed, consisting of the members of the South Island Home and Foreign Mission Committees, together with delegates from the Dunedin and suburban churches. These brethren are also working in three sub-committees—Programme, Housing and Arrangements.

Our desire and aim is to have at least one delegate from every individual church in the colony. It must be a representative gathering. Too long have we been contented with the day of little things—the time has come for us to show a solid front, and to move into the van of Christian work in New Zealand.

A great potential power lies in the hands of the brotherhood. Are we using it as we ought to? We want a great rally in Dunedin of the best men in our brotherhood at the New Year. We urge every church to strain its very utmost to send its best men, and to find the expenses required. We ask every brother who may be selected to set aside all hindrances and resolve to make a sacrifice, if need be, of time and money, in order to be present and aid in the deliberations of this notable gathering.

It is now five years since the last (and only) General Conference was held, and it will probably be five years again before another can be called. Is it too much therefore to expect that this meeting will be the great event of the church's history? It can be so if each will work for it.

In order to attain this we require at least one delegate from every church north of Auckland—from the West Coast of both Islands—from the churches of Nelson province—in fact from every church in fellowship throughout New Zealand.

A programme is now being prepared, which will embrace many absorbing subjects of discussion:—A State Evangelist, Our New Foreign Station, the Training of Young Men for Preachers, A Chapel Trust Deed, Union with the Baptists, Sunday School Work, Tent Missions, etc., etc. Short papers by our leading brethren will introduce the discussions upon each subject.

It is intended to have two full days' sittings of Conference on the Monday and Tuesday, with a grand social meeting on the Wednesday night, as well as several special meetings for gospel preaching, young men, etc. Every brother attending as a duly accredited delegate will be guaranteed lodging accommodation for himself and wife should she accompany him. A hearty welcome will be accorded to every brother and sister from our churches, and especially to isolated brethren and sisters, and as far as circumstances will permit, lodging will be provided for those who may so require.

We are looking, praying and working for a grand and successful time.

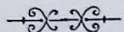


# THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

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



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

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

## The Leader

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

### The Rival Archbishops.

The Anglican Church of Victoria has recently increased its ecclesiastical dignity by having had conferred upon one of its members the title of Archbishop. Dr. Clarke, the recipient of this honor, who formerly filled the lower office of bishop, now ranks on equal terms with the highest dignitary of the Romish Church in this State. So far this may be regarded as satisfactory to the members of the Episcopal Church in Victoria, but as might be expected is not viewed with undisturbed equanimity by the communicants of the Church of Rome. If, however, the struggle for ecclesiastical honors is further continued, there is no question but that the resources of the Romish Church will enable it to easily beat its English competitor. For with the title of Archbishop the resources of the Church of England are exhausted, whereas those of Rome contain within them yet another available title for the uplifting of the sons of the priesthood. It may therefore happen in Victoria, as in New South Wales, that the office of Archbishop may be eclipsed by that of a Cardinal. In the meantime Archbishop Carr is not happy. According to the *Argus* he declares "that for the future he will ignore all communications, no matter whence they come, unless they recognise him as the Archbishop of Melbourne." This childish utterance, if intended to create an impression, has signally failed to do so. All that it has succeeded in evoking is the obvious retort that no one would be the loser by such a course of action but the Archbishop himself. On second thoughts he appears to have realised this, and therefore subsequently explained that what he said has been misapprehended—that "he never questioned the right of the Anglican body to select as the title of the new Archbishop, 'the Archbishop of Melbourne.'" All that he was concerned about was the confusion that might arise in correspondence being addressed to two persons bearing exactly the same titles. And though the explanation scarcely explains away what he originally said, it is only fair to give him the benefit of it. It is a fact well

known to everybody, however, that the Church of Rome does not recognise as valid any ecclesiastical titles which she herself has not conferred.

It must not be supposed from the foregoing that we are at all concerned about defending the pretensions of the Church of England as against those of the Church of Rome. So far from doing anything of the sort, we are prepared to condemn them both with equal impartiality. In the question of ecclesiastical titles, the difference between the two is not one of kind but of degree. In these things both usurp prerogatives and functions which do not belong to them, and both are unscriptural and anti-scriptural. The titles, the pomps, the ceremonies, of both organisations are poles asunder to the teaching and practice of New Testament Christianity. One of the things that strikes the observant reader of the New Testament is its almost complete indifference to titles of any sort, more particularly so when regarded as prefixes to a name. Thus in Paul's epistles, when he had occasion to refer to his fellow apostles, he did so in the simplest manner possible. He had no use for decorative titles. It is plain Peter, or James, or John, or Barnabas. In the nomenclature of ecclesiastical usage, however, things are vastly different. The dictionary is exhausted, until the simple mind is bewildered by the endless array of titles, mounting rank upon rank, until the very supremacy of Christ is threatened. Where, in the whole range of apostolic writings, can you find such expressions as "The Most Reverend Father in God"; "My Lord the Archbishop"; "His Grace the Bishop"; "Right Reverend"; or even the common "Reverend" of denominational usage? Nowhere. They are all a burlesque on the simplicity of the gospel of Jesus Christ. These high-sounding titles, and the pretensions involved in them, are all condemned by Christ, when he said, "Whosoever will be great among you, let him be your minister (*diakonos*), and whosoever will be chief among you, let him be your servant (*doulos*), even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 26-28). In truth the whole ecclesiastical business is the outgrowth of a decadent church. It does not owe its origin to any system or polity laid down in the New Testament. On the contrary, it is in direct opposition to the democratic spirit which prevails there. It sprang into being as the result of ambition and love of power. These were the chief causes which led to the development of the ecclesiastical hierarchies which are existing to-day, and of which the recent rival pretensions of the Archbishops of Rome and England are only a faint expression.

Nevertheless, the New Testament is not without its form of church polity. What constituted this polity is easily ascertained, and how this polity was departed from is a thing that can be easily traced in the pages of church history. The unbiased scholarship of to-day in regard to the government of the apostolic church is expressed in the following words:—"The apostolic form of church polity—government by a council or committee chosen by the free suffrages of the Christian community—seems admirably

adapted to the spirit and genius of Christianity itself. It is surely a matter of some importance that the outward framework of the Christian society should be in harmony with the Christian spirit—a home and not a prison for the church; not a strait jacket, but an easy, comfortable garment, in which its free, spontaneous life and movement would have room to play. Christianity is essentially and fundamentally a spiritual religion, emancipating and not enslaving and oppressing men's consciences; for 'where the spirit of the Lord is there is liberty.' It may be surely accepted as axiomatic that, whatever form the organisation may assume, it must be adapted and in unison with Christianity itself. Now an autocratic, despotic rule, which imposes its authority on the church, and allows no adequate expression to its mind and spirit, cannot be a suitable organ of government, and must necessarily cramp and injure the church's life and action. We now begin to see why the original founders of the church singled out the form of government they adopted—a council or committee of elders, chosen by the free vote of the Christian people—and preferred it to any other." This method of government forbade the pre-eminence of any single individual as an autocrat—the departure from it made such a thing possible. In the apostolic age the church had its board of elders, who were assisted in their work by deacons. In this simple way, without any complicated machinery, the churches grew and multiplied. Under it, they retained, in a large measure, apostolic purity of life and doctrine. As they departed from it—as the board of elders came to be superseded by the single bishop, and afterwards the bishop had placed over him the archbishop, and he in turn became subservient to the Pope—the reign of ecclesiastical lawlessness became gradually supreme. The democracy of the New Testament gave place to a monarchical sacerdotalism, in the meshes of which the church, for the greater part, is, to this day, almost hopelessly entangled. Even in our own day, the arrogance and pretensions of Pontiffs and Primate are intolerable. That which an apostle would never dream of doing, a spurious so-called "successor" would dare to do to-day. Davidson, in his "Ecclesiastical Polity of the New Testament," says: "Even the apostles were exceedingly slow to assume ecclesiastical authority over the churches. On one remarkable occasion they called a meeting for consultation; they suggested; they proposed, in the presence of the whole body of disciples who acted in the matter; the final decision going forth in the name of the apostles, the elders and brethren. Simplicity is the very token of high intelligence and civilisation in all politics, sacred and civil."

Without question, Rome has been the mother of a fruitful ecclesiastical sacerdotalism. All others are but weak imitations of it. Her chief ecclesiastic she ranks higher than the kings of the earth. In her gatherings, the toast of the Pope precedes that of the king. It is in vain that Archbishop Carr tries to explain this away, by saying that the church takes precedence of the State. For to every loyal son of the Romish Church, the Pope is his supreme authority in all matters



temporal and spiritual. It is only the force of circumstances that prevents him to-day laying down the law to all the Protestants of the earth and demanding that his power to rule in the councils of the nations shall be recognised by all. And, as the union of church and State is a union that enlarges and intensifies for evil, ecclesiasticism in all its protean forms, it is therefore one of the things we have to carefully guard against. Protestants are not as careful in these matters as they ought to be. In denouncing the errors of Rome, they sometimes come perilously near to adopting her methods. Some timely words from Cadwaladr P. Thomas on Religion and Politics are worthy of the attention of all Protestants. He says: "The Christian church, viz., the kingdom of Christ in this world, and the State are two distinct institutions. The constitution of our State is the result of so i al evolution—its system of action is the secular province, its method of working is to deal with the environment of its members, and its aim is their temporal welfare, and its means for accomplishing its objects are statute laws and physical force. The church was constituted by Jesus Christ—its sphere of action is the spiritual province, its method of working is to deal with individual souls, and its means for accomplishing its object are moral suasion and the influence of the Holy Ghost upon the consciences of men. . . . When the church began to identify itself with politics and social polemics during the reign of Constantine, it also began to lose its spiritual power, and to bring disasters upon itself as natural consequences, and its history in Europe from the time of Constantine up to the Reformation, and in Japan about three centuries ago, and its present condition in Italy and France, show in a lurid light the disasters that overwhelm it when it steps outside its spiritual province and enters into the arena of politics." And though at first sight this utterance may not seem to have much bearing upon the development of ecclesiasticism, nevertheless on examination it will be found to be appropriate enough. For ecclesiasticism owes its development to the church taking the State for its model rather than the New Testament. In the State, the church found "the monarchical, autocratic principle—that which concentrated power in the individual, and was recommended by the imperial halo which surrounded it," and embracing this she discarded the simple, democratic principle which characterised the government of the early church. The sustaining power of ecclesiasticism is the national church. Destroy this, and ecclesiasticism will not long survive.

## From the Field

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

### New Zealand

WELLINGTON (DIXON-ST.).—We are able to report steady interest in our meetings, particularly the prayer meeting, which has increased in size and interest. The following brethren have been elected

to serve as deacons:—J. Craig junr., J. T. Hunter, T. Johnstone, S. P. Lang, J. G. Richards, P. Sheen and R. J. Dick. Two brothers, W. and H. Oldfield, have recently been received into fellowship from Christchurch and Enmore, N.S.W., respectively; both were formerly associated with the church in Bradford, England.

D.  
OAMARU.—The 9th November Sunday School picnic, arranged to be held at Bro. Garrow's property, had to be abandoned owing to rain. The children spent the morning at the chapel, and as the weather cleared towards dinner-time, we were enabled to have an enjoyable drive to Papakaio, 9 miles distant. Ralph Gebbie, who went from the church here to Kentucky University about 10 years ago, is expected home shortly. He has had experience as a local and travelling evangelist in the States and Canada.

Nov. 11.

W.K.

PALMERSTON NORTH.—Owing to various circumstances we were detained from starting our gospel meetings till Oct. 22. At our first meeting we had five strangers: a small number, but our hearts were filled with the Spirit, and we rejoiced at being able to proclaim for the first time in Palmerston North the New Testament plan of salvation. Each Lord's day since then has been extremely wet, and thus hampered the attendance, but we hope for brighter times in the near future. Our hearts were made glad on Oct. 29 by the presence of Bro. and Sister G. Manifold of Pahiatua. Unfortunately they could not stay to our night meeting, so we were comforted by his exhortation in the morning. We regret to say that we have to part with our Bro. and Sister Voyce, who are leaving for Fielding (12 miles distant). We are indeed sorry to lose them, but at the same time we look to the future in the hope that they will be the means of establishing the cause in that place.

Nov. 9.

A. E. FAIRBROTHER.

## Tasmania

LAUNCESTON.—We had good meetings here last Lord's day. Bro. Byard, with his two sons and daughter, met with us, the latter giving a very helpful address to the church. We preached in the evening. At the close we took our first confession in this city. An extra hall has been taken in another part of the city for special week-night gospel services. We are praying and working for success. The S.S. picnic last Monday was a splendid success, the weather being delightful, and all seemed happy and cheerful. We had the pleasure of uniting J. Byard and Sister S. Lucas, also W. Sydes and Carrie Raddings, in holy wedlock a few days ago. May the twofold union be holy, happy and prosperous.

Nov. 16.

W. MOFFIT.

## South Australia

QUEENSTOWN.—On Nov. 5 we had the pleasure of receiving into fellowship the wife of Bro. Pilkington, leader of the choir. The scholars had a special invitation to be present at the morning meeting on Nov. 12 to view the order of the meeting. In the afternoon Bro. Brooker gave a splendid address on "Light," illustrated by railway signal and lighthouse, lighting up both with electric light; also a beautiful bowl of Cloth of Gold roses, the light showing from the heart of the rose. The effect was grand. In the evening his subject was "Christ the Light of the World," also illustrated. The building was crowded.

Nov. 20.

R.H.

NORTH ADELAIDE.—The hearts of the teachers are being cheered by seeing fruit to their labors. Last Lord's day, Doris Thomas, a Sunday School scholar, followed her Lord through the baptismal waters, and at the close of the service Doris Jackson, another scholar, confessed her faith in her Saviour, and a young woman in the audience also made the good confession.

Nov. 20.

V.B.T.

NORWOOD.—Our Sunday School picnic on Nov. 13 was a great success. The children were conveyed to the grounds at Magill by tram cars. A crowd of visitors attended, and in a large marquee meals were provided. No accidents happened to mar our pleasure. The day was perfect. Yesterday our meetings were good. The brother who confessed Christ on Nov. 12 was baptised, with another young woman, on Thursday evening last, and both were received into fellowship, together with Bro. and Sister D. Wilson, by transfer from the Mallala church. A married woman made the good confession last night.

Nov. 20.

A. C. RANKINE.

BALAKLAVA.—Fine meeting yesterday morning, the largest for some months. Our numbers have been diminished by recent removals. In October, Bro. and Sister A. H. Richards and family left for the city, and on November 5 the Sunday School said farewell to Bro. Thorpe, who for two years had acted as its Superintendent. The teachers and scholars presented Bro. Thorpe with a handsome writing-desk. He and his sister wife are also shifting to the city. The above removals will help to swell the numbers at Park-st., Unley.

Nov. 20.

W.T.S.H.

UNLEY.—We are having good attendances at the Lord's day services, but the prayer meetings, unfortunately, are left to a few members only. Two of our young people, Annie and Arthur Payne, have left for the West. The Mission Band are preparing for their social and sale of work, and the Dorcas sisters will end their 1905 session with a picnic on the 30th inst., at the Botanic Gardens. On the church roll are a large number of names of persons who have left the district, or who—despite T. J. Gore's faithful visitations and reminders of their duty—rarely, if ever, attend the Lord's Supper, though they can offer no valid excuse for abstention; and yet nothing can be alleged against their moral life. This condition of things, we suppose, exists elsewhere than in connection with the Unley church, and it constitutes a difficult problem. The officers are considering the advisableness of asking the church to agree to a rule that brethren and sisters who absent themselves from the ordinance for six months, without reasonable cause, shall cease to be accounted members with us. It seems unfitting that persons who have grown habitually cold and indifferent towards the public worship of God should be numbered with the fellowship of believers.

Nov. 19.

R.B.

HINDMARSH.—The 50th anniversary of the Robert-st. Sunday School was celebrated on Nov. 5, 8, and 12. On the 5th in the morning T. H. Brooker, the superintendent, presided over the communion service, and A. M. Ludbrook gave an interesting address from the morning lesson. In the afternoon the meeting was packed with teachers, scholars and friends. Mr. Wickes of North Adelaide gave one of his famous chalk talks; this was much appreciated. In the evening we were favored with a splendid address on "Two Bible Heroes," by B. W. Huntsman. On the Wednesday evening the teachers and scholars rendered a Service of Song, "Singing Jim," in a pleasing manner. F. Pittman gave the connective reading.



On the 12th H. J. Horsell gave an interesting address in the morning. In the afternoon the Service of Song was repeated to a large congregation. In the evening F. Pittman conducted the service. At all the services special singing was rendered by the teachers and scholars, under the direction of G. E. Duncan, C. Young presiding at the organ. On Monday the 13th the annual picnic was held at Oaklands, when about 500 teachers, scholars, and friends met. The weather was perfect, and the grounds all that could be desired. A good programme of sports was gone through, and the children had a splendid time. One very pleasing feature of the picnic was the kind and thoughtful action of a number of church members, who provided the teachers of the school with a splendid knife and fork dinner and tea. This act of kindness was very much appreciated. At the conclusion of dinner A. Glastonbury, on behalf of the members of the church, presented T. H. Brooker with a very handsome Bible. In doing so he referred in feeling terms to the fact that Mr. Brooker had been connected with the school for over 50 years. Mr. Brooker suitably replied.

Nov. 15.

G.E.D.

## Victoria

BRUNSWICK.—One more confession Sunday night, others greatly interested. A church farewell social was tendered to Bro. and Sister Chadwick on Tuesday evening, 14th Nov., on the eve of their departure for New Zealand. During the evening Bro. and Sister Chadwick were presented with love-tokens on behalf of the members. We commend our brother and sister to our New Zealand brethren.

W. H. DOWNING.

CASTLEMAINE.—The annual picnic of our Sunday School, held at Elphinstone on Nov. 13, passed off successfully. There was a large attendance of children and parents. After attending to the inner wants of the people, the usual races and games were indulged in, and a very pleasant day was spent.

Nov. 16.

D. EVANS.

MELBOURNE (Swanston-st.).—Good meetings on Lord's day last. A. R. Main exhorted. Previous Lord's day one received by letter. Good attendance evening meetings.

R.L.

NORTHCOLE.—We had two confessions here on Oct. 12, Henry Baker preaching, and three on Oct. 19, Bro. Burgess, who is visiting us, preaching. Four of the above are Bible School scholars.

Nov. 20.

JOHN WOODGATE.

RICHMOND (Balmaln-st.).—Two young ladies responded to the gospel invitation last night. The previous Lord's day a married lady confessed Christ, and as she was from over one hundred miles in the country and could not stay, we filled the baptismery and baptised her the same hour of the night.

Nov. 20.

P. J. POND.

CARLTON (Lygon-street).—On Lord's day morning we were pleased to welcome into the fellowship of the church, four—two by letter and two by obedience. The church has again been called upon to part with another of its old members in the person of our aged Bro. Crane, who had been a member of the church for over thirty years. Our brother was an old Crimean veteran, having served in that war.

J. McC.

CARLTON (Chinese church).—We held our annual Chinese Mission picnic on King's Birthday. Mr. Bryce, of "Koonong Park," Doncaster, kindly gave us permission to picnic on his grounds. We had a splendid gathering on that occasion. After spending

a most enjoyable time, everybody left the grounds feeling perfectly satisfied with the day's outing, and also feeling exceedingly grateful to Mr. and Mrs. Bryce and family for their kindness in helping to make the picnic such a success.

Nov. 18.

M. SIMMONS.

MOOROOLBARK.—A tea meeting, which was carried through by the sisters, was held here last Wednesday. The members of the church meeting here are making a hard struggle to improve their building. Yesterday morning we had the largest gathering of members since my arrival. At the evening service a married lady confessed her faith in Christ.

Nov. 20.

R. J. CLOW.

MOOROOLBARK.—This little church is bravely holding its own, meeting regularly every first day of the week at 11 a.m., and for preaching every alternate Sunday evening; supplies coming from various city and suburban churches to help them in this portion of the work, and for which they are very grateful. Its membership is 24, and its School 34 strong. On Monday, 13th inst., the usual Sunday School picnic was held at Montrose, when a large gathering of members, friends and representatives of several metropolitan churches were present, and all enjoyed themselves. The whole of the church officers spared no trouble to entertain both young and old. The outcome of this gathering is that the church has arranged with the Executive of the East Suburban C. of C. Conference to hold a tent mission of 10 or 14 days' duration commencing Sunday, Dec. 3rd, F. M. Ludbrook and P. J. Pond being the missionaries. A very lively, enthusiastic, profitable and beneficial time is expected.

Nov. 20.

F.W.C.

## New South Wales

INVERELL.—The three weeks' mission closed on Sunday night, 40 being added to the church, 10 previously immersed, and 30 by faith and obedience. Taking everything into consideration, we have had a very successful mission. 31 confessed Christ; 30 of these were immersed; the other one was not a resident here, but lived at Sydney, and did not see his way clear to become obedient in baptism, and left before mission closed. At the commencement of mission the membership stood at 25, and now reaches the fine number of 65. Bro. Bagley had a very difficult mission to work. We have had nothing to attract an audience. The church being small in numbers, only a few good singers were obtainable, and these did their utmost to assist our brother. The remarkable feature of the mission is the number of adult converts—most of them good solid men and women, all willing to push the cause forward. Great efforts will be made to employ our Brother Uren as an evangelist; it appears absolutely necessary for this to be accomplished, otherwise our cause cannot prosper so rapidly as it would with a permanent preacher stationed here. We have a splendid field, but it cannot be worked without a preacher, so that it will need a great deal of self-sacrifice on the part of our brethren here to engage our brother. We all heartily appreciate the Sydney brethren's kindness in sending up Bro. Bagley. By his faithful and splendid preaching seed has been sown that will be of immense benefit to us in our future operations. We have procured a splendid site for a building, and intend building as soon as the usual details have been arranged. The mission was closed with a social on Monday evening as a kind of send-off to Bro. Bagley, and also for the purpose of enabling all the members to

become acquainted with one another. A very pleasant evening was spent. Great satisfaction was expressed by the officers of the church for the result of the mission, and our Bro. Bagley was thanked for his untiring efforts in preaching the whole counsel of God. No one could have done more, and the future results must be left with our Eternal Father, who we feel will bless the faithful energy put forth by our brother. Every member has been uplifted and infused with new vigor, and all are determined to go forward. Special effort was made by the brethren here, £26/8/- being raised. After paying mission expenses, the balance, £5/10/-, was sent to Conference Committee, Sydney.

Nov. 14

H. E. TEWKSBURY.

PETERSHAM.—From other sources your readers have heard of our steady growth in numbers. We are trusting, working, laboring, teaching and praying that the spiritual results may be found equally pleasing to our Lord and Master when the examination takes place at the great assize of the saints before the judgment seat of Christ. We desire to reach the young people of this district, and so propose to enlarge our Tabernacle. The estimated cost is £400. The desire is to make these additions free of debt. We have £200 already. We have further an offer from one of our members of £50 if we raise £100 more. We have £25 promised of this £100. We mention the fact that we want £75. May be some good hearted brethren will come to our assistance. Tenders are to be opened on Thursday, and we propose to accept one if they are anywhere near our estimate. The local members are giving excellently to the support of the work here, and God is blessing them in it. We are rejoicing too in the good news of progress that we read week by week throughout all the States.

Nov. 17.

A. E. ILLINGWORTH.

LISMORE.—Our C.E. Society reports the admission of fifteen new members at last meeting, a good gathering at one time. Two have been welcomed into church fellowship, and two have confessed and been baptised into the name of our Lord. Thank God for steady progress! On Monday last the S.S. scholars were entertained at their annual picnic, and, the day being cool, the provisions abundant and good, and the details carefully planned and well carried out, the outing was thoroughly enjoyed by all who were present. The social gathering proved an excellent means of strengthening the bond of love and unity already existing between the members lately brought in, and those older in faith.

E J W.

## Here and There

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

Thos. Hagger's address is now 163 Paddington-st., Paddington, Sydney, N.S.W.

F. M. Ludbrook and P. J. Pond begin a ten days' tent mission at Mooroolbark on December 3.

At the close of J. Pittman's address at Windsor on Sunday night, four made the good confession.

Attention is called to the sale of work in Lygon-st., Dec. 6 and 7. Particulars in Coming Events.

We have received 6/- from Mrs. Burn of the North Melbourne church for the Burwood Boys' Home.

The S.S. Class Registers are now ready, and will be forwarded to all ordering them. Price 4d., postage or carriage free.



"Bro Lampard cent. of the church at Polkemmet, passed away last week, after a long illness, borne patiently.—H. GRAY."

"Work progressing steadily at North Fitzroy. Confessions each Sunday night for several weeks past. Two last Sunday evening."

"The brethren are asked to pray that God will bless the mission in Emerald, which H. P. Leng will commence on Wednesday, Nov. 29.—E.E."

We have ordered a few extra copies of the Sunday School Commentaries for 1906, and will be glad to receive orders for same now. Price, 4/-; if sent by post, 4/6.

T. H. Cowley, of the North Fitzroy church, has been seriously ill for a fortnight, but we are glad to know that he is now pronounced by the doctors to be out of danger.

The New Zealand Page should be read with care by all our readers who have at heart the cause of Christ in that colony. It is good enough for all our readers in all the States.

The following good news of the Harward-Pittman Bendigo mission will be welcome to all our Victorian readers—

"Fifty-two decisions so far."

—JAMES COOK.

The mission continues for about two weeks longer.

We would consider it a great favor if those who owe for the CHRISTIAN, or other things, would make a point of settling up in good time before the New Year. We have done our best to serve all, and now we need our money to square accounts.

We always consider it a great favor when those sending orders for books, tracts, &c., make it very clear what they want. Of course we always do our best to unravel these things, but it often means a lot of time, and then we are frequently in doubt. Write your orders on different pieces of paper from other correspondence.

Mrs. Yarcoc, Matron of the Burwood Boys' Home, wishes to humbly intimate that the good supply of pillow-slips kindly supplied by the numerous friends of the boys, owing to the ravages of time and other causes, have gone the way of all pillow-slips, and that she would be grateful, profoundly grateful in fact, for a new supply. It is not necessary that the stuff be made up, in fact the stuff itself need not be sent,—the cash to purchase same will do just as well. The address may be found on the front page.

While in the U.S.A., Mrs. Maston met a large number of missionaries who were there on furlough. In conversation a number of them, especially those from India, said that they could always use anything in the shape of Christmas cards. In many Australian homes Christmas cards are a drug on the market. It does not matter if there is writing on them, so that they are clean, as the little heathen cannot read the writing, and the missionaries do not care to give away soiled cards. Send by post to Miss Mary Thompson, Harda, C.P., India. Wrap them nicely in paper, tying with a string, and they will go two ounces for one penny. Do not place in envelopes and seal up, or you will ruin Miss Thompson's finances for deficient postage. If placed in envelopes leave the flap open and tie with small string. Send now, and they will just reach Miss Thompson in time for Christmas.

#### FOREIGN MISSION FUND.

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

ROBERT LYALL.

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

We have been trying for a number of years to produce a Sunday School paper worthy of the cause we plead. The first year we had but 600 of a circulation, but it has gradually gone up, till now we have a monthly circulation of 2900 going into many of our Schools in all the States and New Zealand. But many of our Schools while taking other publications take none of our own School paper. If they would only help us we could not only improve the paper, but would have a little margin of profit. We will be glad to send samples of *Pure Words* to any desiring to see it.

I have read with a great degree of pleasure H. G. Harward's book, "Evangelistic Sermons," and I wish to express my appreciation of such a volume by one of our own brethren. I hope it may have the wide circulation that such a work merits. It is deeply interesting, powerful in its appeals to the intellect, faithful in its exposition of the Scriptures. It is a valuable addition to one's library, and a book that should be in the home of every disciple. The important subjects with which it treats ought to be well understood by all, and for this reason it would be wise to have such a volume on the table of every home.—T. BAGLEY.

"The great Olde London Faire, in aid of the Burwood Boys, will be held at Princes Court on Saturday afternoon and evening, 2nd December. Janet Lady Clarke will perform the opening ceremony at 2.30. A number of prominent citizens will be present. Apart from the usual large attractions of the Court there will be fancy, produce, cake and flower stalls. The readers of the CHRISTIAN are specially requested to help on this great faire by gifts suitable for sale at the various stalls. Any parcel can be sent carriage free from any Railway Station, addressed Burwood Boys' Home, Surrey Hills. Kindly advise Mr. Edwards, 100 Flinders-st., of anything sent."

### 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.

Wonderfully Clear and Plain, and so full of Power.

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

### Seaside Board and Residence.

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

## Acknowledgments.

*The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2:8*

#### FOREIGN MISSION FUND.

##### VICTORIA.

Church, Brunswick, per Miss M. Watson	£1 5 0
Church, Collingwood, per Sister Rowles (for Miss Thompson's use, India)	.. 2 5 0
Christian Endeavor Societies, per W. A. Kemp	4 10 0
J. B. Avoca	.. 1 0 0

##### WESTERN AUSTRALIA.

Received by C. Garland, Treasurer, W. A.

##### F.M. Committee:—

Church, Bunbury, per Sister McEwan	.. 1 18 2
" Fremantle, per Sister Clippstone	.. 0 15 0
" " Sister Gready	.. 0 12 1
" North Perth, per Bro. Coin	.. 1 18 0
" Leederville, per Sister Lorgley	.. 0 12 0
" Perth, per Bro. Platt	.. 1 1 6
C.E. Society, Perth, per Sister Yelland	.. 1 6 0
J. Richardson	.. 0 10 6
J. Platt	.. 0 10 0
T. Hagger	.. 0 12 6

#### CHINESE MISSION BUILDING.

Church, Lillimur, per Sister Thompson .. 1 0 0

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

## Coming Events

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

DEC. 6 & 7.—The annual Sale of Work in connection with the Lagon-street Dorcas Society and Sewing Class will be held in the Lecture Hall on the afternoon and evening of Wednesday and Thursday, the 6th and 7th of December, opening each day at 3 o'clock. Copies of the Flashlight Photo, taken of the Social held in the chapel on the occasion of the 40th Anniversary can be purchased at the Sale.

M. I. DICKSON.

### 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.

### THE HOLMAN TEACHERS' BIBLE.

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

C. SMITH & CO., 195 Russell-street, Melbourne.

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

### HEALESVILLE MOUNTAINS.

If wishing to spend a pleasant holiday and regain lost health, write Glenara Farm. Terms, 27/- per week.

## Rachel Sylvestre,

A STORY OF THE PIONEERS.

By JESSIE BROWN POUNDS.

This story was published in our columns during the year and gave much pleasure and profit to many of our readers. We have ordered a few copies from the publishers, and now have the same on sale.

PRICE 4/-, By Post 4/6.

AUSTRAL CO.



# The 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.

## The City of God.

TOPIC FOR DECEMBER 11.

### SUGGESTED SUBJECTS AND READINGS.

Christ reigns in heaven	... Rev. 1: 10-18
The songs of heaven	... Rev. 15: 1-4
The white-robed	... Rev. 7: 9-12
The glory of the city	... Rev. 21: 22-27
The river of life	... Zech. 14: 7-11
Shall not be moved	... Psalm 46: 1-5
Topic—The city of God	... Rev. 22: 1-8

MOST of us have read Drummond's "The City Without a Church":—"Two very startling things arrest us in John's vision of the future. The first is that the likeliest thing to heaven he could think of was a city; the second, that there was no church in that city. . . . No church—that is the defiance of religion; a city, that is the antipodes of heaven. . . . No other religion which has a heaven ever had a heaven like this. The Greek, if he looked forward at all, awaited the Elysian fields; the Eastern sought Nirvana. All other heavens have been gardens, dreamlands—passivities more or less real. Even to the majority among ourselves heaven is a siesta and not a city. It remained for John to go straight to the other extreme, and select the citadel of the world's fever, the ganglion of its unrest, the heart and focus of its most strenuous toil, as the framework for his ideal of the blessed life."

The description given in Rev. 21 together with the passage forming the reading for the evening will give to all abundant matter for reference. It is impossible here to enter into details. It will be noticed, as Milligan says, that "the vision is really an echo of Old Testament prophecy." See Isa 60 and Ezek. 40.

It can hardly fail to be noticed how closely these closing chapters of Revelation are connected with the opening chapter of Genesis. There is a fine passage in Trench's Hulsean Lectures which may be helpful. Speaking of "the unity of Scripture," he says: "Thus, too, it will make itself as one, by returning visibly in its end upon its beginning. Vast as the course which it has traced, it has been a circle still, and in that most perfect form comes back to the point from whence it started. The heaven, which had disappeared from the earth since the third chapter of Genesis, reappears again in visible manifestation, in the latest chapters of the Revelation. The tree of life, whereof there were but faint reminiscences in all the intermediate time, again stands by the river of the water of life, and again there is no more curse. Even the very differences of the forms under which the heavenly kingdom reappears are deeply characteristic, marking as they do, not merely that all is won back, but won back in a more glorious shape than that in which it was lost, because won back in the Son. It is no longer Paradise, but the New Jerusalem—no longer the garden, but now the city, of God, which is on earth. The change is full of meaning; no longer the garden free, spontaneous, and unlabored, even as man's blessedness in the state of a first innocence would have been; but the city, costlier

indeed, more stately, more glorious, but, at the same time, the result of toil, of labor, of pains—reared into a nobler and more abiding habitation, yet with stones which after the pattern of the 'elect corner-stone' were each in its time laboriously hewn and painfully squared for the places which they fill."

See the beautiful description given of God's servants in verses 3 and 4. (1) "His servants shall serve." Tautology! Perhaps; not necessarily when we see now professed servants who do not serve. The servants in the city of God shall be true to their name. "Shall serve"—heaven is indeed not a siesta. (2) "They shall see his face"—"admitted to his immediate presence; an hono-

*I say to thee, do thou repeat  
To the first man thou mayest meet  
In lane, highway, or open street—*

*That he and we and all men move  
Under a canopy of love,  
As broad as the blue sky above;*

*That doubt and trouble, fear and pain  
And anguish, all are shadows vain,  
That death itself shall not remain;*

*That weary deserts we may tread,  
A dreary labyrinth may thread,  
Through dark ways underground be led;*

*Yet, if we will one Guide obey,  
The dreariest path, the darkest way,  
Shall issue out in heavenly day;*

*And we, on divers shores now cast,  
Shall meet, our perilous voyage past,  
All in our Father's house at last.*

—Trench.

seldom granted to private individuals by earthly sovereigns." (3) "His name shall be on their foreheads"—"designated as his." Cf. 3: 12; 7: 3; 14: 1.

It is curious to note that while John speaks, as in 22: 1, of the flowing river, yet he says "there was no more sea" (21: 1). Curious, for "a perennial stream implies an abundant reservoir somewhere." Why no sea? Some think it means the whole will be habitable, there will not be such wastes as are three parts of the surface of this earth. Others again have thought that, since to John in exile on Patmos, the waters were the barriers separating him from freedom and friends, the blessedness of heaven is enhanced by the absence of the sea. Simcox says: "To us, the absence of sea seems, so to speak, a defect in the landscape, while to the ancients it seemed a pledge of security and of unfettered intercourse between all nations: see Is. 33: 21. Hor. Od. I. iii. 22."

Guthrie's description of the city of God may be added: "A city through whose streets rush no tides of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings."

## On the Topic.

The love of heaven makes one heavenly.—Shakespeare.

"My chief conception of heaven," said Robert Hall to Wilberforce, "is rest."

"The best way to become a citizen of heaven is to make your own city a city of God."

Dreams cannot picture a world so fair,  
Sorrow and death cannot enter there.

—Mrs. Hemans.

Seek well another world; who studies this  
Travels in clouds, seeks manna where none is.

—Vaughan.

There is no preparation for heaven that can compare with the unselfish, patient, prayer-steeped and Christlike labor and life for souls.—T. L. Cuyler, D.D.

Solomon said, Man goeth to his long home. Short preparation will not fit so long a journey. O let me not put it off to the last, but let me so dispose of myself that, when I am to die, I may have nothing to do but to die.—Thomas Fuller.

Our life here on earth is like a bird's alighting on a spray, resting a moment, and then off through the sky. After a few thousand years of heaven, our earth life will seem like a child's dream. Heaven is the only important thing, so much more important than the petty interests about which we busy ourselves. Have we time to get ready for it? Rather, have we time for anything else?—A. R. Wells.

## "Something to Say."

Do not expect something to say in the prayer-meeting without taking some time to think before the meeting.

An ounce of yourself in what you say is worth a ton of the wisest man that ever lived and wrote.

Though you give another's thought in the meeting, make it your own by prayerful meditation, and say it in your own words.

Carry with you a prayer-meeting note-book, with the topics for six months ahead, and spaces for writing down the thoughts and illustrations that will come to you if you watch for them. The book will soon be full.

A reference Bible will always help you to "something to say," for the best commentary on Scripture is Scripture.

The best time to get something to say on next Sunday is this Monday.

The best way to get something to say is to try living out the Bible portion and report the result.

—Amos R. Wells.

## Notes and News.

Some one may have read the article in last issue on "Our One Excuse" carefully enough to be puzzled by the closing sentence. If for "vindicated" the word "violated" be substituted, a glimmer of light may appear. It is to be feared that I am no calligraphist; the compositor is blameless.

HARCOURT.—We have formed a C.E. Society here with 21 active members, which number we expect will shortly be increased. Enthusiastic meetings are held every Wednesday night; good interest by outsiders. Pres., J. W. Masters; Vice-Pres., A. Caldwell; Sec. and Treas., R. Pick.—R. Pick.



## Foreign Missions

Percy Pittman

Admiral Togo, according to Miss Tonkin, is a mild little man, and very unassuming. Our missionary saw him at Nagasaki, when she paid her recent visit to Japan. There were plenty of guns and "banzais." Miss Tonkin's holiday was spoilt to some extent by the riots, but she enjoyed it, and returns to China much better for the change.

Here is an interesting letter from Tabyman-con of Pentecost Island. "Dear Bro. Thompson,—I am writing a few lines to let you know we are all well at Ranwady. There are now twenty-three houses built on the beach where you cleared the ground. I am trying to get the people in the bush villages to live at Ranwady, so that they will be all living in one place when you come back. All people want you very much to come back. William Galvo died at Lalback. Aaron lives at Lalback and teaches there. I go over and help him. John Wye and Joseph Legura are teaching at Naroowa, and have good meetings there. A Christian boy named David has opened a School near Naroowa, and about one hundred are attending. James Botaga's and John Ballol's village has been visited by a severe epidemic, and they have gone to other villages to teach. The Frenchmen still give us trouble. I have been sick, and am afraid if anything happens me the French will take the village. So it is best for you to come quick and stay at this place. We do not want to lose our village. We always pray for you, your wife and children. There has been some fighting amongst the Church of England Mission boys. I received your letter and was pleased to hear from you. Please write often and tell us all the news you can about our brethren in Queensland. We want you to send some hymn-books and some lamps and kerosene oil. With love to all the brethren, your brother in Christ, William Tabyman-con."—It is pleasing to note the earnestness and activity of our Kanaka brethren. What a testimony to the power of the gospel over



## 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.  
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.

Result of month's work, as reported by the Victorian Home Missionaries:—Additions by faith and baptism, 50; restored, 2. Total, 52.

Are YOU Helping?

hearts of all nationalities! Do not forget these workers in your prayers.

It goes without saying that Bro. Sherriff is delighted to hear of the coming of Bro. Hadfield from New Zealand. He wishes to thank the Federal Committee and the Australian brethren in general for the encouragement they have given him to hold the fort, and for the substantial assistance they have rendered him in carrying on the work to its present stage. He will still be glad to receive donations towards the building debt, as he does not think New Zealand will be able to do much more than support Bros. Hadfield and Agrippa. He also says, "I met Bro. Hadfield when in N.Z. last at Dunedin, and asked him if he could not come and help me in Africa, never thinking he would ever do so, but he tells me now that he never forgot

my request." Bro. Sherriff is trying to arrange for Bro. Cowin to be at Bulawayo for two months previous to Bro. Hadfield's arrival, to work up an interest, and then for both of them to hold a mission in the Exchange hall. He says, "I don't know if this will prove a castle in the air. But it seems to me, dear brother, that if we don't first get our castles in the air, we shall never get them on the ground. I know for a fact the present chapel was in the air a long time before it was seen in Main-st." Agrippa has fifteen scholars in his day School, varying in color from white to black. "One brings a picanin tied on her back Maori fashion." Miss Dobson has nine women and girls in her Wednesday afternoon sewing class. Bro. Sherriff is greatly cheered at times by the encouraging letters he receives from natives who are now in all parts of Africa. "You should see some of the letters I get from them. They must nearly take a fit in the Post Office when they are sorting them. "Mr. Mission School Master, Bulawayo," has found me more than once. Anything with church, school or mission on it, goes into Box 324.

## AUTOMATIC SCRUBBER

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

Posted, 5s. 9d.

Guaranteed Genuine by this Paper.

BRITISH IMPORT CO.,

44 William St., Melb.

## Is the Jewish Sabbath Binding upon Christians?

By CHAS. WATT.

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

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

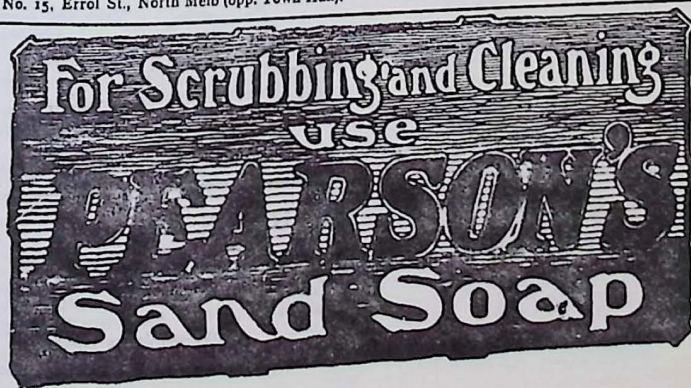
No. 1, Corner Rae & Reid Sts., North Fitzroy; No. 2, Lygon St., East Brunswick; No. 3, High St., Northcote; No. 4, Sydney Rd., Moreland; No. 5, Nicholson St., North Carlton; No. 6, King St., City; No. 7, Corner High and Ballantyne Sts., Thornbury; No. 8, Racecourse Rd., Newmarket; No. 9, Rathdown St.,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

## MR. R. BARNES,

DENTIST,

78 Gertrude St., Fitzroy.

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





## Victorian Missions

M. McLellan

H. G. HARWARD AND E. W. PITTMAN began a mission at Bendigo on Oct. 22. Good attendances; 40 decisions up to date, Nov. 14. 31 of these have been baptised; 2 are restorations. The Bendigo mission continues till Nov. 26. Next mission will be at Kyneton, commencing December 3.

A. W. CONNOR.—One addition by faith and baptism at Castlemaine. The meetings are being held in a hall during alterations to chapel.

H. LENG AND J. CLYDESDALE.—Bro. Leng has finished special mission at Narracoorte. 11 additions since last report, Short meeting at Bunyip has now closed; one confession. J. Mudford has arrived in the Kaniva district, and goes on to Narracoorte for a time. Bro. Leng intends holding a mission at Emerald in December.

W. G. ORAM still labors in the "Mallee" district, including Brim, Maidavale, Warmur West. Visited Sealake district, where Gilbert Goudie intends settling.

J. ERNEST ALLAN is still laboring in the Shepparton district, including Shepparton, Cosgrove, and Toolamba. Thos. Hagger has lately held a week's mission at Shepparton. W. Burgess has also visited the district. Altogether six additions by faith and baptism are reported in the circuit. The Committee is very thankful to Bren. Hagger and Burgess for their able services.

## Obituary

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

MORSE.—On Sep. 28, at the Benevolent Asylum, Castlemaine, Augustus Morse passed away in the faith of the Lord at the advanced age of 88. He was an American by birth, and had been baptised some years ago at Drummond. His body rests far from all his kindred until the glad resurrection morning.

"Asleep in Jesus."

Castlemaine, V.

A.W.C.

MASON.—Sister Caroline Mason became obedient to the faith under the preaching of G. L. Surbur at Maryborough, 36 years ago, and regularly attended

the services until laid aside with illness 7 years ago. Since then Bro. Beasy frequently visited and broke bread with her. Our sister died on Nov. 8, at the age of 75 years, and on the 10th Bro. Beasy and the writer buried her at Maryborough in the presence of several of her old friends. Our sister was well spoken of.

R. J. Clow.

## HENRY J. R. LEWIS

ECONOMIC

Funeral Furnisher & Certificated Embalmer,

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

FUNERALS TO SUIT THE TIMES.

Established 1843.

Telephone 1160.

## Boots and Shoes.

H. SWAIN,

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

Country Orders attended to with Despatch.

Note the Address of

SWAIN'S BOOT SHOPS.

Nicholson-street, North Carlton  
Tram Terminus.

Johnston-street, Abbotsford.  
Near Railway Station.

UNEQUALLED For  
HIGH QUALITY,  
EXQUISITE FLAVOUR & DIGESTIBILITY.

van Houten's Cocoa

BEST & GOES FARTHEST.



25/-

Buys  
this Excellent  
VIOLIN

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

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

ADDRESS:

STAR NOVELTY COMPANY,

229-231 Collins St.,

Melbourne.

Box 466 G.P.O.



Cure the worst forms of  
Indigestion.

Boxes—1/6.

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

"GORDON" CYCLE DEPOT,

J. ESSON, Proprietor.

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

161 Bay-street, Port Melbourne.



## The Sabbath Question.

I see Bro. Bull does not understand the full significance of my statement with reference to the "Old Covenant" way of salvation, and his criticisms are therefore quite unnecessary.

My statement, which runs thus, "Now we know that before the sacrifice of Jesus the way of salvation or justification in the sight of God was by the perfect observation of the whole law (moral and ceremonial)," is by no means "utterly opposed to 'the grace of God that bringeth salvation.'" For consider! Does not the ceremonial law provide means for pardon or justification in cases of infringement of the moral code? Does not that same ceremonial law point to him who was to come, and thus require faith in the promises of God? My statement is not concerned with the moral law *alone* as the means of justification, but with the moral and ceremonial combined. The enactment of the ceremonial law is proof of that grace of God which brings salvation to those who fall.

I think I have sufficiently answered Bro. Bull's criticisms, which are really directed against an idea of his own creation, viz., justification by the moral law alone.

EVAN FORSYTH.

## Snapshots of British Churches.

STEPHEN LUDBROOK.

### Manchester in Jubilee.

From 17th to 24th September the Manchester church of Christ was in jubilation, for it was her Jubilee. For over the half-century, by a few weeks, had immersed believers met together as an assembly of Christ to break the loaf as a memorial of him.

In those early days, as a result of the deliberations of the Lancashire Committee (Executive), namely, G. Y. Tickle senr., T. Coop, and Wm. Turner, they decided to make "an extraordinary effort to proclaim the original gospel, and to plant a church there on the New Testament principles."

Two well-known evangelists, David King and J. B. Rotherham, with Bro. Hill, Sinclair and others, held well-advertised meetings and called for discussions of the things spoken.

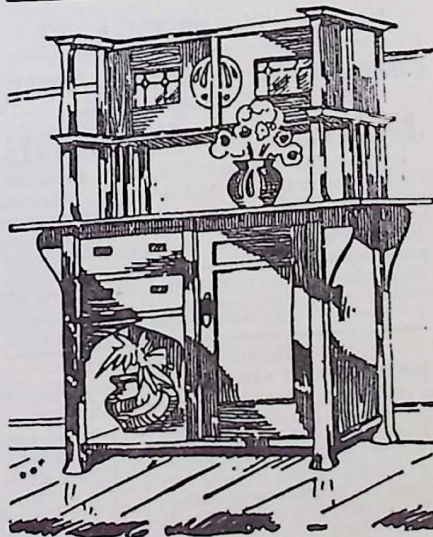
Time and space fail to allow mention to be made of all the noteworthy people that have since been in membership, or special events that have taken place. Let us quote one passage: "The year 1862 is noteworthy from the fact that eight members of the two churches emigrated to New Zealand. This little band, which included Matthew Green and his sister wife, Fred Davies and James Evans, were commended to the disciples of the Lord Jesus Christ in the colony in these words: 'Approved members beloved in the Lord amongst us. They leave us as a compact body of Christians forming part and parcel of the ecclesia of the living God, and our hope is that they may exhibit the light of Christianity in all its pristine vigor and

beauty where they may be located.'" And so on. These notes are from a little jubilee history, "After Fifty Years," written by Bro. Fisher in fifty pages.

And so now in September, 1905, they have with them three who were present then, viz., Wm. Davies, the first convert; Sister Dawson, of Blackburn, then Sister Miss Westall; and the preacher then and now, J. B. Rotherham, who thus spends his week's holiday to instruct his brethren and preach to one and all. For he still, though nearer four-score than three-score and ten, attends to daily work in the printing office, and tells you he is "very well indeed."

This is the Saturday tea and social; but there have been great doings all the week, the School building fully decorated to show appreciation of the bountiful harvest, when last Lord's day afternoon 324 scholars and friends joined in special singing, and to hear an address by George Scarff, from Liverpool.

On the Monday an evangelistic gathering is addressed by Bartley Ellis, the veteran; Tuesday sees a temperance meeting to listen to Albert Brown; on Wednesday a lecture



## A CERTAIN CURE FOR ASTHMA

EASY TO USE AND VERY PLEASANT.



DR. JENNER'S  
GERMICIDE INHALER

CURES

ASTHMA, CATARRH, BRONCHITIS, COLDS, SORE THROATS, &c.

Available in an Instant.

ABSOLUTELY FREE FROM NARCOTICS

YOU inhale the vapor of Soothing Pine Balsams, and the inflamed membranes are at once relieved and soon completely cured. More than one hundred thousand persons have been cured by the use of Dr. Jenner's Inhaler in England and Canada within the past five years. Highly recommended by doctors and by medical publications. When once charged it is ready for instant use at any time without requiring heat or preparation of any kind, so that it is immediately available to arrest the terrible paroxysms. A bottle of Soothing Inhalant is given with each apparatus, containing sufficient for about one month's use, and, if required, a further supply can be had at 1/- per bottle (posted 1/2/-). When inhaled through the glass tube, in accordance with the printed directions, a very pleasant and soothing vapor, (absolutely free from any narcotic properties) is at once produced, relieving spasms in its apparatus. This penetrates to every part of the inflamed air passages, immediately allaying the pain and restoring the breathing as if by the touch of a magician. We have secured the exclusive right to sell this valuable apparatus throughout Australia and New Zealand, and in order to make its wonderful qualities quickly known, we offer it at the special price of 5/-, carriage and duty paid. You should order at once, as our present stock is limited, and this advertisement will not appear again for some months. Send your order with remittance in registered letter to

Only 5/-  
COMPLETE,  
With supply of  
Inhalant.

The Union Manufacturing and Agency Company,

359-361 COLLINS STREET, MELBOURNE.

by the translator of the Emphasised Bible on "Some suggestions towards the successful study of the Scriptures"; on Thursday a young people's meeting; and Friday has a parents' "At Home," when forms are removed, and little tables with two or three chairs substituted, and a most profitable time of conversation, parents meeting teachers, etc., is happily spent. More than seventy people who had never been in the building before were present, of whom many came on the following Lord's day evening; and it is near midnight when willing helpers have finished the necessary clearing up, well satisfied—for the present—with the reward of their toil and expectation.

To be continued.

R. B. Slight.

J. W. Blanch,  
Manager

Tel. 410.

## The "Stockfeld" Studio

285 COLLINS ST.,

opp. The Block.

Telephone 3227.

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

Copper Work a speciality.

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

R. H. STOCKFELD

Domestic Architect and Designer

VASCO LOUREIRO

Artist and Designer



## Apportionment of Victorian Churches.

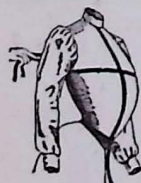
G. P. PITTMAN.

The list given below has been prepared in order that the churches in Victoria may see at a glance just how much they could raise per annum at the rate of one penny per member per week. It will apply, of course, to any fund, whether for Home or Foreign Missions, or to liquidate the debt on a building. It is hoped that this statement of the amount which can be raised by the despised penny per week will lead many churches to adopt the system. The numbers are taken from last year's Conference statistics.

	Members.		Members.
Ascot Vale, £28 12 0	132	Lancefield, £3 13 8	17
Bairnsdale, 3 5 0	15	Lillimur, 12 2 8	56
Ballarat E., 4 6 8	20	Lake Rowan, 3 5 0	15
Ballarat W., 23 3 8	107	Mumble Pl., 2 3 4	10
Bendigo & Golden Sq., 59 16 0	276	Melb., Swanston-st., 47 0 4	217
Bet Bet, 16 0 8	74	Melb., N., 62 8 0	288
Berwick, 26 17 4	124	Melb., S., 9 6 4	43
Brighton, 33 3 0	153	Maryboro', 13 4 4	61
Brim, 8 4 8	38	Mt. Clear, 0 17 4	4
Broadm'dows, 1 19 0	9	Mooroolb'k, 5 17 0	27
Buninyong, 3 13 8	17	Miepe II, 0 8 8	2
Brunswick, 51 2 8	236	Maidavale, 2 3 4	10
Benjeroop, 1 6 0	6	Malvern, 13 8 8	62
Ballandella, 1 10 4	7	Minyip, 1 10 4	7
Bayswater, 6 10 0	30	Mildura, 13 8 8	62
Bordert'n S A, 9 6 4	43	Mystic Pk., 1 14 8	8
Barker's Ck., 18 8 4	85	Murrumb'na, 6 18 8	32
Blackburn, 3 18 0	18	Meredith, 15 7 8	71
Carlton, 104 17 4	484	MITCHIE, 1 14 8	8
Carlton, N., 8 13 4	40	Middle Pk., 8 0 4	37
Collingwood, 28 7 8	131	Newmarket, 29 0 8	134
Cheltenham, 46 3 0	213	Newstead, 5 8 4	25
Castlemaine, 24 9 8	113	Pakenham, 2 16 4	13
Cosgrove, 3 13 8	17	Prahran, 10 16 8	50
Croydon, 12 11 4	58	Pt. Fairy, 7 3 0	33
Colac, 3 9 4	16	Poikemmett, 9 15 0	45
Carew, S.A., 15 12 0	72	Preston, 9 15 0	45
Doncaster, 39 17 4	184	Pitfield, 1 10 4	7
Dunmunkle, 3 13 8	17	Richm'd, N., 76 5 4	352
Dunolly, 7 16 0	36	Richm'd, S., 43 19 8	203
Drummo'd, 10 16 8	50	Run'ym'deE, 1 14 8	8
Dandenong, 17 2 4	79	Shepparton, 7 11 8	35
Daylesford, 2 16 4	13	S. Yarra, 25 11 4	118
Emerald, 11 1 0	51	St Kilda, 12 15 8	59
Echuca, 12 15 8	59	Surrey H., 20 3 0	93
Fitzroy Tab, 46 11 8	215	St. Arnaud, 11 9 8	53
Fitzroy N. & Northcote, 91 17 4	424	Toolamba, 1 14 8	8
Fairfield Pk., 9 19 4	46	Taradale, 6 10 0	30
Footscray, 33 3 0	153	Terang, 11 5 4	52
Ferniburst, 3 5 0	15	Warmur W., 7 7 4	34
Geelong, 11 1 0	51	Warragul, 4 6 8	20
Galaquil, 4 2 4	19	Warrnamb'l, 5 12 8	26
Hawthorn, 61 10 8	284	Wedderb'n, 37 5 4	172
Homebush, 0 17 4	4	Will'mst'n, 39 8 8	182
Horsham, 9 2 0	42	Windsor, 30 6 8	140
Kaniva, 26 4 4	121	Yarrowalla, 0 13 0	3
Kyabram, 8 9 0	39	Yanac N., 6 1 4	28
Kerang E., 2 3 4	10	Yando, 1 19 0	9

£1616 6 8 7460

### Pauline Reliable Paper Patterns.



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

Manufacturers: J. & M. INVERARITY,  
161 SMITH ST., FITZROY.  
Monthly Catalogues Posted, 1d.; Quarterly, 4d.

## B. J. KEMP GROCER Tea Vendor

460 Spencer Street, Melbourne

Direct Supplies of Dairy Produce

## HOMŒOPATHIC MEDICINES

at

*Reduced Prices.*

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

TWELVE 1s. Bottles for 9s.

*Special Prices for Larger Quantities.*

**EDWARD G. OWEN,**

Homœopathic Chemist,

189 Collins Street, Melbourne.

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

## PHOTOGRAPHIC CAMERAS

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

**W. WATSON & SONS**

78 Swanston Street, Melbourne

**SS** And  
Head  
Noises.

Chronic Deaf  
(Patent.)

deaf, and has cured  
no medical contriv-  
ances in the  
S. R. V. C.

**"NATURAL"**  
(OCKENDEN)

Dries up a

**COLD IN THE HEAD**  
IN A FEW HOURS.

The Best Remedy yet Introduced.

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

Wholesale:

**ROCKE, TOMPSITT & CO.**

**COACH FACTORY & SHOEING FORGES,**  
Dandenong Road, Malvern.

**JAMES H. McCABE**

Is now prepared to build all kinds of Vehicles and Farm Implements at shortest notice. Only the best materials and well-seasoned wood used. Painting and trimming done on the premises. Vehicles of every description for sale, cheap. Horses carefully shod at lowest trade prices. Only skilled labor employed in all branches. Country letters answered by return mail. Prices to suit the times. A trial respectfully solicited. Satisfaction guaranteed. My Motto: Sterling Value

*Millinery Artiste.*

**MRS. M. GRIFFITHS** (nee MISS TUCKERMANN),  
237 BAY STREET, PORT MELBOURNE.  
Original and Sea-sonable Designs in Trimmed Millinery, also Children's made up Stylish and Cheap. Millinery Classes at Port Melbourne, Tuesday Afternoon and Thursday Evening, 1/- per lesson. Arrangements can be made for Millinery Classes (day or evening) in other Suburbs. Call or Write.

Established 1891.

Telephone 3497

**STIMSON & FIRTH,**

Growers' Agents,

**FRUIT EXCHANGE OF N.S.W.,**

Off Bathurst Street, Sydney.

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

**R. ROBSON, UNDERTAKER.**

Est. '53. Tel. 1844.

Corner of Brunswick St. and  
St. George's Road, N. Fitzroy.

**PILES**

Instantly Relieved and Quickly Cured by Using

**MURI-KOS,**

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

**Fredk. Lee, Chemist,**

107 & 109 Greville St., Prahran, Vic.

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