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John Kingsbury, President, N.S.W. Conference.

He has been associated with the Enmore Church all his life. When the meetings were held in his father's house in the early days, John Kingsbury as a child sat and watched the service known to us as the breaking of bread. As soon as he was old enough he became a Christian, and from that date to this he has been a consistent and faithful member of the church. Through sunshine and through storm his faith in Christ has remained strong and steadfast. As deacon, Sunday School superintendent, President of the Conference, and elder of the church, he has served the church, and on January 26th he was elected President of the Conference for 1903-4.

THE AUSTRAL PUBLISHING CO
••• 52B • ELIZABETH STREET ••• MELBOURNE •••

THE FELLOWSHIP. Acts 2: 42.

Read at Christian Convention, Tabernacle, Dunedin, June 3, 1903.

T. H. RIX.

Considering the prominence which has been given to it by writers and teachers identified with the current great Reformation movement, the "fellowship" is a subject with which the disciples are supposed to be very familiar. While, therefore, nothing new nor original will be attempted to be placed before you on this occasion, the re-statement briefly of our position upon this subject may not only refresh the memories of older brethren and impart a little information to young converts, but also place before friends who are not identified with us in church membership a few things which are most surely believed among us touching the grace of giving to the treasury of the Lord. To the latter especially we would say that the apparently strange attitude which the church of Christ assume on this money question is not the result of any desire to be odd or peculiar or different from the denominations around, but purely from a desire to be in harmony with the letter and spirit of the Word of God.

The giving to God of one's substance was a marked feature of the Patriarchal and Jewish dispensations, while it occupies a very important place in the Christian church. The first two brothers made offerings to the Lord (Gen. 4: 3-5; Heb. 11: 4). Noah made a very liberal thankoffering to God after the Flood (Gen. 8: 20-22). Abraham paid tithes to Melchisedek, and Jacob consecrated a tenth of his possessions.

The Mosaic law was very exacting. In addition to the statutory demand of a tenth made upon the property of every Jew (Num. 18: 21-32; Lev. 27; 31-33), for the support of the priesthood, there were other charges entailed upon him in connection with the Temple service, such, for example, as the cost of the animals used for sacrifices (Luke 2: 24), and the annual tribute (Matt. 17: 24-27; Ex. 30: 13), and the provision for the poor (Lev. 19: 10; 25: 25-47).

It may be urged that we are not under the law but under grace, and, therefore, the money laws of the Jews are not obligatory upon Christians. True. But that fact does not diminish one iota the necessity for giving now to the Lord's work, nor limit the amount of offering to a tenth. It proves, rather, that being now under grace the Christian's responsibility in this matter is by many-fold increased.

Leaving the Old Scriptures, we find that the New Testament says a great deal upon the question of money. In the Gospels our Lord utters some very far-reaching truths concerning the acquisition and disposition of wealth, commending its use and denouncing its abuse; while the Acts and epistolary writings assign its proper place in the Christian age.

1. MEANING OF THE TERM "FELLOWSHIP."

Coming to Acts 2: 42, which forms the basis for several papers which are being read

at this Convention, it is right to observe that the word "fellowship" is translated from a word in the original—*koinonias*—which occurs twenty times in the New Testament. Its primary and general meaning is "communion," or "joint participation in giving and receiving." But it also has a limited or specific meaning. The word is used in both these meanings in the New Testament. In the Authorised Version (King James') *koinonias* is translated twelve times "fellowship"; four times "communion"; once "communication"; once "contribution"; once "distribution." The Revised Version gives us the following words as translations:—Fellowship, communion, dispensation or stewardship, communicate, contribution. Sharpe translates it fellowship, distribute, distributing, distribution, communion, partaking, government, contribution. And Conybeare and Howson have translated it fellowship, communion, partakers, bear part, stewardship, liberality, communicate, contribution. Hence it appears that the primary meaning throughout is "communion," or "common participation in giving or receiving." Take a few examples:—

1 Cor. 1: 9—"God is faithful, by whom ye were called into the fellowship [*koinonias*] of his Son, Jesus Christ, our Lord."

Phil. 3: 10—"That I may know him, and the power of his resurrection, and the fellowship [*koinonias*] of his sufferings."

1 John 1: 3—"That which we have seen and heard declare we unto you, that ye also may have fellowship [*koinonias*] with us; and truly our fellowship [*koinonias*] is with the Father, and with his Son Jesus Christ."

1 Cor. 10: 16—"The cup of blessing which we bless, is it not the communion [*koinonias*] of the blood of Christ? The bread which we break, is it not the communion [*koinonias*] of the body of Christ?"

2 Cor. 13: 14—"The grace of the Lord Jesus Christ, and the love of God, and the communion [*koinonias*] of the Holy Spirit, be with you all."

2 Cor. 6: 14—"What communion [*koinonias*] hath light with darkness?"

These and other passages clearly indicate that in its broad, general sense Christian fellowship is communion, joint-participation, or co-partnership (if you prefer) in things belonging to an authorised and saving relation to God, in the Lord Jesus Christ. So that the Christian enjoys fellowship with many sources of happiness. He has fellowship with the Father, and with the Son, and with the Holy Spirit, and with all the children of God—he has fellowship in the apostles' teaching, in the Lord's supper, in the prayers, and in the praises. It was this thought which inspired Fawcett to write:—

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

"Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

"We share each other's woes,
Each other's burdens bear;
And often for each other flow
The sympathising tear."

But this word "fellowship" has also a limited or specific meaning. General terms take on specific meanings. *Travelling* is a generic term, and does not specify any particular mode of travelling. One may travel by a steamer, by a train, by a coach, on horseback, on a bicycle, or on foot.

In Acts 2: 42 and other passages the word "fellowship" carries a specific meaning. For example—

Rom. 15: 26—"For it hath pleased them of Macedonia and Achaia to make a certain contribution [*koinonias*] for the poor saints which are at Jerusalem."

2 Cor. 9: 13—"They glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution [*koinonias*] unto them."

Heb. 13: 16—"To do good and to communicate [*koinonias*] forget not; for with such sacrifices God is well pleased." (Sharpe renders the original for *communicate* in this passage by the word *distribute*—"To do good and to distribute forget not.")

Now in Acts 2: 42 the term "fellowship" is used in a specific sense, and its original is translated by Sharpe "*distributing*." Thus—"And they gave themselves continually to the teaching of the apostles, and to the distributing [*koinonias*]," etc.

The meaning of a word may always be determined by its context. Apply this rule to the term "fellowship" under consideration, and its meaning at once appears perfectly clear. Acts 2: 44, 45 reads, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Couple this with Acts 4: 32-35 ("And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked; for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need");—couple, we say, these passages together, and who can fail to see that "the fellowship" of Acts 2: 42 had a distinctly specific meaning, and referred to the "community of goods" which for a time characterised the church at Jerusalem, and subsequently to the contributions of the disciples.

This "community of goods" which existed at this period was not the result of any statutory law governing the conduct of these Christians, but was simply the spontaneous outburst of fervent, pure, unselfish love, which was called into action by extraordinary and urgent needs. This general fund we understand was called the *koinosia*, "which word," says one of our well-known writers, "came to bear a technical meaning, so that when Luke wrote the Acts of the Apostles, the offerings of the disciples to the common fund were spoken of as 'the communion' or 'the fellowship'" (see Dunn's "Church Finance," p. 11).

Commenting on Acts 2: 42, Dr. Ellicott sustains the above construction put upon the word "fellowship." He says that the first Christians "joined in outward acts of fellowship with each other, acts of common worship, acts of mutual kindness and benevolence. The one Greek word diverges afterwards into the sense of what we technically call 'communion,' as in 1 Cor. 10: 16, and that of a 'collection' or 'contribution' for the poor (Rom. 15: 26; 2 Cor. 9: 13)."

Summing up under this head, we say that no reasonable doubt can exist that "the fellowship" referred to the spontaneous offerings which the first Christians made at their weekly assemblies. It was the practice of the Jewish synagogues to take up weekly offerings, and this practice was incorporated into the worship of the early Christian church.

2. GIVING, AN ACT OF WORSHIP,

is a phase of the question which is not yet fully appreciated by many of the Lord's people. Teaching, prayer, praise, the Lord's supper, reading the Word—these are acts of worship in which they devoutly participate, but contributing to the treasury of God's house is apparently more an act of patronage than of consecrated service. According to our text (Acts 2: 42), the fellowship was as certainly an act of worship as attendance on the apostles' teaching, breaking of bread, and the prayers. When Christians assemble on the first day of the week for worship they have no more warrant to omit the fellowship than they have to omit the teaching, or the Lord's supper, or the prayers.

The words of A. Campbell are very *apropos*. He says: "The contribution—the weekly contribution—the distribution to the poor saints, we contend is a part of the religion of Jesus Christ. Do not be startled at this use of the term *religion*. We have the authority of an apostle for it. James says, 'Pure and undefiled religion in the presence of God, even the Father, is this—viz., to visit (and relieve) the orphans and widows in their afflictions, and to keep unspotted by the vices of the world.' There is a *sacrifice* with which God is well pleased, even now, when victims bleed no more. James has told it here, and Paul reminded the Hebrew Christians of it."—*Christian Bap.*, p. 210.

That the primitive church regarded giving as an act of worship is borne out by Justin Martyr, who declared, in his Apology addressed to the Roman Emperor not more than fifty years after the Apostle John's death, that at the Christian assemblies on the Lord's day, freewill offerings comprised one of their acts of worship.—*Ibid.*

The fellowship, or giving of our means, verifies our profession and gives reality to all our devotions. What is prayer but an acknowledgment of our dependence upon God! What is praise but an acknowledgment of our gratitude to God! And what is giving but an acknowledgment of our indebtedness to God! Did we realise that God has the first and absolute claim on all that we have and are—that all our time, energy, talents and wealth belong to him—how more cheerfully and liberally would we give to him. When a Christian reaches the stage of full consecration, he has reached that condition of heart and life which the saintly Frances Havergal experienced when she sang—

"Take my silver and my gold;
Not a mite would I withhold."

The public worship of the church would be incomplete without the fellowship. Meditation upon the Word, partaking of the emblems of the Lord's body and blood, fervent pouring forth of soul in prayer and supplication with thanksgiving, however right in themselves, would never feed nor clothe God's poor, nor spread the gospel far and near. But the casting into the treasury with an unsparring hand the freewill offerings of grateful hearts will prove the sincerity of our worship and demonstrate the genuineness of our love.

Let us notice—

3. THE PURPOSE OF GIVING.

This should be of a God-ward and a man-ward character. We should give to God because he first gave to us. "God so loved the world that he GAVE his only begotten Son." And our love and gratitude to him for his unspeakable gift should crystallise into offerings of choicest gifts. The love of God is the greatest incentive we can have to give. What we need is a baptism in the love of God, which will enable us to sing with greater power—

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my ALL."

And singing thus we'll suit the action to the words.

But the purpose of giving is also man-ward. That is to say, our offerings to the Lord must be given for the poor and the spread of the evangel. Jesus said, "The poor ye have always with you." The voice of history bears witness to the truth of this; the observation and experience of our day confirm it; and there is no reason to anticipate a reversal of the statement until the Christ returns. There can be no question that the poor saints were the first charge upon the fellowship in the primitive church. In proof of this see Acts 2: 44, 45; 4: 32, 34, 35; Rom. 15: 26; 1 Cor. 16: 1-3. While the condition of the saints at Jerusalem as disclosed by Luke was exceptional, and though we are living in more favored times, no church can have the divine approval which casts its poor aside or ignores their presence.

Again, let me quote from one of our most eminent teachers:—"As Christians, in their individual and social capacity, are frequently

exhorted by the apostles to contribute to the wants of the poor, to distribute to the necessities of the saints; as the congregation at Jerusalem continued steadfastly in this institution; and as other congregations elsewhere were commended for these acceptable sacrifices, it is easy to see and feel that it is incumbent on all Christians as they have ability, and as circumstances require, to follow their example in this benevolent institution of him who became poor that the poor might be made rich by him.—*Christian Bap.*, p. 210.

But there is another purpose for which the Lord's treasury needs continually replenishing with the offerings of his people. The church is to evangelise the world. This involves the expenditure of wealth upon ways and means in many directions which are absolutely essential in effectively carrying out the Lord's Commission. While the New Testament gives no definite instruction as to the form this expenditure should take, there are passages recorded from which sanctified commonsense may draw fair and legitimate inferences. (Read, for example, Rom. 10: 13-15; 1 Tim. 5: 17-18; 1 Cor. 9: 7-18; 2 Cor. 11: 7-9.)

4. CONCERNING THE AMOUNT

God requires his people now to give as an offering, let it be observed that there is no limit set—no definite sum stated by a "Thus saith the Lord." Hence, no church has the right to levy tithes upon, nor exact certain fixed taxes from, God's children. There are, however, two divine principles which govern this matter. The first is that all offerings must be given voluntarily and cheerfully—"The Lord loveth a *cheerful* GIVER." The second is that all offerings must be made according as the Lord prospers the giver. And, therefore, "to whom much is given, of the same much will be required." Rightly speaking, all that a Christian has must be laid upon the altar, for everything he has belongs to God. He is but the steward, to whom the Lord has entrusted a certain capital which must be invested in the best interests of his Master. Let the child of God see to it that whatever he possesses it is utilised for the glory of God and the blessing of humanity. That man understood the genius of Christianity who, presenting himself for baptism, went down into the water, with his purse full of money in his hand, and insisted that his purse should be baptised as well as himself. The church of God to-day needs more consecrated hearts, more consecrated lives, and more consecrated purses.

5. IN CONCLUSION

briefly we would ask, Whose is the sole privilege to contribute to the fellowship? Whose is the exclusive right to sustain the Lord's work? In our judgment a grave error pervades the minds of many on this matter, and the Scriptures afford a clear answer to the question. The Lord's people only are Scripturally privileged to carry on his work. (3 Jno. 7—"For his name's sake they went forth, taking nothing of the Gentiles.") The methods which are resorted to by the professing church of God to extract money from the ungodly are a scandal. How humiliating must be the spectacle in the eyes of the Head of the church when he beholds her begging from the ungodly

the means to carry on his work, and more especially when those means are extracted by unsavory and extortionate methods. And what glaring inconsistency is it for the church, which is supposed to be warring against spiritual enemies of the King, to seek assistance from those enemies to carry on the war! Surely the Head of the Church, whose resources are infinite and always obtainable, is quite capable of sustaining and advancing his cause in the world without seeking an alliance with Satan. In Heb. 13: 16 we read: "Through him [Jesus] then let us offer up a sacrifice of praise to God continually; that is, the fruit of our lips which make confession to his name. But to do good and communicate [κοινωνία] forget not; for with such sacrifices God is well pleased." The word in the original here rendered *communicate* refers to the giving of our means. (See Sharpe, Ellicott, and Conybeare and Howson.) And this again is called a sacrifice. In the second century the church understood this teaching thoroughly, "for we find that the gifts they offered are constantly thought of not as mere alms dispensed to man, but as oblations and sacrifices offered to God."—*Church Finance*, p. 15. God now only accepts those sacrifices which are offered through faith in his Son. When the first two recorded offerings were made to God—one by righteous Abel, the other by unrighteous Cain—whose was accepted? Abel's, because offered in faith. Let those who would beg assistance from the unregenerate to carry on the work of God ponder this:—"Whatsoever is not of faith is sin."

The Vanity of Worldly Pleasure and the Sufficiency of Christ.

J. COLBOURNE.

The present age is characterised by its love of pleasure. At no former period did there ever exist so many amusements and entertainments of various kinds. These attract far greater crowds than lectures, or sermons, or Bible classes, or meetings for prayer. The love of pleasure, of self-gratification, of mere excitement, was never greater. And man's guilt was never greater, for knowledge was never more widely diffused and the general conscience was never more fully enlightened than now. An increasing love of pleasure with increasing gospel light shows how the voice of conscience is disregarded. It shows how men allow the animal to rule their spiritual nature—how the love of present gratification makes them indifferent to their future welfare and regardless of their duty to God. Men are wedded to the world, are alive to nothing but the world. To spiritual things they are utterly dead.

By worldly pleasure we do not mean that innocent enjoyment which is to be found in the proper use of the good things of this life, nor that rational enjoyment which may be attained by viewing and contemplating the various works of nature and art, but that enjoyment which is sought in the inordinate

indulgence of the fleshly appetites, or the unlawful use of the things of the world. This latter kind of pleasure is sought with eagerness by thousands of our fellow-men, and various means are employed to obtain it. Some seek it in the public-house, at the card table, or in the theatre, but they are mocked in their hopes and disappointed in their expectations. They have a little carnal mirth at the moment they are drinking the infatuating draught, and cracking their jokes over their packs of cards; but when they reflect on their conduct they are miserable and wretched enough. After an evening's debauch they are always troubled with the pangs of a guilty conscience; and frequently they have aching heads, swollen eyes, palsied limbs, scolding wives, famishing children, empty pockets and cheerless homes. Can they be otherwise than unhappy in such a state? Can heaven's smile rest upon them while pursuing such a course? We should be surprised if they were happy. What they call happiness is only vanity. Their pleasures are short and unsatisfying. A worm crawls on the earth, and we do not wonder at it, for it has no power to do otherwise; it has no legs to walk, and it has no wings to fly, and it has no soul to think of anything higher. It is natural, therefore, for it to crawl in the dust. But what shall we say of that man who, though possessed of a spiritual nature, an immortal mind, prefers to grovel in the low and perishing things of the world? He has capabilities of improvement, expansion and spiritual growth, not much inferior to that of the angels; yet he violates the laws of his own being till he becomes a complete wreck, choosing self-degradation and self-ruin. What amazing folly!

There is no true happiness in anything which is separate from God, nor can anything we do promote the true end of life which is not done in God. Yet how many plans are formed, adopted and carried out without any regard to the will of God; and thus life's great object and the soul's highest happiness are lost. Alas! the world is wrong—wrong side up, and wrong end first. The world has made a tremendous mistake in following self instead of God. It is full of selfishness; it is sick and corrupt at the very heart. It has almost gone mad in running after great shams and leaving the realities behind in trying to lay hold of mere bubbles, and neglecting what is firm and solid. You cannot doubt this if your eyes are open. You have only to look around you to see multitudes who

Mistake the mark,
And weary out life's hours
In chasing shadows.

It is a wonder God has so long borne with the wickedness of men. It is a wonder he has not spoken to them in thunder tones of condemnation, and driven them off the wide field of human life into the place of torment. The more we try to find pleasure in sin, in the gratification of our appetites, the more unhappy we shall be. The pleasures of sin shut out the pleasures of holiness. The false and transient exclude the joy that is true and abiding. No happiness is satisfying or lasting that has not God for its source. We only attempt to lay hold on a shadow

when we attempt to seek true felicity in pleasing ourselves, or in the things of the world. Religion then is the only thing that can give true happiness—the religion of the heart and the affections, loving and cheerful obedience to God. Not religion as a theory, as a system of doctrine, but religion in earnest, which has its seat in the depths of the soul, and consists in the love of God and man. A writer of great power has some remarks on this point well worth our consideration. He says: "Do not ponder the truths of Scripture as if they were dry doctrines, but ponder them as vital, cheering and sanctifying truths. There is a religion of the intellect which is hard and dry; there is a religion of the imagination which lasts for a moment; there is a religion of sentimentalism, but all these are perishing. The religion that lasts and lives, and sustains and cheers and endures, is the religion of the heart; and therefore till we have pondered these truths in our hearts we have never yet learned what those truths are in all their glory and blessedness. The roots of Christianity struck into the intellect will bear no fruit; the roots of Christianity struck into the imagination will soon wither and decay and disappear; but if the roots are in the heart, and the dews of heaven water them, and the beams of the sun of righteousness shine upon them, they will grow up into everlasting life, to the glory of God and your own comfort."

This is the religion then that is all sufficient. It is God living in the soul; it is Christ living in the affections; it is the Holy Spirit dwelling, ruling, reigning in the heart. It is a principle of life—true spiritual life—a high, noble, heavenly principle. It is a pure conscience, a clean soul, a contrite spirit, an humble mind, a holy, quiet, loving disposition. This was the religion of Jesus the Son of God Most High; and of Paul, the great apostle of the Gentiles; and of John, the beloved disciple. None can teach a better religion—one more worthy of God, or more beneficial to man.

This is to be found only and alone in Jesus Christ. "There is none other name under heaven given among men whereby we must be saved." "Therefore Christ is all and in all." Life's true happiness is found in him, not in the world; in resignation to his will the soul finds a satisfying permanent rest and peace, a peace which the world cannot give and cannot take away.

Thou, O Christ, art all I want;
More than all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind:
Just and holy is thy name,
I am all unrighteousness;
Vile, and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with thee is found—
Grace to cover all my sin:
Let the healing streams abound;
Make me, keep me, pure within:
Thou of Life the fountain art,
Freely let me take of thee:
Spring thou up within my heart,
Rise to all eternity.

Sunday School.

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

LESSON FOR MARCH 1ST.

Paul and Apollos.

Lesson—Acts 18: 24—19: 6.

Study—Acts 18: 24—19: 7.

Golden Text.—"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him."



Alexandria lay on the Egyptian shores of the Mediterranean. It was not only the principal city of Egypt in Paul's days, but was also the seat of Hebrew learning. It continued to hold these distinctions for several generations to come. That Apollos was of Alexandria (Acts 18: 24) may be taken that he was not lacking in culture and learning, as the phrases, "eloquent" and "mighty in the Scriptures," show. This at once makes it clear that he had had a thorough training in the Word of God. Crossing over to Ephesus, he put his knowledge and zeal to work at once. He is seen instructing in the synagogue "accurately the things concerning the Lord" (Acts 18: 25). Aquila and Priscilla (see Acts 18: 2), hearing of him, desired to instruct him fuller in the way of truth. In spite of his learning, Apollos knew apparently nothing of Christ, but was instructed "only of the baptism of John" (Acts 18: 25). He was certainly once baptised (Acts 18: 25), but whether he was re-immersed we do not know. Apollos now goes to Achaia.

In Acts 18: 26, we have the first mentioned instance of letters of commendation being granted. Apollos' culture, learning, and Christian zeal now bear fruit. He makes many converts in Achaia. Space forbids us to deal at any great length with Acts 19: 1-7, but the following facts should be kept in mind in the study of this lesson. (1) All mentioned are *disciples* (Acts 19: 1). (2) Right to the moment of his conversation with them, Paul knew of no irregularity in their conversion. (3) When, therefore, he asked the question, "Have you received the Holy Spirit since you believed?" he could

not have referred to that gift which all disciples receive (Acts 2: 38), because he would have taken this for granted. (4) He must then have referred to the *miraculous* gift (Acts 19: 6) which all disciples did not receive.
H. G. MASTON.

Sisters' Department.

The Lord gave the word; the women that publish it are a great host.—Psalms 68: 11 (A.V.)

REPORTS.

Secretaries are requested to send in reports of year's work to their superintendents not later than 25th March. No reports received on day of Conference will be read this year, as there is a very full programme.

HOME MISSION.—Mrs. Pittman, Airlie-avenue, Armadale.

MISSION BANDS.—Miss Huntsman, Stanhope-street, Malvern.

HOSPITAL VISITATION.—Mrs. Darnley, Richmond-terrace, Richmond.

DORCAS.—Mrs. M. McLellan, 233 Drummond-street, Carlton.

MISSIONARY.—Mrs. Huntsman, Stanhope-street, Malvern.

TEMPERANCE.—Mrs. Millis, Alfred crescent, North Fitzroy.

PRAYER MEETINGS.—Mrs. Trinnick, Barkley-street, North Fitzroy.

SISTERS' CONFERENCE.

Our 18th Annual Conference will be held on Wednesday, 8th April, in the Masonic Hall, Collins-street. This year we have a morning session commencing with devotional exercises at 10.30 a.m. A very full programme has been prepared, and every sister who has been asked to take part has consented. Are you going to take part by being present, and hearing reports of the sisters' work during the year—how the sisters' work started and how it has progressed all these eighteen years? We give a cordial invitation to all sisters to be present at our meetings on Wednesday, 8th April.

SISTERS' EXECUTIVE REPORT.

The meeting held on 6th February was presided over by Mrs. F. M. Ludbrook. We had much pleasure in welcoming Mrs. Chown after her visit to England, and Miss Verco, of Adelaide, to our meeting. The correspondence included a note of loving greeting from Mrs. Thurgood. It was resolved to have a special meeting to discuss our Constitution. The sisters have collected £106/16/1 to date for Home Mission Fund. The hospital visitors reported 4 visits to Alfred; Homeopathic, 3; Melbourne, 4; and Queen Victoria, 2. Scones, cakes and sweets have been distributed, as well as 55 books and 50 tracts. The following additions from schools were reported: N. Richmond, 1; N. Melbourne, 2; Doncaster, 1; Ascot Vale, 1; Malvern, 1; and Collingwood, 1. A special meeting will be held on 27th inst. Next Executive meeting on 6th March, at which nominations for officers will be received.

The sisters gratefully acknowledge the

following amounts in answer to the appeal made by Mrs. Millis for a "Jubilee Cutlery Fund," for use at our annual Conferences: Bayswater, 3/-; Berwick, 17/-; Brim, 7/-; Barkers' Creek, 14/-; N. Fitzroy, 14/-; Galaquill, 8/-; Lillimur, 3/-; Mooroolbark, 3/-; Mildura, 10/-; Mrs. Holdsworth, 5/-; Mrs. Collis, 1/-; Mrs. Cust, 5/-; Mrs. Varcoe, 5/-; Executive collection, 15/-; Mrs. Ludbrook, 5/-; Mrs. Gill, 2/-; per Mrs. Bryan, 4/9; per Mrs. R. L. yall, 7/6.

SISTERS' PRAYER MEETINGS.

NORTH FITZROY.—The sisters' afternoon prayer meeting is still progressing, the attendance keeping up. Each week this year we have had an average of 16.

On 3rd February we held a sisters' Home Mission meeting for the purpose of trying to induce all sisters to take an interest in the work, Sister Forbes presiding. Short addresses and songs, with a cup of tea, helped to pass a very pleasant evening. We have found having a small box at the homes of members works well. A number of the boxes were opened on 3rd inst.; others were handed in later. Result: £9, with minimum of trouble in collecting.

Recently we had the pleasure of welcoming Sisters Chown and Ferguson back again, 35 sisters being present. Sister Millis presided, and provided tea. We all had a pleasant time together, and we hope with God's blessing to work heartily together to make this year's work a success.

PRESTON.—A sisters' prayer and sewing class has been organised here. They meet every Thursday at 2.30 p.m., and on alternate Thursdays there is half an hour's prayer meeting. President, Mrs. W. Dickens; Secretary, H. Moate; Treasurer, E. Walker.

DORCAS.

Letters of grateful thanks have been received from recipients of goods sent to the Mallee.

The usual rally was held for Burwood Home on 4th inst. We also had the pleasure of a visit from Mrs. Walden, of Sydney. There were 56 garments mended, and 11 pairs of stockings. As there are 31 boys in the home at present, it will easily be seen there is help needed with the mending; and we would earnestly request all our sisters who can do so to come and help the first Wednesday in the month.

The general Dorcas Committee had the pleasure of entertaining 100 boys and visitors to a Christmas tea, the plum puddings being greatly appreciated, especially as a threepenny piece went with each slice. The gentlemen of the B.B. Home Committee, with their wives, were guests of the Committee. They superintended the sports in the afternoon, and gave money for prizes to them. Our thanks are also due to Messrs. Craigie, Byrne, Henderson, McLean Bros. and Rigg, C. Quittenton and Gunter, Mr. and Mrs. Gladish, and Mrs. J. A. Davies. The evening was brought to a close with speeches, prize-giving and singing from the boys.
E. McLELLAN, Supt.

Jubilee Pictorial History of the Churches of Christ in Australasia.

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The Leader.

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

Neglect of Sunday.

In the current number of the *Quiver*,
 Archdeacon Sinclair contributes a paper on
 the "Neglect of Sunday." In this he ex-
 presses the opinion that there is a wave of
 unbelief and indifference passing over England
 and making itself manifest in four distinct
 ways: first, in the neglect of family prayer;
 second, neglect of the observance of the day
 of rest; third, neglect of holy Scripture; and
 fourth, neglect of duty of parents to their
 children. The wave of indifference is ac-
 counted for:—(1) In the enormous spread of
 moderate wealth, and the consequent taste
 for luxury and self-indulgence; (2) the crea-
 tion of a prodigious mass of newly-rich
 people, who have no family traditions of
 religious influence behind them; (3) the un-

settlement of men's minds from the wide
 spread of German views as to the authority
 and authorship of the Old Testament; (4)
 the utter weariness in men's minds as to all
 religion, in consequence of the ceaseless
 public disputes during the last fifty years on
 questions of faith and practice; and the
 natural re-action which always follows when
 any particular religious movement is strongly
 pushed. It is claimed that all these causes
 have combined to lessen the influence of
 religion at the present moment. Some of the
 reasons cited above do not appeal to us as
 real causes for wide-spread indifference and
 unbelief, although they may be factors in
 some degree in promoting both. In all
 probability, if the matter were probed to the
 bottom it would be found that other and
 more potent reasons could be assigned.
 Into this phase of the question, however, we
 cannot now enter. At present we are inter-
 ested in what Archdeacon Sinclair has to
 say regarding the day of rest. In his opinion
 very serious inroads are being made not only
 upon its religious character but upon the
 principle which it affirms of one day's cessa-
 tion from labor during the week. The latter,
 of course, is a matter that appeals to all who
 are called upon to engage in any class of
 labor. It may not seem to have any
 menace for those who employ labor, but
 it is certain that it has for that large
 class who have to minister to the wants or
 pleasures of others it is a danger that the
 workers should strive against as far as they
 possibly can. They will have to resist even
 apparently harmless things, in order to safe-
 guard their interests, and sternly insist that
 no unnecessary labor shall be undertaken on
 that day.

It is rather surprising to learn that
 England, of all places, should be found to
 be drifting towards what is called the
 "Continental Sunday." And yet it seems
 to be so. We are told that among fashion-
 able society Sunday gives no break or respite
 to the gaieties of the week. In a more general
 direction it is stated that "forty-one thousand
 postal employees have to work on Sunday,
 and facilities for postal deliveries on the day
 of rest are widely advertised. There is a
 general rush on the part of speculators for
 the public amusement, to get what gain
 they can out of the day when none are sup-
 posed to work. Vast Sunday excursions dis-
 turb the peace of hundreds of quiet villages.
 At sixty-seven theatres and balls in the
 metropolitan area the holiday of thousands
 of persons is destroyed by having to provide
 concerts and amusements. Cricket matches
 are being encouraged. All this means a
 combined attack on the day of rest as a
 national institution." This is looking at it

from the secular standpoint, and evidently a
 great number of people are of opinion that it is
 the only one from which it can be regarded.
 But in this they are mistaken. It was
 religion that gave the people the day of rest,
 and it will be irreligion that will take it from
 them. And so the genesis of the day of rest
 is one that thoughtless people require to be
 reminded of. Those who scoff at the reli-
 gious aspect of the day of rest would do
 well to remember that it does not owe its
 origin to secularism. The principle of one
 day in seven being devoted to rest is a prin-
 ciple vouchsafed from heaven to man, and is
 one that the materialistic spirit of the world
 would disregard whenever possible. For
 long ages the idea of this day of rest was
 confined to the Hebrew race, and was un-
 known in practice throughout the great Gen-
 tile world. It was part of the religion of the
 Jewish people, and through them it came as
 an inestimable boon to the world. But
 Judaism itself could never have conferred
 this great gift to the world at large, because
 it was a sectional and not a cosmopolitan
 religion. It remained for the church of
 Christ, with its wider outlook and sympathies,
 to take this God-given principle and make it
 almost the law of the world.

This idea is expressed by Archdeacon
 Sinclair in the following words: "We must
 remember that the establishment of the
 spiritual representation of the rest day was a
 gradual growth. There never was any
 formal transference of the severe rules of the
 one day to the natural and spontaneous
 happiness of the other. In primitive apos-
 tolic times two things are abundantly clear.
 On the one hand, among the Christians who
 had been Jews there continued a lingering
 and legitimate devotion to the memories and
 associations of their childhood at the very
 time when, in consequence of the resurrec-
 tion of our Lord, they were beginning to
 have a peculiar affection for the first day of
 the week. On the other hand, the Christians
 who had been Gentiles never thought of obser-
 ving the seventh day at all, but in times of their
 obscurity and oppression found all that they
 wanted in the religious meetings—the meet-
 ing for the breaking of bread, the meeting
 for edification—on the Lord's day. . . . We
 need not be surprised to find that the early
 spirit of the Lord's day was not so much one
 of abstinence from work as a readiness for
 spiritual activity; but the consciousness
 which gradually assimilated that which was
 best in the Hebrew obedience to the Fourth
 Commandment recognise a truth of universal
 importance for Christians." It was the spread
 and influence of Christianity that eventually
 gave this great boon of a day of rest to Chris-
 tian and non-Christian alike. In the year

321 the practice of all observing the first day of the week as a day of rest received formal and legal sanction. The idea of labor was formally dissociated from the Lord's day in that year by the famous Edict of Constantine. "On the venerable day of the Sun let the magistrates and people residing in cities rest, and let workshops be closed. In the country, however, persons engaged in the work of cultivation may freely and lawfully continue their pursuits; because it often happens that another day is not so fitted for grain sowing, or for vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost." The day of rest is therefore a gift from God through his church, and this is a fact that should not be forgotten by those who are enjoying the blessing of it to-day. If the toiler asks, "What has Christianity done for me?" the answer is, "It at least has given you the priceless boon of rest one day in seven." For this boon alone the worker, whether of brain or muscle, should feel under obligation to Christianity and respect the religious idea which is at the bottom of it, and which alone will keep it alive in the ages to come.

In the year 1869, in reply to a deputation, Mr. Gladstone, then Prime Minister, said: "The religious observance of Sunday is a main prop to the religious character of the country; from a moral, social and physical point of view the observance of Sunday is a duty of absolute consequence." Later, in referring to its more general benefits, he said: "In the course of a laborious life, I have signally experienced both its mental and physical benefits. I can hardly overstate its value in this view, and for the interest of the working men of this country, alike in these and in other yet higher respects, there is nothing I more earnestly desire than that they should more and more highly appreciate the Christian day of rest." Naturally, the religious aspect of the question is that which appeals most forcibly to Christian people, but for Christian and non-Christian alike it is well to remember that the day of rest has a religious foundation, and is only safeguarded by respect for that foundation. The irreligious spirit, either of utter carelessness or rude scoffing, finding expression in carnivals of gaiety and selfishness, is that which sows seed which will afterwards be reaped in bitterness. The day of rest must be guarded from all peril. The Christian must do his part in that direction, because it is part of his religion. The non-Christian must also do his part, because the preservation of the boon to him means that he must not unduly secularise it.

Editorial Notes.

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

Disciples of Christ and Prohibition.

The people known simply as disciples of Christ, churches of Christ, have ever been in the van of the great temperance question. In England, America and Australia we have spoken with no uncertain sound on the subject. The resolution carried repeatedly and unanimously in our Victorian Conferences, to the effect that the only satisfactory solution of the liquor problem lies in the entire abolition of the manufacture, importation and sale of intoxicating drink, fairly expresses the mind of the immense majority of the brotherhood the world over. While in none of our churches is total abstinence made a condition of membership, the duty of all to abstain is continually enforced from our platforms, and a moderate-drinking preacher would meet with scant sympathy or support. In connection with our great American Conventions, prohibition rallies are held, at which addresses are delivered by the leading speakers, and the prohibition party is thus made to feel that they have the practical sympathy of one of the leading religious bodies of the country. A late issue of the *Christian Standard* is a prohibition number, and contains addresses delivered at the last Convention, together with leading articles and other contributions on the subject.

American Brethren and Prohibition.

The uncompromising attitude taken by our foremost brethren in America is in refreshing contrast with that of some who pose as temperance reformers. It is possible that even a few of our readers may not be disposed to fully endorse what they consider an extremist position, but we are convinced that it is the truly logical one. The only consistent attitude the Christian can assume toward evil is to squarely oppose it. He cannot vote to license or regulate, but to abolish. The *Standard* is the most widely circulated and probably the most influential of all our American papers, and the following extracts from its editorial columns may be taken as representing the mind of American disciples generally. In explaining the fact of the "practical unanimity of action" taken by our preachers, our contemporary says: "The preachers and the churches take the Bible and the Bible only as their rule of faith and practice. What the Book says is an end of all controversy with them. But the Bible teaches eternal enmity against all forms of evil. It denounces religious compromises and warns men against making bargains

with unholy institutions. By the very logic of their position these preachers are committed to the entire destruction of the liquor traffic." Again he says: "Accustomed to attacking error of every form in the very citadel of its power, it was the most natural thing in the world for them to insist that the infamous saloon business shall be taken out from under the protection of the State and National Governments. This makes them prohibitionists, and leads them to vote for candidates from president to constable who are pledged to the enactment and enforcement of laws against the saloon."

Church Officers and Total Abstinence.

Our contemporary, from whom we have quoted above, has no sympathy with moderate drinking church officers. The editor says: "The preacher who apologises for the saloon in any way should find no place in a Christian pulpit. Then we may rightly demand that elders, deacons and Sunday School superintendents shall keep away from saloons entirely, and shall be total abstainers as well. A saloon-frequenting elder or church worker is an abomination, and should be deposed at once by the church. Of course no church that makes any pretensions to spiritual life or devotion to the law of Christ will keep a liquor vendor in its membership." This exactly expresses our sentiments. There is one side of the question, however, which is sometimes overlooked. It takes two at least to trade in drink. If the man on one side of the counter who sells the vile stuff is worthy of church discipline, is it quite logical that his partner in the transaction on the other side of the counter should come off scot free?

Results of Prohibition Agitation.

It is natural for the advocates of temperance reform to become discouraged at the comparatively slow progress toward prohibition, and to feel that their votes are being wasted. The *Standard* thus explains the persistent attitude of our preachers: "These preachers have not been trained to be overawed by majorities and entrenched errors. They have been a Gideon's band indeed in standing for the truth and in turning to flight the armies of the aliens. There are thousands of otherwise good men who refuse to stand for the destruction of the liquor oligarchy, because they imagine they would be throwing away their votes. They are made afraid by the power of wickedness in high places, and hide behind some temporising policy with respect to the saloon." Of course, even if it were clear that our opposition was utterly ineffectual, we should still have no option but to oppose the wrong. Compromise with evil is never right nor wise. As Lowell says: "They enslave

their children's children, who make compromise with sin." But it is not true that the opposition to the drink traffic has been inoperative. Of the United States the *Standard* says: "That the agitation for the destruction of the saloon has not been fruitless is evidenced by the fact that something more than 30,000,000 people in this country, or more than a third of our population, are under prohibition, either by State law or local option." In Canada the drink traffic has also been seriously crippled of its hellish influence, and not long since in a poll taken by Government a majority of several thousands in the Dominion voted for entire prohibition. We all know what has been done in New Zealand, and in every State in the Commonwealth the traffic has been more or less hindered, while in some States the number of hotels has been greatly decreased and as a result drinking diminished. In New South Wales, for example, only about three-fifths of the amount per head is now spent in drink compared with that of a few years ago. It is evident, therefore, that we are not only on the right but also on the growing side.

Popularising the Gospel.

I note with appreciation the courteous reply of Bro. Swain to my letter criticising the Sunday School service at the Collingwood church, and am quite willing that the question should be discussed on the broader issue he lays down, which—as the greater includes the less—will cover the recent service which gave rise to this correspondence.

The first point which I will refer to is Bro. Swain's contention, "So far as I know the New Testament is silent upon the method of presenting the gospel, so we are compelled to apply the broad principles that underlie the spirit and teachings of Christianity." This argument is only in part correct, for while there may be a lack of precept there is no want of example. We have the "method of presenting the gospel" adopted by the Apostle Paul, and find that it consisted, first, in private conversation; second, in semi-public or public disputation; and third, in public preaching. Paul followed closely upon the example set by our Saviour himself, and a careful scrutiny will fail to discover any departure in his "methods" from those adopted by Christ Jesus. Simplicity was the keynote of their procedure. They were surrounded by a pleasure-loving people, as we are to-day, but we can find no trace of any attempt to "draw" or "interest" this public in the gospel by extraneous means. The apostles felt too keenly the graveness of the message with which they were entrusted, to allow of their pandering to the desire for novelty which the Romans and proverbially the Greeks possessed. And let us remember that Paul was a man of the utmost resourcefulness, a keen analyst of the human mind and emotions, and one who left no stone unturned to take advantage of or

create such circumstances as would favor the carrying out of his life-task. So he contented himself with preaching! "Bah!" said the Jews. "Only talk about the crucified Nazarene!" "Faugh!" echoed the Greeks. "We seek wisdom! Our own Mysteries are infinitely more interesting! 'Tis all foolishness!" And Paul admitted that it was foolishness—as far as they were concerned—saying, "It pleased God by the foolishness of preaching to save them that believe"—but God had "chosen the foolish things of the world to confound the wise." Read the first and second chapters of first Corinthians, and a clear conception of Paul's position may be obtained.

Now from these facts, and the actions throughout of the apostles, it is abundantly evident that their mission was carried on by those means only which were in accordance with the proclamation of a spiritual religion, a religion of heart and life, as opposed to the ostentatious parade of a corrupted Jewish faith and the charlatanism and spectacular pageantry of the Greek and Roman forms of worship. We contend therefore that "the broad principles that underlie the spirit and teachings of Christianity" are violated by the introduction of any adventitious aids such as those referred to, in connection with the preaching of the gospel. The apostles could have used a wooden door, a cross and three steps as well as those whom we criticise, but can we conceive it possible that they would have condescended to "draw" an audience by such means? Nay! no more than would Christ himself.

ARGUMENT 2.

"Was any law infringed?" enquires Bro. Swain, adding "for where no law is there can be no transgression."

There is little "law" in the New Testament. It is a book—especially in the epistles—in which guiding principles are laid down, and not laws set up. The Christian is under law to Christ, and whatever is in harmony with his life and teaching constitutes our "law." The absence of "law" in the form of a definite interdiction will allow of almost anything being done in the church of Christ. I have heard it said that there is no law against infant baptism, and consequently a child ought to be thus dedicated to God, to be immersed later when come to years of maturity. Again, there is no law against vestures. Look what a "draw" it would be (it would beat the "door" completely) if our evangelists were robed in purple velvet and yellow satin, our elders in blue and scarlet plush, and the deacons in red silk! Mark you there is no law against this, and plenty of Old Testament example in its favor! I could multiply these instances by the score. No law against it, forsooth! This method of argument applied by the Christian to rites and practices has culminated in Clapham Bedlamites as an ultimate extreme.

No, God is a Spirit, and they that worship him must worship him in spirit and in truth, and inferentially his gospel must be proclaimed in harmony with this declaration.

ARGUMENT 3.

"Look at the motive. It was simply to attract to the meeting."

Now on this first point we would only remark that a man's motive may be good

but his conduct abominably bad; for example—but no, that does not need to be proved.

As to the second contention, we will cite a few instances of means being carried on at the present time with the object of "attracting" people to hear the gospel, and reiterate Bro. Swain's query, "Can it be said that any law has been infringed" by the "mode of conducting the service" being "slightly altered," as in the following cases:—

At Campton, Kentucky, the pastor of the "local Baptist Church surprised his congregation on Sunday by having his choir whistle instead of sing. He led the whistling himself."

At Mount Vernon Reformed Church, New York, the pastor, who is an ardent electrician, has "had a complete wireless apparatus fitted in his church, and a miniature railway built round his pulpit on which tiny cars will run." To what end? "My object," says he, "is to illustrate my sermon symbolically and appeal through the eye to the soul."

Mrs. Brown-Potter, the actress, recited at the services in Gorleston Parish Church, England, until the Bishop of London interfered.

The *Strand Magazine* of September, 1901, contains an article dealing with "Originality in Pulpit Devices," covering "Evening Dress for the Preacher," "Chinese Choir," "Wager of \$1000 to gain 15 converts in 2 weeks," "The offer of \$1 in gold to mother of every child brought for baptism," and so on ad nauseam.

I might give further instances by the page, but cite last from the *Chicago Tribune*, September 7th, 1902. At the South Congregational Church of that city a professional whistler performed at the Sunday afternoon service Rubenstein's "Voices from the Woods," Lassen's "The Loving Voice of Jesus," and "The Holy City." "To convert a man," said the chairman of the music committee of this Congregational Church, "you must first adapt yourself to the individual you are working on. You must first come into contact with him from the outside. Musical features in the programme of the church interest people in religion. Whistling solos have been introduced into the New York churches and have proved good features. They are in perfect accord with the discipline of the church"—that is, as Bro. Swain says, "they are simply to attract to the meeting; look at the motive." Are they against law? If so, what law? There is no law against whistling by individuals or choirs any more than against building up stage displays of door, steps and cross on the platform! But the whole business is in utter opposition to the spiritual teaching of the New Testament.

Uzzah had a good motive in touching the ark, but his motive did not save his life. These violations of the spiritual tone of the apostles' precepts and examples have an influence as deadening on holiness and piety, though not so sudden in its action, as was the fatal power which destroyed Uzzah himself.

Finally, the action of the Collingwood church is sought to be supported by two of Paul's statements. "The Apostle Paul," says Bro. S., "reminded the Corinthians that

being crafty he caught them with guile. Was he unscriptural?" The audacity of attempting to associate the author of Romans with "door, steps and cross" is stupendous! 'Tis about as unsatisfactory as is the exegesis of the passage. Paul is not referring to his preaching in 2 Cor. 12: 16, but to financial matters, as the context abundantly shows. Though personally refusing pecuniary help from the Corinthians, he yet succeeded in getting them to exercise liberality in other ways. In 1 Thes. 2: 3, he specifically asserts that "our exhortation was NOT . . . IN GUILE." Nay, Paul was "dead with Christ from the rudiments of the world," and hence out of touch with everything that had "a show of wisdom in will worship . . . to the satisfying of the flesh."

Referring to the words "made all things to all men that I might by all means save some," as quoted in support of the innovations referred to, I can only say that the wrenching of the passage from its connection, in which the apostle speaks of his immediate and personal actions, to the purpose Bro. Swain desires, is but inflicting a slight upon the nobility and holiness of the apostle's life.

In conclusion, Bro. Swain asserts that the "church must move with the times." I differ from this, my contention being that the times must be made to move with the church! And in view of the numberless denominations around us "moving with the times," surely there is room for one to be at *enmity* with the world, its "times" and trend, and to be far enough behind the times to fall in line with New Testament teaching.

While there will always be difficulty in getting people brought within the sound of the gospel, no difficulty will ever be experienced in bringing them together to be amused, instructed or entertained.

This is a very long reply, but the subject is of immediate and urgent importance, and throughout I desire to entertain only brotherly regard for those whose action I am led to criticise adversely. W.

From The Field.

The field is the world.—Matt. 13: 38.

New Zealand.

DUNEDIN.—At the Tabernacle matters are going along fairly and prosperously. Since last report of progress five have been added, four being by submission to the Saviour, and one who has returned to the fellowship of the church. The annual business meeting of the church was held on the 10th Jan., and the report presented was very encouraging, the financial condition having improved. An effort is now to be made to clear off the balance of debt from the building. The meetings are good and all the brethren are in good heart.

The city is rather busy religiously just now. The Seventh Day Adventists have a camp meeting in progress, and are disturbing the minds of some, but they resist all efforts to draw them into debate, fearing its revelations. Bro. Green is just now delivering three addresses on, 1. "Seventh Day Adventism Fervors of Scripture and History"; 2. "The Law, the Gospel, and the Sabbath"; 3. "Is the Seventh or

the First Day to be Observed?" The Spiritists are also becoming active again after twenty years of comparative quietude, and have imported a lecturer, and are leading many to enquire. A number have urged Bro. Green to lecture on the subject. Owing to this, he is to give six lectures on the subject, commencing week after next, and allowing questions at the close. Altogether, our field here is becoming fairly active.

Jan. 31.

G.

AUCKLAND.—Very fine meetings all day yesterday. In the afternoon at 3 about 40 young men and women were at my Bible Class. In the evening deep interest; no confessions, but three gentlemen remained behind and made appointments for conversation during the week. Outlook bright. T. J. Bull came under engagement to the church, in the first instance for a very limited period, but was found so eminently suited to the work that the engagement lengthened out to nigh six years! Fifteen months ago he, at the urgent request of the N. Z. Alliance and with the full concurrence of the church officers, resigned his position as evangelist to become the local secretary. Finding, however, that the preaching was more congenial, he resigned, and has now left to take up the work in Wellington as evangelist at Dixon-street, and it is safe to predict a good and useful future for him in that thriving centre. With so faithful and zealous a band of brethren as he will find there, a preacher of the energy, devotion and ability which Bro. Bull displays ought to give a good account of himself. He leaves us with the best wishes and earnest prayers of every member of the church here.

Feb. 2.

C.W.

Tasmania.

HOBART.—The first meeting of the Sisters' Dorcas Class this year was held on Jan. 27th. The president, Mrs. Brown, welcomed Bro. and Sister Collins, also Sister Charlton from Derby (Tas.), and Sister Bray from Sydney.

Bro. Collins suggested forming a Young Sisters' Endeavor Class in connection with the Dorcas.

On Feb. 3rd the class met, with a goodly number of young sisters present. Sister Collins spoke as to how the classes were conducted in Victoria, at the same time making arrangements for a class in Hobart. We were pleased to have with us Sisters Lemon and Payne from Melbourne. A very profitable time was spent in prayer and praise, asking God's blessing on our future work.

A. C. COOPER.

Queensland.

BRISBANE.—On 1st February the lady who made the good confession on the previous Sunday was immersed and received into the church together with three others from sister churches. At the morning meeting special reference was made to the departure from amongst us of one of the oldest members in Brisbane (Bro. J. Swan), who is leaving for South Africa, and the prayers of the church go with him. The officers for 1903 are—Deacons, Bros. Waterfield, Jones, Boyle, Cane, Land, Moore and Reick; Secretary, Bro. Waterfield (re-appointed); Treasurer, Bro. Boyle. Bro. Reick was appointed agent for the CHRISTIAN.

Feb. 4.

A.S.W.

BRISBANE.—The anniversary celebration of the Sunday School was held on 2nd February. D. P. Denham occupied the chair, and remarked at the outset the pleasure he had in presiding over an audience which filled the chapel, and who had met to recognise the work being done by the Sunday

School teachers. Thirteen scholars from the school had joined the church during the year. A lecture on "Venice" was then given by A. R. Main, who gave a graphic and interesting description of the "Queen of the Adriatic." Many handsomely colored slides added interest to the lecturer's remarks. The first portion of the proceedings concluded with an exhibition of subjects in lighter vein for the children. The chairman then distributed the awards for the year's work. These were presented for general proficiency in class work, for marks received in quarterly written examinations, and for introducing new scholars. Three scholars received prizes for the last qualification, each having introduced five new pupils.

Feb. 5.

A. R. KELLY.

Victoria.

BET BET.—At the close of the gospel address one of the elder scholars decided for Christ. Will be at Dunolly next first day, while R. G. Cameron will be at Bet Bet.

C.G.L.

BALMAIN-ST., RICHMOND.—The struggling members of the mission here have by downright self-sacrifice managed £30 amongst them towards the erection of a larger mission chapel. They have also been helped by a donation of £1 from Sis. Mrs. Davies and £1 from another member of the Swanston-street church. About £70 more is needed before building operations can commence. One hundred souls have been won here during the last 18 months or so; but success will now be retarded till we can build. We implore you to "throw out the life line," &c., and send to P. J. Pond, 151 Cremorne-street, Richmond.

South Australia.

NORWOOD.—Yesterday we held harvest thanksgiving services. In the morning Bro. Grinstead addressed the church, there being a splendid attendance. In the evening the tabernacle was crowded. We had a splendid collection of goods, which have been distributed to the poor.

Feb. 9.

A. C. RANKINE.

West Australia.

HARVEY.—The church had the pleasure of extending the right hand of fellowship to Sisters Agnes and Beatrice McEwin, daughter of Bro. McEwin of Cookernup. They came forward at the Fremantle tent mission.

Feb. 2.

G. P. CHARMAN.

COOLGARDIE.—On 23rd January we had Thos. Hagger with us all day, his stirring addresses being much appreciated. After our brother's address to the S.S. scholars in the afternoon one of the elder scholars made the good confession, and was immersed on 1st Feb.uary.

Feb. 2.

T.H.A.

New South Wales.

MARRICKVILLE.—The attendance at the morning service yesterday was the best on record here. T. Hagley addressed the church, and J. Hunter presided. One received. The 6.30 p.m. praise and prayer meeting alive and good. The gospel service a grand time; two baptised and one decision.

Feb. 9.

ROBERT S. GILMOUR.

S.S. UNION (VIC.) EXAMINATION, 1903.—Will school secretaries be particular to place *water* or *over* against the ages of candidates set down on their lists at 11, 13, 15, 18, 25 years of age, and remember the age is to be calculated as on 6th April.

Important to South Australian Churches.

Will all members of churches of Christ in this State who purpose visiting Melbourne at Easter, and are desirous of attending the Jubilee Conference, kindly let me know their names as early as possible, so that I may be able to arrange with the Railway Traffic Manager as to special travelling rates. It will depend largely on the number going what the fares will be; but we hope to secure very reasonable terms. Please don't leave it too late before you decide. The sooner the names are handed in the earlier you will know what rates we shall have granted to us.

A. C. RANKINE,
1st Avenue, E. Adelaide.

Here and There.

Here a little and there a little. —Isaiah 23: 10.

Two confessions at Subiaco (W.A.) on Feb. 1.

Read "The Fellowship" on the second page of this issue.

Two confessions on Sunday night at City Temple, Sydney.

H. G. Harward's private address is now 989 Rathdown-st., Nth. Carlton.

H. Leng and W. G. Oram are preaching nightly to large audiences in the tent at Lillimur.

Crowded house at Petersham on Sunday night last. One confession and three baptisms.

We are asked to draw the attention of sisters to their page—especially to notice 22 reports.

You will miss something if you fail to read J. Colbourne's article on page 88 of this issue.

There was a fine meeting at Emerald on Sunday night, when a young man confessed Christ.

Three additions at Paddington, Sydney, last Sunday—two by faith and baptism and one by letter.

One addition by faith and baptism on 1st inst. at North Richmond. The audiences continue large and encouraging.

Five were received into fellowship at Preston last Lord's day morning. Large meeting and five decisions in the tent at night.

The Chinese Class will hold its ninth anniversary on February 24th. All who want to encourage this work should make a point of attending.

Bro. Greenwood has settled down to work at Newmarket. The audiences are increasing. Splendid meeting on Sunday night, and two more confessions.

Been. Harward, Pittman and Scambler, and the members of the Echuca church, desire the prayers of all the brethren for the tent mission in that city, beginning February 22nd.

A. M. Ludbrook's second term of service with the Swanston-st. church ends in a fortnight's time. He is now open to engagement elsewhere. Address—William-st., Brighton, Victoria.

A slight mistake was made in the announcement of Bro. Watt's series of articles on "The Royal Commission." Instead of five beginning with "The Scope," he will write six and begin with "The Authority."

Since last report two have been added to Lake-st. church, Perth, by faith and baptism, one of whom confessed Christ at the Fremantle tent mission. One has joined by letter, and one who was formerly immersed.

Three hundred pages of the Jubilee History are now done. Victoria is completed and we are starting New South Wales. We are hoping to have the book finished by the Jubilee Conference. Send in your orders now.

The church at Rookwood is shortly to have a lantern lecture by P. A. Dickson on "The Caves of Kentucky." Later on G. T. Walden is going to assist the church in a special effort of a week's duration, to endeavor to spread the kingdom of God in Rookwood.

The church at Newmarket is extending a public welcome to F. W. Greenwood on Tuesday evening, February 17th—that is, next Tuesday evening. The tea will be held in the new Town Hall at 6 o'clock, and the public meeting at 8 in the same place.

At the annual meeting of the church at Paddington, Sydney, the secretary's report showed that 61 had been added during the year—33 by faith and baptism, and 28 by letter and formerly immersed. After careful revision of the roll the membership stands at 202.

Sister Mrs. Barr and son, members at Balmalms-street, Richmond, left last week with husband and children for Townsville (Qld.) We ask anyone knowing of members or friends in that town to let us know, in the hope that a meeting may be commenced there.

S.S. RALLIES.—A word of caution fell from two superintendents who are in it at the last meeting of the S.S. Union (Vic.) Where these rallies are introduced into any schools let the superintendents keep those engaged in them well in hand and under due subordination from the start.

Many of our readers will be pleased to know that Bro. Sid Moysey, son of G. B. Moysey, has successfully passed his examination at the Training College, and has been appointed master of a school near Alberton. Jessie Moysey was dux of her school this year, taking the gold medal.

We have received a number of letters expressing pleasure at the children's page in the CHRISTIAN, and about as many think it is a waste of space. Just how we are to please these various parties is puzzling. We guess that the fellow who likes the page will have to read it, and the other one let it alone.

The meetings for the deepening of spiritual life held recently at Balmalms-street, Richmond, proved seasons of refreshing to those who attended. Able and helpful addresses were given by Jas. Johnston, J. H. Stevens, A. M. Ludbrook, J. W. Baker and H. Peacock. The church there was much helped.

Next week we hope to publish the first of three articles by W. J. Grinstead, of Adelaide, on "The Evangelist":—1. "The Evangelist's Relation to the Church"; 2. "The Training of the Twelve"; 3. "The Training of the One." These articles are closely related, and will be printed from week to week till finished.

We spent last Lord's day with the brethren at Doncaster. We enjoyed their hearty and attentive fellowship very much. There is plenty of fresh air in that district, but they seem determined to keep it all out of the chapel. In our judgment, religion and fresh air go well together, therefore a chapel without movable windows is a humbug.

A. Stewart writes from New Cham Creek, Healesville: "There are about fifteen scattered brethren in this district. There is a meeting in the house of Bro. Benn on the Don Road. I got the use of the State School and delivered three lectures. Bro. Tharson took the chair; he is a member of the Collingwood church. I hope to see a church formed here shortly."

W. Moffit writes: "Kindly acknowledge the following contributions received to assist a Queenstown

brother—Dr. J. C. and J. Verco, £2/10/-; church and brethren, Port Pirie, £1/10/-; Owen brethren, £1/1/-; church at Unley, 10/-; a Queenstown brother, 10/-.

Will the other churches and brethren to whom we have applied kindly help us, as we are endeavoring to procure for him a means by which he will be able to get a living for himself and family?"

We have received a long letter from J. H. T., who lives in a neighboring State. In the first place it does not come up to our usual literary standard. He finds serious fault with the work being done by our churches to reach the un saved, and says some strong, untrue things about them. In proportion to our numbers and wealth, we do not believe that any of the denominations are doing as much. Any writer who wants to be heard in our columns, especially when he wants to set other people right, must do it kindly, and use at least fair English.

S.S. UNION (Vic.)—The first General Committee meeting of the year was held on 2nd February, F. W. Martin presiding. Present: All officers (6), and 31 delegates representing 24 schools. A letter from Jas. Johnston as to the proposed normal school for officers, teachers and S.S. workers was referred to the Executive Committee to deal with. Three more schools were added to the Union roll. The Treasurer's report showed a credit balance. The draft annual report was read, and, with all other arrangements in connection with the Conference, referred to the Executive Committee to deal with. The visits reported results of visits paid to 11 schools since the November meeting. It was resolved that no departure from the published prospectus for the examination in respect of the lesson for 11th January (Phil 4: 1-13) should take place. Next meeting 15th March.

SOME INTERESTING FIGURES.—The disciples of Christ have, in and around Melbourne, 35 places of worship. Of these to support preachers who devote their whole time to the church and its work. There are 2 who have preachers that give all their time to the church, but are in part supported by the Home Missionary Committee. 8 more churches have unpaid, but permanent, preachers, who give what spare time they have. The remaining 15 churches, having no regular preacher, are dependent upon voluntary supplies. In the first two groups it will be seen that there are 12 churches that have regular preachers who give their whole time to the work. These 12 churches have a membership of 2451. The 8 churches having permanent but unpaid preachers can show a total membership of 765. The remaining 15 churches, who have no regular evangelist, have a total membership of 893. There is a grand total of 4209 members of the church of Christ in Melbourne and suburbs.

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IN MEMORIAM.

TAYLOR.—In loving memory of Jane Taylor, wife of Adam Taylor, who departed this life on February 11th, 1901, aged 79 years.

At rest.
Hope hath found her anchor, found her rest,
In the sweet sure haven of his breast.

Rescue and Preventive Homes.

Thirteenth Annual Report.

There is a sameness in our work which necessarily stamps our Annual Reports with a like feature. The same sad story of sin and suffering; the same brighter story of repentance and reformation; the same help received and imparted, are never absent. Thirteen years ago, when the field (though not the work) was new to us, we had to feel our way, somewhat in darkness, after the most hopeful aspects of rendering help to the class of unfortunates in whom we are specially interested.

All who engage in the work know that the cases range from the simple, childish girl, perilously ignorant of the wiles of the devil and therefore an easy victim in his hands, down to the hopelessly hardened human monster who not only glories in her vile shame, but seeks, for filthy lucre's sake, to entrap others in the same awful bondage.

Therefore, as we might easily fill our Homes with cases six or seven times over, without some discrimination, experience has led us to confine our efforts largely to two grades, viz., preventive cases—or those who have not fallen, but who would certainly do so if not rescued—and fallen cases of the non-professional order—that is, otherwise respectable girls who have been overcome by temptation at home or in domestic service. Sad it is to have to confess that this class is appallingly numerous; and no sooner are one disposed of than two or three are ready to enter. It is impossible to keep pace with the applications for admission.

The percentage of success in dealing with these cases is very high. We seldom have a case leaving the Home of her own accord, and almost as seldom do we have a case returning to the downward course after leaving us.

During the past year we have helped thirty-eight cases out of sin and sorrow into a better life, besides providing for the future of twenty-three infants. The management of the Home is still run on the same economical lines. Nearly the whole of the labor is given without remuneration. Too much praise can scarcely be given to Miss Petchey, who came out from London at her own cost to take charge of the preventive work, which she ably conducts without salary. Thus our kind contributors must see that their money is spent with as little unnecessary waste as possible.

We have been specially favored as regards finances during the year. In addition to a surplus of about £28 to start with, we received a generous contribution of £26/5/- from Dr. Jos. Verco, and legacies to the amount of £69. These sums more than compensated for the slight falling off in other contributions (which was due, doubtless, to the drought); so that we commenced the present year on January 1st with a good sum in hand. A part of this has since leaked away, but still we have a little left.

Our thanks are due to all our helpers. We sometimes feel tempted to take life easier and relieve ourselves of the incessant worries and anxieties connected with this work, but all

the while we receive sufficient help to carry on the work we take it as an indication that God is pleased that we shall continue to serve him and humanity in this way.

J. & L. PITTMAN.

CASES.

In the Homes, Jan. 1, 1902—Girls, 16; Infants, 4 .. 20	
Admitted During Year—Girls, 48; Infants, 25 .. 73	
	93
Hospital Cases	93
Restored to Friends	15
Situations Found	10
Placed in Other Homes	2
Left of Own Accord	1
Infants Provided for	27
Now in Homes—Girls, 16; Infants, 6 .. 22	
	93

Total Since Opening, 1890—Admitted, 906
Disposed of, 884

FINANCIAL STATEMENT, 1902.

RECEIPTS.

Balance from 1901	£28 14 2
By Individuals	88 0 9
Churches	139 15 2
Meetings, etc.	21 14 0
Collecting Cards, etc.	13 14 0
Sunday Schools	7 2 0
Legacies—	
Balance of LeBehen's Estate .. 28 7 9	
Miss Mason	18 0 0
Miss J. Stevenson	22 12 6
Our Proportion of Rent	26 0 0
	£394 0 10

EXPENDITURE.

Maintenance	£168 18 6
Rent	87 3 4
Assistant	26 0 0
Firing and Gas	18 8 9
Stamps and Stationery	6 10 10
Furniture, etc.	6 17 2
Printing and Advertising	7 9 6
Clothing	4 18 6
Travelling, etc.	3 10 10½
Relief	2 3 0½
Exchange	0 13 7
Medicine	0 19 6
Balance in Hand	60 7 3
	£394 0 10

Examined and found correct,
CHAS. HARDIE.

Acknowledgments.

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

BURWOOD BOYS' HOME.

JANUARY.

Thos. Hair, Kanmanto, S.A.	£0 10 9
Wm. Morton, Dunedin, N.Z.	0 10 6
Per Mr. Grouse, Hawthorn	0 5 0
Society to Assist Persons of Education .. 0 10 6	
Mrs. Ludbrook, sr., Brighton	0 10 0
Collector, Miss Gleason	10 16 0
C. of C., N. Adelaide and Prospect 4 0 0	
Miss Thompson, S. Melbourne	1 14 2
Jos. Bramley, Glen Alvin	0 10 0
Job Smith, Kew	0 10 0
J. E. Lowen, E. Burwood	0 5 0
Help per J. A. Davies	1 0 0
Boys' Friends	4 0 0
Sale of Produce	3 0 0

VICTORIAN MISSION FUND.

Church, Swanston-st.	£3 3 0
Fitzroy, per Miss Delaney	1 12 0
Meredith	5 0 0
A Brother and Sister, Boolarra	0 10 0
Sister Anderson, Collingwood	0 5 0
	10 10 0

Annual Collections from Churches:

Surrey Hills	1 17 9
Brighton	3 0 0
Ballarat, Dawson-st.	7 0 9
Echuca	1 1 6
Maldavale	1 3 6
Warner West	1 3 6
Brim	0 13 6
Collingwood	4 0 9
Brunswick (additional)	0 1 6
Fitzroy Tabernacle	9 10 9
Dandenong	1 0 0
Swanston-st. (including £100 In Memoriam J. A. Davies)	128 19 1
North Fitzroy	17 18 9
Amount Previously Acknowledged	179 11 4
	128 18 8
	£308 10 0

M. McLELLAN, Sec., 233 Drummond-st., Carlton.
W. C. CRAIGIE, Treas., 259 L. Collins-st., Melbourne.

Coming Events.

Observe the time of their coming.—Jeremiah 23: 7.

FEBRUARY 17.—Welcome Tea and Public Meeting to Mr. and Mrs. F. W. Greenwood will be held in the Town Hall, Bellair-st., Kensington, on Tuesday next. Tea on tables at 6 o'clock; tickets, 1/- each. Public Meeting at 8 o'clock. A first-class programme.

FEBRUARY 24.—Church of Christ Chinese Mission. The Ninth Anniversary and Public Meeting will be held in Lygon-st. Christian Chapel on Tuesday, 24th inst. Keep date free. Fuller particulars next week.
JESSIE JENNINGS, Sec.

MARCH 2.—Melbourne. Swanston-street, Monday evening, March 2, at 8 o'clock, Public Meeting to welcome Bro. Andrew Meldrum from America. Representative speakers. Please keep date free.

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Obituary.

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

ROGERS.—The home of our Bro. Rogers has been visited by the angel of death, removing from their midst the loving form of Willie, their second eldest son, at the age of 19 years and 11 months. Truly in the midst of life we are in death. We sorrow with them in their great loss, but rejoice to know that they do not mourn as those who have no hope; and we commend them to the tender love and care of an all-wise Father in heaven, who is able to comfort them in this their hour of trial. May they find in him all they need, is the prayer of the whole of the members of the church.

N.Z.

J. GREENHILL.

MANNING.—After many months of severe illness, our Bro. Samuel Manning, on the 14th January, passed to his rest. His age was 62. He had been a Christian for many years. He had done good service in the church of Christ at Unley, and was much esteemed for sterling qualities as a Christian man. He was for some time an elder of the church, and was an acceptable speaker. Bro. Manning was one of the three brothers all active in the Lord's work. William and James Manning are elders of the church in Grote St. Bro. Samuel Manning was much esteemed by all who knew him both in the church and out of it. He was of a quiet and genial disposition. The summons found him prepared to go to be with the Lord. Our sympathies are with his wife and children, all of whom are Christians. He has left five children, two sons and three daughters. They will ever have the memory of a loving father.

S.A.

T. J. G.

SEIVERS.—Sister Seivers, a member of the church at South Melbourne, "fell asleep" on 17th January after a brief illness. The death of our sister is an illustration of the power and danger of little things. A small boil broke out on her face, which eventually terminated in blood poisoning, and after a week of intense pain our sister succumbed to its effects, leaving her husband and seven little ones to mourn the loss. Our sister was 39 years of age. We held a short memorial service at the house on Sunday afternoon, and on Monday morning she was buried, Bro. H. D. Smith kindly attending to the services at the grave. On Sunday, 25th January, we held an In Memoriam Service, at which Bro. Nixon and myself took part, when we endeavored to improve the occasion by pressing upon the attention of all the necessity of making preparation for our latter end. The church deeply sympathise with our brother in his sad loss, and commend both him and his family to the God of all comfort and consolation in this their hour of trial and sorrow.

South Melbourne,

WM. MEEKISON.

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As an Earthling.

By HATTIE A. COOLEY.

PART I.

CHAPTER IV.

Continued.

TRIALS.

But, in spite of all his friendly exhortations, however well he might start out, Grayson almost invariably brought up at last with what Denham called "a record-breaking pace."

Bobby Bruce was wholly unskilled in the art of oratory; but, as Grayson, with a fine intuition, had very soon discovered, he was bright, if he was awkward and bashful; and he was working like a hero.

Hobbs ground away like an automaton. To be sure, he raised his hands up and down or wagged them sideways, precisely as Denham told him to do, but he took a monotonous jog in the beginning and kept it to the end, pouring out the words, seemingly, without a care or thought as to their meaning. With the utmost good nature, he listened to all Denham's scoldings, patiently beginning over again, only to give it exactly as he did before.

"Oh, that Hobbs!" Denham would sometimes groan in confidence to Gordiner; "if you have sympathy to waste, waste on me, for I am in the last stages of exasperation and despair!"

On the eventful afternoon six anxious hearts beat quickly and hard as May and Nellie, the one in palest canary color and the other in pure white, followed by the four young men in dress suits, filed across the platform to their appointed places.

Hobbs was the first speaker.

"If we survive this, we may expect to live through the rest of it," Denham whispered to Gordiner.

The people always applauded encouragingly; but, in the present instance, it must be confessed that the response could scarcely be called enthusiastic.

Then came Nellie, bewitchingly sweet in the dainty white muslin, with its long scarf of white illusion, fastened at the waist with a few white rosebuds, and falling like a mist to the bottom of her dress. Dr. Rivers had charged the young ladies, above all things, to make themselves heard; and, in her effort to carry out his instruction in this particular, she pitched her voice in such an unnaturally high key that it was almost painful to listen to. But she was such a pretty picture to look at that the applause was quite spirited.

The next was Grayson. He began with determined moderation; but, as he became more and more absorbed in his subject, he talked faster and faster, and it was not until he sat down that he suddenly remembered that he had entirely forgotten Denham's often-repeated injunction to "go slow."

After all, it was not so dreadful an ordeal as he had expected. The audience had given him strict attention, and numerous bouquets showed that he had at least some sympathetic listeners in it. So, mingled with the realising

sense of where he had failed, there was also a feeling of relief; and he sat quite content, thinking to himself that Roy would stand a better chance coming after him, hoping with all his generous heart that his friend's graceful gestures would captivate the judges. Still, he did feel a sharp pang when the flowers were handed up, and he saw Roy single out a great bunch of crimson roses, tied with a long white ribbon, and then saw him glance toward May. Grayson remembered then that one evening when they had taken tea with May and Nellie at Mr. Hunter's, Roy had happened to say that, of all flowers, he loved big red roses the best. It was not a pang of jealousy, but a pang of that shut-out feeling which swept over him sometimes. It went over the hunchback now like a wave of pain at this little glimpse of that tenderness which cherishes the preferences of the one it cares for. However, Grayson did not have long to think of it, for May had already begun to speak.

Denham sat leaning back with a satisfied air, listening with a thrill of pride to what he always referred to afterward as "the maiden effort of my little sister."

While Roy—poor Roy!—no one dreamed what a sore trial this contest was bringing to him, as he sat there nervously grasping May's bunch of roses. Miserable, oppressed with an accumulating weight of anxiety, his heart was torn with the conflict between an unselfish desire that May should be the successful one, and the straining hope against hope that he might receive the twenty-five dollars, or, at least, the second prize of ten.

When May was through, and Roy saw her pick out the white carnations, the purchase of which he could ill afford, a swift flush went over his face—at that very moment, with an unbearable intensity, he was thinking, "Oh, I must take one prize!"

But, in spite of the intensity of his desire, even this last faint hope died out when Bobby Bruce began. "Unless he should forget," Roy thought, recoiling from the suggestion. No, no! with all his necessity, he was not so selfish as to wish that that might be.

When Bobby Bruce had written home in regard to the coming contest, and the new clothes which he said he knew he ought not to ask for, his father's Scotch pride was touched, and he vowed that he would sell a yearling.

"He's a gude lad and a bonny, an' he shall hae th' clae's!" the old Scotchman declared with a blow of his fist on the kitchen table; "I ken th' clae's wud help th' lad wi' speakin', an' he mought hap to tak' th' prize."

He was indeed a bonny lad in his new clothes. Possibly his father was more than half right in his notion that they would help the boy in his speaking. The satisfaction of knowing there was nothing in his appearance to excite criticism may have served to lessen his self-conscious awkwardness. Then, too, as he afterwards explained to Denham, while he was scared nearly out of his wits all the time that the others were speaking, yet, when it actually came to his turn, he did not dare to be frightened. And his success may have been partially due to a sudden awakening of the latent power of a natural orator. At any rate, he surprised them all, Denham, and Dr.

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Bayswater.

Rivers himself, included. For, after due deliberation, the judges awarded the first prize to Robert Bruce and the second to May Denham—a decision in which the audience seemed to acquiesce most heartily.

Some of the students, it is true, were not altogether satisfied to have their favorite thus passed over, a few of the most out-spoken going so far as to hint to Roy that the decision was not fair. But Roy held out bravely. He was no orator, he said; he knew it. He was glad for Bobby, glad for May, he told himself; but that did not ease his heart of the sickening feeling which had come with the decision, as he thought of the new suit which he had deemed indispensable, and which, alas! he had gone in debt to buy.

It was the established custom of the college that, on such occasions, the young men should appear in full dress suits. Roy told himself that he could not break over it. His father was helping him to every dollar that he could spare. Roy was proud-spirited; he could not bear to let either Denham or Grayson know the strait that he was in. All the year he had just been able to meet running expenses, and at Commencement there were always more or less little extras; he would need every cent, to say nothing of what the clothes would cost. There seemed to be but one way out of the difficulty. And so, hoping for the prize-money, he had contracted the debt without his father's knowledge—a thing the boy had never done before. He had failed of the prize; and now that debt must wait over, to hang over his head like a threatening sword all summer.

The sickening feeling tugged at Roy's heart all through the pleasant festivities of Commencement week. It spoiled the pleasure of the gay little banquet which it was customary for the prize-winners to give the remainder of the class, and which, this year, Denham helped his sister and Bobby Bruce to serve in Mr. Hunter's yard.

Roy tried to be lively and natural, but it was hard work. Turn whichever way he would, they faced him—those two haunting facts: he had failed to obtain the prize, and that debt must be paid in ninety days!

(To be Continued).

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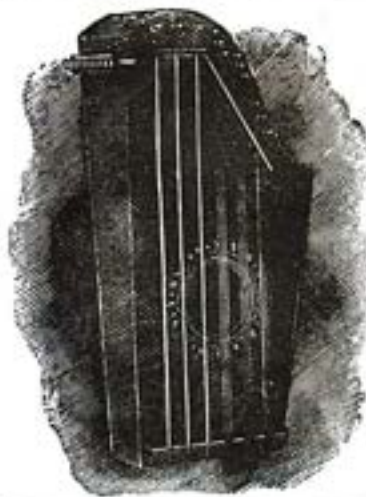
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