

The Australian Christian

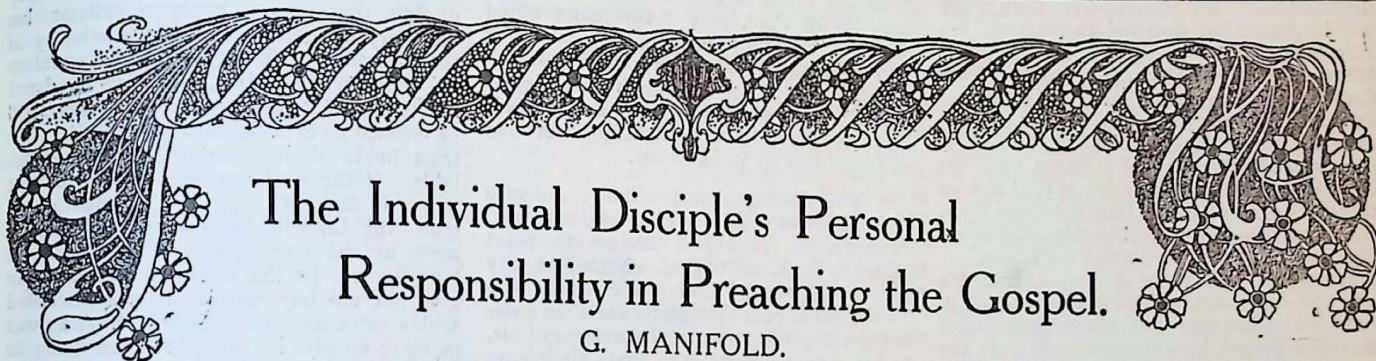
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THE glory which the Father gave the Son, the Lord himself has in turn given to his disciples. It is the glory of a great purpose—the evangelisation of the world. This is the great work of the church. To declare what we have seen and heard, is in order that we may have fellowship with the apostles, yea, and our fellowship is with the Father and with his Son Jesus Christ. But the church is composed of individuals, made up of many members, and all have not the same office. On each rests, however, a responsibility which cannot be parted with or delegated to another. The Lord only can do that, and in the great day he has promised to do it to every slothful servant. There is no disciple but what has his allotted task, to each one is given his work. Nowhere in the universe have such glory, dignity and power been conferred upon the individual as in the kingdom of God. A greater work is given to the Lord's people to-day than that given to Nehemiah and his feeble band. The rebuilding of Jerusalem's walls was accomplished by the responsibility given and discharged by each builder, each armed man, each watcher. No ridicule, no opposition, no compromise swerved any from his purpose, for all had a mind to work. Failure to own and discharge one's personal responsibility recalls the solemn warning in Ezekiel. The individual watchman who seeing the sword coming neglects to sound the trumpet, the blood of the men who perish will the Lord require at the watchman's hand.

The purpose of this essay is to show on whom the responsibility of preaching rests, and some of the ways in which this responsibility may be discharged.

I. *The responsibility of preaching the gospel to the whole world, both at home and abroad, is laid upon each individual disciple.* In other words every disciple is a preacher. That this responsibility is not realised, or worse, is even repudiated or ignored by many, cannot be denied. Our growth in the Colonies, particularly in New Zealand, has not been anything like commensurate with our years. Ignorance as to what Christ intended his

church to be, indifference to his unique example and commands, and ingratitude for the gospel's priceless blessings, are in the main the great causes for our retarded growth.

The church is represented under the figure of a seven-branched golden candlestick, and the Lord's disciples declared to be the light of the world. The church is spoken of as the pillar and support of the truth. The world's darkness can only be dispelled by the light which is the life of men, as it is reflected in the life of the individual disciple, and error and ignorance will take to themselves wings only as the church through its individual members holds forth the word of life.

To each disciple Jesus entrusts the pound of the gospel, and the day is hastening on when each shall have to give an account of his stewardship. We each one get the gospel, not as some lazily suppose in order to secure that we shall not be punished while we live, and escape hell when we die—why, the devil himself shares that! We each one get the gospel, not to enjoy its blessings simply for one's self, but to do business with. In this respect we are all on a level. "Trade ye herewith till I come." Till every disciple wakes up to the sense that he has a pound to trade with in the message of salvation, nothing adequate will be done to evangelise the world.

Under the parable of the Great Supper Jesus intensifies this responsibility of the individual, when he makes the filling of the Lord's house dependent on the quick and strenuous labors of his *one* servant. No disciple if there be a spark of love and gratitude left in his soul will want to do less than the man who fired ten cities with the inspiring message of the mercy of the Great Physician, and of how great things the Lord had done for him.

By what authority does each disciple in the terms of the great commission say it is necessary to salvation to believe and be baptised? But it is the same mighty personage who says, "Go ye, and preach the gospel to

the whole creation." Can any disciple reasonably expect the Saviour's promise, "Lo, I am with you," if he does not honestly try to carry out the Saviour's last command? It is no wonder that individuals and churches who fail here, do not enjoy the Saviour's smile. How can they expect great things from Jesus, unless they attempt great things for him? That the Saviour regarded this work of transcendent importance, that he was unwilling for even one individual to lose himself in the mass, is placed beyond all doubt, when sixty years later the glorified Redeemer appeared to the beloved John on the isle of Patmos. Just as he was about to close the canon of divine revelation he gave to every one of his true and faithful disciples, to every member of the church, his last ringing commission, "Let him that heareth say, Come!"

How the early disciples felt regarding their being fellow-workers with God in proclaiming a world-wide gospel is also clearly revealed. It is true that for several years the apostles, and others associated with them, on account of their Jewish prejudice, debarred the Gentiles from the blessings of the gospel. By a vision of the symbolic sheet and its contents, Peter, who had been honored with the keys of the kingdom, learned from henceforth to call no man common or unclean.

But for humbler disciples, for the labors of the rank and file, God reserved more abundant honor. Persecution and tribulation smote the Jerusalem church and scattered its membership far and wide. The coals were knocked out of the grate, but that did not put the fire out. It only spread it: each fugitive became a herald, and taking his faith with him "went everywhere preaching the word." Some, because of Jewish prejudice and precedent, were extremely exclusive, but a few more noble than their brethren jumped the fence and "spoke unto the Greeks also, preaching the Lord Jesus." Unauthorised, non-apostolic, unofficial, these unnamed evangelists, like thistle-down before the wind, spread the glorious gospel and

sowed the good seed of the kingdom. A full heart will ever make an eloquent tongue and convert deacons into preachers. In the great, brilliant heathen city, these obscure disciples found themselves surrounded by thousands who had never heard of the Saviour. As well try to stop Niagara as to check the impulse that surged up in their hearts, and found expression in their message. How could they but speak the things they had seen and heard and felt! Is it any wonder that God honored their labors, acknowledging them in an especial manner as followers of his dear Son, by calling them Christians? For such "disciples were first called Christians in Antioch." It is because they possessed the spirit of Christ, which is pre-eminently the spirit of missions, that this church at Antioch was called of God to lead the van in sending out Barnabas and Saul, such princely men, as the first Christian missionaries to take the world for Christ.

It may be that there is one other cause why the individual shirks his responsibility, and that is the mistaken materialistic belief that the gospel is ineffective, and only the personal presence of Christ on earth will ever usher in the millennium of light and peace. Like some Thessalonians of old, some modern disciples smitten with this belief will not work to spread the gospel. But like causes produce like effects. Men who once were hateful and hating each other, sinners steeped in the lowest depths of degradation and shame, were illuminated, cleansed, and transformed by the regenerative power of the gospel. The conquests of the cross were world-wide, "so mightily grew the Word and prevailed."

The gospel must be preached in the whole world for a testimony unto all, and then shall the end come. When our Saviour returns from the far country it will be to destroy the rebellious citizens, and to rigidly scrutinise the faithfulness of his servants in carrying out his last will and testament.

II. The realisation of this responsibility will effect a tremendous transformation.

1. This would speedily be seen in the fact that many more men would offer themselves as evangelists in the service of Christ and humanity. The grandest work that God has given to man is that of preaching the gospel to his fellows. From what we know of angels they would gladly desire the coveted honor. If God had given the call to them instead of to Isaiah, with one voice all would have answered, "Here am I, send me." But God has thrust angels into the background and conferred on men the dignity of being his flaming evangelists, his fellow-workers in bringing Christ to a sin-stricken world. Many are now engaged in various callings, who like a Torrey or Alexander, a Harward or Pittman, should be rousing multitudes of our pleasure-seeking generation. The realisation of the responsibility of the individual would cause many men and women, with no mercenary motive, to be obedient to the voice of God, and to the laws of Christ's kingdom, and soon a mighty host of devoted evangelists and consecrated missionaries would be preaching the unsearchable riches of Christ to dying millions of our race. Shall Napoleon's last call for men be more

potent than the Nazarene's; when the Emperor said that "given but three weeks more I would have put around my beloved France such walls of brass that not all the combined hosts of Europe could break or withstand"? And look at the war now raging in the East. Such enthusiasm, such devotion, such sacrifice is being poured out as to well-nigh stagger the world. Shall the name of the Mikado weave a mightier spell than the name of our Messiah? God forbid. With Paul, may many more gifted disciples truthfully exclaim, "Necessity is laid upon me, for woe is unto me, if I preach not the gospel," and henceforth like the great apostle devote their whole time and all their energies in proclaiming the kingdom of God and the name of Jesus Christ.

2. This feeling of responsibility will also show itself in a private and social way, and constrain the individual disciple to point others to the Lamb of God. No opportunity will be neglected. Like the Saviour, who "must needs pass through Samaria" in order to tell a degraded woman of the water of life, so his true followers who share his intense longing to save others will do their very utmost in any and every way to seek and save the lost. Here is a splendid field for sowing knee-deep every acre in the land with our excellent tracts and other suitable literature.

The speech of a man very soon betrays him, and we are not long in finding out what line of business he is in. In spiritual things as in temporal things a consistent disciple will be just as keen, and the impress of his religion will speedily be felt. His light would shine so unmistakably clear that others could readily see it was heavenly in its origin, and thus be led to glorify God. Such a responsibility continually felt and discharged will make it true of the present-day disciple as of the Samaritan woman, that because of his personal testimony many believed on Jesus. If such a membership belonged to any one church, their faith, like that of the church in Rome, or in Thessalonica, would be proclaimed throughout the whole world, so that there would be no need for even an apostle to speak anything.

The first disciples were won to the Lord by personal contact and testimony. Every Andrew can tell his brother, and every Philip can tell his friend, "We have found the Messiah!" The Holy Spirit puts his seal of approval also on the influence of a tentmaker who in his business directed Aquila and Priscilla to the Lord. They in turn in a private and social way influenced another, who afterwards became a preacher second only to Paul. Do we not see from these examples the dignity of the individual and the worth of personal testimony? The Lord ever looks for the co-workers, but too often gets on-lookers. Every disciple ought to be a soul-winner. Each one should win one. It is far better to bring souls to the Lord one by one, than in a crowd. You may shake a tree and speedily fill a barrel with apples, but they will not stand shipment. Hand-picked fruit is the best. One soul saved by personal contact and definite instruction, is one to whom you can look for

perseverance and growth in the Christian life.

3. Then again more money will be raised. The realisation of his responsibility will make every disciple a liberal and cheerful giver to the Lord's treasury. He will pledge a definite amount, and whether present or absent will discharge his obligation. No more will piteous appeals be heard in the land, and beggarly responses made. No longer will it be said of any disciple that he absolutely repudiates his monetary obligations. The Christianity of the Christian ought at least to be equal to the Judaism of the Jew, who gave the Lord his tenth. All the money we possess will be deemed as held by us as stewards. The trust funds of the Lord will be kept inviolable. Because of our faithfulness in that which is another's—the unrighteous mammon—the Lord in the great day will bestow upon us the true riches. Few and far between will be that class of disciples who give like the boy who once was rewarded with a sixpence. When asked what he was going to do with it he said: "I'm going to buy a bat, and a mouth-organ, and a whip, and a top, and a fishing-rod, and a—." "Well, what else?" asked his friend. "Oh, all that's left over I'll give into the collection," was the response. Realising this responsibility, those who in the past have robbed the Lord will act the thief no more. It will take more than a Diogenes with his lamp to find those who are strangers to the greater blessedness of giving. The poor we always will have, straitened in means, but not in themselves. The Lord who still sits over against the treasury will see the rich man give the widow's mite. Such gifts which represent sacrifice—all our living—yea, more, sublime trust in the Lord for the coming morrow, will swell the funds a thousandfold. Food and furniture, raiment and recreation, will be secondary, but the kingdom of God will ever and always be first. Thus married to the Lord, in sickness and in health we will give, in poverty and in wealth we will give, in prosperity and in adversity we will give, whether present or absent we will give, and forsaking all others, all love of self, will conduct ourselves as faithful and affectionate disciples of the Lord. Each disciple will see that he abounds in this grace also, and prove the sincerity of his love. A greatly increased amount of money will flow into the Lord's treasury in a regular, steady stream, without freezing up in winter or drying up in summer. Then shall it be said of us, as of the Macedonians, that "our offerings came an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

4. A marvellous increase in the attendance at the gospel services will also result. What an inspiration there is in numbers! The Persian king seated on an eminence as he saw his mighty army crossing the Hellespont was moved to tears. Here is where the members can exert tremendous power. A mighty incentive is given the preacher when on a rainy night he finds a sea of upturned faces and a congregation of expectant hearts awaiting his message. No wonder he preaches with additional power, for there is power from on earth as well as "power

from on high." The most eloquent preacher though he be as silver-tongued as Chrysostom will fail, will run in vain and labor in vain, if he has nothing but wooden seats to preach to. Look at Paul when he came to Troas for the gospel of Christ and the door was opened unto him by the Lord, taking his leave of them and going elsewhere because one brother was absent. Is a preacher of the nineteenth century less human, less desirous of sympathy than the great apostle? I trow not. Like that heroic soul because of the presence of his brethren he will thank the Lord and take fresh courage. Does a disciple's obligation to preach the gospel of Christ's death till he come again end with his attendance at the morning service? Some think so; if not in words, in language more eloquent than speech. I speak now of those who can come, but who don't or who won't. Such a lukewarm member, such a church self-satisfied with itself, will die. For no Laodicean church can ever convert the world, and no dead saint can ever catch a live sinner. No disciple ought to let a warm fire, an entertaining book, or a Sunday headache, keep him away from the gospel service. Every disciple is responsible for that service. If every other member absented himself, when think you will the ungodly and sinner appear? When tempted to let some little physical ailment or mental trouble keep you away, remember the bruised, scourged, suffering disciple in the jail at Philippi, who forgot the stocks and stripes to tell a sinner all the words of this life.

The slothful, neglectful man is brother to him that is a destroyer. So speaks the Spirit of God. The modern disciples of Meroz some angel will yet bitterly curse, because they came not to the help of the Lord against the mighty. The world will never be converted by officials. We want not only preachers that will *draw*, but rather congregations that will *hold*. If one saved man can't do it let four try, and no obstacle however great will deter such from bringing a sin-paralysed soul to the Saviour. Every disciple can and should give a welcome. A church possessing such a membership will, in the midst of a crooked and perverse generation, be seen as "lights in the world, holding forth the word of life."

5. Our personal responsibility will constrain us to greater sacrifice. The disciples of Christ should lead the van in this virtue. Foremost in rescue work, in the relief of the poor, in the evangelisation of the world, should be the brotherhood who wear the name Christian. Let not the Salvation Army still keep showing us how to reach the fallen in the slums, the prisoners in our jails, while we follow afar off. No longer should the Moravians outstrip us in deeds of heroic sacrifice on the mission field. It is high time we were sending out missionaries from New Zealand. The light that shines the farthest away shines the brightest at home. The torch we hold up illuminates our own path. A servant is not greater than his Lord, nor the disciple above his Teacher. The mind of Christ who gave himself should prompt his follower to do the same. Selfishness—unwillingness to sacrifice self—is the bane of the church, and has caused many a live congregation to go down

into the sea of death. There are two things the devil cannot counterfeit—love incarnate and self-sacrifice—and it will take both in full measure to save a dying world. Nothing should be too costly for the Lord. To anoint the Christ when living is better far than to bury him when dead. Too many approach very near to Judas, who esteemed a few pieces of silver of infinitely more value than the life's blood of the Saviour. Many millions of our race know absolutely nothing of the priceless blessings of redemption. Freely we have received, let us also freely give. We need more disciples of the Epaphroditus stamp, who hazarded his life for Christ's sake; more brethren like unto Aquila and Priscilla, who gave themselves unto the Lord. Let not a band of dusky savages in the South Seas put us to shame. They had been reached with the gospel and appealed to for help to evangelise other islands. In the time of famine they brought offerings in such abundance that the missionary sought to restrain them lest they should be impoverished. But they grandly replied, "We can live on roots, but our brothers yonder cannot live without the gospel."

6. Finally, it will lead to more fervent prayer. The realisation of our responsibility will force us to our knees. The work is stupendous, our limitations so many that unless we seek the power from on high, the wisdom from above, we shall utterly fail. Why did the Saviour pray? If he needed it, much more do we. The most important act of his life, except that of laying it down on Calvary, was the appointment of his apostles to carry on his work. The night before he spent every hour upon the mountain top. He did not want to make a mistake. Have you not wondered why they did not all turn out like Judas? His choice as a result of his prayer has demonstrated to angels and men for all ages that his selection was marked by the highest wisdom. The choice of the one to bear the keys of the kingdom was formed in a similar manner. That Peter might be worthy of his new name, and stand like Gibraltar in a storm, was due to the Saviour's earnest petition. Nor in the Saviour's own case was Calvary possible but for Gethsemane.

Every church may have a Pentecost. There needs to be a shaking up of the bones, very many and very dry. Let every disciple in every congregation, with one accord, continue steadfastly in prayer until "endued with power from on high." It only took ten days for the six score disciples in the temple. It might take longer for some of us. There is a demon of selfishness that can only be expelled by a prolonged agony of fasting and prayer. Think not that the same means were accessible to the early disciples and not to us. The source of spiritual illumination which gave them such insight and courage, which gave them such a spirit of self-denial and divine passion for souls, that gave them such power with God and man, is open to each disciple to-day. We have yet to sound the depths of prayer as a missionary force. Pray for sowers and reapers, and reapers and sowers will be thrust forth into the harvest fields. The need of the perishing millions escapes us. It is only when we

pray about it that the need becomes so real, so terrible, so crushing, that we are irresistibly impelled to give ourselves and renounce all we possess. Remember the words of Brooks, spoken 200 years ago, but true for ever, "It is only fervent prayer that is effectual prayer. It is only working prayer that works wonders in heaven, and brings down wonderful assurance to the heart. Cold prayers shall never have any warm answers. God will suit his returns to our requests; lifeless petitions shall have lifeless answers. When men are dull, God will be dumb."

Do we need more men and money? Then pray and fast for eight days like the staff of the China Inland Mission. They prayed that 100 more workers and £10,000 might be sent out within twelve months, and their fervent prayers of faith were answered. It is not lost time to wait upon God.

In conclusion, I urge the exhortation of the great apostle on every congregation in the brotherhood that whether preachers are present or absent "they all stand fast in one spirit, with one soul striving for the faith of the gospel." This is our King's marching orders, that we all "contend most earnestly for the faith once for all delivered unto the saints." The word "contend earnestly" is the intensified form of our own English word "agonise," "agony." That calls to remembrance Gethsemane. The Saviour's agony—tears, sweat, blood!

When the Duke of Wellington was in command of the British forces in one of his Peninsular campaigns, he had occasion to call for volunteers. Addressing his men he said, "There is a certain undertaking which may mean loss of life, but it will mean the favor of the Queen. I desire to call upon all those of you who will volunteer for this important service to step out of the line. In order that you may not be influenced by the look on my face, I will turn my back." The great commander turned his face away, and after a little time turned back again only to find the line as solid and unbroken as before. With tears starting in his eyes he said, "Men, I am heartbroken. I do not know that I should have called upon any of you to have gone, but I did think there were a few that would have volunteered." Then an officer rode up, and saluting him, said, "Sir, the whole line is advanced!" This is the picture for the church, the soldiers enlisted under Christ's banner. If each individual steps forward the whole line will advance, and maintain an unbroken front. Filled with the Spirit let us all go forth to greater sacrifice and nobler service, and then like a mighty, united army will move the church of God, advancing with irresistible energy to smash the gates of hell and take the kingdom of God by force.

Our readers will remember the photographs of fine buildings and places of interest in Jubbulpore, India, which were printed in the F.M. Number. Jubbulpore is the city where Bro. Wharton has established an Indian College of the Bible. There are eighteen students and two professors. G. W. Brown has set up a printing press in the same place, and they are now publishing their own vernacular literature, bringing out the S.S. lessons every week, and also a weekly eight-page paper.

Is the Jewish Sabbath Binding upon Christians?

Chas. Watt.

XIV.—"Who Changed the Sabbath?"

To the Seventh Day Adventist this is the sweet morsel he delights to rell under his tongue. Whatever may be said of the rank and file, it seems difficult to realise that any of the leaders of that body ever put such a question with any seriousness. It appears altogether too great a reflection on their common sense. And yet the readiness with which they can beguile unstable souls by its use constitutes a strong temptation. The whole of the arguments we have used go to show clearly that the Sabbath has not been changed, but done away in Christ.

And in order to effectually clinch those arguments, we shall look at Colossians 2: 14-17. "Having blotted out the bond written in ordinances that was against us, which was contrary to us; and He hath taken it out of the way, nailing it to the cross; having put off from Himself the principalities and the powers, he made a show of them openly triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day; which are a shadow of the things to come; but the body is Christ's."

Adventists try to avoid the force of this plain passage by saying that the word in the plural number, Sabbatoan, does not mean the weekly Sabbath. Torrey, dealing with this objection, says, "The word translated Sabbath in this passage is never used in any passage in the New Testament of any day but the weekly Sabbath." But we can effectually reply to the objection by referring to Exodus 31: 13, 14, where we read, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death, etc." Here the word is precisely the same as in our passage, and means the weekly Sabbath.

Besides, the formula Paul uses here, "a feast day or a new moon or a Sabbath day," is the regular formula used in the Old Testament for the set feasts, new moons, and weekly Sabbaths. Compare 2 Chron. 2: 4, "On the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God." 2 Chron. 8: 13, "On the Sabbaths, and on the new moons, and on the solemn feasts." These go to show that Paul's statement to the Colossians was simply that the whole law, including the Sabbath, was "taken out of the way and nailed to the Cross." But every true, moral principle has been incorporated in the Christian faith, not, however, as it was found in the old law, but "infinitely magnified, multiplied and exalted."

But there is another effective way of settling this question of "Who changed the Sabbath?" If, as the Seventh Day people tell us, the Pope or the Church of Rome did so, it will be interesting to inquire what testimony history has to offer!

Eusebius, bishop of Cesarea, in his Eccles. History, Book I., chapter 4, says: "We do not regard circumcision, nor observe the Sabbath, because such things as these do not belong to Christians." (This was in 324 A.D., long to Christians.) (This was in 324 A.D., or 40 years before the Council was held at which our friends say, "The Pope changed the Sabbath!!")

Anatolius, bishop of Laodicea, in 270 A.D. says, "The obligation of the Lord's resurrection binds us to keep the paschal festival on the Lord's Day." (This was 94 years before the above-mentioned Council!!)

Justin Martyr, A.D. 140, says: "But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ, our Saviour, on the same day rose from the dead." (This was 224 years before the Council!!)

Ignatius, a disciple of John, about 100 A.D., says, "Those who were concerned with old things, have come to newness of confidence, no longer keeping Sabbaths, but living according to the Lord's day, on which our life as risen again through Him depends."

Now when we remember that the Seventh Day leaders know this overwhelming testimony just as well as we do, we feel that in trumpeting aloud that "the Pope changed the Sabbath," they seriously impugn either their own sincerity or honesty.

XV.—Some Seventh Day Arguments.

That the Sabbatarians have some plausible and seemingly substantial arguments in support of their peculiar contention is at once admitted; that they have one really solid argument—one argument that a fair examination of will not show to be squarely against them—we deny.

(1) They tell us that as the Sabbath was to be of perpetual obligation, it must be still binding. And in support they quote Exodus 31: 16, 17—"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever." But what has this text to do with Christians under the new covenant? It was a sign between God and the Children of Israel! And if it be a sign for us, there are a few other things binding on us, such as:—"Circumcision" (Gen. 17: 13); "The Passover" (Exodus 12: 14); "Sprinkling of Blood" (Exodus 12: 23, 24); "Incense" (Exodus 30: 8); "The meat offering" (Lev. 6: 18); "The Shew Bread" (Lev. 24: 9).

(2) The writer heard a "pastor" argue that "as the Sabbath is mentioned 59 times in the New Testament that showed it still binding." Does it? Well, as the temple is mentioned no less than 115 times, temple-worship must be still binding! And as circumcision is mentioned 55 times, sacrifices 38 times, and the Passover 28 times, all these must still be binding on Christians!! Alas! to what follies men descend in support of an unscriptural contention.

(3) "The Sabbath was placed right in the middle of the ten words to show that it was a perpetual obligation." But if this be so, how comes it that there is not the remotest reference to it in the whole of the Christian writings? Every one of the Commandments have been incorporated into the New Testament, many of them over and over again, but the fourth finds no place.

(1) "Thou shalt have no other gods before me" (Ex. 20: 3). (See Acts 14: 15.)

(2) "Thou shalt not make unto thee any graven image, etc." (Ex. 20: 4, 5). (See 1 Cor. 10: 14; 1 John 5: 21.)

(3) "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20: 7). (See Matt. 5: 34; James 5: 12.)

(4) "Remember the Sabbath Day to keep it holy" (Ex. 20: 8). (See Mrs. E. G. White, Early Writings, p. 55—"The greatest Commandment in the decalogue." The Holy Spirit never mentioned it.)

(5) "Honour thy father and thy mother" (Ex. 20: 12). (See Eph. 6: 1; Col. 3: 20.)

(6) "Thou shalt not kill" (Ex. 20: 13). (See Rom. 13: 9.)

(7) "Thou shalt not commit adultery" (Ex. 20: 14). (See 1 Cor. 6: 9, 10.)

(8) "Thou shalt not steal" (Ex. 20: 15). (See Eph. 4: 28.)

(9) "Thou shalt not bear false witness" (Ex. 20: 16). (See Col. 3: 9.)

(10) "Thou shalt not covet" (Ex. 20: 17). (See Eph. 5: 3.)

Thus while every other Commandment in the decalogue is repeated—but most of them infinitely improved ere they were fitted for a place in the perfecting dispensation—the Fourth has been "taken away," as being altogether unsuited for "the faith of Christ."

THE END.

West Australian Letter D. A. Ewers

Bro. McCrackett arrived here on July 25. He looks much as he did years ago when I knew him in Victoria, except that his golden hair is a little frosty on the sides. Evidently the New Zealanders treated him well, as he appears in excellent condition, and fit for any amount of work. His wife and child remain in Victoria for a few weeks. He received a hearty welcome on the 27th at a largely attended public meeting in the Subiaco chapel. The Conference President, Bro. Banks, was chairman, and the speakers were Bren. Price, Ewers and McCrackett. Solos were rendered by Miss Burt and H. Wright. The next day he left for Kalgoorlie, and commenced his public work there on the 30th. A fellow traveller in the train was J. Selwood, who went up to labor with the

Boulder church for a couple of months until Bro. Parslow, their new preacher, arrives from Victoria.

The H. M. Committee recently invited the collectors for Home Missions from the churches in and around Perth to meet them over a cup of tea, when a general talk about difficulties and methods of collecting was engaged in. Bro. McCrackett was present and gave a short address. It is difficult to overestimate the importance of the work the collectors are doing, and they deserve the hearty sympathy and co-operation of all the brethren. Their work might be materially lightened if the members would have their contributions ready and not wait to be solicited. A pleasant smile and an occasional word of appreciation would also not be out of place. That sort of thing does not cost much, and it often helps a tired heart. "Blessed be taffy."

Another step taken by the H.M. Committee is the holding of H.M. meetings. It is intended, I believe, to hold one every month in one of the churches about the metropolis. The first was held in Fremantle on the 26th of last month. I was not present, but understand there was a good attendance. Bro. McCrackett was one of the speakers. A feature of these meetings will be the reading of letters from the workmen in the fields, written for that purpose, so that brethren may be kept posted in what is going on.

The 13th of this month has been appointed as a day of prayer for Home Missions. The minds of the brethren throughout the State will be directed to this important subject, and special prayers will be offered for a rich blessing on the work and workers. We need more laborers, more funds and more zeal.

I have been reading Bro. Watt's little book, just out from the Austral Coy., and am immensely pleased with it. It was just what we wanted. I would urge all who can to get Canright's work, which goes into the whole subject of Seventh Day Adventism so exhaustively and so conclusively, but this is not within the reach of all, while almost every one can raise threepence for the booklet, "Is the Jewish Sabbath binding upon Christians?" Bro W. goes straight to the point and without any superfluous words, in terse, unmistakable language exposes the sophistries of the Sabbath advocates. If freely circulated in districts where S.D.A. preachers are at work, it will prove an effectual antidote to their soul-poisoning fallacies.

"Bethany," Palmerston-st., Perth,
Aug. 3.

Foreign Missions

Percy Pittman

Our Kanaka Mission in Queensland has an attendance of about 120 Kanakas at present. John Thompson reports all well.

Miss E. G. Roberts, one of our candidates for the foreign field, has passed very successfully in an exam. at Ballarat, and has received a promotion in the Hospital at St. Arnaud. She is now head nurse at that institution.

Mrs. Zelius, of Doncaster, is again doing good work among the sisters, collecting funds for Missions.

Miss Mary Thompson writes that the long-looked for rains have come at last, and it does one good to see the green grass. The meetings are keeping up well at Harda. "We feel discouraged sometimes that we have not more additions. The difficulties seem almost insurmountable at times, and it takes all one's courage and faith to keep on." Our missionaries need not be over-anxious about results. They are doing far better than they think. Their faithful plodding work is telling all the time, and by-and-bye the harvest will be great.

Miss Tonkin says, "We have received a letter from A. McLean of America in reference to a home for me. A suggestion has been made by the mission in Shanghai to the Advisory Committee, who will probably send on a report to Bro. McLean." The brethren everywhere will be glad to know that something is being done in this matter. Australia would dearly love to build a house for our missionary, but as we have not the funds just now, we were constrained to appeal, and it seems not in vain, to our big cousin America.

There are Chinese Christians preaching the gospel in China whose remuneration is only about £25 per annum. Many of these men could earn from £120 to £140 per annum at their trades. This is one little evidence that there is splendid material for the formation of Christian character in the heathen lands. What matters the color of the skin if the heart is like this? No doubt the Master delights in a spiritually-minded Chinaman fully as much as in a spiritually-minded Australian.

F. E. Stubbin is erecting a small hall at Hatta for a Sunday School and other meetings. It will be a great advantage, as the natives do not care to come to the

bungalow. The boys in the orphanage are all well.

Speaking of the late Miss Adams, who died recently at Baidyanath, Mrs. Stubbin says, "Hers was such a familiar figure there as she used to be wheeled about in a small wheel-barrow, or carried in the dandy. She was well-known all over Bengal. The poor of Baidyanath will especially miss her, although all classes, from the wealthiest Babu to the very poorest outcast, claimed a share of her attention. She was over 50 years of age when she came to India first (independently) and labored for 26 years. She never had a furlough during the whole of the time she was in India. Some little time before her death she transferred all her work to the ladies of the C.W.B.M. working in Deoghur.

G. W. Brown, M.A., who is laboring with Bro. Wharton at Jubulpore, writes, "Last year there were 18 boys in our Bible College. We shall re-open on the 12th of July. I am looking for about 16 boys to begin with. All these are studying to be preachers; some of them are very promising. We are also publishing a weekly Christian paper here. The matter is furnished by various members of the mission. . . . We rejoice in the co-operation of the Australian brethren, and the Christ-like spirit with which help is given."

Bro. and Sister Strutton, when they wrote last, were at Pandharpur, in the Sholapur District, a great centre of pilgrimages. They are to stay there for 4 months. It is a place of 25,000 regular inhabitants, but just now from 200,000 to 400,000 pilgrims will be crowding to the city for the festival of Ashadi, to honor the god Vitthoba, as Pandharpur is the centre of his worship. Bro. and Sister Strutton are speaking daily to the pilgrims, having audiences generally of from 150 to 300. They sell large numbers of Gospels.



✧ After Seventy Years. ✧

Oh, what shall I render to Jesus?
What tribute of love can I bring?
What gift that is worthy acceptance
By him, my Redeemer and King?
Alas! I have nothing to offer,
Unless it be gratitude's tears,
And faltering words of thanksgiving
For mercies through so many years.

I think of the joys he has sweetened,
The griefs he has helped me to bear,
The snares and the dangers I've passed through
In safety because of his care.
I see how my steps have been guided
When troubles have darkened my way,
And how, as he lovingly promised,
My strength has been just as my day.

I see, too, how poor is my record,
How feeble the race I have run,
How meagre my sum of attainment,
How little of good I have done,

How many the sins I've committed,
How much I've neglected to do;
Yet he through it all has been patient,
Compassionate, tender, and true.

I might have been homeless and friendless—
A wreck on the desolate wave;
I might have been reckless and shameless,
Or lost in a prodigal's grave;
But, thanks to the mercy which sought me
And love that so much has forgiven,
I'm nearing the end of my journey,
Assured of a welcome in heaven.

I ponder it all, and no wonder
I cleave ever closer to him,
As the lights of the future grow brighter
And those of the past become dim.
I am, and I must be, a debtor,
And ever the longer the more,
For his gifts are my only possessions,
I only can humbly adore.

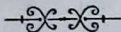
J.H.

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The Leader

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

Fairy Lamps in a Pagan City.

An Anglican bishop, or archbishop, we forget which, recently said that the churches were only fairy lamps in a pagan city. The city he had in his mind at the time was London. It seemed to him that in the moral and spiritual darkness of this great city the churches were only twinkling lights which accentuated the darkness rather than dissipated it. This is probably true of all great cities. The churches, instead of giving forth a steady, bright light, only send forth a flickering gleam. In so far as this is true, and it is true with certain limits, it is evident that the churches are not fulfilling their mission as light givers to the world. The great Head of the church claimed to be the Light of the World, and against this claim no valid objection has been entered. Any objection that has been made has been against those who are supposed to reflect the light which the great Light-bearer came to shed upon the earth. The followers of Jesus, who constitute the church, are said by him to be lights set on a hill, which cannot be hid. Not feeble gleams of light, but lights which fill the valley and make glorious that which is beautiful and good, but reveal in all its ugliness that which is unlovely and bad. Indeed, the church of God may be compared to a search-light, which is constantly revealing the hidden things of darkness. It illuminates and enlightens. Under its searching rays doubtful and shadowy things assume definite shape, and are recognised for just what they are. We sometimes speak of the "dim religious light" which is found in some of our church buildings. It may be that this sort of light is best fitted for some forms of religion that pass under the name of Christianity, and most suited to their stunted growth. The real thing, however, has no use for a dim light, religious or otherwise. It wants all the light it can get, and thrives best the more there is of it.

The ideal church—the church of the New Testament—then, shines with a pure, steady light. It is a safe guide for all men who are seeking after truth and for the right path

in which to walk. It makes clear the path-way of safety and reveals the pitfalls into which the unwary may stumble. If it is not doing this, then it is holding forth a false light which will bring men to destruction. Like the wreckers upon our English coasts, who once earned a despicable livelihood by luring to destruction with false lights vessels that were seeking a haven of safety, so do those churches who, with false lights, entice the unwary into practices that the world itself condemns. What sort of light, for instance, is that church sending forth, which, under the name of religion or charity, encourages and fosters the gambling habit, which, unfortunately, is so prevalent in the community in which we live? Happily, most of the religious bodies are not guilty of this practice. There was a time when the practice of raising money by means of art unions, raffles and such like, was looked upon as legitimate enough. Generally speaking, that time has passed. In Protestant communities there is a consensus of opinion that the church degrades itself when it resorts to such methods of raising money for religious or other purposes. But while there has been a quickening of the conscience in this regard in Protestant churches, there has been no such awakening amongst our Roman Catholic neighbors. They still continue to promote and encourage the gambling habit of the community by art unions and such like. Public attention has recently been called to this by the fiasco which attended the drawing of the prizes for the St. Vincent's Hospital Art Union. This art union, falsely so called, was under the auspices of the Roman Catholic Church, and was so badly managed as to allow an opportunity for a swindle to be perpetrated. A writer to the *Age*, speaking of this, says: "Everyone, no doubt, is honestly glad to see the mystery with regard to the St. Vincent's Hospital cleared up in a way that leaves no imputation except that of business incapacity on the managing authorities of the institution, but places the blame on the childish innocence or stupidity of the committee which superintended the drawing, and was 'taken down' by a confidence man, who sat at the table alongside this watchful, intelligent committee, and did his trick cleanly with the gas full on." This same writer goes on to observe that this is not the only case in which "difficulties" have arisen in connection with the drawing of prizes for Roman Catholic "art unions." And though it is not suggested that the Romish authorities are to blame, an unpleasant feeling is created, which does not help to make the church a "light set on a hill which cannot be hid."

There are not wanting those who are not slow to remark that the notorious Tattersall sweeps are very much better managed. And certainly, if one must gamble, it is better to go in for the straight thing, under capable management, than a mismanaged affair, even though it be under the patronage of the church. The question of mismanagement, however, is not that which claims our attention just now. Managed or mismanaged, gambling, whether under the name of an "art union" or a racing sweep, is an evil, and can never be anything else. We do not care what church it is that encourages or

sanctions gambling under the cloak of religion or charity—that church deserves the severest condemnation. As it happens that the Romish Church is the chief, if not the only offender in this respect, we have no hesitation in charging it with being, in this respect, a corrupter of the public morals. We should say the same thing of any Protestant church guilty of similar practices. It is in vain that the secular press denounces the growing gambling propensity amongst us, if a powerful religious organisation gives its sanction to it as a legitimate means of raising money for religious or charitable purposes. It is no wonder that the church can only be regarded as a "fairy lamp," when the secular press sends forth a stronger, clearer light upon the question than it does. Of what use is it that all the States of the Commonwealth, save one, legislate against such iniquities as Tattersall's sweeps, when a powerful religious organisation fosters and encourages precisely the same thing under another name?

Of what use is any church in the community, if it is not controlled by the highest possible principles? It is in vain if, on the one hand, it teaches a high morality, when, on the other, it teaches by precept and example that morality may be disregarded if the end sought to be attained is a good one. Such a condition of things means only the prostitution of morality and makes the church a false beacon-light, luring men and women to destruction. Let it be clearly understood that the outcry against gambling, in any shape or form, is not the outcry of a few bigoted religionists, but is the outcry of the greatest thinkers of the age. It is now recognised that the spirit of gambling is one of the chief evils threatening the welfare of the Anglo-Saxon race. It prevails to so great an extent that, with many, it is a question as to which is the greater evil—the gambling or the drinking habit. Thus one writer, in speaking on the subject of Luck, says:—"Luck trusted in is a broken reed. It pierces the hand that leans on it. It never brings the best gifts, and those it does bring take to them wings or become evils. 'The hand of the diligent maketh rich,' not only because diligence is more certain to bring riches, but because those riches will be better cared for. There is no more fatal spirit than that of gambling speculation. It is the tuberculosis of society, a deceptive disease, and hidden under a hectic flush that looks like health. Avoid it, pass not by it." It is an evil that is found in the high places of society. The tales that are told of the "bridge" mania are almost incredible. The favorite day for this gambling pastime is Sunday. From early morning to late at night the gambling carnival goes on. It is found in the middle and lower classes of society as well. The very children do not escape it. Says a recent writer, "I was in the city of Leeds some time ago, just when the mills were turning out. The first edition of the evening papers had just issued. There was a big crowd in the street. There had been a great race on, and instantly there were scores of young girls round the newspaper boys, taking the papers as quickly as they could get them, one asking the other what had won. The madness, the fever of gambling was

on them, and I could not help asking myself what will be the future of the nation whose women are going mad after ill-gotten gain." In our land matters are not any better, but if anything, worse. Again we ask, what sort of light is that church giving out, which, instead of fighting against this evil, throws round about it the halo of religion and charity?

From the Field

The field is the world.—Matt. 13 : 38

—O—

New Zealand

OMARU.—The church has had a visit from G. A. C. Gordon and wife. On Wednesday, 26th July, our brother gave a fine address on "The Identity of the Church." The Band of Hope meetings continue to claim the interest of the young people. Mrs. Renwick is superintendent, and Miss Watt secretary.

July 28.

W. K.

MORNINGTON.—On the 21st July the Sunday School here held a rally and the anniversary tea meeting. The tea, which was supervised by the Sunday School teachers, and to which 102 children sat down, was enjoyed by them. The after meeting, which consisted of a Service of Song entitled "Won by a Child," was well attended. The singing was rendered by the scholars and some of the Sunday School teachers, assisted by a few members of the choir. This part reflected a very great deal of credit on John Bewley. The chair was occupied by J. Routledge, who spoke shortly of the success of the School in securing 18 new scholars, and complimented the "Blues" on their win in the Rally. The whole service was most enjoyable. On Sunday afternoon C. F. McDonald presented the scholars with their prizes, and also gave an interesting address illustrated by a number of small tacks. During the afternoon Bro. McDonald, on behalf of the teachers, presented Bro. Bewley with four useful volumes, as an appreciation of his valuable services rendered in preparing the children for, and conducting the Service of Song." In the evening T. M. Turner gave a special gospel address to the children.

Aug. 3.

J. L. STEWART WRIGHT.

TAKAKA.—J. G. Price has been laboring in Takaka since Conference, and is now beginning to rouse a great deal more interest in our plea, especially in the township, where he has held a few meetings in the new Oddfellows' Hall on about six Lord's day evenings. On July 9th, a woman aged 70 years made the good confession. On the 16th, two women and one man made the good confession. Up to the present two men and five women have been immersed and are united with the church. The brethren have been very much strengthened, and the Lord's day meetings are having a much increased and more regular attendance.

Aug. 2.

A. E. LANGFORD.

Tasmania

SULPHUR CREEK.—Since last report Bro. and Sister Dennis have had the gratification of witnessing the fifth member of their family put on Christ. The glad message is still being proclaimed with success and by the united efforts of the brethren at Penguin, and also in the homes of the good people in the surround-

ing district, where the brethren have been given a hearty welcome to come and preach the primitive gospel, and we are pleased to state their labor in the Lord has not been in vain. The head of one family who is highly respected by all has made the good confession, and last Lord's day a large gathering of the neighbors assembled on the banks of the stream to witness the burial and resurrection of our brother into Christ. One was heard to remark that it was a real little Jordan episode. Our brother also was given the right hand of fellowship. The brethren have been asked by the good people to start a Sunday School for the children, of which there are about 30. This is a grand field for a good work to be accomplished, and at present the brethren are taking every possible advantage.

Aug. 7.

A. R. TAYLOR.

Victoria

MAIDVALE.—The church received a visit from Bren. Burgess and Jarvis last week. They gave three lantern lectures; the result being two confessions and the church greatly strengthened spiritually.

Aug. 14.

W. SMITH.

CHELTENHAM.—One confession on Sunday night, Bro. Penny preaching. Thirty at the cottage meeting held at the home of Bro. Stayner on Monday night.

Aug. 7.

R. W. T.

WARRAGUL.—Meetings keeping up very well, both morning and evening. One young lady was received into fellowship on Lord's day morning, who was baptised during the previous week by Bro. Drake.

Aug. 14.

R. W. JUDD.

COSGROVE.—E. J. Allan is with us at present, and he held a gospel service in the chapel on Sunday evening. As our evangelist intends paying us regular monthly visits, we hope that the numbers will increase.

Aug. 7.

J. C. SKINNER.

PRESTON.—The sisters have organised a Dorcas Society. Sister W. Dickens is president, Sister Thomas treasurer. There is a good deal of distress in Preston, and contributions of groceries, clothing or money will be thankfully received by the secretary, Mrs. Davies, Arthur-st., South Preston, or by the church secretary, Mary-st., Preston.

Aug. 14.

W. W.

CASTLEMAINE.—On Wednesday, the 9th, we held a social gathering to bid farewell to Bro. and Sister Owens and family, who are leaving the district. Our Bro. and Sister have been active workers both in the church and the school, and we feel we shall miss them very much. During the evening Bro. Connor made a presentation, on behalf of the School, of which Bro. Owens was superintendent, and the Sisters' Sewing Class, in which Sister Owens has always been an active worker. We pray that God will bless and prosper them in their new home, and keep them faithful in his service. The attendance at the gospel service keeps up well, Bro. Connor faithfully telling out the message every Lord's day. Thus we work on, being cheered by seeing some now and then coming out and following Christ.

Aug. 12.

J. T.

BENDIGO.—The church is gradually making headway. Several added to the church since last report. All departments of church work are in an active condition. Owing to the state of our finances we were compelled to give three months' notice to our evangelist, but since that move, the contributions have been all we could desire; hence there is not much

likelihood of his services being dispensed with. A Junior Endeavor Society is now in progress, and doing successful work. At Golden Square everything is hopeful; fine meetings, and several confessions. Instead of an anniversary in the ordinary way, we commenced a gospel mission with our evangelist, Mr. Quick, as preacher, yesterday week. Good interest is shown, and already nine have confessed their Saviour. A Band of Hope started three months ago now numbers 105 members, and each meeting is an enthusiastic one. F. W. Clarey, of Malvern, was with the church yesterday, and gave us an edifying exhortation. He is visiting his mother, who at present is very low in health. The church is looking forward with pleasure and hope to the Harward and Pittman mission in October.

Aug. 14.

JAMES COOK.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day morning. A. R. Main exhorted. Crowded attendance at evening service. Bro. Meldrum delivered an address on "Martin Luther, the Apostle of Faith," being third of series on "Great Reformers." Our new lecture hall was formally opened by a social meeting of members of the church and friends. This extension greatly increases our room and conveniences for meetings. The Physical Culture Classes, under the capable direction of R. and H. Duncan, are now in full operation and greatly appreciated. Fred Kemp assists in the Junior instruction. The new hall is fitted with up-to-date improvements in ventilation, electric light, etc., and will be appreciated for all week-night meetings, specially during summer months.

Aug. 15.

R. L.

HORSHAM.—At the close of an address by H. Gray on Aug. 6, we had the joy of hearing the confession of one, a young woman. On the 10th, after the mid-week prayer meeting, another, a young married man, acknowledged his faith in Jesus. These two were buried with Christ in baptism the same night. Others are interested and on the verge of decision. The meetings morning and evening are well attended.

Aug. 14.

J. H. MORRISON.

BALLARAT (Dawson-st.).—Two additions to the church from the Brethren meeting at York-st. B.E. The half-yearly meeting was held on July 27, T. R. Morris in the chair. The treasurer's report and balance, duly audited, was read and adopted. It was decided that a deacon be elected to fill the vacancy caused by the resignation of Bro. Reid. 4 candidates were nominated, viz., Bren. Benson, Chaffer, King, and Sage. The election took place on Lord's day, Aug. 6, and resulted in the return of Bro. Benson. There have been 7 additions to the church for the half-year ending June 30, 4 by faith and obedience, and 3 by letter from other churches. The losses were 1 by death and 1 by removal, being a nett gain of 5. Number on the roll, 112. Favorable reports were furnished by the secretaries of the S.S. and Dorcas Society, both of which are in a good financial condition.

Aug. 14.

T. H. VANSTAN.

SOUTH YARRA.—The anniversary of church and S.S. was held on Aug. 8 and 9. On Lord's day morning R. C. Edwards gave a splendid address. F. M. Ludbrook spoke to the scholars and friends in the afternoon, and E. J. Waters delivered an address to a crowded meeting in the evening. On Aug. 9 a public demonstration was held. E. J. Waters presided, and in his remarks referred to the progress the church had made during the year. The additions by faith and baptism were 38, by letter from sister churches 12, baptised believers 7, and restored 1. Total additions 58. Losses by letter, 12. Nett increase, 46. Present membership, 124. Average attendance at breaking of

bread, 76; increase, 29. Average at gospel meetings, 141; increase, 46. The school is also in a healthy condition—115 scholars on the roll; increase, 21 for the year. Average attendance for July, 70, with 12 teachers. 11 scholars confessed Christ during the year. The school contributed to Children's Hospital £2/9/7½, to Burwood Boys' Home £4/18/1. James Johnston, MA., gave a very interesting address. 31 items were gone through. The singing of the children, under the leadership of R. Pearl, reflects great credit upon his ability as conductor, and was highly appreciated. Sister Murphy acted as organist.

Aug. 14.

T.M.

MIDDLE PARK.—Our Dorcas Society was successfully inaugurated on June 21st by a visit of the sisters of the Central Executive. The meeting was well attended by members and visitors. Mrs. Davies presided and read a paper, and after devotional exercises, the plan of work was agreed upon. We have held three other meetings with good attendances, a number of garments being made up. Committees have been formed, the sick visited, and some needy cases helped. We have twelve members with an average attendance of nine.

Aug. 14.

L. MARTIN.

EMERALD.—At our mid-week prayer meeting a married woman, who had been "almost persuaded" for some time, gave herself to Christ, and was immersed by J. Greenhill, at Berwick, on Lord's day morning, at the close of the meeting.

Aug. 14.

E. EDWARDS.

COSGROVE.—On Monday evening last we had a soul-stirring meeting conducted by E. J. Allan. G. T. Black exhorted the church in the morning and preached in the evening at Shepparton, when the evangelist was with us.

Aug. 14

J. C. S.

KYABRAM.—At our meeting this morning we had a splendid attendance, the best for some considerable time. At the gospel meeting to-night we had the same. Bro. Parslow was with us to-day; most likely it will be his last visit. A fine spirit of union prevails here, and prospects are bright.

Aug. 13.

W. MORGAN.

West Australia

KALGOORLIE.—Good meetings on Sunday, Aug. 6. At the close of the evening service we had our first-fruit, one woman coming out and confessing Christ.

Aug. 7.

D. McC.

BUNBURY.—This being the anniversary of Bro. Scambler's coming to labor here, an interesting report was given to members on the work that had been done during the past twelve months. The church here is growing steadily, and is recognised as a power for good in the community. The Sunday School is adding to its numbers; every Sunday on an average three are added. Last Lord's day Bro. Scambler preached his anniversary sermon, "Opportunities." There was a large attendance. A fine young man made the good confession.

July 31.

L.J.M.

New South Wales

N.S.W. BIBLE SCHOOL UNION.—The annual business meeting of the Union was held in the Tabernacle, Enmore, on Aug. 8. The president, A. E. Illingworth, occupied the chair; about 30 teachers were present. The annual report and visitors' report were read. The election of officers resulted in the follow-

ing:—President, A. E. Illingworth; vice-president, T. Morton; secretary, R. Steer; asst.-secretary, F. T. Willis; treasurer, S. Triglane.

Aug. 11.

F. T. WILLIS.

ERSKINEVILLE MISSION.—The Band of Hope had a splendid meeting, 160 being present. The Temperance cause is being kept well to the front in this district through the medium of these meetings. The Sunday School is still on the increase, 66 being the average attendance during the month. The gospel services have also been well attended, the average being 100 for the month. In connection with the mission a Junior Endeavor Society has been started, which is held every Sunday morning at 9.30. We have a membership of 9, who are all on the Lookout Committee. During the next month we are to have two visits from Bro. Davey.

G. MORTON.

PETERSHAM.—On Friday evening last a complimentary social was tendered by the Sunday School teachers to Sister Sargeant, on the eve of her approaching marriage to Bro. Swinfield, a handsome marble clock being presented to her by the Superintendent, Bro. Rush, on behalf of the teachers. On Lord's day morning we had a nice address from one of the active young men of the Campbell-Edwards Training Class. In the evening P. A. Davey conducted the gospel meeting to a crowded congregation. There were three decisions for Christ.

Aug. 14.

C.J.L.

South Australia

GROTE-ST.—A special offering for Home Missions was taken up this morning. £7/16/- was contributed, making total contribution for year £36. £5 was also received for Foreign Missions, bringing total for year up to £60. Good meeting to-day, Bro. Huntsman speaking morning and evening. Attendance at Sunday School is increasing, and we believe good work is being done. Our picnic will be held at Brown Hill Creek on Sept. 1st. Friends cordially invited.

Aug. 13.

E. R. M.

HINDMARSH.—We were pleased to have with us to-day Bro. Templeman from Kadina, and J. Malt-house from Yankilla. We are losing Fred. Saunders; he is going to Strathalbyn. He has been a splendid worker in the church, Sunday School and Home Missions. Our jubilee celebration services will commence on Sept. 17, and continue on the 19th, 20th, 21st and 24th. The church has sent an invitation to H. D. Smith and his wife to come over. Bro. Smith was preacher at Hindmarsh for nearly 25 years.

Aug. 14.

G. E. D.

BALAKLAVA.—Sunday, July 30th., two baptised believers received. Yesterday, Aug. 13th., one brother restored to Christ, and a sister received by commendation from Lochiel church. Yesterday morning there were 76 at the worship meeting, and in the evening the chapel was crowded.

Aug. 14.

R. J. CLOW.

NORWOOD.—Last Thursday evening I baptised a man who has been engaged for several years in Home Mission work for the Congregationalists of this State. He is supplying a Baptist church in the country. I expect to see him again soon. One was received in yesterday morning having been a member some years ago in Grote-st. A young man confessed Christ last night. We had a large attendance at the cantata given by the S. S. scholars last Wednesday evening in aid of the platform fund.

Aug. 14.

A. C. RANKINE.

YORK.—A young woman, who was baptised last Tuesday evening, was received into fellowship this morning. Our mid-week services have been better attended. We are giving a series of addresses at these meetings on "Special Prayers of the New Testament." Two or three have lately become affiliated with the C.E. Society, which now numbers over sixty members.

Aug. 13.

H. J. HORSELL.

UNLEY.—A girl of 16, belonging to a family of Congregationalists, has been baptised into Christ, and has joined the church. The members have had a pleasant social evening together, and discussed the various branches of work. To-day T. J. Gore was at Kadina, and the speaking brethren were W. L. Johnston and R. Burns. The congregations were satisfactory. There was a record attendance (251) at the Sunday School. Our prayers are being offered for Sister Manning, wife of our organist and choir leader. She is in a private hospital, and in a low condition of health. Am sorry to announce that the interest in the prayer meetings has declined again. How can we hope to make headway and obtain the divine blessing if we are indifferent to Christ's injunction that "men ought always to pray and not to faint."

Aug. 13.

R. B.

GLENELG.—The annual meeting of the Junior Christian Endeavor Class was held in the chapel on Friday evening, Aug. 11. Miss Timmins is to be congratulated on her very successful work with the little ones. They acquitted themselves well in all of their exercises, action songs, responsive readings, and singing, without help from the seniors. Frank Moore presided and gave an address. Geo. Wilson from Hindmarsh spoke. Bro. Moore gives the work up for a while, taking a holiday from College. Bro. Wilson will continue the work. The past four Lord's day evening meetings our chapel has been full of persons listening very attentively to the gospel preaching by Bro. Moore. Another, a young woman, was immersed by him last night. Twelve additions by immersion in two months.

Aug. 14.

WM. BURFORD.

Here and There

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

H. P. Leng reports a good start at the tent mission at Narracoorte, S.A.

Another confession on Sunday night at the Chinese Mission, Bro. James preaching.

A young man was baptised on July 23 at Port Pirie, S.A., and a young woman on July 30.

South Australian Conference, September 12 to 14. There will be three meetings in the Adelaide Town Hall.

Those interested in S.S. Commentaries for 1906 will find full particulars in another column of this issue.

Bro. and Sister John Jarvie, formerly of Mornington, N.Z., have now become members of the church at Kaitangata.

We regret to have to state that W. W. Davey, of Taradale, has been very ill for some weeks. He is now slightly improved.

Endeavorers! Do not forget Grand Rally, Wednesday, 23rd, at Lygon-st. chapel. All metropolitan societies to be represented.

James Jackel and wife from Berwick, and Hy. Hestle from Castlemaine, have recently joined the church at Taradale by letter.

"Nine confessions, one restoration and one baptised believer added in Coolgardie (W.A.) mission up to Aug. 6th; there were then 4 days more."

J. S. Mathison has taken up the work of preaching at Gore, N.Z., under the direction of the Home Mission Committee of the South Island Conference.

C. A. Quick's engagement with the church at Bendigo will terminate on Oct. 19, and he will be glad to communicate with a church requiring an evangelist.

General Committee of Sunday School Union, Vic., meets at the Lygon-st. chapel on Monday, 28th August, 8 p.m. Delegates requested to attend.—J. Y. Potts, Hon. Sec.

At Lygon-st., Wednesday, 23rd, Grand C.E. Rally. Speakers: Jas. Johnston, G. P. Pittman and T. J. Cook. Soloist, Miss L. Kemp. Choruses. Responses. All welcome. Come early.

John' Orr, the Rhodes Scholarship man, from Tasmania, is at present in Melbourne. He leaves for England to-morrow, where he takes up his studies at Oxford. We wish him every success.

"Prayer, progress and prosperity" is the motto out Hawthorn way now. 'Each one win one' will possibly follow after each one has got back in his or her own place. We look for good results from week of prayer commencing 20th."

This week the fine series of articles by Chas. Watt on the Sabbath question comes to an end. We have these articles in neat pamphlet form, which we are selling single copy 3d, 12 copies 2/-, 24 copies 3/6, 48 copies 6/-, 100 copies 10/-, post or carriage free.

FOREIGN MISSION FUND.

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

ROBERT LYALL.

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

"The North Fitzroy School was visited Aug. 6. This is the largest school in the Union. Additional accommodation is being made at considerable cost, but even with the addition it is feared that there will not

be sufficient room for the infants, who for a long time have been taught in the Temperance Hall, Rae-st., and Mrs. McMillan. During the alterations, the School is congested, and laboring under difficulty in consequence. W. Forbes, the genial superintendent, has the school well under control. There is a fine staff of teachers and young men assisting. 236 scholars in chapel 100 infants in Rae-st., and 34 teachers present on the afternoon of visit. A. C. Clarke makes a good secretary. There is a well-furnished library. The singing is good—B.J.K., S.S.U. Visitor."

Coming Events.

AUGUST 23.—At Lygon-st. Chapel. Grand Rally of all Endeavor Societies in Metropolitan area, preparatory to approaching Convention. Chairman, James Johnston, M.A. Speakers, G. P. Pittman and T. J. Cook. Mr. Cook's address, "An Ideal Endeavor," will be illustrated. Solo, Miss L. Kemp. Responses. Song Service at 7.45. Collection to assist Victorian C.E. Union. Endeavorers particularly requested to take note of this meeting, and to work for its success.

AUGUST 25.—Church of Christ Cricket Association Annual meeting will be held in the Lecture Hall, Swanston-st., on Friday, 25th inst., at 8 p.m. Club members, intending club members, and all interested are invited to attend.—L. Gole, Hon. Sec.

AUGUST 26.—Grand Temperance Demonstration, at Rechabite Hall, Preston—Saturday, August 26.

DEATH.

REID.—On August 11, 1905, at Russell-st., Bendigo, Jessie, relict of the late Malcolm Reid, aged 75 years, beloved mother of Mrs. J. Southwick, of Bendigo.

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THANKS.

MRS. ROY THOMPSON desires to express her heartfelt THANKS to Madame McClelland, the church at Lygon-st., the Sisters' Executive, and all the artists and brethren of the different churches, for their kindness in organising and making the recent concert tendered to her such a grand success.

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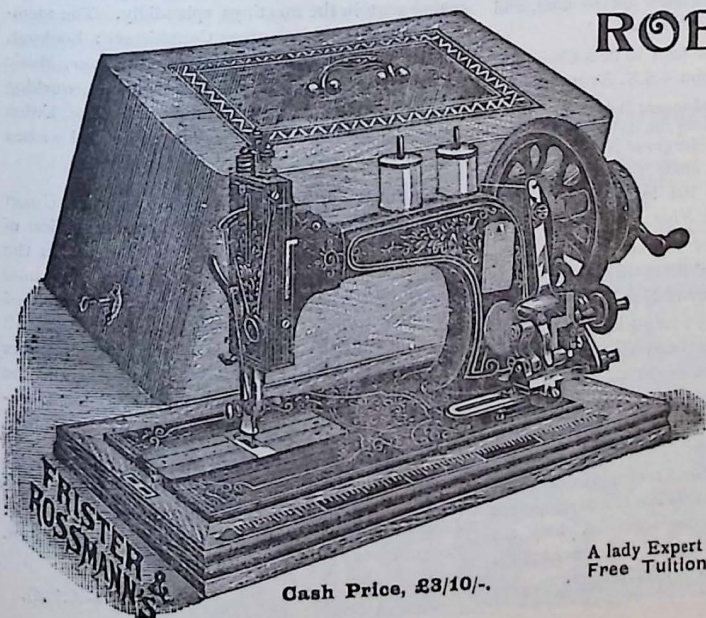
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The Christian Endeavor

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

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

The Abundant Life.

Topic for September 4.

SUGGESTED SUBJECTS AND READINGS.

Life: its source	...	John 20: 30, 31
Offered freely	...	Rev. 22: 14-17
Eternal	...	John 3: 9-15
"The gift of God"	...	Rom. 5: 12-18
How nourished	...	John 6: 27-35
The resurrection	...	John 11: 20-26
Topic.—The abundant life: how	John 10: 7-10;	
get it? how use it?	Rom. 5: 19-21	
(Consecration Meeting.)		

Why is Christianity a life rather than a doctrine?
State the conditions on which we have this life.
What fruits of Christian life should abound in us?

OF the verse (John 10: 10) that gives the title to this week's subject, W. Watkins says:—"The word 'more' is an insertion of the English version without any authority, and it weakens the sense. It is not that a greater is compared with a less abundance, but that the abundance of life which results through Christ's coming is contrasted with the spiritual wants and death which he came to remove. This life is through him given to men abundantly, overflowing. We are reminded of the Shepherd-King's Psalm singing of the 'green pastures,' and 'waters of rest,' and 'prepared table'; and carrying all this into the region of the spiritual life we come again to the opening words of this Gospel, 'And of his fulness did we all receive, and grace for grace' . . . 'grace and truth came by Jesus Christ' (chap. 1: 16, 17)."

Though it is not suggested by the Saviour's words, it is true that some Christians seem to have a more abundant life than others. It is with the spiritual as with the physical life. Some have a zest in living, enjoy life, have a strong physique, are full of energy, while others lack either a sound mind or a sound body, or it may be both. Similarly we may say, and in saying come near to Biblical language as well as ideas, that while some have healthy, "fat" souls, others have souls that are lean and miserable, starved or almost atrophied through lack of use and exercise.

"Christianity," writes J. Thain Davidson, "may be described as the divine art of making men; whole men, complete, well-proportioned, perfect men. It does not come merely to show how we may be better than we are, but to show how we may develop a perfect manhood. Its tendency is a tendency towards perfecting every power of the body, every faculty of the soul, and rounding the whole into a complete man."

All this is really contemplated by the sacred writers; they have regard to body, soul and spirit. The man of whom Sydney Smith said, "There is my friend So-and-so, who has not body enough to cover his mind decently with; his intellect is improperly exposed," was, if the indictment were true, sinning against his body. More people sin against the mind, paying more attention to muscle than brains. It is yet more common to see healthy bodies, cultivated minds and wizened, stunted spirits.

A capital illustration of how not to do it may be obtained from the Japanese method of dwarfing trees. Trees a hundred years old may act as table adornments. Fancy a forty years' growth represented in a "tree" growing in a teacup! Are there any souls like that? If you wish to learn how to dwarf a soul, get the Japanese recipe for the trees. In general terms it is: "Nip off the tree's roots, and pinch its limbs, and starve it with little soil, and let it go thirsty and dry, but at the same time keep the breath of life in it, until it becomes the veriest travesty of a tree, a mannikin vegetable with the wrinkled face of an old man on the legs of a little boy."

Carved on the walls of the chapel of Leland Stanford University are these words, inculcating care for the spiritual life:—There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall him in his course on earth than to lose sight of heaven. And it is not civilisation that can prevent this; it is not civilisation that can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and central truths of humanity. "What shall a man give in exchange for his soul?"

Let the religion of Christ have its due influence upon you, live by its principles, feed your soul on the divine nourishment, exercise yourself unto godliness, and the result must be life abundant. "When a man finds God in Christ, and tastes his love, and knows he is forgiven, and comes to hate all that is evil, and fairly to set sail heavenward, he seems to be in a new world altogether, a world of light and liberty he never dreamed of before; from being a mere pigmy, a poor, dwarfed, contracted creature of the earth, he expands into the proportions of a noble manhood."

Thoughts.

There is nothing of which men are so fond, and withal so careless, as life.—*Bruyère.*

It does not take a great man to be a Christian, but it takes all there is of him.—*S.S. Evangel.*

Live in the sunshine, God meant it for you!

Live as the robins, and sing the day through.

—*Margaret E. Sangster.*

Life may be deepened, made rich, not only by broader areas of culture, but by priceless mines beneath the soil.—*T. Starr King.*

All of human life is lived in the presence of, is represented by, and may be filled with and inspired by, the life of the great Son of Man, who in a hundred senses lived for all men.—*Phillips Brooks.*

Why should we live half-way up the hill and swathed in mists, when we ought to have an unclouded sky, and a visible sun over our heads, if we would only climb higher and walk in the light of his face?—*Alexander McLaren.*

The seed sown in the ground contains in itself the future harvest. The harvest is but the development of the germ of life in the seed. A holy act strengthens the inward holiness. It is a seed of life growing into more life.—*F. W. Robertson.*

Learning How to Live.

There are many people who go about the world looking out for sights, and they are necessarily miserable, for they find them at every turn—especially the imaginary ones. One has the same pity for such men as for the very poor. They are morally illiterate. They have had no real education, for they have never learned how to live.

Few men know how to live. We grow up at random, carrying into mature life the merely animal methods and motives which we had as little children. And it does not occur to us that all this must be changed; that much of it must be reversed; that life is the finest of the fine arts; that it has to be learned with lifelong patience, and that the years of our pilgrimage are all too short to master it triumphantly.—*Henry Drummond.*

Notes and News.

An Endeavor Society is about to be formed in connection with the church at Kyneton. The prospective members look to affiliation with the Union.

SHEPPARTON.—On 26th July we held our half-yearly business meeting and election of officers, the following being elected:—President, W. J. Richards (re-elected); Vice Presidents, Eva Primer and Geo. Riddell; Secretary, Florrie Knight (re-elected); Treasurer, Amanda Scott; Convener of Prayer Meeting Committee, Emma Dudley; Convener of Lookout Committee, Mrs. Richards; Convener of Sunshine and Flower Committee, Mrs. Robert Dudley. At our Consecration meeting on 2nd August we had one more Active and one Associate member added to our numbers. We have now 18 Active and 8 Associate members, an increase of 10 since February.—*FLORRIE KNIGHT.*

Bendigo has formed a Junior Society, and started operations on 5th July with a membership of 30, 8 Active and 22 Associate. Within the month the membership has increased to 40. It is a real live concern, blessed with two good Superintendents in Bro. Eames and Mrs. James Cook. Meetings are held every Wednesday afternoon from 4.15 to 5 o'clock, and the children are greatly interested, taking part in the meetings splendidly. The membership is divided into seven Committees: Lookout, Missionary, Temperance, Sunshine, Flower, Music and Birthday, and the young people are working well on their respective Committees. The Union congratulates the Bendigo young people, and wishes them much prosperity.

The Council of the churches of Christ C.E. Union has had under consideration lately the question of increasing interest among our Endeavorers in the cause of Foreign Missions. A scheme has now been devised by the Council, and is being submitted this month, either by deputation or letter, to all affiliated Societies in Victoria. Will all Secretaries please see that their Societies fully understand the proposals, and that they are given the full consideration they deserve by the whole Society?

We are depending upon all Metropolitan Societies to do their best to make a success of the Rally to be held at Lygon-st. chapel, on 26th August. Speakers: James Johnston, T. J. Cook and G. P. Pittman. Collection to aid the Victorian C.E. Union.

—A.L.G.

Obituary

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

ATKINSON.—John Atkinson fell asleep in Jesus at the early age of 28 years, on June 11, and was interred in the Kew cemetery on June 13. Bro. Pond officiated at the grave. We rejoice with the bereaved mother to know that he sleeps in the glad assurance of a glorious resurrection to life eternal.

N. Richmond.

A. MUNRO.

EDSON.—Sister Edson passed away peacefully at the Fremantle Hospital on the 25th July, in her forty-fifth year. We committed her remains to the earth on Wednesday, in the presence of a large number of friends and sympathisers. May the Lord comfort the bereaved husband and family.

Let sickness blast and death devour,
If heaven must recompense our pains;
Perish the grass and fade the flower,
If firm the Word of God remains.

Fremantle.

W. SMEDLEY.

MCDONALD.—On Thursday, July 20th, our Bro. McDonald, after a lingering illness, passed peacefully away to be for ever with the Lord. Our brother was immersed by Bro. Walden at Enmore nearly nine years ago. He soon entered into the work of the church. He was a sound teacher, being a great Bible student. He was a teacher, and then superintendent of the Lord's day School, also president of the Young People's Society. We shall miss very much such a wise and useful brother. There was a large number of brethren and friends at the funeral. Our evangelist, W. J. Williams, conducted a very impressive service at the graveside. We laid away his body in the sure and certain hope of a glorious resurrection.

Only good-night, beloved, not farewell;
A little while and all his saints shall dwell
In hallowed union, indivisible.
Good-night.

Marrickville.

ROBT. MILLER.

WARD.—On the 15th June, at the residence of her son, Guildford-rd., Surrey Hills, our Sister Ward, senr., fell asleep in Jesus at the ripe age of 74 years. It was during Bro. Haley's ministrations at Lygon-st. that she and her husband were led to see the way of the Lord more perfectly and became members of that church. It was here also that their four children became obedient to the faith. Her husband and two of her daughters have predeceased her, the only surviving daughter being the wife of A. L. Crichton, of Lygon-st. Our late sister was actively associated with many of the Sisters' Conferences, and was always a willing worker in the Master's service. And like a good mother, her devotion to her home and its duties was an essential feature of her life. On Christmas

day, 1892, she was received into the fellowship of the church at Surrey Hills, and ever since, when health permitted, she has been a regular attendant at our meetings, and always evinced a lively interest in the welfare of the cause. She was of a quiet and unassuming nature, and was very highly esteemed for the many Christian virtues she possessed. Her remains, in compliance with her wishes, were interred privately in the Melbourne General Cemetery. Jas. Johnston conducted a very impressive service both at the house and the graveside.

Heav'n is our promis'd, purchas'd home,
Where saints shall meet beyond the tomb;
And, O, be this our constant care,
That we may meet together there.

Surrey Hills.

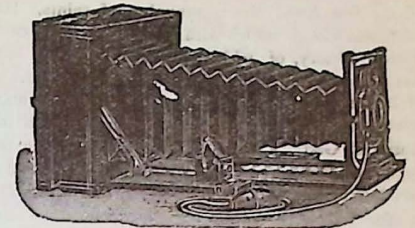
H. MURRAY.

SMITH.—On July 18 Mrs. W. D. Smith calmly breathed her last at the residence of her daughter, Mrs. Dickens, Perth, W.A. She was born in Rothsay, Scotland, in October, 1828, and was therefore nearly 77 years of age. She married in 1849, and with her husband came to Australia during the gold excitement of 1852. After a while they settled at Mount Clear, near Ballarat, and in 1862 husband and wife were baptised by Dr. Potter, a Baptist. They had previously been Presbyterians. The next year a church was formed on New Testament lines, and the fidelity to truth which had led Mr. and Mrs. Smith to believers' baptism led them to give up the Baptist name and wear that of Christ only. Later on they removed to Sebastopol, and were for several years members of the church in Dawson-st., Ballarat. About 1875 they removed to Melbourne, and united with the Swanston-st. church. Here in 1877 Mrs. Smith was parted from her husband, who was called home, and 28 years of happy married life were followed by 28 years of widowhood, softened by the affection of a large family. In 1902 she removed to Perth, where a daughter and two sons reside. One of these, W. A. Smith, is an officer of the Lake-st. church. Mrs. Smith was noted for her cheerfulness, her thorough loyalty to the church of her choice, and her constant endeavors to extend the cause of Christ. Sickness alone was allowed to hinder her attendance at the worship and gospel meetings. Swanston-st. members will remember how regularly her place was

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filled. She loved the communion of saints. Her mind was richly stored with reminiscences of early church history, of which she delighted to talk. She was a faithful wife and an affectionate mother. Of her ten children, three sons and four daughters survive, only one of whom is not connected with the church of God. A large number assembled in the Karrakatta cemetery on the 19th, when her remains were laid to rest, and a good congregation assembled on the following Lord's day evening, when the preacher presented some lessons from her life. Mrs. Smith was emphatically a good woman, and leaves behind her a fragrant memory as a precious inheritance to her family. On a little girl's tombstone was written, "Her playmates said, 'When she was with us it was easier to be good.'" This was true of Mrs. Smith. May it be true of all who read this obituary notice.

Oh! call it not death—'tis a glorious rest,
"Yea, saith the Spirit," for all such are blest;
"They rest from their labors," their work is done,
The goal is attained, the weary race run.
The battle is fought—the struggle is o'er,
The crown now replaces the cross they bore,
The pilgrimage path shall no more be trod,
"A rest remains to the people of God."

Perth, W.A.*

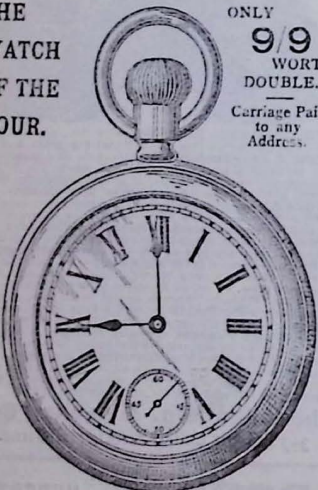
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Sunday

School

Commentaries

for 1906.

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Sisters' Page

Trust in the Lord and do good

N.S.W SISTERS' CONFERENCE COMMITTEE.

MOTTO FOR 1905-6.

"Forward be our watchword."

President—MRS. JONES, Harriet st., Marrickville.
Secretary—MRS. T. J. ANDREWS, 25 Enmore-rd.

A meeting was held on 27th July at the City Temple. The president, Mrs. Jones, presided and conducted devotional exercises. The minutes and correspondence were read and confirmed.

REPORTS.

FOREIGN MISSION.

Three drawing-room meetings were arranged for on the 8th, 15th and 22nd of August, at Mrs. Hindle's, Mrs. Elliott's and at Woollahra, Mr. Davey to conduct each meeting.

MRS. HINDLE, Supt.

HOME MISSION.

Mrs. Morrison, supt., reported having collected at Sydney, in June, £2/8/5; from Sisters' Conference Committee, £1/1/-.

DORCAS.

Mrs. Lawson, supt., reported having visited Dorcas Class at Sydney and also at Enmore. Good attendance and a pleasant afternoon spent. Marrickville and Petersham each held a social.

TEMPERANCE.

Mrs. Campbell, supt., reported a very good meeting at City Temple on Sunday night; the prize for singing contest was won by the Enmore Bible School.

HOSPITAL VISITATION.

Mrs. Potter, supt., reported two visits to R. Prince A. Hospital, two visits to C.W. Home for Destitute Invalids, distributed 35 books and text cards. A visit was made to Newington Asylum (all day), visiting 15 sisters and four children, with Bro. Walden. We gave out 273 papers, 8½ lbs. tea, 25 lbs. sugar, 24 lbs. lollies, biscuits, etc.

The meeting then closed with prayer.

On Tuesday, 11th July, a drawing-room meeting for Rescue work was held at Mrs. Marcus Clark's, Dulwich Hill. The meeting was opened with devotional exercises, led by the president, Mrs. Jones, who presided, after which Mrs. Westberg and Miss Farly gave a splendid report of the work that was being done by the Sydney Rescue Society amongst the fallen women and neglected children of our city. There was a very good attendance. A very pleasant and profitable afternoon was spent. A vote of thanks was passed to the speakers, also to Mrs. Clark for her hospitality.

Under the auspices of the Sisters' Conference Committee, a very successful concert was given in the Enmore Tabernacle on the 27th June, in aid of the Commonwealth home for Destitute Invalids. A splendid programme was rendered by friends, and was heartily appreciated by a very large audience. The chair was taken by James Hunter. The proceeds, after all expenses were paid, were handed to the institution, amounting to £8/15/6.

L. ANDREWS, Hon. Sec.

VICTORIAN.

V.S.C. EXECUTIVE MOTTO, 1905-6:—
"By love serve one another."

The meeting was held on 4th inst. Messages of greeting were received from Mrs. A. B. Maston, and Mrs. F. Collins of Hobart. An interesting Foreign Missionary report was given by Mrs. Huntsman. Mrs. Darnley reported a fine Temperance meeting at Port Melbourne, in connection with the Band of Hope. Miss Petchey reported 10 visits paid to Hospitals. Members of following churches visited: N. Carlton, Cheltenham, N. Richmond and St. Kilda. Books, magazines and tracts distributed, 244. Flowers, through kindness of Mrs. Gill and Mrs. Wilson. The Benevolent Asylum has also been visited. The Committee thank Mrs. Davies, Miss Rowe, friends at Doncaster for magazines, papers, etc.

HOME MISSION.

Since Conference there have been 66 additions through missionaries, and the sisters have collected £46/1/8; mite boxes, £9/0/5; total, £55/2/1.

Additions from Schools: N. Carlton 8, Middle Park 4, Balmain-st. 1, Swanston-st. 1, N. Fitzroy 2.

A splendid address was given by Miss Lambrick, and Miss Clara gave a Bible reading on the question, "Who is my neighbor?" Next meeting, September 1st. Mrs. Pittman will lead devotional exercises, and Mrs. Baker read a paper on "Paul and his Journeyings."

SISTERS ONLY.

At the Conference we passed the following resolution: "That we get bands of twelve (or more) sisters to contribute one shilling per month for the support of a Bible woman in China." Mrs. M. Zelius, "Plassy," Doncaster, who collects the money for the India Bible woman, very kindly offered to take charge of this fund also. She has been very

much disappointed at the small number who have answered her appeal. We feel sure the attention of the sisters needs only to be drawn to the matter to have a ready response. When we hear of the eagerness of the Chinese women to hear the "Jesus" doctrine, and know of their hard, loveless lives, it is a privilege to bring some brightness into their lives.

DORCAS.

The General Dorcas held their rally on Thursday, July 20th. 16 sisters present. Number of garments finished, 19. Burwood Boys' rally was held on Wednesday, Aug. 2. 18 sisters present. 57 garments repaired. Donations—5/- from North Carlton sisters; parcel of flannelette, Mrs. Wilson; parcel of clothing, Mrs. Davies; a patchwork quilt, Mrs. Holdsworth. Distributed—3 flannel jackets to Queen Victoria Hospital; 1 quilt, Burwood Home; and 5 petticoats to a needy case, through Mrs. Holdsworth.

C. KEMP, Supt.

Beloved Australasian Sisters,—Greeting!

We have had a great joy like unto our visit to Australia in 1902—the pleasure of attending the commencement exercises and reunion of the Kentucky University. (The last one we attended was the event of Mr. Thurgood's graduation in the College of the Bible, and a week after our happy wedding day, 1882, then off to dear Australia.) This meeting of old friends and classmates that we had not seen for 23 years, some of them, and then getting back after 5 years' absence

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to the dear old Kentucky, where my 3 nephews are happily married and settled—one of them next door to "Sweet Briar Cottage," where I lived—was a great pleasure. There were many pleasant reminiscences of former days, and everyone seemed glad to welcome us. We were assigned as guests to Prof. and Mrs. Fairhurst, but my nephew, Mr. William Irvine, would not spare us, only for dinner one day at the hospitable home of Bro. and Sister Fairhurst, who with their sweet daughters would have made us so welcome.

The exercises of the College began at 10 a.m., and one day we had dinner on the lawn of Gratz Park, where the trees and the breeze and the sweet smiling faces made it delightful to listen for hours to the most eloquent addresses. Then the conferring of degrees was a fine sight, especially as 2 young women received them. Another new feature was the cap and gown—so graceful.

Best of all, a little way from us sat dear Sister Maston, looking so well, and Melba, in her cap and gown, enjoying everything, as we were. Then there was Hugh McLellan, one of the speakers. My eyes filled with tears, wishing his dear mother could have been in my place, listening to her boy. I said to his happy young wife, "I wish his mother could have heard him." "So do I," she said. They are well and happy in the Master's service. The three fine young McCallums, the two Gordons and George Verco were near us that day, going in and out, and I felt as if I was in one of our own Conference meetings in dear Australia to see so many of "our boys" there. The delicious luncheon served free on the lawn was much enjoyed. Such a meeting of Mr. T.'s old chums. "Hello, Thurgood! How well you both look! Not a day older! Only a few grey hairs!" And such a clustering around old Prof. Neville, who taught them Greek and got more work out of them than any other two professors, so they said. President McGarvey, with always a smile for every one, put his arm about me saying, "We are so glad you were able to come." It was a perfect ovation of joy and good fellowship.

The last day was closed with a splendid banquet. The happiest part of it all to me was the entertaining of the Australian boys at my nephew's home on Thursday evening. We had dear Sister Maston, Harry, and Melba, O. A. Carr, and 15 Australian boys (Bren. Day and Paternoster were absent)—three McCallums, two Gordons, Stuart Mill and wife, J. E. Thomas, H. P. Manning, H. P. Roberts, G. B. Daniels, L. W. Baker (S.A.), George Verco, R. J. H. McGeorge, of N.S.W., and Horace Kingsbury. I felt how delighted his dear mother in Sydney would have been to see her boy. He said, "Sister Thurgood, you remind me of mother." They sang Australian and K.U. songs and recited. Bro. Gordon was specially fine in "The Irish Philosopher"—no end of merriment! Mr. T. would have Bro. Carr speak to us, as one of the first K.U. evangelists who went out to Australia. It was altogether a joyous occasion. After refreshments—Kentucky ice-cream, strawberries, and cake—we had "Auld Lang Syne" with crossed and clasped hands, and again we wished for the dear ones across the sea. My nephew and wife were delighted, and told them to come out often. The last car came clanging along, and with loving goodbyes our pleasant gathering was over.

We had supper with dear Bro. Collis and wife at their beautiful home in Fayette Park. His children have grown so tall.

Sister Maston thinks she will not be able to come to Pittsburgh, as she is planning to return to Australia after the National Convention that will be held in San Francisco, August 17 to 24. I am sure Melba and I wish we were going with her—but, alas! duty demands we stay here a little longer.

After all these pleasant reunions we left Lexington on Friday afternoon to visit another dear nephew in Louisville, spending Lord's day and attending church at Jeffersonville, Indiana, across the river, twice, where one of Mr. T.'s college mates was the preacher (Bro. Vawter). Their Children's Day exercises were on a beautiful evening. Then Monday, 2 a.m., we started back to cool Pennsy., reaching home at 8.30 p.m.—a

long, hot, all-day ride; it was very warm in Kentucky. And now down to the regular work of faith and labor of love.

We are very thankful for the excellent reports of the Conference session, and exceedingly pleased with the honor roll. It will serve a double purpose, cheering and keeping the former workers in loving remembrance, and stimulating new ones to greater effort. We are proud of our officers and workers, some of whom have never failed us all these 20 beautiful years. May God bless and strengthen each and all.

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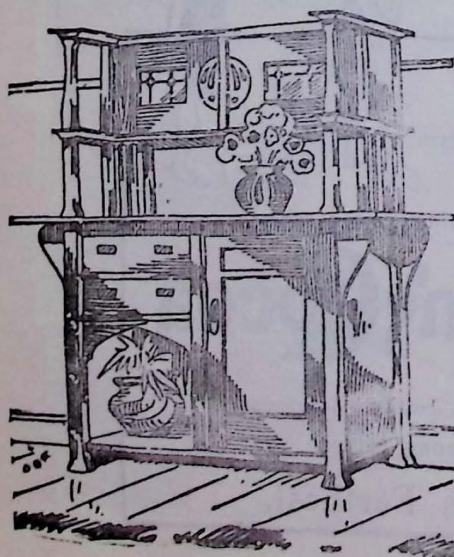
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