

The Australian Christian

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

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

Vol. VIII., No 36.

THURSDAY, SEPTEMBER 7, 1905.

Subscription, 6s. per Annum.

Christ Revealed by the Apostles.

ALAN PRICE, B.A.

In the first of this series we considered God as revealed in nature. Man has generally been too blind to read that book or too ignorant to understand it, so God revealed himself to man, *through* man, in prophecy, as discussed in the second. In the third we tried to picture to ourselves God in man and man in God in the person of Jesus Christ. God in prophecy has remained still a mystery to many. God in Christ would only be a local revelation, to a chosen few of a chosen race, were it not that those selected ones, overstepping the bounds of race distinctions, carried the revelation of Christ to the uttermost parts of the earth.

Hence we have the work of the apostles as an explanatory supplement to the revelation of Christ himself—more than this, it is the continuation of the revelation. For Christ only "began to do and teach" during his earthly life, but completed the doing and teaching through the apostles and other inspired men. There are some leaders of thought at the present time, who in their endeavors to exalt the personal teaching of Christ would belittle the authority and teaching of his apostles. They erroneously point out that the teaching of Jesus was one of practical truth apart from ordinance, forgetting the fact that his ministry commenced with an ordinance and closed with an ordinance, as instituted at the last passover, while almost his last recorded words refer to an ordinance.

By belittling in their ignorance the work of the apostles, they really belittle the work of the Spirit of Christ in them, and at the same time overlook one of those points in the plan of his ministry which give striking proof of his wisdom. In *our* wisdom we consider it right that some of the best thinkers and specialists should spend their time as university lecturers, principals of training colleges, medical schools, etc., rather than in practising their theories at large. We do not send our best generals to engage in single combat with the enemy. They rarely go from headquarters, but use their abilities in training and advising others. Only when things were in a sad predicament in South Africa was General Roberts sent to save the situation, but he left when the crisis was over and others could continue the work. When the "Captain of our salvation" appeared upon earth he found the army of truth inefficient and its leaders still more so. He had first to show by personal example what a "private soldier" ought to be and

then train a selected few who could impart his principles to others.

Had Jesus attempted in the three short years of his ministry to evangelise the world, the immediate effect might possibly have been great but the work would not have been permanent. No opportunity would have been given for grounding a multitude of scattered believers in the every-day, practical Christianity that can be mastered only by patient doing. By training a chosen few he multiplied his own effort twelve-fold, and formed the nucleus of a mighty host that ultimately "turned the world upside down."

It is therefore important, in order to gain a complete knowledge of Christianity and the way of salvation, to supplement the words of Christ before his crucifixion by the teaching of his apostles after Pentecost, when, endued with the Holy Spirit, they went out as ambassadors of Christ, to declare the terms of pardon, and to teach the "all things" commanded by him. Their work in this respect is summed up under the words "Jesus," "Jesus Christ and him crucified," "Jesus and the resurrection," etc. In each case the preaching involved surrender on certain lines, in some cases clearly indicated, in others distinctly specified.

The revelation of Christ through the apostles included an explanation of the practical application of his gospel. We cannot separate body and soul without ending a human life, so the ordinances and practical applications of Christianity cannot be separated from the spiritual aspect of Christ, without bringing to an end the possibility of Christliness in humanity. Christ in *his* life work shewed how God had stooped to man—the apostles, in *theirs*, how man could rise to God. The humiliation of Christ required no ceremonial ordinances. When he complied with them it was to teach by example, but the elevation of man requires tests of faith and proofs of sincerity. Christ draws man God-ward by stooping man-ward, but seeks in man evidence of faith in obedience. Love is the drawing power, responsive love makes obedience a joy.

With this idea in view let us examine the revelation of Christ given by his apostles. To do so we need not go beyond "Pentecost." In the first inrush of the Holy Spirit, filled and over-flowing with the Spirit of Christ, they spoke out what they had seen and heard. Peter as the spokesman, after pointing to the fulfilment of prophecy in the miraculous powers then displayed, went right on to the

great central theme "Jesus of Nazareth." They knew him as a man. So he started at that point, and appealed to the approval of God, of his ministry, by the "miracles, wonders and signs which God did by him." The facts were beyond dispute, and recognised as facts by Peter's audience. "Him, whom God approved, you have disapproved; worse, taken and by your wicked hands have crucified and murdered." No mincing of matters here. He drives the charge right home, and proves their guilt by the fact that God had raised the crucified One from the grave, thereby at the same time attesting the innocence of Jesus. Up to this point Peter is speaking of Jesus as man only, now he goes on to show how impossible it was that death should hold the "Holy One." Had not David prophesied his incorruptibility, and David certainly did not speak of himself, for his dust lay in yonder sepulchre?

To prophecy Peter now adds *testimony*, "We have seen him since his resurrection." He may have told how doubt gave way to conviction in view of many manifestations,—of "doubting Thomas who would not at first accept the evidence of others, but must have the opportunity of touching the nail prints. He might have mentioned the vision given to the five hundred, but whatever he did say he convinced his hearers of the glorious fact of the resurrection.

He then followed up his advantage by proclaiming the authority of Jesus. Christ had, before his suffering, promised the Spirit, he bestowed it after his resurrection, thereby proving his authority to promise and his power to give. But still greater power was bestowed upon him. He was now *Lord*. He had sat down at his Father's right hand. His foes were to be made his footstool. "Know assuredly, O house of Israel, that this Jesus, whom you crucified, has been made by God both Lord and Christ." Here he reaches the climax and drives home to them the awful conclusion, "We have been his foes, he is about to crush us under his feet. What shall we do?" Bitter cry of the convicted murderers, slayers of the Lord of Glory, opponents of the God of Heaven! Doomed men condemned already!

But the apostle has more to tell; only half the revelation is given, the better half has yet to come. God only frowns to mask his love. Christ's authority is for a blessed purpose, those cruel nails have wrought your pardon. There is remission of sins. There is a promise of the Holy Spirit for you also.

Save yourselves from the destruction of this perverse people. How? "Repent and on the authority of Jesus, who is Christ and Lord, be immersed with a view to the forgiveness of your iniquities." Could anything be simpler? Like the prodigal of the parable, they must alter their minds and intentions completely, regret the past treatment of Jesus, and determine on better for the future. Their heart-stricken cry had evidenced their belief of the truth that Jesus was both Lord and Christ. Now they should go a step further and bury the old life, in symbol and in fact. Then would the promised Spirit descend upon them also, and spring up unto everlasting life.

Picture now the revulsion of feeling—despair is changed to hope—a gleam of sunshine flashes through the storm of God's indignation. Three thousand strong respond to the command of Peter, and assembling round the waters of Jerusalem, humiliate themselves in a watery grave, to rise with gladdened faces and gladder hearts.

We talk of Welsh revivals, of waves of spiritual zeal, of men and women enthused beyond control, but nothing modern can approach the momentous spiritual revolution achieved by the simple Galilean fisherman, who, for the first time, revealed in all his fulness the Saviour of the world.

New Testament Christianity at Coolgardie, W.A.

The third church of the New Testament faith and order in W.A., and the first on the Eastern Goldfields of that State, was commenced in Coolgardie on Lord's day, April 1st, 1894, prominent in the work being J. Silvester, who fell asleep in 1901, and Spence Greenwood senr., now isolated at Merton-dale, W.A. A formal organisation was not effected till October, 1896; in the meantime the first baptism on these fields took place, a tank being used for a baptistery. Of the brethren who constituted the church in 1894, only two are still on the roll—Bro. Greenwood, who is in isolation, and Chas. Clark, formerly of Footscray, Victoria, who is now an invalid in the local hospital. The meeting house in which the church now assembles was erected towards the end of 1897; it was opened without a penny debt. In 1898, H. J. Banks was located here as evangelist by the Home Missionary Committee, and he labored for three years; but during that time, backed up by an earnest, aggressive church, his enthusiasm took him to Menzies, Kanowna, Boulder, Kalgoorlie and Southern Cross, in all of which places a splendid work was done. Those were pioneer days; the undaunted, go-ahead pioneer spirit was foremost, and the cause, consequently, was pushed in every direction. After H. J. Banks removed to Boulder, R. J. Clow labored here for a few months; but for several years the church has been without the help of an evangelist, with the exception of occasional Lord's day visits from the evangelists located at Boulder and Kalgoorlie. During this time the gospel meetings have been largely kept going by C. Garland, J.

Burt and T. Argus, with help from brethren in the other churches. For a while some of the brethren were discouraged, and consequently the work seemed hard; but the church is apparently renewing her strength, and cheered by a number of additions lately, she has displayed during the mission the writer has just concluded there, her old-time vigor and aggressiveness. The town is now much smaller than it used to be, but there is still a good population, which is more settled than that of most mining towns. The prospects for apostolic Christianity are exceedingly bright, and if the local brethren will continue to keep up their hearts and throw their energies and all into the work, and evangelistic aid is rendered, the church will quickly be made much stronger and again become a feeder for other churches.

The three strong churches on these fields—Boulder, Kalgoorlie, and Coolgardie—must not only continue the work of consolidation which has been going on for several years past, especially at Boulder and Kalgoorlie; but must carry on the work of extension as well. There should be an immediate pushing out; with two evangelists and a number of brethren in the churches who are really good public speakers, it can be done. Which will be the first church to take in hand and help the small assemblies at Menzies and Kanowna? Which will be the first church to make an effort to revive the cause at Southern Cross? Which will be the first church to strike out and establish the cause in other centres on these fields? Let the brethren remember, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11: 24). This is true of churches as well as individuals.

THOS. HAGGER.

Letter from G. L. Wharton.

I am glad to again receive a copy of your excellent journal, THE AUSTRALIAN CHRISTIAN, for which I wish to thank you or some other good person who is sending it to me. I appreciate its weekly visits very much. It is good cheer to the Lord's workers at home and abroad, but it has another added value to me. It takes me back several years in my life to the happy time when I had the pleasure of making my first acquaintance with brethren in Australia. I shall never forget the personal kindness shown to Mrs. Wharton and to myself, simply because we were servants of the Lord and brethren in Christ.

At Adelaide there rise before me the honored names of Santo, Gore, Magarey, Burford, Vercio and a host of others whose memories are a benediction always. And at Melbourne there come to me through the years such well-known names as Walden, Thurgood, Dunn, McLellan, Dickson and others, whose names are in the book of Life. And from Sydney, how precious the names Kingsbury, Bardsley, Saxby, Floyd and of good men and women! How they cheered and helped me and my family as we went among them! I wonder if they have forgotten me.

I can never forget how gladly they heard the story of India as I tried to make it known. I wonder if the ladies of Adelaide have forgotten the ribbon map of India they made me. It has gone all over America time and again, not only showing their handiwork, but best of all, telling the eye most helpfully the needs of India and the blessed work that is being done here in the name of the Lord. They never did a better piece of needlework.

But excuse me for these personal remarks. They just came of themselves out of the fulness of my heart. I feel like I knew you all, and even those whom I have not seen I love, for they are dear to the Master whom we all love and serve.

"O the precious love of Jesus,
Growing sweeter day by day."

I hope to write you a letter some day telling of our new work here.

G. L. WHARTON.

Moravian Missions.

A correspondent writes:—In a recent issue of the AUSTRALIAN CHRISTIAN there appeared under the heading Foreign Missions an account of the liberality of the sect known as the Moravians. The following bit of their history will account for how it is done by them: "Each of the Moravian communes is composed of several hundred families, who all reside under one roof; they have a common kitchen and dining hall, and the men of every trade have their distinctive work-rooms. They have no social distinctions or classes among them, but each brother follows some manual occupation, and the produce of the labor is thrown into the common stock to provide for the wants of all. Each commune appoints a steward and three or four elders according to the number of the brotherhood; and these have the charge of all their domestic and financial affairs. They have no priests; the elders conduct the worship morning and evening."

Is it any wonder that 37,000 of them can support so many missionaries and native workers? Place our 17,000 disciples under similar conditions, and I am quite sure that we can equal them, if not excel on account of the more favorable conditions in which we live in this our sunny clime. In conclusion, query, How long would it be before the world was brought to Jesus under such conditions?

A MISSION POSTER.

We have just had printed an attractive poster for advertising tent missions. It is three color lithograph, 3 ft. x 1 ft. 11 in. It has no printing of any kind, but there is space at top and bottom for some. We will send without printing, post or carriage paid, 25, 10/-; 50, 17/6; 100, 30/-, or will print on top and bottom, 25, 20/-; 50, 30/-; 100, 45/-. Samples free on application.

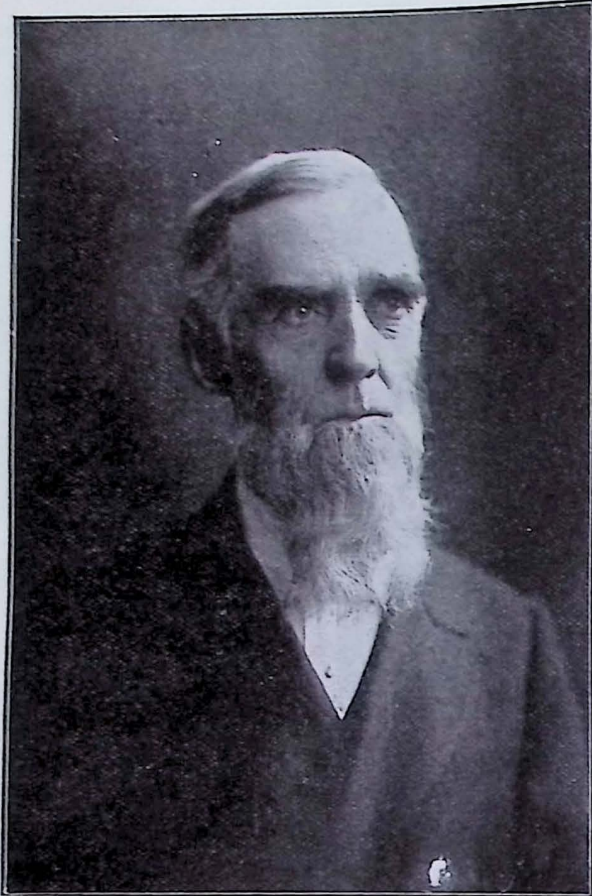
Austral Co.



BOARD OF OFFICERS OF THE CHURCH, SOUTH WELLINGTON, N.Z.



CHURCH AND SUNDAY SCHOOL ANNIVERSARY, BRIM, VICTORIA.



T. J. GORE.

THE power of a good life, made great by consistent living, is beyond computation. No one can ever estimate what such a life is worth to a community even when lived but a short time; but when it extends over many years it is greater. For more than a generation T. J. Gore, whose picture made from a recent photograph appears above, has lived amongst our churches in South Australia, and it is safe to say that there is not a single church in the State, and but few of the individual members, but have felt his influence; and that influence, whether upon the church as a whole or the individual life of the members, has always been for good. Bro. Gore has at least reached the top of the hill of life, if indeed he has not gone down a little on the farther slope, but he rejoices constantly in the love and good fellowship of his brethren. Bro. Gore is one of those rare men who make no enemies and many friends. When he speaks he says what he has got to say in a very plain way, but he does not antagonise those who differ from him. We are sure we express the mind of all who know Bro. Gore when we profoundly hope that his last days may be his best, and that no cloud may appear on the evening horizon to obscure the glory of the Sun of Righteousness.



THOS. BAGLEY.

THERE is no lesson that we as churches need to learn more than the power of persistent effort if we wish to establish strong and permanent causes. Tent missions, special efforts, etc., are all well enough, but churches are not *established* in this way—they are only *started* or helped after being started. But if churches are to become abiding powers, they must grow, or must be slowly and persistently built upon the one foundation. This is the kind of work Thos. Bagley, aided by a good wife, has done in Paddington, N.S.W. It is also possible that the little daughter has been an element of success, as a preacher's home has much to do with his work outside. The story of how Bro. Bagley started work in Paddington seven years ago, and how quietly and persistently he has gone on, and how he has now gone out as general evangelist, has been told in the last two numbers of the *CHRISTIAN*. Bro. Bagley is now to engage for a time in starting churches, and in helping those already started into larger things, but we would like to impress upon our brethren in the North that, if they are to receive the greatest good from these efforts, they must have suitable men to follow the evangelist in his work. We wish our brother and the N.S.W. churches great blessings.

South Australian Statistics for the Year Ending June 30th, 1905.

Church Additions.				Church Losses.			Membership.		School Statistics.					
NAME.	Immursed during Year.	Received from Sister Churches	Received being formerly Immursed	Died during Year.	Removed from Church Roll.	Transferred to Sister Churches.	Present Number on the Roll	Total Number on Roll, June, 1904.	Sunday School Teachers, Male.	Sunday School Teachers, Female.	Sunday School Scholars, Male.	Sunday School Scholars, Female.	Scholars Received into the Church	Amount Collected for all Purposes.
1 Adelaide (Grote-st.) ..	31	20	4	4										
2 Alma ..	4	3	1	1		29	452	430	11	14			13	656 0 0
3 Balaklava ..	9	2				2	57	54			155	181		88 11 9
4 Broken Hill ..	12	19				2	148	140	2	2				122 0 0
5 Dalkey ..						2	46	23	2	2	35	52	3	78 0 0
6 †Gawler South ..					1	3	36	40						33 18 1
7 Glenelg ..	12	8		3	35		140	123	4	6	50	59	1	150 0 0
8 Goolwa ..	12					1	44	30	2	3	25	25	2	84 2 3
9 Henley Beach ..	3	1	2	1		3	64	66	3	4	24	18		63 17 0
10 Hindmarsh ..	14	8	1	6	12	17	557	569	11	11	137	164	4	468 9 0
11 †Kadina & Bews ..	23	5	2		5	2	143	98	3	6	56	81	2	101 0 0
12 Lochiel ..	3			1	7	4	47	56	2	1	15	20	2	17 16 0
13 Long Plain ..	2	1				1	42	57	3	1	21	27	1	30 0 0
14 Mallala ..		1					60	57	3	1				
15 Milang ..	6	2	2	1		1	42	42						
16 °Millicent ..							76	70	1	4	27	25		126 3 1
17 Moonta ..	20	2	2	2	4	8	23	23						
18 North Adelaide & Prospect..	26	15	7	2			31	31	2	2	13	22	7	50 0 0
19 Norwood ..	34	3	4	10		24	288	268	13	16	105	119	6	525 1 7
20 Nantawarra ..	3					11	613	593	15	17	201	280	13	664 12 8
21 Point Sturt ..	5		1		4	2	14	17						70 0 0
22 Port Pirie ..	33	11	2	1			43	37	1	2	8	7	2	50 0 0
23 °Queenstown ..						2	87	79	*2	1	25	30	7	45 0 0
24 Saddleworth ..							175	175	10	4	76	64		
25 Stirling East ..	7	5	2		6	4	8	8						19 8 10
26 Strathalbyn ..		1		1			125	121	6	7	76	92	2	95 7 9
27 Unley and Cottonville ..	12	15	3	5		10	57	57	2	1	10	12		50 0 0
28 Williamstown ..	2					2	305	350	19	13	133	177	11	517 0 0
29 Willunga ..	4		1			6	76	76	2	2	14	18	1	93 5 2
30 †Wild Horse Plains ..							36	37	2	3	7	12		40 0 0
31 York ..	10	3	2	2		10		5						
							196	193	11	9	85	106	5	192 9 0
Totals ..	287	125	36	43	74	146	4065	3874	135	131	1329	1636	82	£4430 2 2

†Church disbanded. *No S.S. returns. Last year's taken. ‡24 isolated members are included. °No returns sent. Last year's taken.

[The above table as published last week was like Napoleon's army at Waterloo, "all mixed up." However, we take none of the responsibility in the matter, but make it right this week by publishing the corrected table.—Ed.]

Begin at Home and Go On!

G. B. MOYSEY.

The claims of our homes, our kindred, our state, our country, above all others, upon our love, our money, our prayers and our toils, are clearly recognised and emphatically set forth in the New Testament; the apostle Paul declares that he that does not "provide for his own," in the common matters of everyday temporal needs, is "worse than an infidel and has denied the faith" (1 Tim. 5:8). Our first and most sacred duty is to those near at hand. As in temporal things so the Lord has ordained it in spiritual; and hence when he gave the vanguard of his army their marching orders for the conquest of the world—when he commissioned and commanded the apostles to "preach to gospel to the whole creation," to announce "repentance and remission of sins among all nations"—they were to commence at home, "beginning at Jerusalem." And when the Lord mapped out their fields of labor he placed "home" first—first Jerusalem, then Judea, then Samaria, then "the uttermost part of the earth" (Luke 24:47; Acts 1:8); accordingly they began on the day of Pentecost at Jerusalem, and just fifty days after his crucifixion as a blaspheming imposter, his disciples raised his royal standard and pro-

claimed him anointed Saviour, King and Lord. The results justified the wisdom of the Master's choice of place and time—3000 tremblingly surrendered and joyfully obeyed the gospel, and it may be safely said that in no other city on earth, and on no other day even in this particular city, would such glorious results have followed. For some two years the whole of the Christian forces were concentrated in the home city, and thousands more were added to the church. So far the apostles, having begun at home, were content to stay there. It is a reasonable computation to set down the results of these two years' labors in Jerusalem at 10,000. Surely such a showing was sufficient to prove that they were still in the right place. What band of workers now, under similar circumstances, would feel dissatisfied and dream of sending away its sowers and reapers from a field of such marvellous fertility? Moreover, if thousands had obeyed, there were tens of thousands yet to win. But Jerusalem had received its glorious opportunity and enjoyed its peculiar and pre-eminent privilege. The time had come for Judea and Samaria and far-off lands to ring with the gospel message. The bomb-

shell of persecution suddenly falls into the midst of the sacred citadel and apparently shatters it to ruins. The members of the young but mighty church are scattered in every direction. Some find refuge in the towns and villages of Judea, others in Samaria, others in further Galilee, and yet others pause not till they reach the distant islands of the Great Sea. But whether in villages adjacent to Jerusalem, or in Crete and Cyprus of the Mediterranean, the scattered disciples, glowing with the enthusiasm of new-born faith and hope, tell to men of many tongues the story of the great redemption wrought out for man in old Jerusalem. "They that were scattered abroad went everywhere preaching the word." Among the workers thus providentially driven outward from the home field was the deacon Philip, who preached the gospel with such success in Samaria, that "the people with one accord gave heed to the things which he spoke," believed "the things concerning the kingdom of God and the name of Jesus Christ, and were baptised both men and women." The report of this great work led the apostles who still remained in Jerusalem to send Peter and John, who when they were come endorsed and consolidated the work, by securing for them miraculous endowments of the Holy Spirit. It was not till five years after this, that the

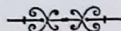
(Continued on page 471.)

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. MASTON - - - EDITOR.



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

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

The Leader

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

:O:

Japan, the Key of the East.

Throughout all civilised lands the news that Russia and Japan have agreed upon terms of peace will be received with unbounded satisfaction. For weeks past, the eyes of the world have been directed to Portsmouth in America, looking with great anxiety for a happy termination of the negotiations in the direction of peace. On the issue of the proceedings in that quiet little town much depended—how much, we can only guess but never know. During the many months in which the struggle for supremacy continued between Russia and Japan there was always the dread that the area of the conflict might be extended by other nations becoming involved in the struggle.

If peace had not been determined upon it is more than probable that our worst fears would ultimately have been realised and a world-wide struggle entered upon by the armies of the great nations. That this fearful possibility has been averted is largely due to the splendid efforts of the President of the United States and the moderation of the Japanese in the hour of victory. Without doubt this achievement of President Roosevelt will make the entire world his debtor. Nothing that he has done, or is likely to do, in his career as an American statesman, will ever eclipse this crowning incident of his strenuous life. A lesser man would have been daunted by the almost insuperable difficulties that beset his path. With some men, and Roosevelt is one of them, difficulties are only made to be overcome. But even the indomitable courage and great resources of the American President would have been powerless, if the Japanese had not shown an unexpected moderation in their day of triumph. In this respect, as in all other things throughout this dreadful war, the so-called pagan people have proved their superiority over the so-called Christian nation. And this may be accounted for in the fact that the pagan people have had more of Christian principles

dominating their conduct, than the nation which claimed to be a sort of bulwark to Christianity itself. For, indeed, the national religion of Russia is only a disguised paganism; the Christian element in it has been crushed out by centuries of barbarous abuse, and the national church has become a mere plaything in the hands of unscrupulous statesmen.

Whatever may be the real reason for the moderation of the Japanese in regard to the present settlement, that which they assign is one worthy of all honor. They would not continue the fight for mere gold. This was the decision of the Council of the Elders—the veteran statesmen and nobles of Japan whom the Mikado consulted. The old tradition of the Samurai—the ancient warrior caste of Japan—against fighting on merely for gold, had its weight with them and so their vote was given in favor of peace. A truly noble tradition this, and one that gives the lie to many foolish things that some people have said about Japanese designs. If the Russian autocrats who pull the strings of war had been under the influence of a similar tradition, the war would never have taken place. As it was, that which made war possible was mere greed for gold on the part of high placed Russian speculators. All the horrors, all the untold sufferings, all the thousands of slain, the crime of it all, lies at the door of human selfishness and insatiable lust for gold. Indeed, for the most part, this has been the real cause of all war from time immemorial. Nor can we, who boast of the Christianity of the British Empire, be held guiltless in this respect. One of our great writers, in dealing with the expansion of the Empire, has declared that all our great wars have been wars of commerce. Not plainly upon the surface perhaps, but underneath, and as the great motive power, our wars have been for commercial aggrandisement. It is so with all nations. Even now the one great disturbing element of European peace—if not the peace of the world—is the ever restless ambition of Germany to extend her trade and be the dominating factor in the whole realm of commerce. For this, she is adding to her vast standing armies, and year by year strengthening her naval power. In the meantime her people are groaning under an intolerable burden of taxation and are being taught to hate her trade rivals. Some day, the slumbering fire will break out and the geography of the world will be changed once more. It may be, however, that the peace just concluded will put the fire out.

Out of evil, sometimes, good comes. The good that comes out of the evil war just concluded is the advent of Japan among the great nations of the world. It was a question whether the destinies of the "Far East" should be controlled by Russia or Japan. For a time it seemed as if the Colossus of the North was in a fair way to annex the whole of Asia. Now its power is broken, and the once Hermit Nation reigns in its place. To some, it may seem as though this was a change for the worse and not for the better. For our part, we have no hesitation in saying that the world has gained in every way by the rolling back of the Russian forces. Viewed both from the

political and religious standpoint, it is a decided gain. And to our seeming, it is as though the hand of God had removed the Russian incubus from this distant part of the "Far East." In a sense, but not that intended by the German Emperor, the Japanese have indeed been "the scourge of God." A nation such as Russia, which cannot govern itself, is not fitted to have the care of alien people. Constituted as it is, it can only reproduce on foreign soil what it has been growing in the home land. Neither in religion or civilisation is it capable of leading the people under its care to greater heights. All that it is capable of achieving, under present conditions, is to graft upon pagan vices, the vices that are peculiarly its own. The victory of Russia in Manchuria would have meant the ascendancy of the Greek Church, not only in that part of the "Far East," but eventually over the whole of it. And the ascendancy of the Greek Church, with its profound intolerance, rank superstition, and gross ignorance, would have been the death-blow to missionary enterprise as far as the long arm of Russia could possibly reach. The victory of Japan, however, means something quite different. It means the opposite of all this. It stands for enlightened progress, free institutions, and religious liberty. Henceforth the work of the missionary can go on unimpeded, inasmuch as Japan is not its foe but its friend.

There is no doubt at all that Christianity is winning its way in Japan. It has been well said that "the Japanese are open to new ideas in religion as well as in commerce and war. There is no need to fear for the future. Christianity only needs a fair field to win its way. It has that in Japan." Now, as the Japanese in the raw is a fine type of man, how much better will he be when he embraces a real Christianity! From Japan, under the influence of Christianity, we expect great things. The door is wide open now in Korea, Manchuria and China, and the advent of Japanese Christian missionaries throughout these parts and eventually all parts of the East will make a wondrous change in things. Already, in Japan, Buddhism is losing its power and Christianity is gaining. That this is so may be seen from the following extract from an article in the *Kyokuai Jiji*, a Buddhist journal, which says: "Numerically speaking, Buddhism far outranks Christianity; but by reason of actual work accomplished, the balance of power is in favor of the Christians. General hatred against Christianity is passing away, and the belief that it is better adapted to the new condition of things is daily gaining ground. Buddhist customs and rites are becoming more and more alien to the interests of society, and priests are often the subject of public ridicule. The war correspondents declare the unfitness and inability of the Buddhist priests, and the more thoughtful of these priests who are at the front lament bitterly their co-workers' ignorance, senselessness and idleness, which have caused the soldiers to ridicule them, and also to become tired of them. On the other hand the quarters of Christians are regarded as a paradise, and they are welcome everywhere. . . . The work of the Christians has attained such success that it has reached the Emperor's

ear; while that of the Buddhists is always attended with debts and disturbances." From this and other indications it is clear that Christianity has a future in Japan. Formerly, India was looked upon as the key to missionary enterprise in the East; but now, it is Japan that must be so regarded.

Begin at Home and Go On!

(Continued from page 469.)

first fruits of a purely Gentile race was garnered in the persons of Cornelius and his company; and even then it required a miracle to satisfy Peter, and through him the rest of the apostles, that Gentiles were entitled to the rights of citizenship within the kingdom. Christianity, like charity, begins at home, but if it is enlightened by the mind and animated by the spirit of its Founder, it will not stay there. The tendency, however, ever is to begin and end at home. The will of God is that his church should make no winter quarters, but ever march victoriously onward, to convert each outpost, as it is captured, into a base of further aggressive operations against the foe.

The church has always been, and is, slow to learn this lesson, at once vital to her own and the world's salvation. It required a divinely overruled but bitter persecution to start the Jerusalem church on its God-ordained mission of worldwide evangelisation; and it required a miracle to convince the apostles, notwithstanding their commission to "disciple all the nations," that "every creature," or the "whole creation" contained a Gentile! And so at the present time God uses commercial stagnation, financial depression or want of employment to scatter us too contented stay-at-home disciples, that we may go "everywhere preaching the word," and that those left behind may have room, and feel called upon to work up to the full measure of capacity and opportunity. Of this there have been some striking recent examples. The flourishing circle of churches in the Mallee district of Victoria had their origin in a navy's tent where two faithful disciples, who had been driven from their homes by want of work, met weekly to remember, in the divinely appointed way, the Master who redeemed them. And to the recent financial depression of the Eastern States, and the consequent driving out of hundreds of godly men, is largely due the planting and the wonderful growth of churches of Christ in the "Golden West." It is doubtless well to stay and preach the gospel; but the great command is Go and preach the gospel, and this is better. The highest spiritual life cannot be obtained by the luxurious enjoyment of spiritual privileges at home; to sacrifice and go, or sacrifice and send, is an essential condition. Finally the fact that there are thousands of people in our States who never yet have heard the ancient gospel, who only need to hear to believe, obey and live, surely makes it the sweetest privilege and most solemn duty to every Christian to take, or send, the gospel to the thousands that are afar off as well as to the hundreds that are near.

From the Field

The field is the world.—Matt. 13:38
:0:

Queensland

BRISBANE.—On Thursday, the evening set apart for choir practice, a very pleasant surprise awaited George Cane, the conductor of the choir. It being the anniversary of his birthday, the choir improved the occasion by presenting our brother with a very nice morocco bound volume of Sankey's Songs and Solos. J. Colbourne made the presentation on behalf of the choir. Bro. Cane responded. J. Colbourne, since his advent in Queensland, has truly evinced the evangelistic spirit, he having visited many of our country churches, preaching and assisting in building up those churches in the faith. Early next month he is to visit Gympie for a week or two. In October he is to again visit Vernor.

Aug. 27.

ALF. S. WATERFIELD.

New Zealand

INVERCARGILL.—A short time ago it was decided to hold a short mission during the early part of August. To this end Bro. Little initiated cottage prayer meetings and got a goodly number of circulars distributed. The mission began Aug. 6, and continued each evening, Saturdays excepted, till Aug. 20. The first week was one of sowing, the second one of reaping. To-day six were received into church fellowship who during the past week were baptised into the "one body," one immersed, and two others confessed Christ as their Saviour, making a total of nine. We are thankful to Bro. Bull of Maitaia for his able assistance during the first week; also to Bro. Lowe of Dunedin, during the whole of the mission, who rendered much help both in his addresses to the church and singing at the gospel meetings. Some of the members are so delighted with the mission that they have commenced to talk already about the next one.

Aug. 20.

R. BELL.

WANGANUI.—The 21st anniversary of the Sunday School was held on Aug. 17. The public tea was a great success. The public meeting was presided over by W. T. Clapham, who called on the secretary to read the annual report, which showed that the School had had a very successful year, no less than eight of the scholars having united with the church. The report stated that nine of the scholars sat for examination, held under the auspices of the Auckland S.S. Union, and that the Mission Band was still maintaining a native student in connection with the Indian Mission. A musical programme was then rendered. During the evening the annual prize distribution took place. During the evening a presentation was made to the secretary of the School (H. Siddall), on behalf of his fellow teachers and friends, of a handsome writing case and fountain pen, and a high tribute was paid to the way he had carried out his duties since he had been connected with the School. H. SIDDALL.

WELLINGTON (Dixon-st.).—H. T. Morrison was accorded a hearty welcome at the tea and public meeting held on Aug. 23. The chair was occupied by Geo. Gray. Bren. Kruse, Davis, Lang, Evans and Turner gave welcoming addresses. The meeting was interspersed with musical items by the choir, J. T. Hunter, and Master Wood. Bro. Morrison suitably responded.

Aug. 24.

West Australia

KALGOORLIE.—The S.S. anniversary was held on Sunday, Aug. 13, when an address was delivered by Bro. Hagger; special singing by the children. On the Wednesday evening following, a tea and public meeting was held. The chief item was a Children's Day exercise rendered by the children entitled "Beside All Waters." Bro. McCrackott gave an address, and Sister Mrs. Hagger presented the prizes.

Aug. 22.

EDWARD R. BERRY.

BOULDER.—The anniversary of the Lord's day school has just been held. On Aug. 20 Bro. Hagger addressed the afternoon meeting, and Bro. McCrackott in the evening. On the 21st the school demonstration was held. The various items were well rendered, and the prizes distributed. A pound-social was held on the Wednesday night, the time being spent in games, solos and recitations. The outlook for the work is brighter, though this is a hard field, there being so much Sunday sport carried on.

Aug. 24.

J.S.

Victoria

PRAHRAN.—Despite many discouraging obstacles, and much "false report," the meetings continue to be well attended, and we are working to increase our usefulness. All auxiliaries are in a healthy condition. We were sorry to lose Bro. and Sister Delzoppo, who have returned to Lismore, N.S.W.

Sept. 5.

D.E.P.

NORTH FITZROY.—A public meeting, presided over by Bro. Millis, was held on Wednesday evening, Aug. 30, to celebrate the opening of the new School hall and vestries. Sisters Ashworth, E. Tinkler, E. Gole and Roy Thompson, and Bren. Butler, Forbes, Gibson and Baker, and Bro. Tinkler with his band of singers, all united and made the meeting most enjoyable. The hall is a good, substantial brick building; will seat 250 adults and about 300 children when seats are all provided, and with the chapel extends from St. George's road to Brunswick-st. pathway. Bro. Forbes, on behalf of the members of the church, presented Bro. Baker with a very fine gold watch, and in doing so spoke of the esteem in which he is held by all, and of his unselfish work and labor of love. Bro. Baker made a suitable and feeling reply. The Lord's day morning meetings are well attended, and a good interest manifested in the gospel services. One young woman made the good confession last evening. There is a good interest manifested by the young people of the church. The Mutual Improvement Class, Y.P. S.C.E. Band of Hope, and Sister Clara's Class of Young Women, are all well supported. The Sisters' Thursday Afternoon Class is still a great blessing and help to the church by their deeds of kindness, visitations and prayers.

Sept. 4.

T. H. COWLEY.

ECHUCA CIRCUIT.—Last Conference the churches in this circuit largely increased their promises, and asked the H.M. Committee to divide the circuit, which they did, J. E. Allan being engaged for Shepparton end, and J. W. Parslow remaining at Echuca. Bro. Parslow having finished at Echuca, the northern churches advanced another step. They asked the committee to grant them a subsidy until March, and they would engage a preacher on their own responsibility. This has been done, and T. G. Mason takes up the preaching at once. For many years these churches have received H.M. help, but they trust soon to be able to carry on their own work.

Sept. 4.

J.W.P.

BRIM.—The anniversary services were celebrated Aug. 6. In the morning a large number of brethren from all parts of the district assembled to break bread. In the afternoon and evening Bro. Oram preached two splendid sermons. The building was packed. The choir did good service, providing some good singing. On Aug. 9 a public tea was held, about 250 partaking thereof. In the evening a public meeting was held, at which a good programme was gone through, consisting of addresses, songs, recitations and singing by the choir.

Aug. 28.

A. E. BARNES.

MELBOURNE (Swanston-st.).—Excellent meeting last Lord's day morning. Amongst our visitors were Bro. Gordon from Milang, S.A., and Sister Sweetland, returned after some months' absence in Launceston. In the evening Bro. Meldrum gave an address on "Alexander Campbell," the last of the series on "Great Reformers." There was a splendid attendance and interest, and one confession.

Sept. 4.

R.L.

CHELTENHAM.—The cottage meetings, which have been so successful, closed for the year with a pleasant tea and social gathering last Thursday evening. The general expression was that they had resulted in much benefit to all concerned. We have had two new young men make the good confession lately.

Sept. 4.

R. W. TUCK.

COSGROVE.—Last Lord's day morning we had a splendid meeting. Bro. Sharp of Wilby was with us and exhorted the church. The evangelist also was present, and in the evening preached to a fair attendance. The object of Bro. Sharp's visit was to interview the evangelist with regard to opening gospel services at Wilby, where we understand there are 23 members. Bro. Allan intends visiting them as soon as possible.

Aug. 4.

J.C.S.

South Australia

GOOLWA.—The interest in the meetings has been well maintained. One young lady, who was baptised last week, was received into fellowship yesterday morning. Splendid meeting at night.

G.S.B.

NORWOOD.—Since our last report three have been added to our fellowship—one restored, and two men who were received by obedience to Christ.

Sept. 1.

A. C. RANKINE.

MOONTA.—We were invited to visit the church at Bews last week before leaving the State. We spent a few days with them and had a good time. We enjoyed the kind hospitality of the brethren very much. It is just a treat to converse with our aged and esteemed Sister Gale on the things of the kingdom. We did some visiting, addressed the church, held two gospel meetings, and took three confessions. We left the little church rejoicing. We preached our last discourse here to-night, and had one restored.

Aug. 27.

W. MOFFIT.

BIEWS.—W. Moffit, evangelist of the church at Moonta, who has accepted an engagement from the church at Launceston, Tasmania, paid us his farewell visit last Lord's day, when he exhorted the church at the meeting for worship, and preached the gospel in the evening. He followed this up by house visiting during the week, and a cottage meeting held at Bro. Nelson's last night, when three confessed their faith in Jesus Christ. They go to Kadina next Lord's day to be baptised. The second anniversary of the church will be held on Sept 3rd and 6th.

Aug. 22.

R.B. JR.

YORK.—Two have been added to the church since last report—a mother and daughter—who were baptised some eighteen years ago. Last night a young woman accepted Christ.

Sept. 4.

H. J. HORSELL.

MILANG.—This morning two young men received the right hand of fellowship, having been immersed the last Wednesday night. T. B. Verco has been with us the last two Sundays, speaking with much acceptance.

Sept. 3.

S.H.G.

ALMA.—R. J. Clow, who in conjunction with the Balaklava church has been evangelist here for the past three years, resigns that position on Sept. 13. During the time he has been here, he has done a good work, and though the district is large and scattered, and the attendances at the gospel meetings oftentimes small, 17 persons have been baptised and added to the church and one restored. He is greatly loved and respected here, and much regret is felt at his leaving.

Aug. 27.

A.L.J.

BALAKLAVA.—Aug. 20th, addressed large meeting of the brethren at Alma in the morning, and in the evening preached to a crowded gathering at Owen, in the Council Chambers. The brethren are to be congratulated on having decided to build a chapel at Owen, for a town is rapidly rising there. Last night I preached to a full house at Balaklava. Next Sunday I will preach my farewell at Alma, and Sunday, Sept. 10, will be my last here.

Aug. 28.

R. J. CLOW.

MOONTA.—A well attended social was tendered Bro. Moffit and Sister Adams on Aug. 30. Both are leaving the district, Sister Adams returning to the vicinity of Adelaide, and Bro. Moffit, after 20 months' labor as evangelist in Moonta, is soon to take up work in connection with the church in Launceston, Tasmania. The chair was occupied by G. B. Moysey, from Kadina, and the following brethren spoke:—J. P. Jones, and Bren. McGregor, Neill and Lawrie for the local church. All spoke in the highest terms of the fidelity, zeal, energy and devotion with which Bro. Moffit had done his work. Warm testimony was also given to the zeal and devotion with which Sister Adams, as Bible reader and visitor, had discharged her duties, both by Bro. Moffit and the other speakers. Bro. Moffit replied in suitable terms, and exhorted the members to stand fast in the faith they had received. Practical tokens of kindly feeling were shown in the gift of a travelling rug to Bro. Moffit, and a dress basket to Sister Adams. A number of musical items by the local brethren added much to the pleasure of the evening. Moonta has proved a hard field, and the results once expected have not been realised, but not a few, who were strangers to the grace of God, have been led to trust and obey the Saviour, and several who loved him well have been led into the clearer light. The work at Moonta in future will be carried on by local brethren with aid from Kadina, and we trust they will be "steadfast, unmovable, always abounding in the work of the Lord."

Sept. 1.

G. B. MOYSEY.

BROMPTON MISSION.—The second anniversary services were held on Aug. 27 in the Temperance Hall, West-st. B. W. Huntsman and W. C. Brooker preached to crowded audiences in the afternoon and evening respectively. On Monday evening the annual social was held. This function was a marked success. The mission has met with some severe losses during the year. First our secretary, A. Saunders, left us to take up the preaching for the Glenelg church. His brother, Fred T. Saunders, then ably carried on the secretaryship, but after about eight months he also

left us, owing to business promotion. C. A. Wilson, who has been treasurer since the mission started, was then elected secretary, and H. Walkley was elected treasurer.

Aug. 29.

C.A.W.

KADINA.—The church celebrated its fifth anniversary by special services on Aug. 13, and a tea and public meeting on Aug. 16. T. J. Gore was present at all the meetings, and delivered three admirable addresses on Lord's day, and a telling speech at the tea meeting. Bro. Barr, from Bews, ably presided, and Bro. Moffit, from Moonta, made an effective address. The choir rendered a number of pieces. The secretary's report showed that during the year 29 had been added—23 by obedience and 6 by commendation. Present number of resident members, 103. During the year £100 had been raised for all purposes. The tea meeting, under the care of the deaconesses, was a pronounced success, the proceeds of which, with some monetary gifts, amounted to over £15. The annual business meeting was on Aug. 24, when all officers were elected without contest. G. Crouch, sec.; Dahiel Wright, treas.; J. T. Train, S.S. superintendent. It was resolved, in view of increased prosperity and numbers, to raise the contribution for the Home Mission Committee, if possible, from £63 to £100 for the coming year.

Aug. 27.

G. B. MOYSEY.

UNLEY.—The attendances at the services are improving, and T. J. Gore has preached to us on two Lord's day evenings powerful and touching sermons on the "Love of Christ" and "The Grace of Christ." It is a delight to listen to our brother when on his favorite theme of the Master's perfections. We have admitted to membership by letter Bro. and Sis. J. S. Mann, formerly of Kaniva, Miss Santo from Grote-st., and Alfred Thomas from Christchurch. The school is raising £15 to provide a picnic for the children at Brighton on Saturday, Oct. 7. The church building is to be cleared and the walls colored, at an expense of £20. We sympathise with Mrs. Craddock in the unexpected death of her father, Mr. H. Turner. Mrs. Fred Manning has sufficiently recovered to be removed from the private hospital to her home.

Sept. 3.

R.B.

NARRACOORTE.—Meetings small throughout the week, as the weather has been miserably cold and wet. Yesterday we had a fine day and a fine crowd. Held our first baptismal service yesterday afternoon, when two were buried in the waters of baptism before the gaze of about 200 people, the greater part of whom had never witnessed such a sight before. We had a surprise visit yesterday from eight of the members of the Kaniva Y.P.S.C.E., who drove fifty miles to be present and help at the mission for a few days. We were much cheered and helped by their presence. May God bless our young people. Eight decisions up to date. We ask for a continuance of your prayers.

Sept. 4.

H.P.L.

New South Wales

PETERSHAM.—On Aug. 20 P. A. Davey's lantern lecture on Japan was a great success, the views being splendid, and which the lecturer explained in his own characteristic way. Attendance was very good.

Aug. 28.

C.J.L.

LISMORE.—Good meetings yesterday; four received in—Bro. and Sister Delzoppo sen. and Sister Nellie and Edward Delzoppo. They originally came from Lismore, and were highly respected for their labor of love, and now are returning home just in time for

our mission work. God bless their reunion with the church. They brought with them greetings from the churches at Prahran and Collingwood.

Aug. 28.

T.B.F.

INVERELL.—The church here has secured a room in the Town Hall for worship and evangelistic meetings. Although not widely known, we had a very fair audience at our first gospel service on Sunday night. One confession, Bro. Uren preaching. The prospects are very bright, and with the advent of Bro. Bagley for a month our cause should prosper. The need of a suitable building of our own is greatly felt, so that we trust some of our brethren will assist us. Already over £50 has been promised by members here, including a donation of £15 from Moree church and £5 from Bro. Winter.

Aug. 28.

H. E. TEWKSBURY.

Here and There

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

"Look out for the Robert-st. jubilee notices."

There was one confession at Fremantle, W.A., on Aug. 26.

On Aug. 27, there was one confession at Subiaco, W.A.

"Good singing and bright addresses during jubilee week at Hindmarsh."

Harward and Pittman begin a tent mission at Brighton next Sunday.

Mrs. A. B. Maston is expected to reach Sydney from San Francisco about Sep. 23.

"Don't forget great jubilee tea at Hindmarsh, on Wednesday, Sept. 20. Tickets, 9d."

Lawson Campbell and wife are now residing in London, and report themselves in good health.

"The Hindmarsh Foreign Missionary Committee presented an encouraging report last Wednesday."

Harward and Pittman spent last Saturday night and Sunday in Dandenong. They report a fine interest there, and three confessions on Sunday night.

Special reference was made last Sunday morning in the Hindmarsh church to the death of Mrs. H. D. Smith, and sympathy was expressed for Bro. Smith in his great loss.

Amongst the visitors at Enmore on Sunday were Sister Burden from Newmarket, Bro. Will Dickens from Preston, Vic., and Bro. Dr. Wm. Todd, of Invercargill, N.Z.

First East Suburban Tent Mission starts next Sunday at 7.30 p.m., in Dover-st., near the Richmond Railway Station. Brethren are asked to help with their prayers and presence.

The articles in this issue on "Begin at Home and Go On" and "Our Debts to Our Preachers" were written for the South Australian Home Mission number, but were crowded out.

H. D. Smith left on Monday evening last for Newcastle, N.S.W., where he has gone on a visit to his mother. Next Monday he expects to go to Adelaide, where he will remain for a couple of weeks.

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 Sisters' Prayer Meeting Committee will visit Footscray on Wednesday afternoon, 13th, 3 o'clock.

The S.S. demonstration takes place at Hawthorn next Tuesday evening, Sep. 12. Over 100 limelight views.

The three weeks' mission at Golden Square, conducted by Bro. Quick, resulted in 28 decisions for Christ.

The service at Nth. Richmond last Sunday night week was held in memory of the late Bro. Newlands; J. W. McCallum was the speaker.

The Sisters' Temperance Committee will hold meetings as follows:—Rathdown-st., North Carlton, second Thursday evening, at 8 o'clock; Ascot Vale, third Wednesday afternoon, at 3. All sisters invited.—MRS. DARNLEY.

"On Aug. 9th, the marriage of Chas. Vanstan to Mary Morrison of Fremantle, W.A., was celebrated at the house of Sister Wardle, W. Smedley officiating. Quite a happy time was spent together, the usual toasts being honored. Both parties were formerly members of the Dawson-st. church, Ballarat."

W. P. reports:—"During the week past Hawthorn has lost by death one of its best young sisters (Miss Emmie Somerville), who, though young in years, served the Master faithfully and usefully both as a S.S. teacher and chorister, leaving footprints behind in which many will do well to tread. A memorial service will be held on Lord's day evening, 10th inst., conducted by J. T. T. Harding."

"A teachers' social, in connection with the S.S. Union, will be held on Monday, 18th Sept., in the Lygon-st. chapel. All teachers connected with the various schools of the Union, and members interested in the work, are requested to attend. Good programme arranged. Do not miss this gathering, which will take the form of a pound night provided by the sisters, brethren to pay small fee to cover other expenses. NOTE DATE.—J. Y. POTTS."

Mrs. H. D. Smith was buried last Wednesday afternoon. The body was first taken to the chapel at Doncaster, where a brief service was held, conducted by Jas. Johnston. A large number of brethren, including a number from the city, followed the remains to the Box Hill Cemetery, where the burial took place, conducted by Jas. Johnston and A. Meldrum. On Sunday evening last a memorial service was held in the chapel, Doncaster, at which a large crowd assembled. A. B. Maston spoke.

A. M. Ludbrook writes:—"South Australians, attention! Please don't forget to bring your Sankey's Hymn books to the Town Hall meetings. F. M. Ludbrook is expected to speak at North Adelaide in the morning, Prospect in the afternoon, and Hindmarsh at night on the Sunday after Conference. F.M. Demonstration in the Adelaide Town Hall, Tuesday, Sept. 12, at 7.30 p.m. It is particularly desirable, and specially urged, that friends should make every effort to attend in large numbers at this the first of the great public meetings in the Town Hall. F. M. Ludbrook and P. A. Davey will be chief speakers, and there will be other specially interesting items."

The Art of Organ Playing.

For a Thorough and Rapid Method apply to Mr. S. H. Pittman, 22 Westbourne-st., E. Prahran.

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Principal: NURSE MILLIGAN.

Outdoor Cases Attended To.

171 PALMERSTON ST. (Opp. Methodist Church) Carlton. Tel. 8531.

A special meeting of the Victorian Sisters' Conference Executive will be held in lecture hall, Swanston-st., Friday, 15th inst., at 3 p.m. Important business.

Sister Mrs. McMaster, an old member of the Bendigo church, and lately of Lygon-st., passed into rest last Sunday week, at Bendigo. The funeral services were conducted by Bro. Quick and Dr. Cook. Her end was sudden; only an half-hour before her death she was remembering the Lord in his supper with a few members of the church.

Our photographic competition was not a great success. We received a very few photos, and with one or at most two exceptions they are quite useless as far as our purpose is concerned, being mostly without special interest and quite beyond the question of reproduction for printing. Thos. Bagley and family, on page 468, is one of the photos sent in by H. E. Kirkham, of the Paddington church, to whom we have awarded a prize—the only picture which comes up to the prize standard.

Coming Events.

SEPTEMBER 18.—S.S. Union. Teachers' Social in the Christian Chapel, Lygon-st., commencing 7.45 p.m. sharp. Good programme. Address by A. L. Gibson. See Here and There.

J. Y. POTTS, Hon. Sec.

SEPT. 19.—A Service of Song entitled "He Careth for Thee" will be rendered by the Brunswick Choir in the Chapel, Glenlyon-rd. Connective Readings by J. G. Barrett, Esq. Leader, J. H. Barnden. Tickets, Sixpence.

MEMORY!—Rev. Fowler, Campbellfield, says of the Scientific System taught by J. H. Stevens, B.A., 145 Collins-st.—"I wish to speak of it in the very highest terms. For difficult names, dry facts, and figures, for business men of all classes, public speakers and students, it is worth a great deal." Book and particulars free.

WANTED.

Comfortable Accommodation, brother or sister, board optional. Mrs. Baker, 440 Lygon-st., Carlton.

A middle-aged sister as working housekeeper, and to look after child. Only three in family. A good home, near a church. Apply in first instance at Austral.

Domestic Help.—Strong, healthy and willing girl wanted, fond of children. Good wages and comfortable home to suitable applicant. Apply "Mutual," c/o Austral Co., 528 Elizabeth-st.

BIRTH.

WALKER.—On August 17th, at Stewart-st., Mount Eden, Auckland, N.Z., the wife of C. J. Walker—of a daughter.

DEATH.

McMASTER.—On 27th August, at Barnard-st. West, Bendigo, late of 141 Hawke-st., West Melbourne, the beloved wife of William McMaster and dearly-loved mother of F. W., W. B., J. K. and E. Clarey, C. Illingworth, and Mrs. W. Brockway, Claremont, W.A., in her 70th year. Deeply regretted. Interred at Bendigo.

IN MEMORIAM.

TABB.—In loving memory of my dear mother, who departed this life on Aug. 7, 1901; also of my dear father, who died on Feb. 7, 1898.

Worthy of true respect were they,

From those they left behind;

Better parents could not be,

And none more true and kind.

—Inserted by their loving daughter, J. Walker, Auckland, N.Z.

BEREAVEMENT NOTICE.

Mr. and Mrs. Somerville wish to express their sincere thanks to their many kind friends for their letters, cards, telegrams, and floral tribute during their time of sorrow.

4 Inverleith-st., Auburn.

A good sister of N.Z. writes:—"Is it Scriptural to put the collection box for taking the contributions at our morning meetings at the door, the contributions to be put in as each one goes out of the meeting; or is it not rather part of the service to be attended to in the order during the service? In Acts 2: 42, I read: 'they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers.' Mark 12: 41 says: 'And Jesus sat over against the treasury, and beheld how people cast money into the treasury'; and in Luke 21: 1: 'And he looked up and saw the rich men casting their gifts into the treasury.' Does either of these passages prove the treasury was at the door, and that they cast in

their gifts as they went out?" We do not think that either of these passages has the remotest bearing on the question. We are very much in doubt whether Acts 2: 42 contains any hint as to the order of service. Unless we are prepared to import into our service a sprinkling of common sense, all will be confusion and chaos. It is generally understood by most of our brethren that in the interests of good order the church members should be waited on for their contributions, and many of our best brethren think that the Scriptures teach that the giving of our means is a part of the worship of the Lord's house, and should be attended to as a part of the service. It has been our experience that those brethren who get these

straggly notions about the contribution do not hurt themselves at the business.

A brother in N.Z., referring to the question as to whether a man with a wife not a member of the church was eligible as a deacon, and to which we answered "No," says: "Is the above brother not more eligible than a brother who has no wife at all?" Neither of them is eligible, so one is as bad off as the other.

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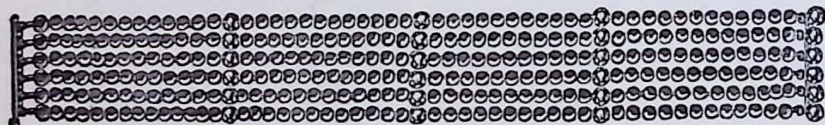
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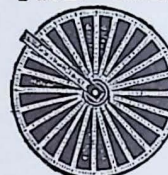
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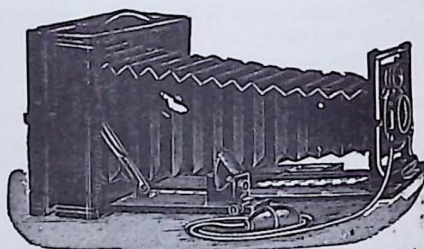
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Sisters' Page

Trust in the Lord and do good

:O:

VICTORIAN.

V.S.C. EXECUTIVE MOTTO, 1905-6:—

"By love serve one another."

—:O:—

HOW TO WORK.

Remember that your work comes only moment by moment, and as surely as God calls you to work, he gives the strength to do it. Do not think in the morning: "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come. Only do not look forward an hour; circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly as it comes.—P. Maurice.

VICTORIAN SISTERS' EXECUTIVE MEETING.

September 1st. President, Mrs. J. A. Davies, in the chair. Mrs. J. Pittman conducted devotional exercises. Mrs. Baker read a paper on "The Journeyings of Paul." Mrs. D. M. McCrackett visited our meeting, and spoke a few words. Greetings were sent by her to W.A. sisterhood, also to Adelaide Conference. It was resolved to ask the F.M. Committee to arrange a special meeting for sisters, with Mr. Davey as speaker, during October. A special meeting to be held Friday, 15th inst., in the Lecture Hall, at 3 p.m. A Temperance meeting was held at Balmain-st. in August. Mrs. Alway speaking and Mrs. Hick singing. One pledge taken.

Additions from Schools: N. Carlton 3, Footscray 6, St. Kilda 1, Collingwood 2, Middle Park 1.

Next meeting, October 6th, will be the quarterly praise and prayer meeting. Mrs. W. Forbes will give a paper on "Frances Willard."

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SISTERS' PRAYER MEETINGS.

Prayer Meeting Committee visited St. Kilda on the 18th August, when 50 sisters and brethren were present. Mrs. Potts gave a Bible reading. Mrs. Watson read a paper on the "Power of Prayer." Several sisters took part in the meeting.

Collingwood was visited on the 24th Aug. 16 sisters were present. Mrs. Trinnick presided. Mrs. Percy Pittman gave a reading, showing how we can be hindrances in the Christian life. The meeting was brought to a close with chain prayer, every sister taking part.

M.T., Supt.

DORCAS.

The General Dorcas held a Rally on Thursday, Aug. 17. 20 sisters were present. Garments finished, 18; distributed 20 garments and 2 pairs of boots to Sister Clara for the poor. The Committee have paid 2 visits during the month, to Collingwood Dorcas Class and to Preston.

Fairfield Park.—Since starting the class, April 14th, we have held 7 meetings. We are limited in workers, but the willing hearts are here, and many visits have been made by the sisters, resulting in some coming to hear the gospel. 15 garments have been made. Material purchased to the value of £1/0/8. Contributions and collections amount to £1/4/1. We could do more work had we the means. M. H. PHILLIPS, Sec.

HOSPITAL VISITATION

To Aug. 31st, 1905.

Hospitals visited—Melbourne, Alfred. Number of Visits, 8. Books, magazines, tracts, etc., distributed, 156. Also home comforts and a bountiful supply of violets, the gift of Mrs. Wilson of Doncaster, to Melbourne Hospital. Also a good supply of lovely flowers, the gift of Mrs. C. Gill of Box Hill, to Alfred Hospital. A parcel of Christmas cards given by Mrs.— were greatly appreciated by the children. The committee beg to think, these kind friends for all gifts.

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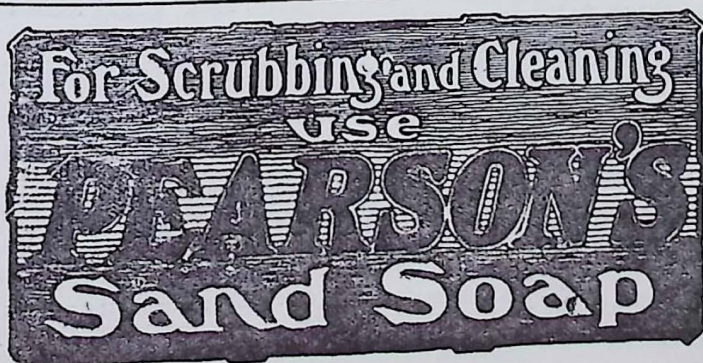
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Home Missions.

Topic for September 25.

SUGGESTED SUBJECTS AND READINGS.

Home Missions at heart	... Rom. 9: 1-7
Working for them	... 2 Cor. 6: 1-12
Giving for them	... 2 Cor. 8: 1-6
Village endeavors	... Mark 6: 1-6
Neighborhood missions	... Mark 5: 15-20
For our country	... Matt. 4: 23-25
Topic.—Our Home Mission Work	... Matt. 9: 35-58; 10: 1-15

It will of course be understood that this is not a meeting to exalt home at the expense of foreign missions. We simply know missions; world-wide evangelisation is our work. But the field is so large that we cannot see all, or talk of all, in one night; so we take a part, a limited view, that we may be able to concentrate our attention and to go more into detail.

There will be perfect unanimity concerning the desirability of Home Mission work. The odd objector to missionary enterprise abroad will here be with his brethren. He feels that it must be right that we should pass on to our neighbors that which means so much to our lives; he knows that tens of thousands in our own land have as yet not that knowledge of God and Christ which is life eternal. The fringe only has yet been touched. For ourselves, the need may seem greater than to many of our religious neighbors. In any State, how small a part is really being evangelised as we would desire. How many there are who would think a sermon giving the terms of pardon as Peter gave them a strange affair! If we are feeling so satisfied with our present rate of growth that we think we can take things easy, let a consideration of the work undone, of the tracts of country and of the large towns awaiting even pioneer work, rouse us. A proper study of the field will do much to waken us up. The need of Home Mission work may be easily forced upon you. Walk through your town: how many public houses are there, how much misery and sin! The remedy is the gospel; you should preach the gospel. You remember how Ruskin tried to show the duty of a bishop to his flock: "Down in that back street, Bill, and Nancy, knocking each other's teeth out!—Does the bishop know all about it? Has he his eye upon them? Has he *had* his eye upon them? Can he circumstantially explain to us how Bill got into the habit of beating Nancy about the head? If he cannot, he is no bishop, though he had a mitre as high as Salisbury steeple? he is no bishop,—he has sought to be at the helm instead of the masthead; he has no sight of things." Let other than bishops learn somewhat of the sphere of true missionary enterprise.

There is as true heroism shown in the lives of home missionaries as in those of the men who go to distant lands. We may be more apt to look with admiration on the foreign missionary; he is farther away, and distance lends enchantment to the view. Self denial is needful for work at home and abroad. Newell Dwight Hillis said that "if Thomas Carlyle

were living, he would add a new chapter to his *Hero Worship*, and if the pulpit ever wears out by preaching the eleventh chapter of Hebrews, we can find a new roll-call of heroes in the record of home missions. Nor is there any volume on chivalry or knight-errantry that will surpass these wondrous volumes."

Prepare for this meeting by getting familiar with our own missionaries and their fields of labor. We should not be surprised if many Endeavorers would be a little puzzled if asked to name the men engaged by the Home Missionary Committee in this State; and still less if they were unable to locate each missionary. Such Endeavorers are almost disqualified as regards participation in this topic. Read up the *CHRISTIAN*; get the Conference or Home Missionary numbers; get your old school atlas; put in some time in conscientious study—then talk of Home Missions.

What is the topic you are going to speak about? Our Home Mission work—whose? The phrase on your lips means that you claim to be actively taking part in it. See that this is so. Do not let us say *our* work, if we mean the work of others merely. One who has not his aspirates in subjection may talk of our 'ome missions, and so be led unwittingly to stumble on a truth. He who has been doing something has the right of speech. But there is still time: get to work on home mission lines and earn a place for yourself on the programme of 25th September.

How shall we engage in Home Mission work? Begin as near home as possible: do the work that lies at hand. Do you believe in this word of Theodore L. Cuyler's: "The nearer a soul is to us, the greater our responsibility will be for it"? The surest way to win our country for Christ is for each disciple to do his part in the district in which he lives. If every man sweeps before his own door, the street perforce is clean. In doing our little thus for Christ, we are truly missionaries. It is as noble, and quite as effective, a work for you to buttonhole a man and talk to him, or win him by an act of kindness, as it would be if you had a great gift of public speech. Moody once said "if he had the choice of preaching like Gabriel, swaying men at his will, without winning them for Christ, or taking them one by one in private and leading them to the truth, that he gladly would choose the latter." You take them one by one!

Above all, remember the Master expects us to do the work. "Christ would still seek the lost, but he must do it now on our feet: he would still minister, but he must do it with our hands. He would still warm and comfort and encourage and instruct, but he must do it with our lips. If we refuse to perform these offices for him, what right have we to call ourselves members of his body in vital union with him?"

Thoughts.

What can a man do more than die for his country-men? Live for them.—*Kingsley*.

The home missionaries are the very salt of our civilisation.—*Henry Ward Beecher*.

"It is the men of ordinary attainments that are doing the work of evangelising the world."

"I am only one, but I am one. I cannot do everything, but I can do something. What I can do I ought to do, and what I ought to do, by the grace of God I will do."

Love of God and love of country are the two noblest passwords in a human heart; and these two unite in home missions. A man without a country is an exile in the world, and a man without God is an orphan in eternity.—*Henry Van Dyke*.

A Recitation.

The following poem may be committed to memory and recited at the meeting.

What shall I bring to offer at Jesus' feet to-day,
To prove how much I love him, my debt in part to pay?
All sinful and unworthy I come with empty hands,
And say, "Dear Lord, thou knowest," and know he understands.

But wherefore empty-handed? To-day the harvest waits,
And we shall all be reapers upon the Lord's estates.
Each heart will thrill with gladness, if at the day's decline
It has a sheaf to offer, with "Master, mine is thine."

The heart that loves the Master some work for him may find,
It may be in the byways, and of the lowliest kind,
But he will count it worthy, and though the gift be small,
He knows the love behind it, and that is best of all.
—*Eben E. Rexford*.

Question Spurs.

Let the Endeavorers choose one of these references, read it in the meeting, and answer the question on it. Prayer-meeting committees may copy these and give them out in advance.

Matt. 10: 24, 25. How is Christ an example of home-mission work?

John 13: 13-17. Why does home-mission work require humility?

Acts 27: 23. What is the connection between being owned by Christ and serving him?

Isa. 50: 4. How may every Christian be a home missionary in his speech?

Matt. 25: 15. Why does it not require great talents to be a home missionary?

2 Cor. 8: 12. Why should every Christian at least be ready to be a missionary?

1 Peter 4: 11. What is the one end and aim of all missionary work?

Isa. 40: 29-31. Whence comes the home missionary's power?

Acts 20: 24. What are some hardships the home missionary must endure?

1 Cor. 15: 58. What are some rewards of the home missionary?

Matt. 24: 44. What will be the penalty, if we are not faithful to our Christian work?

2 Cor. 11: 23-28. How was Paul a model home missionary?

Other references: John 2: 5; 2 Tim. 2: 20, 21; 1 Cor. 12: 28; Acts 1: 8; 4: 31-33; 2 Cor. 12: 9; Eph. 1: 19; Rom. 12: 1; Col. 1: 10, 11.—*C. E. World*.

Christ's death

ST. MATTHEW, 27.

and burial.

spoken by the prophet, °They parted my garments among them, and upon my vesture did they cast lots.

36 ^d And sitting down they watched him there;

37 And ^e set up over his head his accusation written, THIS IS JĒ'SUS THE KING OF THE JEWS.

38 ^f Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ^g And ^h they that passed by reviled him, wagging their heads,

40 And saying, ⁱ Thou that destroyest the temple, and buildest it in three days, save thyself. ^j If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Is^raq-el, let him now come down from the cross, and we will believe him.

43 ^k He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 ^l The thieves also, which were crucified with him, cast the same in his teeth.

45 ^m Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour ⁿ JĒ'sus cried with a loud voice, saying, Eⁱli, Eⁱli, la^ma sā-bach-thā'nī? that is to say, °My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Eⁱ-li'as.

48 And straightway one of them ran, and took a sponge, ^p and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Eⁱ-li'as will come to save him.

50 ^q JĒ'sus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, ^r the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

A. D. 33.

c Pa. 22. 18.

d ver. 54.

e Mark 15. 26.
Luke 23. 38.
John 19. 19.f Is. 53. 12.
Mark 15. 27.
Luke 23. 32.
John 19. 18.g Pa. 22. 7;
109. 25.
Mark 15. 29.
Luke 23. 35.h ch. 26. 61.
John 2. 19.

i ch. 26. 63.

j ch. 26. 63.

k Pa. 22. 8.

l Mark 15. 32.
Luke 23. 39.m Amos 8. 9.
Mark 15. 33.
Luke 23. 44.

n Heb. 5. 7.

o Pa. 22. 1.

p Pa. 69. 21.
Mark 15. 36.
Luke 23. 36.
John 19. 29.q Mark 15. 37.
Luke 23. 46.r Ex. 26. 31.
2 Chr. 3. 14.
Mark 15. 38.
Luke 23. 45.s ver. 36.
Mark 15. 39.
Luke 23. 47.t Luke 8. 2. 3.
u Mark 15. 40.
z Mark 15. 42.v John 19. 33.
y Is. 53. 9.z ch. 16. 21;
17. 23; 20. 19;
26. 61.a Mark 8. 31;
10. 34.b Luke 9. 22;
14. 33; 24. 6. 7.

c John 2. 19.

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 ^s Now when the centurion, and they that were with him, watching JĒ'sus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, ^t which followed JĒ'sus from Gāl'i-lee, ministering unto him:

56 ^u Among which was Mā'ry Māg-da-lē'nē, and Mā'ry the mother of Jāmes and Jō'sēs, and the mother of Zēb'e-dee's children.

57 ^v When the even was come, there came a rich man of Ār-i-mā-thā'e'a, named Jō'sēph, who also himself was JĒ'sus' disciple:

58 He went to Pilāte, and begged the body of JĒ'sus. Then Pilāte commanded the body to be delivered.

59 And when Jō'sēph had taken the body, he wrapped it in a clean linen cloth,

60 And ^w laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mā'ry Māg-da-lē'nē, and the other Mā'ry, sitting over against the sepulchre.

62 ^x Now the next day, that followed the day of the preparation, the chief priests and Phār'i-sees came together unto Pilāte,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, ^y After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilāte said unto them, Ye have a watch: go your way, make it as sure as ye can.

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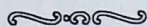
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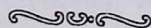
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Our Debts to Preachers.

J. C. F. PITTMAN.

In a recent morning lesson attention was directed to the reasonableness and Scripturalness of those who devote their whole time to preaching the gospel being supported in their work by churches for whom they minister. Paul asserts his right to "forbear working," and shows the reason why he did not urge his rightful claim to support. "Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the gospel of Christ." He could see that in the exceptional circumstances in which he was placed he could thus cut off any occasion to call in question the purity of his motives, and that by disarming prejudice, he could better advance the cause of Christ. Yet he reasons from the principle of common justice, and an appeal to the customs of the Jewish law, that those who minister in "spiritual things" may expect to reap "carnal things"; that "they which proclaim the gospel should live of the gospel."

First, the apostle argues that just as soldiers may reasonably expect payment for their services to the country, and husbandmen to get a livelihood out of their employment, and shepherds to get some return for their labors: so it is reasonable for ministers of the gospel to expect to be supported in their work. Then he proceeds to show that the law of Moses—"Thou shalt not muzzle the ox when he treadeth out the corn?" Then he shows that if God careth for oxen, not hindering them from eating when treading out the corn in the ear, "he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking." Another Jewish law is referred to: "Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel."

In spite of this teaching, I have known some to assert that all ministers of the gospel

should earn their living in precisely the same way as others do. I knew a brother who used to strongly argue that if preachers were paid at all, they should receive no more than 12/6 per week. Let me say here, that most of our preachers would gladly preach "the gospel without charge so as not to use to the full" their "right in the gospel," but they are unable to give their whole time without charge. It therefore devolves upon churches to give to the support of gospel proclaimers.

I plead first, for THE SUPPORT OF A GREATER NUMBER OF PREACHERS. Those who are simply on "half time" cannot be expected to do the work of those fully employed, yet many churches well able to afford to wholly support preachers are content to pay a little to those who are, ordinarily, otherwise employed, because it is cheaper to do so. The fact that much more work could be done if preachers were wholly employed does not seem to trouble them. Brethren, let us largely increase the number of "full time" preachers, then will the work progress more rapidly than at present.

I plead also for LIBERAL SUPPORT. It was the Hebrew custom to give one-tenth of all produce for the support of the worship of God; the people gave tithes for the support of the priests and Levites. Of the early church we are told that as many as were possessed of lands or houses, sold them, and brought the price of the things sold, and laid it at the apostles' feet. It is a fact that such liberality on the part of the well-to-do has seldom been witnessed since. I do not pretend that it is necessary now to forfeit all property for the sake of the gospel, but I do plead for proportionate giving on the part of the rich. We are everlastingly urging the poor to give, and they FEEL the giving in these hard times, but let me raise the question, Do our wealthy brethren give proportionately? I venture to answer, A FEW DO, but MOST DO NOT. Is it not true that the majority of our rich brethren *die rich*?

If the poor man who had one talent was cast into the outer darkness because he laid it up, instead of using it for the master, what will be the doom of those who have their thousands of pounds, and who simply give a few pounds here and there for decency's sake, while they hoard up all the rest to probably curse their children with? The cause of our Redeemer is languishing while filthy lucre is being held by the rich with closefisted selfishness. Poor saints are perished with cold and hunger at the gate while rich Dives fares sumptuously at the table of his mansion. Will the latter not have something to answer for when God comes to audit his books? Brethren of means, well able to support a preacher of the gospel, do not hide your talent, but use it for God's glory. Let ALL OF US learn more the lesson of liberality. "The harvest truly is plenteous, but the laborers are few." If all disciples of Christ gave "according as the Lord hath prospered them," there would be no need of special appeals, but enough and to spare would gladly be cast into the Lord's treasury.

Victorian Missions

M. McLellan

The following is a synopsis of the reports received by the Home Missionary Committee:—

H. G. HARWARD AND E. W. PITTMAN.

The mission at Swanston-st. closed with 11 baptisms and 1 restored, the latter uniting with the church at Lygon-st. The North Carlton mission commenced on July 30. 8 confessions. The tent work will be resumed at Brighton on Sept. 10th.

H. LENG AND J. CLYDESDALE.

These brethren have been carrying on the work in the Kaniva circuit, and have now commenced a tent mission at Narracoorte (S.A.). Bro. Leng is the preacher. Bro. Clydesdale will attend to the old district during the progress of the mission.

A. W. CONNOR

is still laboring at Castlemaine, also assisting the church at Taradale and Newstead. Meetings well attended; one addition by faith and baptism and one restored. Bro. Connor spent 5 days at Wedderburn, preaching every night.

J. W. PARSLOW

closes his services with the Committee at the end of this month. He will probably be succeeded by T. G. Mason of Echuca, the church at Echuca and Kyabram having decided to engage him, obtaining a subsidy from the Committee. The circuit includes Echuca, Kyabram, Ballendella, Cooma, and St. Germain's. Bro. Parslow reports one addition by faith and baptism.

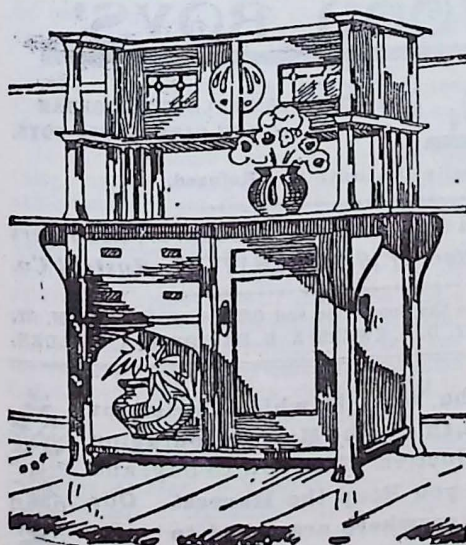
J. E. ALLAN

sends his second report from the Shepparton district. He had visited Shepparton, Toolamba and Cosgrove, and had good meetings.

W. G. ORAM

reports anniversary services at Brim a great success; 200 present at the afternoon service. Bro. Burgess preached at Maidavale, when 2 young women made the good confession.

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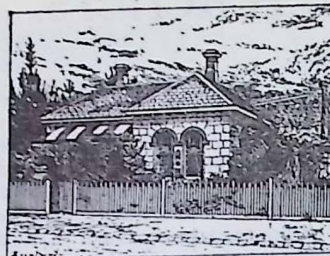
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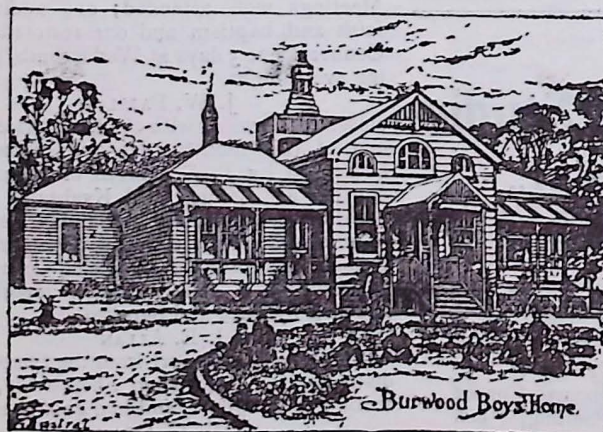
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