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Doubling a Preacher's Power.

A. McLEAN.

Doubling one man's power is the same as employing two men. From an economic point of view such a proposition is worthy of all acceptance. What is here suggested can be done. Any church can do it. Nothing is easier or more delightful. Moreover, nothing is more desirable. How can it be done? The answer is simple. It can be done by standing by him loyally and at all times. That is the philosopher's stone. That will work changes immensely more valuable than any wrought by a magician's wand and recorded in ancient fable. A church can double its preacher's power—

1. By making it a matter of conscience to attend all the public services. Empty pews take the heart out of a speaker. They affect him somewhat as the fabled head of Medusa did those who looked upon it. They freeze the genial currents of the soul. If those who are counted pillars are conspicuously absent, his power is reduced one-half. Their presence on all occasions possible nerves him for his work. It puts fire into his brain and causes him to speak with unusual fluency and fervor. His tongue becomes like the pen of a ready writer. All that he ever knew is at his command. The members will do well to fill the front seats first. If there be any vacant ones let them be in the wings or at the rear. Eloquence is like gravitation. Its effect is inversely as the square of the distance. The farther the hearer is from the speaker the less good he receives. It may be that members are weary or troubled or careworn. It is always easy to find a plausible excuse for remaining away. One should not harbor such a thought for an hour. He should go without respect to his feelings. It will do him ten times more good than to stay away. The exertion approaches heroism and brings its reward. In many churches the second service is a problem. The fault is wholly with the membership. If they will make it a point to turn out and assist with their presence there will be no problem. Sometimes influential members remain at home on Sunday evening and then condemn the preacher because he does not fill the house, and work for his dismissal. If they went and helped to attract the outside community there would be no lack of auditors and no need of a change of preachers. There are few ways in which a people can do so much to multiply their preacher's usefulness as by standing by him in all the services.

2. By listening with attention and sympathy. Prof. Hinsdale held that audiences should endeavor to manifest interest even if they did not feel it at first. As they listen

they will generate interest and at the same time will aid the speaker. The best sermon may be killed in the bud by apathy. Listening is a fine art. It is a fruit of the Holy Spirit. It is a priceless boon to the speaker. It calls out the best that is in him. Under its stimulus he rises to unusual heights and surpasses himself. Eloquence is as much in the ear as in the tongue. Gladstone said that an orator gave back in flood what he received in spray. No man, though he should have the tongues of men and of angels, can be most effective without a responsive audience. If one listener should yawn, or appear listless or fall asleep, he is certain to ruin the service. Coughing is almost equally fatal. Coughing is a vile habit, for the most part; it is a nuisance and should be abated. Nine-tenths of it is wholly unnecessary. When coughs get interested they forget their infirmity or they carefully suppress it, so that they may not lose a single word. With a little consideration and effort they could suppress it altogether. A cough now and then does not matter; but a chorus of coughs, that bespeak vacant minds, affects an address as frost and hail affect a tender plant. The scriptures tell us to take heed *how* we hear. At a public meeting a man on the outskirts of the crowd was applauding with all his might. A friend asked him if he could hear the speaker. He replied in the negative. His friend asked him why he was applauding so vigorously. He said, "I came to have a good time, and I am going to have it." Christian people can help their preacher by coming to the house of God with a like determination. If they do, they will not go away empty and unblest.

3. By speaking well of him and his work. Let the community know the esteem in which he is held by those closest to him. Spurgeon said that he owed his success largely to the fact that his people talked about him. They talked him up and not down. They expatiated on his good qualities and were dumb about his defects. Any congregation can double their preacher's power by making it their business to commend his ministry so far as they can do so truthfully. The story is told of a young preacher who was criticised until he became troubled and restless. He was on the point of resigning. Before doing so he confided in a friend of years and experience. His friend gathered the best people in the church together, and asked them if they were willing to do what they could to silence carping criticism and to commend what was praiseworthy in their preacher. They said they

were. In a little time all fault-finding ceased, and the praises of the man of God were heard on all sides. The church grew and prospered, and the preacher remained with it for twenty-five years. On the other hand, a church can diminish and utterly destroy the influence of the best man that ever entered a pulpit.

4. By allowing him ample time for study and communion with God. No church should think of requiring a preacher to attend every service. There are numerous meetings in which his presence is not needed. No wise church will make an errand boy or a floor walker of the man whose office is that of a prophet of the Lord. He can use his time to better advantage than in attending to the smallest details of the church's work. James Russell Lowell wrote from London, "I am piecemealed here with so many things to do that I cannot get a moment to brood anything as it must be brooded over if it is to have wings. It is as if a setting hen had to mind the door bell." That is precisely the condition of many a preacher with a large church on his hands. He has to mind not only the door bell, but that other greater abomination, the telephone bell. How is a man to meet his people with his face shining with the glory of the Lord and a message that will stir their hearts and consciences after a week frittered away looking after all the machinery of a great parish?

5. By letting him know and feel that so long as he does good work he will not be obliged to seek another field. Sometimes a small minority conceive a dislike to the man in charge. His preaching is not to their liking. It is too plain and too personal, and they resent it because it condemns their lives and their business. In some cases men have been disliked and driven away because they were too earnest in their advocacy of prohibition or of municipal or some other reform. Three or four men in a congregation of five hundred can work up a sentiment against a man who is doing a great work and compel him to resign. One man has done that. The whole church submitted to the outrage. It goes without saying that a majority should rule in the church as in the nation. The majority should stand by the man who has done his duty in the fear of God. They should stop the mouths of the croakers. They should handle them without gloves if they do not remain silent after two or three admonitions. The majority have some rights. The bulk of the membership should see to it that so long as he lives a blameless life and so long as his ministry is fruitful, he will not be driven away at the behest of a few mal-

contents. More than that; they should assure him of their constant and cordial support. When a suggestion was made that a young man would fail on account of his youth and lack of experience, a member of the flock replied, "We will not let him fail." All that thought and love could suggest was done, and his ministry was a most distinguished success. An interesting incident occurred in the life of Norman McLeod, the famous preacher of Glasgow. One of the families of his parish called in a neighboring

preacher in a case of serious illness. The preacher came and prayed with the sick. Before leaving he inquired if the family belonged to his flock. On learning that they were members of Dr. McLeod's church he asked them why they did not call in their own preacher. They said, "Man, it is typhus; do you think that we would risk our Norman?" A little of that spirit now would be a good thing in many churches. Such devotion multiplies a man's power many times.

For then would the "mighty Empire" inoculate itself with an evil virus that would speedily make "the whole head sick and the whole heart faint," and trail our glory in the dust.

Only a week ago a cablegram announced that "Cardinal Richards has interdicted the Jesuits from preaching in Paris." But, bless you, while all Popish States are mercilessly kicking these pests out from their doors, we carry our tolerance so far that we throw open our hearts, our homes and our country even to the Jesuits!! They do in Australia and New Zealand what they dare not do in France or Spain, boldly sign, Father Patrick Murphy, S.J. But why this Jesuit hunt? Who are these creatures? A society founded in France in 1534 by a Spanish soldier named Ignatius of Loyola. So early did they begin their murderous methods that the assassination of Henry III. and the attempt on the life of Henry IV. caused their expulsion from France in 1594. After this they were left to spread and allowed to continue their work for two centuries, during which time they greatly increased. It was then seen that their interference in politics, and in the internal affairs of the various countries, constituted so serious a menace that war began to be waged against them everywhere. In 1759 they were expelled from Portugal by a royal decree. Five years later a royal edict suppressed them in French territory. This was followed by Spain in 1767 with circumstances of great severity. And in 1773 Pope Clement XIV. suppressed the society in all the States of Christendom. And as "His Holiness" ordained that they were suppressed "for ever, out of regard to the peace of the church," we look at them now and smile at the pious claim to "infallibility."

But I must defer further consideration of this for my next paper.

Dangers that Menace Us.

2. The Menace of Rome.

CHAS. WATT.

In dealing with the menace of Rum we saw that our system of licensed drink-selling hangs a dark pall of danger over our country. It threatens us physically, morally and spiritually. Our politics are, to an alarming extent, being dominated by the liquor interests; and these are becoming so brazen that many professing Christians are afraid to oppose them! We have given liquor-selling a place and standing of respectability, until it now speaks of itself as the trade *par excellence*, and even Christians are afraid to dispute its claim! Indeed they are aiming to increase its respectability, in the fond but foolish notion that they will thereby minimise its power for evil! Such forget that the bite of a venomous snake, washed and with a ribbon round its neck, will be as troublesome as from one crawling in its native slime. And the creature will be all the more dangerous just because of the ribbon.

And then another menace that goes hand in glove with Rum is Rome. That Romanism is a shocking evil it is too late in the day to attempt to prove. But the trouble is that many Protestants who know that full well, with a supineness that is criminal, appear to have entered into a conspiracy of silence to leave the matter severely alone. Now this is all the Romanist wants. Only leave him alone, and while the simple-minded Protestant is lulled into a feeling of false security, he is secretly and assiduously laying the train for the coming explosion. These men of the "let alone" policy tell us that ROMANISM HAS ALTERED. But it has not. The spirit of Rome can never alter. It may, and no doubt does, change its tactics, but its object is the same everywhere and always—the subversion of private judgment and the supremacy of the Pope. Now this menace threatens us from various points.

1. In the Romanising influence within the Church of England.—This element of danger has mightily increased during the last decade. In 1888 there were (in England) but 3776 churches engaged in this agitation. In 1898 this number had swelled to 8183! That is, over 4400 churches had in that time been perverted to the unholy task of trying to force the Protestant Church of England over to Rome! And with growing numbers these agitators are becoming more brazen and audacious. Only the other day we read in the papers that "Lord Halifax being unable to attend a meeting of the English

Church Union, Lord Stanmore took his place, and said, 'It is idle to talk of forcing the Catholic party out of the Church of England; such a thing simply could not be done!'" This is the society of which in 1870 the Bishop of Bath and Wells said he hoped the clergy and laity would discountenance its proceedings, "which will destroy the Church of England if they are encouraged in their present course."

Nor will we wonder at the confidence with which Lord Stanmore expresses himself if we reflect that the party pledged to overthrow the English Reformation now includes the two archbishops of Canterbury and York, and twenty-eight bishops, whose salaries total the respectable sum of £152,000 a year, besides the eight palaces owned by Canterbury and York, and bishops of London, Winchester, Gloucester, Newcastle, Norwich and Wakefield. Then we have to add 461 incumbents engaged in this same unholy task, drawing every year £118,356. Thus these renegade clergymen are drawing from a church to which they are false over £270,000 a year! Unless something is done it is only a question of time, and a very short time at that, when the State Church of England will be under the control of the Roman Pontiff.

2. In our foolish toleration.—Now, while we love that word, it is easy to conceive of circumstances when toleration becomes suicidal. I have known men in Australia who carried venomous snakes about in their pockets, or coiled round their waists. On pointing out the risk they ran, they would invariably reply, "Oh, they won't bite me." Sooner or later such men pay for their temerity with their lives. But this is not a whit more suicidal than to shelter in the bosom of our nation the deadly reptile—the Papacy.

Quite recently Dr. Kelly, coadjutor to Cardinal Moran of Sydney, was addressing the Roman Catholics there, and, while admitting that his church is faring badly in Continental Europe, he told them that the authorities at the Vatican "are looking to Australia as compensation for the rejection of religion by the so-called Catholic States." Just so; these Catholic States feel that they have been sheltering the snake in their bosoms long enough; they want to get rid of it, and it will suit them exactly to see Great Britain and her Colonies offer it a house.

West Australian Letter.

D. A. EWERS.

The news of the sudden death of J. A. Davies came as a shock to the many Victorians who knew him here. He always impressed me as a thorough man, one who did with his might what his hands found to do. He was a genuine disciple, a man of profound convictions and strong purposes, a man who carried his religion into his business and his business methods into his religion. We have too few men of his type, and his loss will be keenly felt not only in Swanston-st. but throughout Victoria. I have noticed that some Christians as they grow older and prosper in business lose their first love for the work of Christ and gradually retire from active participation in church service. But with Bro. Davies the reverse appeared to be the case. The older he grew the greater interest he showed and the more activity he displayed in the extension of the truth. The fragrance of his memory will long linger with the church.

I want to say that C. Watt just expresses my mind when he says in the issue of May 29th that "the State can no more control the drink and leave the drink-shops open, than it could an epidemic of fever and leave

certain foul drains uncleaned." Some, growing weary of the comparatively slow progress of the temperance work, are advocating the nationalisation of the drink business—that the State should run the public-houses as it does the post and telegraph offices. I fear this would rather strengthen the evil than tend to its destruction. The only cure is prohibition, and the surest way to get prohibition is to go straight for it. Canada and New Zealand are, perhaps, the most advanced on temperance lines of any part of the British Empire. In those countries the prohibition of the whole business is within the range of practical politics, and is one of the great burning questions of the day. I was glad to see a cablegram in our Perth paper the other day to the effect that in the great province of Ontario, as a result of the elections which have just taken place, the Government is committed to introduce prohibition. This is far more than a set off to the temporary check prohibition has received in the Manitoba district. In New Zealand, where the drink traffic bill is so much less proportionately than in any other part of Australasia, the temperance party are entering into the approaching contest most hopefully. The nationalisation of the liquor traffic meets with scant support among the abstainers of Canada and New Zealand. They have gained their present position by the persistent advocacy of entire prohibition, and they will not lower the old flag.

I have in a former letter written of the division in the Baptist camp in this State. The whole question in dispute was whether churches welcoming unbaptised persons into membership should be received into the association. The feeling in favor of receiving them was so strong that a division took place and two associations were formed—the one consisting of those restricting membership to the baptised, and the other in favor of open membership. For some time negotiations have been going on with a view to union, and as a result most of the churches advocating "close" membership have united with the association which allows freedom to each church. One preacher with his church stands out, I understand, and this is the preacher who was the pioneer minister of the Baptist cause in the State. It appears to me a complete victory for the "open" membership party, which was the more vigorous of the two. I suppose that here, as has been the case in S.A., all the churches in the association will soon be open to the "pious unimmersed." It requires no stretch of the imagination to suppose that in some churches the unimmersed will in time be in the majority, and indeed I am told this is really so in one or two instances already. As a Baptist Church officer in S.A. put it to me in conversation, in such a case the preacher would be liable to be influenced by this fact and be careful not to offend the majority of his members by advocating immersion. Then in a case of voting the unbaptised "Baptists" would outvote the genuine variety, and what would become of the church? All this confusion and strife might be avoided if our Baptist brethren were only willing to follow the example of the New Testament churches, which admit-

tedly were composed of those only who were immersed into Christ.

16 Dangan-st., Perth, June 3rd.

The Story
of an
Earnest
Life.

*The Armour
of Light.*

CHAPTER VI.

My mind was carried back to my own baptism. My parents neglected the ceremony till I was about five years of age. I remember quite well being conducted about half way up the aisle of the church. Presently the minister came along in his flowing robes, and after reading from the prayer book, without the least warning, dashed some water in my face. I was indignant, and wiped my face with the sleeve of my coat, for which act of sacrilege my dear mother administered to me a sound box on the ear. This did not tend to soothe my ruffled temper, and I was unhappy for the rest of the day. As I recalled this incident I compared my experience with the words uttered over me by the officiating minister, "Seeing now, dearly beloved, that this child is now regenerate," etc., "What a shocking mockery," I thought. "My baptism, at any rate, was an empty sham." I had never been truly baptised, I was sure of that. I resolved that I would be as soon as possible, and I communicated my intention to my wife. She was manifestly pleased. I was now fully satisfied that the church was wrong on this matter at any rate. Infant baptism had been introduced in the days of apostasy. The church, in coming out from Rome, had brought this Romish practice with her. I was sure of that, and as I was determined to be scripturally baptised, I was anxious to do so in a manner that would admit of no question. As I said before, I had no objection to immersion as a "mode" of baptism, but it now occurred to me to put the question of the act of baptism to the same scriptural test as I had the subject or candidate for baptism. I had been ready enough to denounce those who contended for immersion alone as baptism as bigots. Secretly I confess I had a feeling that immersion was certainly right. I knew there was only one Greek word for baptism in the New Testament, so naturally I examined all the lexicons I could lay hands on, and to my surprise I found that the word was never said to mean sprinkle, nor pour. It always meant to dip, submerge, wash, or words of that kind, indicating that a good deal of water must be used. I next read all the passages again in the New Testament on baptism, and I found that there must have been a large quantity of water used in baptism, for the candidates were baptised in rivers and places where there was "much water," they descended "into" the water, and "came up out of the water." Persons so baptised were said to be "washed" and buried." All these scriptures pointed in the same direction as the lexicons, and tended to convince me that immersion was the only scriptural act of baptism, and consequently sprinkling could not be. It also occurred to

me that in all the New Testament instances the word baptism refers to an act on the part of the candidate. The person was baptised. But in sprinkling it is not the person but the water that is the active agent—the water is sprinkled.

But what had history to say on this matter? I searched, and found the testimony of the early writers was far more outspoken on this question than on the subject. Their united testimony is in favor of immersion. One who had been poured upon instead of immersed was rejected on that account from the bishop's office. The church, though so apostate, continued to immerse usually up to to the 11th century, and it was not wholly given up in the 16th, nor indeed is it to this day, for, as I before pointed out, it is directed to be done in the baptismal service of the Church of England. The Greek Church clung to immersion all through the ages, and has rejected sprinkling as unscriptural to this day.

How could I reject testimony so conclusive? It involved a great deal to me. I saw plainly that the church was in error on this great question, and therefore I could no longer retain my membership in her communion. All my cherished hopes of being ordained to the clerical office were dashed to the ground. I must lose the friendship of many good churchmen, particularly my clerical friend, for although he was a good man, he was not inclined to fraternise with any outside the church.

But I must be faithful to my convictions, and so soon as I could I called upon a Baptist minister with whom I had formed an acquaintance, and told him my story. He was manifestly glad, not only for my sake, but because it was a convincing proof that if we allow ourselves to be fully guided by the Word of God it will most certainly lead our feet into the paths of truth.

The baptism was arranged to take place about a fortnight after. It was a bitter night, the snow lying thick on the ground. But that was nothing to me. My whole mind was set upon the act about to be performed. I was about to follow Jesus, and be immersed as he was. I experienced real joy of spirit in the contemplation. After a short service of praise and prayer, and a brief address by the pastor, I was conducted to the platform. There, with his hand on my shoulder, the pastor told my story to the people. Then leading me down into the water, he said, solemnly and slowly, "My dear brother, by the authority of Jesus, whom you have preached for years, and at your own request, I baptise you into the name of the Father, the Son, and the Holy Ghost. Amen." I felt the waters close over me, but immediately after I was on my feet. The congregation was singing sweetly "Glory be to Jesus," and the peace of that hour compensated for much that I knew I was giving up for my dear Master's sake.

There was one great compensation that was always with me. My dear partner and I were now perfectly of one mind in religious matters, and our dear little ones would never be a bone of contention between us. We were now both fully satisfied that it would be wrong to baptise them or have them sprinkled. They were Christ's already by pur-

chase, and we prayed that they would be his by choice when they were old enough to choose him for themselves. And now, after so many years, we are able to say with great thankfulness that though God has given to us a large family, they are all, without exception, devoted to his service. But our journey from error to truth was by no means ended, as the following chapters will show.

Sunday School.

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

LESSON FOR JULY 27TH.

Worshipping the Golden Calf.

Ex. 32: 1-6, 30-35.

GOLDEN TEXT.—"Thou shalt have no other gods before me"—Ex. 20: 3.



Moses was forty days on the mount with God, during which time he received the pattern of the Tabernacle, and other instructions. The people, however, grew weary of his long absence, and appealed to Aaron to make them gods to go before them.

IDLATRY SET UP.

Aaron displayed a want of moral courage. He evidently did not want the people to yield to this temptation, yet had not the courage to reprove them. He asked for their jewellery, doubtless hoping that their love of display would come in and prevent them making the necessary sacrifice. But no! the offerings were made and Aaron fashioned a calf.

GOD'S ANGER AND MOSES' INTERCESSION.

God bade Moses go down quickly. He was angered that they so soon violated one of his laws, and he threatened to destroy them. Moses interceded for them and they were spared.

MOSES ANGRY.

When Moses got down and saw what was going on, he became angry, and cast from him the tables of stone on which the law of God was written, and brake them. He then destroyed the calf which had been made.

THE IDOLATERS SLAIN.

"Who is on the Lord's side?" cried Moses, and all the sons of Levi responded to the call. Armed with swords these men went

through all the camp, and slew the idolaters. About 3000 men perished through their sin on that occasion.

SIN FORGIVEN, BUT—

The nation was forgiven, but those men would have to suffer for their sin. The wound was healed, but the scar remained. The Israelites are not the only people to suffer from the effects of sin; all about us we can see men who are ruining God's handiwork by their transgressions. Thank God, Christ can save everyone; but many who will accept him will always carry the marks or scars of sin; hence the advantage of reaching the young before sinful habits are formed.

THOS. HAGGER.

Sisters' Department.

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

"I will go forward in the strength of the Lord."

EXECUTIVE.

Sister Mrs. A. B. Maston presided, and after devotional exercises welcomed Mrs. H. D. Smith to the meeting. After minutes had been received and confirmed, the correspondence, which included two letters re box sent to South Africa, and are published by request, was received.

The resignation of Mrs. J. A. Davies as President was accepted with regret, and Mrs. Maston was unanimously elected in her place.

It was resolved that the sisters' work be represented in the Jubilee Church History. It was also resolved to send a letter of sympathy to the C.W.B.M. in the loss sustained by them through the death of their President, Mrs. O. A. Burgess, one of the most widely known and dearly loved of the American sisterhood.

Additions reported from schools during the month:—Swanston-st., 1; Prahran, 6; Nth. Richmond, 1; Ascot Vale, 6; Nth. Melbourne, 3; Sth. Melbourne, 1; Brighton, 1; Nth. Carlton, 8; Burwood Home, 4; Nth. Fitzroy, 1.

Next meeting, August 1st.

Cape Town,
April 10th, 1902.

Mrs. Davies.

Dear Madam,—Only this week has the case of clothing that your Committee so very kindly sent to the Refugees been received. It was lost at the docks for some time, and recovered after much hunting around. Unfortunately, when it came to us it had been tampered with, many articles having gone, and also wet; the zinc lining was cut. This is all disappointing, for had it come up to time last year I could have distributed it here. Now I am sending most of the things to the Refugee Aid Committee in Johannesburg, as the major portion of the Refugees are there now, to whom the clothes will be a great boon. Again thanking you very much for the goods, and for all the kindness evinced to us during this trying period by your colony,

I am, sincerely yours,
S. F. NOBLE, Hon. Sec.
Rand Relief Fund.

94 Loop-st., Cape Town,
May 2nd, 1902.

Dear Sister Davies,—

Previous to this you will have heard concerning the box of clothing through Mrs. Noble. After due consideration, the church officers decided that the wisest course would be to hand the box to her, for if we had had the disposal of the garments we should have had to pay the duty, dock charges, as well as storage for the time the case was missing. All were glad we found it. No stone was left unturned, with the result that perseverance was rewarded. It took time to get the matter through; hence my delay in writing you. Trusting what has been done will meet with your approval,

I am, yours, on behalf of the church
at Cape Town,
PERCY G. SAXBY, Sec.

HOME MISSION.

Splendid progress is reported. Since Conference 133 have been added by faith and obedience, not including the results of special suburban missions. The total amount received since Conference has been £203/7/6, of which the sisters have collected £20/16/7. The Committee has heavy obligations to meet, and will be glad to have the hearty co-operation of all the sisters to make our jubilee year a record one.

L. PITTMAN, Supt.

DORCAS.

The committee held their general sewing rally on June 19th in lecture hall, Swanston-st. Eight sisters were present. We have to thank the Brighton society for their very useful parcel; also "Wellwisher" for remnants, and Swanston-st. Dorcas for parcel of useful garments. The sisters of the Doncaster class sent per Mrs. Zelius £1; Mrs. Burns, 3/-; a colored quilt was received from Mrs. Maston. For all of these we are very grateful. Parcels have been distributed to needy cases by Mrs. Burbridge and Mrs. McLellan. The Burwood Boys' Home rally was held at the home this month, when thirteen sisters were present, and twenty garments and eighteen pairs of stockings were repaired.

E. McLELLAN.

TEMPERANCE.

A meeting was held in Swanston-st. lecture hall on June 18th. Mrs. A. Millis presided, and Mrs. McLean, State President, W.C.T.U., gave a splendid address on "Home, State, and Citizenship." Misses Dickens and Maston gave a pianoforte selection, Mrs. McClelland sang a solo, and Miss L. Fox gave a recitation. Through the kindness of the Temperance Committee afternoon tea was provided.

S. MILLIS, Supt.

HOSPITAL VISITATION.

Three visits have been paid to the Alfred Hospital and 50 papers distributed. One visit has been paid to the Deaf and Dumb Institution. A sister named Annie Western, who was in the Blind Asylum, passed away last Sunday. Mrs. L. LYALL, Visitor.

Notes on Evidences of Christianity.

6. When Was the New Testament Written?

♥ ♥ M. W. GREEN. ♥ ♥

1. If the question is raised as to the date at which any book was written, it could be answered with certainty that it was written at least as early as the oldest manuscript copy of it. This was stated as to the plays of Shakespeare, and is so as to the Bible also. What then is the age of the New Testament? Not less than fifteen hundred and seventy-five years old; for it is now a settled fact that the Sinaitic manuscript, found in a Greek monastery at Mount Sinai in the year eighteen hundred and fifty-nine, was written early in the fourth century. In European libraries there are not less than fifty copies of the Greek New Testament, more or less complete, that are more than one thousand years old, two that are nearly fifteen hundred years old, and this one (the Sinaitic) that dates back fifteen hundred and seventy-five years.

2. This last is in the Imperial Library at St. Petersburg, having been purchased from the monks at the monastery by the Czar Alexander, under whose patronage Tischendorf was laboring when he found it. The Czar paid a large sum for it, and had two thousand *fac simile* copies made by photographing and engraving, and presented them to as many institutions of learning in Europe. At the seats of learning scholars have access to it, and have clear ocular demonstration that as certainly as this manuscript was written near the beginning of the fourth century, so certainly did the New Testament exist in Greek thus early.

2. But how is it possible to ascertain with certainty the age of these old manuscripts? The process is simple, and though some of its details can only be appreciated by experts in the art, its leading features can easily be illustrated:—

(a) It is an historical fact that, before the eighth century, all manuscripts of the Bible, and other books, were written in capital letters. The letters were not like the written capitals of the present day, but like our printed capitals. Indeed, when printing was invented, the printed capital letters were formed in imitation of the written capitals which preceded them. But in the eighth century, the method of inclining the letters, and employing more curved lines in forming them, was introduced, so as to obtain greater facility in writing, and by the close of the ninth century this obviously superior method superseded the previous one. A manuscript may be known as having been written before or after this transition period, by observing whether it is written in upright capital letters, or in the slanting letters. The former class are called **UNCIAL** manuscripts; the latter, **CURSIVE**.

(b) During the centuries when capital letters only were used, constant changes were taking place in the forms of some of them, in accents, punctuation, abbreviation, and in the embellishment with which books were adorned. We can see how these indicate the age of manuscript books by familiar illustrations from printed books. If you see a

book with the old-fashioned S, you may know that it was printed not less than fifty years ago. If you find a book, however old in appearance, and find steel engravings in it, you know it could not have been printed earlier than the beginning of last century, because steel engravings were first invented in eighteen hundred and five. If capital V is used for V and U, and small u for u and v, you know that the book in which such is the case was among the earliest printed books, as, when printing was first invented, these two letters were for a time confounded. Other changes also took place, such as the meaning of words, mode of spelling, old words become obsolete, and new ones come into use, and by these, the age of old books can be told apart from the dates attached to them.

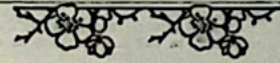
By means similar to these, readily understood by Biblical critics, the ages of Greek manuscripts can be determined. So truly are these indications interpreted that there is no serious difference of judgment among competent scholars, whether believers or unbelievers, as to the century in which any of the well-known manuscripts was written.

5. It is then a fact, unquestioned and unquestionable, that by means of evidence from existing copies of the Greek New Testament we prove that all the books of the New Testament were existing as early as the beginning of the fourth century, and as the Apostle John lived till the close of the first century, we trace them back by the one step to within about two hundred years of his time.

6. We now step further back by means of catalogues, or lists of names of New Testament books. As was said as to Shakespeare's plays, if we should find in a book printed two hundred years ago, or in the year seventeen hundred and twenty-five, a list of these plays under the names they now bear, and all attributed to Wm. Shakespeare, we would know from this, if we had no other evidence, that these plays existed before that time. Now these catalogues have come down to us from a time more remote than the oldest copy of the Bible, the writings of men who made out lists of the New Testament books that were received as genuine, and read in the churches in their day. The earliest of these is Origen, a native of Alexandria in Egypt, born in one hundred and eighty-five, a Greek writer of eminence who travelled extensively among the churches of Greece, Italy and Palestine, and who knew the state of religious affairs in all the principal cities of Africa, Southern Europe and Western Asia. He made out a list of the books of the New Testament in use among all these churches, and they are identical with the books of our present New Testament. He wrote the work in which this list is found not later than A.D. two hundred and thirty, or within one hundred and thirty years of the Apostle John. This proves not merely the existence of these books at that time, but their general accept-

ance and use among the churches of three continents, and consequently the existence of the books a long time prior to this date—long enough for them to have gained the circulation and credence which they enjoyed. We may safely say that the evidence traces the books far back into the second century and finds them under the same names, and accredited with the same divine authority, as at the present day.

Another step along this track we will take (p.v.) in the next paper.



The Coronation of Character.

Edwin Markham.

Where are the swelling majesties of old,
The kings who built on skulls and emptiness?—
Where Ninus, with the dove upon his shield?
His name is now a whisper from the dust
That once was Nineveh, that once was pride.

And where is Rameses, the king of kings?
He has gone down to nothingness and night.
One sunken stone beside the dateless Nile
Stammers to Time his ineffectual fame.—
And Jamshid—name for splendor—where is he
Whose palaces did pulse with precious stones?—
His dream in marble and his brag in brass,
With all his towers are faded like thin clouds
That lightly blew above Persepolis.

Lo, all these crowns were only whirls of foam:
The amarantine crown is character.
When the whole world breaks to ashes, this will stay.
When punctual Death comes knocking at the door,
To lead the soul upon the unknown road,
This is the only crown not flung aside
By his fastidious hand. To the crowned soul
The path of Death is but an upward way.

Touched by this crown, a man is king, indeed,
And carries fate and freedom in his breast;
And when his house of clay falls ruining,
The soul is out upon the path of stars!
This is the crown God sees through all our shows,
The one thing that is stronger than the years
That tear the kingdoms down. Imperious Time,
Pressing a wasteful hand on mortal things,
Reveals this fair eternity in man.—
A power that rises even from the tomb,
And lays its austere sceptre on To-day.

The beggar, he may earn it with the king,
And tread an equal palace full of light.
Fleet Youth may seize this crown; slow-footed Age
May wear its immortality. Behold!
Its power can change bare rafters to a home
Sweetened with hopes and hushed with memories;
Can change a pit into a holy tomb
Where pilgrims keep the watches of the night;
Can touch an earthly face until it shine,
Touched with unearthly beauty. It can turn
A prison to the temple of the soul,
A gallows to an altar. In its might
A reed did once become a sceptre,—yes,
A cross became a throne; a crown of thorns,
A symbol of the power above the world.—Success.

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The Leader.

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

Some Modern Characteristics.

To say that we are living in a new and wonderful age is only to utter a truism that is recognised at once by every thoughtful and intelligent man and woman. In the words of W. T. Stead we may say, "Everywhere the old order is changing and giving place to the new. The human race is now at one of the critical periods in its history, when the fountains of the great deep are broken up, and the flood of change submerges all the old-established institutions and conventions in the midst of which preceding generations have lived and died." Generally speaking, it may be said that these changes are for the better and not for the worse. Those who rather resent the new order of things, and speak of the past as the "good old days," seem to forget that the "good old days" had enshrined within them institutions and practices which were essentially bad, the removal of which has been distinctly beneficial to mankind. Isaac Errett, in speaking of the changes which have marked the progress of the last fifty years, does so in

language that is full of hope. "What beneficent changes," he says, "what magnificent strides have been made, out of darkness into light, out of weakness into strength, out of oppression into liberty, out of political, social, and ecclesiastical degradation into something of the dignity and freedom and joyous hopefulness of true manhood." And there is no doubt that in many important respects the world has been emancipated. It moves along with greater freedom and with more impetuous speed. Its discoveries and inventions have opened up possibilities never before dreamt of. Its horizon has widened out immeasurably, and men are living with a wider outlook upon life than was at all possible with their forefathers. It would, however, be manifestly absurd to conclude from all this that the past had no heritage of good, and that the present contained within itself all that the soul of man need crave for.

Taking the world as it is now, with all its achievements in art and science, it is quite possible that the progress which has resulted from these has brought with it some things which may be looked upon in the light of drawbacks. Among these we may reckon the increased pace at which men are living in their endeavor to keep up with those inventions which have almost annihilated time and space. Everything is now done with a rush. All over the world it is a mad race to be first. The days in which men might conduct their business enterprises with some degree of sobriety and comfort have gone, and those who think the old methods still good enough find, when it is too late, that they are hopelessly beaten. The great fight going on in the world now is the fight for commercial supremacy. It is the thought of commercial supremacy that is dictating the policy of all the great nations of the world. In America, millionaires are combining together for the purpose of monopolising the trade of the world in certain directions. Russia, like a giant octopus, is stretching out her feelers in all directions. Germany and France—especially the former—are making almost ruinous efforts to secure something like supremacy in the navies of the world. What other nations are now trying to do Great Britain has succeeded in doing, and the great question with her is not so much to get more, but to retain that which she has already got. It is a fight in which there is no truce and no pity—a time of feverish unrest in which the worst qualities of human nature assert themselves. It is a state of things which the world's progress has made inevitable, but which while it lasts is not a pleasant sight to gaze upon. What the outcome of the fight will be no man can tell.

That it will eventually lead to a readjustment of things, in which the question of equity will have a louder voice than that of greed, is inevitable. Before this time comes, however, there are troublous times in store, and changes which will make the changes of the past seem commonplace by comparison.

It would be a mistake to suppose that this "rush" was confined to merely commercial matters. In the nature of things it must have its effect upon all other departments of human life. The newly-awakened energies of the people could not possibly be confined to one channel, but must find expression in every outlet for human thought and industry. And so in the religious world we find a corresponding activity and unrest. J. Z. Tyler, in speaking of the "characteristics of our times," says: "It is manifest, in many ways, that we are living in times of widespread unrest. Humanity is a troubled sea. Look in whatever direction we may, examine into any department of life, and there are manifold evidences of deep disquietude. The entire commercial world is passing through a period of unparalleled commotion, and business houses are tumbling into ruin as if shaken by an earthquake. Throughout the entire political world may be heard ominous murmurings of discontent. The impression is gaining currency that there is something radically wrong. The old theories of political economy are being radically revised. There is deep and widespread religious unrest. To some it seems as if the very foundations of faith were being removed. Old dogmas are being cast overboard, and old customs are being openly abandoned. . . . There is also a boldness of thought characteristic of our times. They boldly demand to know the real source of authority, and the ultimate ground of right. Tradition is laughed to scorn. . . . With all this there has grown up a certain lack of reverence—reverence for office, for institutions, for age, for God." This is the worst side of the picture so far as it relates to the religious life; fortunately, there is a better. The activity manifest in the commercial world finds a parallel in the religious, but with the selfish element eliminated. Those inventions and discoveries that opened the way to such a wonderful increase in commercial activity did the same good work for religious enterprise. The missionary has not been behind the discoverer in the opening up of new fields of enterprise. Frequently the missionary has been the pioneer, and commerce has followed him. The wonderful growth of missions is one of the marvels of the last century. The way in which they cover the earth is an eloquent witness to the awakening of Christendom. And this awakening has not been manifested

simply in regard to distant climes. That, in itself, was the result of the awakening nearer home. A new life made itself manifest, and found expression in a variety of ways. It was not content to find outlets in ordinary channels, but made ways for itself. There was a rush and a stir about it that marked the beginning of the new era, and bringing with it a sense of disquiet to those whose religion was more contemplative than active.

It is quite possible that this new era of "rush" in the religious life is not without its dangers. It may be that as in the commercial world success is made the chief thing and methods a matter of indifference, so it may be in the religious world. There is a possibility that the Jesuitical motto of the end sanctifying the means may prevail more and more, and temporary success be secured at the expense of permanent injury. This tendency is not absent from some of the actions of the religious world of to-day. The question of a principle being involved is frequently dismissed with impatience, if not sneered at. It is quite possible in our haste to secure some good result to adopt methods that will not bear candid examination. This course, we think, has been adopted by the recently formed Protestant League. Its object is to "organise the Protestant vote and influence so as to give them due weight in the legislation and administration of the country." That is to say, it is proposed to secure for religion by political force what it cannot secure by legitimate means. In effect it says, "The weapons of our warfare are carnal." It proposes to walk in the footsteps of Rome itself, and to make the church strong by the aid of the secular arm. This impatience to secure results without regard to the legitimacy of the methods used is one of the perils of the present day. We admire the activity and the spirit that prompts it, but we deplore some of the methods used to secure it. It may be taken as an axiomatic truth, which history verifies over and over again, that any departure from principle brings with it its own nemesis.

Editorial Notes.

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

Who Are to Blame?

All thoughtful men admit that the liquor trade as at present conducted is a great evil. It is readily conceded, even by non-abstainers, that the abolition of the whole business would be a blessing to the community. In every country this traffic has to be surrounded and hampered by legal re-

strictions; in every country these restrictions are proved to be insufficient to control the evil, and in every country the liquor laws are openly and flagrantly violated. Our judges tell us that drink is directly responsible for the greater part of the crime committed. Our physicians affirm that it is filling our lunatic asylums and hospitals. Our ministers state that it is the greatest obstacle to the gospel. One of England's ablest statesmen said that its effects are more deadly than those of war, pestilence and famine combined. But still the business goes on! Who are to blame? The publicans? They are generally merely the servants of the brewer and the spirit merchant, and in any case are licensed and protected by law. The brewers? They too are protected, and their death-dealing work is sanctioned by legal enactment. The licensing benches? They are merely the instrumentalities by which the publicans avail themselves of the law. The legislators? These are simply the representatives of the people and carry out their will. But who are the people? The great majority of them profess to be Christians, and when the census paper comes round fill in their names as members of Christian churches. These "Christians" are responsible for the ruin, body and soul, of the hundreds of thousands of drink victims. While this greatest of evils is raging in our midst the churches as a whole do nothing to antagonise it. A few earnest men and women raise their voices in opposition, but the vast majority vote regularly for legislators to continue the infernal business. Upon the religious leaders a large measure of blame rests. In some cases their living depends upon their discretion in dealing with this subject, and the result is that many of them are dumb dogs who dare not bark. But after all the chief responsibility rests on the people who pray one way and vote another; who offer up the petition, "Thy kingdom come; thy will be done on earth as it is done in heaven," and then deliberately vote for men who will protect and extend the traffic that is doing more than all else to prevent the extension of the Redeemer's kingdom, and which makes earth like hell instead of heaven.

What Can be Done?

In the first place we can *talk* against the drink traffic. "Talk is cheap," we are told, but little can be done without it. Let all who have their country's welfare at heart talk as opportunity offers in private and in public. In the next place we can *pray*. The battle is the Lord's, and we cannot do without him. In the third place we can *vote*. When it is once known that our votes are going solidly for prohibition candidates

will be found to give effect to them. We have encouragement from other parts of His Majesty's dominion. In Ontario the results of the last election were such that we are told the Government will have to introduce a Bill providing for the prohibition of the manufacture, importation and sale of intoxicants. In New Zealand the advocacy of prohibition has reached an acute stage, and it has become a burning question in the politics of that prosperous country. At last election several districts voted for prohibition, but except in one instance the majority was not large enough to give it effect. The Act requires a three-fifths majority, so that 150 votes for prohibition are needed to 100 against. The brewers and their fraternity are sparing no expense to defeat prohibition at the coming election, and although handicapped by the three-fifths majority clause there is good reason to hope that the efforts of the prohibitionists will not be in vain. A victory for the right in New Zealand would give heart to the workers in Australia and elsewhere. On the whole there is no need for temperance reformers to be discouraged. They may not feel satisfied at the progress made, but their opponents are becoming alarmed in all parts of the English-speaking world. In Louisville, for example, the whisky dealers have started a movement for a grand alliance of liquor men throughout the United States. "It is understood," says the public press, "that the organisation will have unlimited financial backing, for representatives of the trade everywhere are taking a deep interest in the movement, and have already authorised the promoters of the organisation to call on them for funds." The money is to be spent in paying lecturers and statisticians and others to antagonise the prohibition movement. Prohibitionists may take heart that their work is being felt. May the day soon come when in Australia the dawn of prohibition shall appear.

A Temperance Experiment.

The problem of drink and temperance reform is one of the most difficult and perplexing the world has ever known, and any serious attempt to solve it commands the consideration of all believers in temperance—and who would not include himself in that class? Such an attempt is now being made in England, having begun about six years ago, when the Bishop of Chester organised the People's Refreshment House Association. It has recently gained new strength by the formation of the Central Public House Trust Association, under the presidency of Lord Grey. These organisations do not propose to do away with the public house, at least at once, but to improve it. To this end the element of private profit is removed. The

association owns the house, and pays a salary to a manager. His income does not grow with increased sale of liquor; but of all profits, above a certain amount, on food and non-intoxicating drinks he does receive a percentage. These are the things, therefore, which he tries hardest to sell. The association itself is not trying to grow rich. After paying a five per cent. dividend to shareholders, it put the surplus of profit into improvements, often of public utility. Thus in one place a bowling-green, a singing-class, a football club, a new electric-lighting system, a public library, have all been helped out of these funds. The proof of a pudding is in the eating; and about forty public houses in England and Scotland conducted on this new plan are proving of marked benefit to the towns and villages where they are established. The plan has not yet been tested in large cities. The distinctive marks of this undertaking are that the sale of intoxicants is controlled directly by the friends of temperance, and that the success of the house is greatest when it sells the least whisky. While we are of the opinion that the best way to kill the tiger is to cut off his head and not his tail, we gladly record the experiment. If the experiment is not the wisest the desire is commendable.

From The Field.

The field is the world.—Matthew 13: 38.

West Australia.

FREMANBLE.—We were pleased to have D. A. Ewers with us last Sunday morning, and he gave us an excellent address on Foreign Mission work. In the evening service Bro. Selwood gave an able discourse upon the "King's Greatest Enemy." At the close one young sister made the good confession, after which the lady that confessed Christ last week was baptised.

June 30.

J. H. GIBSON.

COOLGARDIE.—Since the departure of the evangelist from our midst, the work of preaching the gospel has been carried on by local brethren, with the aid of visiting brethren from the Boulder. Last Sunday evening we were cheered by one coming forward to make the good confession, Bro. Heath speaking. We had a good meeting in the morning, when 33 broke bread. We are looking forward to a visit from our Bro. Campbell, who has come to labor in the district, he being stationed at Kalgoorlie.

July 1st.

C. GARLAND.

PERTH.—The Sunday School anniversary meetings began on Sunday, 15th inst. In the afternoon addresses were delivered by D. A. Ewers and W. G. Campbell, and there was some singing by the children. In the evening Bro. Ewers delivered a special address to the young, and the children again sang. We again listened to a nice address from Bro. Campbell on Wednesday evening, 18th, the children filling the other part of the programme. The prizes were

distributed by the superintendent, Bro. Bell. The Secretary's report showed that there were 180 scholars on the roll, and that 6 had been added to the church from the school during the year.

June 27.

H.

New South Wales.

PADDINGTON.—The church celebrated its 10th anniversary, and also the commencement of the 5th year of Bro. T. Bagley's labors. On Sunday, the 22nd June, Bro. Bagley spoke both morning and night. On Tuesday, the 24th, a social was held in the chapel, G. P. Jones presiding. A splendid programme of musical items was rendered, including anthems by the choir and some good solos. This programme was interspersed with short addresses from the chairman and Bros. Fischer, Gilmour, Illingworth, Dickson, Walden, Bagley, A. Arnott and Stephenson. The secretary's report showed everything to be in a very satisfactory state, and a net gain for the year of 31. Present membership, 183. The total number of additions during the past 4 years has been 193. The Sunday School has increased greatly during the year. A Christian Endeavor Society has been formed and promises to be a great success. After the first part of the meeting was concluded, the rest of the evening was spent in the schoolroom, where refreshments were served, and social amusement provided.

June 30.

A. W. SHEARSTON.

MEREWETHER.—At the close of meeting last Lord's day evening one made the good confession. On June 30th G. T. Walden commenced a five nights' gospel lantern mission. The attendances were splendid, the chapel being crowded every night, with the pleasing result that 5 confessed Christ as their Saviour. At the close of the mission the church passed a special vote of thanks to Bro. Walden and the officers of the Enmore Tabernacle for their kindness and sacrifice. A cup of tea, provided by the sisters, brought to a close a successful and deeply spiritual mission.

C. NISBET.

South Australia.

UNLEY.—Bro. James Manning addressed the church yesterday morning, exhorting us to liberally respond to the annual appeal on behalf of Foreign Mission work. The two young men who were immersed on previous Sunday were given the right hand of Christian fellowship. At the gospel service, after a splendid address by Bro. Gore, two young women were baptised. We believe that many who habitually attend our services are under conviction, and look forward to more accessions in the near future.

June 30th.

H. W.

PORT PIRIE.—Bro. Gordon of Georgetown has been with us all day, speaking in the morning and preaching in the evening. The brethren are hoping to have another visit from him in the not far distant future.

July 6.

W. C. O.

QUEENSTOWN.—Yesterday three were received into fellowship in the morning, and one immersed in the evening.

July 7.

W. MOFFIT.

HINDMARSH.—Since last report one—Sister Laura Doley—has received the right hand of fellowship, having obeyed the Lord in confession and baptism. There have also been seven confessions—six last evening, and one previously. Many of our churches seem to have had accessions resulting from the Simultaneous Mission, but so far we have had none added to us from this effort, although we went heart and soul into the work, both in this neighborhood and in the

city. Still, we cannot think the work was a failure by any means. Personally, we were delighted with Mr. Geil's meetings; they were much blessed to our own soul, for which we thank God. We are making special preparations for Bro. Walden's visit and our own mission.

June 30.

A. G.

WILLUNGA.—We had excellent meetings here to-day, and a splendid gathering at McLaren Vale. The best congregations we have had for some time.

June 29.

L. H. CROSSBY.

BZWS.—Our aged Sister Gale celebrated the eightieth anniversary of her birth on Thursday, 29th June. She received the following letter:—

Kadina, 29/5/02.

My Dear and Aged Sister,

Allow me to wish you much happiness on this your natal day. I cannot, in reason, wish you many happy returns of the day, but be they many or few, may each one be brighter than the last—bright with the coming glory of the aged pilgrim's rest. We all love and esteem you very highly, and hope that your gentle and ennobling influence in your home and neighborhood may be enjoyed for some years to come.

Very affectionately,

G. B. MOYSEY.

The following acrostics, with hearty good wishes and congratulations, were sent by a relation:—

C omprised in fourscore years are seen

A chequered, godly, busy life.

T rim maid, wife, widow she has been;

H ow true, "a world of care and strife"

E ach period had its griefs and joys,

R egrets, and pleasant memories dear.

I n childhood, with its frisks and toys,

N ymph "Kitty" grew in grace each year;

E xquisite maidenhood ensued,

M ortality's exuberant crown;

A nd when Dame Fortune kind endured

T he favorites, "Kate" had no frown.

I n course of time she's wooed and won,

L inked twice, though few her wedded years.

D eath, swift and sure, respecting none,

A ppeared unsought; she's left in tears.

"**G** one on before," a treasured band,

A dvance guard to the brighter sphere.

L ord, length of days is in thy hand,

E steemed this blessing on our "dear"

G ently, peacefully, patiently

R eady at his command,

A waiting the gracious summons

N ow due, to the better land,

D evoutly trusting the Father,

M all-clad in faith indeed,

O ver the shining river

T he reaper may come with speed,

H e is not dreaded or feared,

E ncouraged, evaded, or jeered,

R elying on Jesus, what need?

During the day a surprise party of 60 friends and neighbors foregathered, and drove in procession to Mr. Bart's residence to congratulate Mrs. Gale, his mother-in-law, on attaining the age of 80 years, when Mr. Young, on behalf of the ladies in the locality, made her a presentation of a handsome tea service, as a slight recognition of her worth, a token of their kindly feeling, and memento of an interesting event in her life's history. Messrs. D. L. Adams, D. F. Kennedy, F. Masters, and A. Nelson also spoke in eulogistic terms of the recipient and her family, and joined in congratulations and good wishes. Sister Gale was baptised by T. J. Gore, at Two Wells, 33 years ago. She has been twice married.

Her second husband has been dead twenty years. She has had seven children, but only two, a son and daughter, survive.

UNLBY.—Members who absent themselves from the Wednesday evening prayer meeting (alas! they are far too numerous a company) are always missing good things. Particularly was this the case last week, when after reading the 8th Psalm, Bro. T. J. Gore gave an address on astronomic bodies. Brim full of interesting data, clothed in beautiful language, the "lecture" was worthy of a large meeting. Foreign Mission Sunday was observed to-day. There was a splendid attendance of members, and a splendid response to the appeal for financial assistance. Two sisters were welcomed into fellowship. Bro. W. L. Johnston gave a vigorous exhortation on "Watchfulness and Steadfastness." We were glad to see Sister Carr with us again after her extended visit to Victoria. S. Harris, secretary of the Balaklava church, also met with us. At the gospel service one came forward to make the good confession.

July 6th.

H. W.

STRATHALBYN.—Our meetings have been decidedly good since last report. The midweek meetings are very encouraging, being the best we have had for some time. The church is working in harmony, and members attend the Lord's table well. The Sunday School and Christian Endeavor are healthy, and the gospel services splendid. Although we have been doing all sowing of late, we believe by the earnestness and attentiveness of the people and by personal house to house visitation, some are evidently not far from the kingdom. We are also, in conjunction with the sister churches in the southern fields, circulating freely a little paper called *The Light*, and we feel sure that through its advent into many houses it is assisting very materially in the work of spreading primitive Christianity here. May it dispel the erroneous doctrines of men, and show to souls in darkness the true Light, who taketh away the sins of the world.

June 30.

H. J. HORSELL.

STRATHALBYN.—Splendid meetings again yesterday. We received a letter of commendation from Pt. Sturt giving over to our care one brother who came to reside in our district. He should prove of great assistance to us. A very attentive audience at night. Subject, "Phillip and the Eunuch." At the conclusion of my address, one married lady confessed Christ. We believe others are almost persuaded. Our little paper *The Light* is doing good. The church is much encouraged. Good progress all around.

July 7.

H. J. HORSELL.

Victoria.

HORNHAM.—Our building wants renovating very badly. With the money in hand we have decided to make a start. Any deficiency that might occur one good brother has promised to make up. We keep moving on. We have no additions to report, but we keep expecting great things and are looking forward with interest to the tent mission to be held in September.

J.H.M.

MARYBOROUGH.—On Wednesday, 25th June, the church held a social for the purpose of bidding farewell to C. G. Lawson, who was to leave for Melbourne on the Friday morning following. There was a good attendance and a very enjoyable programme. Bro. Little, in presenting our departing brother on behalf of the church with a handsome wallet, spoke of the valuable services he had rendered, both by his fearless advocacy of the truth and his loving care in instructing the young converts. Bro. Lawson thanked the brethren for their appreciation of his efforts, exhorted them to steadfastness, and expressed the hope of meeting all in the presence of the Lord at his coming.

SOUTH MELBOURNE.—Instead of holding our usual S.S. meeting last Sunday, we invited the parents and friends of the children to the presentation of Certificates won by some of the scholars at the S.S. Union Examination. All those who presented themselves for examination received a Bible and Hymn-book for their effort. Mr. Meekison gave a very interesting and instructive address to the children after the books were distributed. Each of the teachers was presented with a coronation medal given to the S.S. by Mr. Mountain, Mayor of South Melbourne.

June 30.

W. H. MILL.

BENDIGO.—June 29th was observed as Sunday School Anniversary Day. Afternoon service on Flags; large audience; all items given by children—even the "sermon." Masonic Hall engaged for the night service. Children again on platform, and gave special singing. Our subject was "Christ and the Church." Two decisions. Tea and public meetings on Wednesday, both successful. Masonic Hall crowded—over 1000 present. Excellent programme, including an illustrated song service entitled "One of His Jewels," and a series of tableaux, "Rock of Ages." George Collins, the secretary, in his report gave our present number of scholars 240, an increase of 60 since previous anniversary, with a staff of 22 teachers.

July 6th was a wet Sunday, yet we had good meetings and three decisions for Christ.

July 7.

JAMES COOK.

Queensland.

CHARTERS TOWERS.—Our Lord's day School annual picnic and excursion to Featherby came off on Thursday, June 26th, and was a great success. We had several visitors, who were well cared for, the day's outing being very much enjoyed by the old children as well as the young ones. On Lord's day, June 29th, we held our anniversary services afternoon and night, good audiences both times. The various reciters and singers acquitted themselves well, everyone enjoying both the services. We keep on sowing. The reaping time must come. He is faithful that promised.

E. B. F.

BRISBANE.—On Lord's day, June 29th, at the close of our gospel meeting, two young men and a scholar from the Sunday School, daughter of our Sister Reading, came forward and subscribed to the subject of the evening, viz, "The Good Confession." All three were immersed by A. R. Main on Wednesday evening, July 2nd. We praise God for his blessings, and thank those whose testimony has led to such happy results. Long may it continue.

July 3rd.

ALF. S. W.

Here and There.

Here a little and there a little.—Isaiah 58: 10.

H. D. Smith's address is now 91 Barkley-st., North Fitzroy.

Two confessions at North Richmond on Lord's day evening.

H. G. Harvard will commence a Mission at North Melbourne on July 21.

Two confessions at St. Kilda last Sunday evening, Bro. Allan Stewart speaking.

Two more Burwood Home boys confessed Christ at Surrey Hills last Lord's day.

Jas. McGregor, 28a Lygon-st., Carlton, is now secretary of the Fitzroy church.

There was one confession at the City Temple, Sydney, last Sunday night week.

One confession, an elderly lady, at Hobart last Sunday evening week, Bro. Ross speaking.

Bro. Jas. Wardrop, of Scotland, on his way to Sydney, called at our office on Saturday of last week.

We hope, when our Melbourne Missions are over, to give a full illustrated report of the entire movement.

S.S.U.—Teachers' Conference, Tuesday, July 15th, Swanston Street chapel. Vocal selections by Swanston and Lygon Street choirs.

Duncan Campbell sends us an order for twenty copies of the Jubilee History, on behalf of the church in South Wellington, N.Z.

Charles Symes, of the church at Barker's Creeks left last Friday for South Africa. He expects to be located for a time at Durban.

Up to Sunday night there had been eight decisions for Christ in the Footscray meeting, conducted by H. G. Harvard and C. T. Nixon.

The sewing rally for general Dorcas work will meet at Swanston-st, lower hall, Thursday, 17th, from 10 a.m. to 4.30 p.m. All sisters invited.

We have a nice new stock of Bibles on hand, which we can sell as cheaply as any place in the city. Orders from the country give size and about price.

In another column will be found a list of American books now in stock; of the most of these we have a good supply, the largest in fact we have ever had.

There was a large meeting at the Lake-st. chapel, Perth, on Sunday evening, June 22nd, when W. G. L. Campbell preached. There was one confession at the close.

A baptismal service was conducted by Thos. Hagger at Ascot Vale, on Tuesday of last week, when three confessed Christ, making 21 as the result of the Mission.

A. M. Ludbrook lectures at Newmarket and North Fitzroy on Monday and Tuesday, and then leaves Melbourne on Wednesday for a few weeks in South Australia.

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The Special Mission at Prahran, which lasted three weeks, was concluded last Sunday night, when three made the good confession, making a total of 25 for this special effort.

We have printed an edition of Alexander's Revival Songs, with words only, which we are selling for 1d. If sent by post or carriage such charges will have to be paid by purchasers.

We have received a letter from Wm. Charlick, of Adelaide, S.A., criticising the paragraph in our last issue about eating the blood of animals, which we will publish next week.

Jas. Lowe, of Dunedin, writes under date of June 30: "Bro. Green has had grand meetings. One married lady made the good confession at his first meeting, and will be baptised on Thursday night."

G. B. Moysey has been spending a fortnight with his family in Melbourne. He preached the gospel last Lord's day evening in Swanston Street, and returned to his field of labor in Kadina, S.A., during the week.

We hear that J. Selwood, whose engagement with the Fremantle church expires in August, has been invited to remain for another year with a substantial increase of salary. His decision has not yet been announced.

|| We have now in stock the second volume of Rotherham's translation of the Old Testament: 1 Samuel—Psalms. Price, 10/-; by post, 10/6. We

Obituary.

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

WORRALL.—It is with sad feelings and much grief that we notify the death of Bro. James Worrall, who departed this life on Wednesday evening, June 4th, aged 53. Bro. and Sister Worrall were baptised by H. D. Smith many years ago, and united with the church at Robert-st. Bro. Worrall took no active part in church work, but was a most generous and liberal Christian, always contributing to the cause of Christ. He was benevolent to the extreme wherever help was needed. As a husband and father he was kind and good, paying that necessary attention to the home a father should. Our brother experienced many hardships in early life, receiving a severe sun-stroke, from which he lay unconscious for many days, and from which he probably never fully recovered. Bro. and Sister Worrall had recently returned from a visit to England, which they much enjoyed. They were looking forward to spending a quiet eventide of life, but life was snatched with ruthless hand, leaving our sister widowed and disconsolate, and the children to mourn the loss of a loving father. May God in his infinite goodness and mercy bind up the sad broken hearts, pouring in the balm of consolation and comfort they so much need. Will the brotherhood rally around the bereaved ones, speaking a kind, loving word, and doing all they can to comfort them in their hour of trial and bereavement.

Hindmarsh, S.A.

A.G.

SMITH.—At Kalgoorlie, at 1 a.m., on June 4th, Mrs. Joseph Smith fell asleep in Christ. She was baptised at Two Wells, S.A., about 25 years ago by Bro. D. A. Ewers, and has remained faithful to the Lord. For some time past she has resided in Kalgoorlie with her husband, but being invalided has not been able to attend the services of the church. Her remains were buried in Kalgoorlie cemetery on the afternoon of the day she died, Bro. Banks conducting the services both at the house and the grave. The large number at the funeral indicated the esteem in which our sister was held. Her aged husband, who is also a Christian, remains behind a little longer. After so long a union his life will seem blank indeed. But he has learned the lesson taught in Scripture, and expressed in the lines of Longfellow:—

With silence only as their benediction

God's angels come,

Where, in the shadow of a great affliction,

The soul sits dumb;

Yet would we say what every heart approveth,

Our Father's will,

Calling to him the dear ones whom he loveth,
Is mercy still.

E.

WHERRY.—Bro. George Wherry passed away at his residence, Gibson-street, Bowden, on Tuesday, 3rd June, at the age of 75. Our brother came to this State 33 years ago, and was for a number of years engaged in brickmaking in the neighborhood. He subsequently paid a visit to Victoria, and engaged there for some time searching for gold with considerable success. Returning, our brother settled in the district of Port Gawler, afterwards removing to Barraba, where he established and cultivated a beautiful farm and homestead. Our brother was identified with the Bible Christian Church in his earlier history as a Christian, but coming into contact with the late Bro. Henry Warren—prominent in church history—he became convinced of the necessity of believers' baptism, and, submitting himself to the ordinance, was immersed by Bro. Thomas Porter, uniting with the church 32 years ago. Our brother was noted for hospitality, and frequently entertained the various preachers, amongst whom were

James Way (father of Chief Justice Way) and others of the Methodist body. Our brother continued this pleasing characteristic after uniting with the church of Christ, keeping almost an open house for the brotherhood. Thirteen years ago our Brother and Sister Wherry, returned to Bowden, and with letters of transfer from the Alma church were received by the late Bro. Thomas Harkness into fellowship with the church at Robert-street. Our brother did not take any active part in the work of the church owing to advancing years and infirmities, but was present when able to attend, and contributed to the expenses of the church. Our brother leaves a widow and four daughters. They will miss him, and we as a church will also miss him. May our heavenly Father comfort and help the dear ones left, and make up to them and us all we lose in our brother's removal.

Hindmarsh, S.A.

A.G.

SHEEHAN.—On May 4th, at Adelaide, Bro. Robt. Sheehan, of Red Hill, Dromana, Victoria, passed away at the age of 71. He left Victoria by steamer with a daughter on April 23rd, intending to visit West Australia and return to Victoria by July 17th, the 50th anniversary of his wedding, but as he was taken ill on the second day they landed at Adelaide. A day or two was spent with an old friend, but becoming rapidly worse he was removed to a private hospital and his wife sent for. Although he received the best of medical attention, the disease (pneumonia) proved victorious and he never rallied. His remains were laid in the West Terrace Cemetery on June 5th, Bro. Gore officiating. Bro. Sheehan was an old colonist, landing in Adelaide in 1849. In 1852 he married the eldest daughter of the late W. Ewers and sister of Bro. Ewers the evangelist. In 1856 he and his wife yielded their hearts to the Lord under the ministry of the Primitive Methodists. The study of Scripture led them to see that believers should be immersed, and in 1857, with Mr. and Mrs. Ewers, their eldest son, and several others, Bro. and Sister Sheehan were baptised in the beautiful Onkaparinga river, Clarendon, by Mr. Dailey. For some time after this, Bro. Sheehan was associated with the Christians ministered to by Pastor Jacob Abbott, and later with a gathering of Brethren. Afterwards he sought his fortune for some years on the Victorian goldfields, and about 1864 went to Mt. Gambier, where with his father-in-law, Mr. C. Clark, their wives and Mr. A. Ewers, a small church of Christ was formed. In 1872 he went again to Victoria as a selector, being one of the two who first selected land at Murtoa, and here, nearly 23 years ago, the first church of Christ in the Wimmera district was formed, consisting of Bro. and Sis. Sheehan, their eldest daughter, Bro. and Sis. T. Jellet, and Bro. and Sis. D. A. Ewers. The members of the pioneer church, which flourished for many years, are now scattered, but many are doing good service in other fields. In 1885 he bought land at Red Hill, Dromana, which has since been his home. Bro. Sheehan left a family of five sons and three daughters, one of the latter being the wife of G. H. Browne, evangelist at Geelong. He had the pleasure of seeing all his children accept Christ. Our departed brother was not a fluent speaker, and took but little prominent part in church worship, but he was a sincere Christian and a lover of the simplicity of New Testament teaching. He loved to be among the Lord's people and at the Lord's table. His loss will be severely felt in the family circle, and especially by the widow, who, however, looks forward to a joyful reunion.

Ella Wheeler Wilcox has sweetly written:—

I never stand about a bier and see

The seal of death set on some well-loved face,

But that I think, "one more to welcome me

When I shall cross the intervening space

Between this land and that one over there;

One more to make the strange BEYOND more fair."

And so to me there is no sting in death;

And so the grave has lost its victory;

It is but crossing, with abated breath,

And white, set face, a little strip of sea;

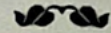
To find my loved ones waiting on the shore,

More beautiful, more precious than before.

D.E.

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