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## Remnants of Ancient Egypt.

W. C. MORRO, B.A.

I have never taken a train journey that was more delightful than the one from Suez to Cairo. All the circumstances combined to make it such. I was fresh from a long sea voyage; the land is marvellously interesting, and filled with the historical monuments of many centuries. Terreplein, where I spent my first night in Egypt, is mainly European; three miles further on Suez, with narrow streets, latticed windows, veiled women and turbaned men, is reached, and the train from there for fifty miles traverses the desert. On the left are desert sand and desert hills in ever varying monotony. On the right is a strip of green marking the route of the fresh water canal that supplies Suez with Nile water. Beyond this is the great Suez Canal, and thence to the horizon stretches the glimmering sand. As marvellous as the stories of the Arabian Nights was it to see an ocean vessel steaming over the desert, but it was not "a painted ship upon a painted sea"; it was a modern steamer making its way along one of the world's great water highways. At frequent intervals the train stopped at the stations, and here and in gardens along the Nile Canal I saw the sights that interested me most. They were the scenes that might have been witnessed here three thousand years ago; the manners and customs of the people of Bible times. At every station that we stopped there ran alongside the train a troop of men, women and children selling bread, fruit, melons, cucumbers and water. Here I saw the Eastern water-carrier with his goat-skin bottle; men with long skirts, drawing them up under their girdle when they ran, and using the part above the girdle as a great capacious pocket, illustrating the promise of Christ that men should give abundant blessings into the disciples' bosoms (Luke 6: 38). I saw one man carrying apparently a whole carpenter's kit of tools in his bosom, and this was the usual way of carrying a number of melons. From the passing train I saw camels, donkeys, sun-dried bricks, men ploughing with old-fashioned ploughs, hoes that were out of date generations ago, and date palms some of which, being near the canal, were "planted by the rivers of water." Here were women washing their clothes by the water's side; in other cases they were bearing heavy burdens on their heads, as did Pharaoh's chief baker (Gen. 40: 16), while their lordly husbands walked unencumbered, or even rode, before them; and at the village well they could be seen drawing water as did Rebekah and the daughters of Jethro. I never quite understood why the prophet should speak of a "garden of cucumbers" until I saw whole gardens devoted to this vegetable. Here were roads through the corn, like that along which the Saviour walked on a Sabbath day, and nearer Cairo there were oxen

unmuzzled treading out the wheat, and men using winnowing forks that were made on an exact pattern to some the pictures of which I afterwards saw in the ancient tombs at Sakkarah.

I reached Cairo at five o'clock in the afternoon, and so there was nothing to be done that day; but the next morning under the guidance of a Coptic Christian named Gattan George, who had been trained at the American Mission, started to see the Pyramids of Gizeh. George was a combination of faults and virtues. He was honest, truthful, except for an occasional deviation for policy's sake, well-informed, spoke English fairly well, was overflowing with puns, conundrums, and little snatches of poetry taught him by English and American tourists, and was a good guide, but no man could have a higher opinion of his merits than he himself. Our journey took us across the great Nile bridge, and here we met a stream of country folk bearing the products of the soil into the city. Here were many of the Orient's three beasts of burden—camels, donkeys and women. The road, after crossing the bridge, runs for some two miles along the banks of the river, and both sides of the road were being used by the people as a market place. The trip to the pyramids is a most pleasant one, being the most fashionable drive in Cairo, and the last three miles are an avenue of acacia trees. The tram stops at the foot of the pyramid hill, and here the tourist is met by a numerous delegation from an adjacent Arab village. Some are guides, some are to help the traveller climb the pyramids; some have donkeys to hire, others camels; some have curios to sell, but all alike are intent on getting money from the visitor. They usually apportion themselves out a certain number to each sightseer, but it happened that on this morning I was the only one who came, and so all fell upon me. In the walk from the tram terminus to the first pyramid I was accompanied by five donkeys, three camels, and a numerous company on foot. I climbed the great Pyramid of Cheops, and was assisted in doing this by two Arabs, while two others accompanied, one to carry a goulah of water, and the other my umbrella. At every pause they set up their clamor for money. One had old coins for sale, but they are spurious. George had warned me of this, but said, "They will ask me and I will say old and genuine, but don't believe me, for they are worthless." One wanted to run down the first pyramid and up the second, but we could not agree on a price. At the top their babel was so annoying that I had to command silence, and even threatened to use my umbrella if they did not cease their clamor. I could not see more than seven or eight miles distant, owing to a haze that filled the atmosphere. In two directions is seen



Obelisk at Heliopolis.

nothing but desert, to the north stretches the fertile Delta, and eastward the Nile Valley and the city. Although the view was so limited it is one that I will ever remember, and I gazed at it for a long time, so long in fact that the patience of my Arab attendants became utterly exhausted. They tried to divert my attention in various ways. The one with the water bottle was continually pressing me to drink; another wanted me to come into the shade of a great stone; while a third prepared a place for me to write my name. When I declined, he asked "Fool's name, fool's face?" and I answered, Yes. I measured a number of stones on the top and down the sides, collected some fossils, and at length yielded to the entreaty and made the descent. The pyramids have been described too many times and their measurements given for me to attempt it again. In fact it was hard for me to realise that I was seeing them for the first time. When we entered the inner chambers I knew every turn, and there was nothing strange. By the magnesium light I seemed to be looking a second or even a third time at the polished slabs of granite in the Great Gallery, and the sarcophagus in the King's Chamber. I familiarly turned to inspect the joining of the polished interior, so nicely done that no knife could be inserted between the stones. It is very difficult to indulge in any sentiment or emotions in the vicinity of the pyramids, for the jabbering Arabs permit no moment to pass in silence. I could scarcely persuade myself that the Great Pyramid actually covers thirteen acres. It is only when you walk around it, and note the time required, that you can adequately grasp its extent. By standing in the centre of one side and looking up to the summit one is startled at its height. I saw it in this way best on my second visit, when it seemed almost as though the rough outlines of its apex were built against the cloudless blue of the Egyptian sky. In scarcely any other way can one realise that he is gazing at one of the loftiest structures man has ever erected! And yet this is but the fragment of the pyramid as it was originally built. The citadel of Cairo, the mosque of Sultan Hassan, and some of the other buildings of that city have been erected of stone quarried from its sides, while many of the roads in its environs have been paved with the crumbling fragments of centuries that lie deep about its base. The second pyramid is 34 ft. less in height than the first, yet when seen from a distance it seems higher. It is the better preserved of the two, still retaining near the apex some of the polished casing which once covered both. The third is less than half the height of either of the



Corner of the Great Pyramid.

others, but must have formerly been very beautiful, for it was cased with smooth red granite, but this now lies scattered about its base, with the exception of three or four courses near the ground. It has been said that time conquers all things but the pyramids; they conquer time. This is not strictly true, for time has wrought ruin and decay upon them also. Besides these three, named respectively the Pyramids of Cheops, Cephrenes, and Mycerinus, there are near by six others, but comparatively very small and all in a ruinous condition. They are supposed to have been erected for the tombs of royal maidens, but they bear no names,—an Arab boy told me because they were built by poor people who were not able to have their names put inside. I went away, reflecting that probably every stone in all these structures cost a human life. What monuments of selfishness! How pathetic the desire to be retained in memory by the generations that were yet to live, and how strong and ever-present must have been the thought and dread of death, that a king should thus spend the resources of his kingdom and the strength of his life in preparation for his death! And all was vain; for is not the sarcophagus empty, and the mummy scattered dust, or the object of the curious gaze of multitudes? All is wasted and desolate, the tombs

rifled and the treasure gone! Less than a quarter of a mile from the Pyramid of Cheops stands the Sphinx, famed as gazing on with "calm eternal eyes." The figure of a lion with a human head was common in Egyptian sculpture, but compared with the others this is the Sphinx. It faces the east—the rising sun—and is known to be the emblem of sovereign power. It is said that it once wore "an expression of the softest beauty and most winning grace," but now its features are sadly mutilated. The Mamelukes used it for a target, and thus marred the monument of unknown centuries. When carved or for what purpose is not known. Very early it was worshipped as a god, and a temple erected to it by Thothmes IV. is one of the sights of Gizeh. What marvels it has beheld, and how many changes in the chequered history of this wonderful land!

The sights at Sakkarah are of the same nature as those of Gizeh. This place is reached by a railway journey of fourteen miles up the Nile on the western bank. This brings one to the station and Egyptian village of Bedreshayn. A short ride on donkeys brings the tourists to the site of Memphis, once the metropolis of Lower Egypt and reaching back to the period of the earliest Pharaohs. It is mentioned many times in the Bible, but is generally called Noph. Jeremiah prophesied that "Noph shall be waste and desolate without an inhabitant" (46: 19), and how literally has this been fulfilled! Swelling mounds, a few broken pillars and statues are all that locate the once proud city. Fields of maize, cotton and ochre flourish where once the Pharaohs reigned, and date palms grow amid the ruins of their temples. The objects of interest at Memphis are two colossal statues of Rameses II., believed to be the Pharaoh who knew not Joseph (Ex. 1: 8), and the ruins of a temple to Phtah. One of the statues of Rameses belongs to the British Museum, though it is doubtful whether it will ever be removed from its present location. It is the larger of the two, and the features of the face are better preserved. It is 42 feet in height, and some idea of its magnitude may be gathered from the following measurements: the nose is 23 inches long; the mouth 20 inches; the eye 11 inches; the beard lacks but two inches of being a yard long; the breast is 8 feet 3 inches across, and the closed hand measures 6 feet 6 inches around. The face is pleasant and far from tyrannical in appearance. Either he belied his character or else his statue flatters him. The once magnificent temple of Phtah is now only a confused heap of stones, among which are fragments of some noble pillars and statues.

Three miles beyond this, within the borders of the desert, is Sakkarah, the ancient necropolis of Memphis. Near the roadside is the Pyramid of Ouenepbes, 190 feet in height and built up in six steps. It is the only pyramid erected on this plan, and is believed to be the most ancient of these structures. It is in such a ruinous condition that the Government prohibits anyone climbing it. There are ten other pyramids in this locality, but none of striking interest. I visited the Serapeum, and examined the sarcophagi of the sacred bulls. I also entered three of the tombs, and examined with minute care the figures on their walls. Here is represented the life of ancient Egypt. They fished as the Egyptian may be seen fishing to-day; they hunted, and the fruits of the chase are shown; they sowed, reaped, and threshed, and I was struck with the likeness of these operations to those which I saw in the Delta. Nothing that I saw in Cairo was more interesting than these pictures on the ancient tombs, but it would be tiresome to the reader for me to attempt to describe all that is there depicted. The object most frequently depicted is the sacred lotus, the water lily of the Nile. It is in the hand of almost every woman, and in fact the chief occupation of the women of the higher classes seemed to be smelling its fragrance.

Becoming tired of the second-hand, parrot-like information of my guide, I dispensed with his services on the third day, and in the afternoon started on a ramble alone. I took the train to Abbosiyeh, the principal barrack of English troops in Cairo. I strolled beyond this and formed the determination to visit the site of Hieropolis, the city called On in Gen. 41: 45. I knew that it was in this direction, and though there was no one of whom I could enquire, I was confident that I could find it without a guide. I walked on beneath the shade of an avenue of noble acacia trees, gazing with delight upon the scenes of this marvellous land, and enjoying a respite from the sickening smells of the city. I came soon to a parting of the way and was uncertain which to take. Inclination led me to the right, for it was the more pleasant road, but I had to pass through a broad gateway in which stood a grey bearded Egyptian. As I passed, he exclaimed, "El Mattariyeh?" I nodded my head, for this I knew to be the name of a village on the road to the object of my search. He indicated by a wave of his hand that I had taken the wrong road, and I retraced my steps. The road led between fields of cotton, clover, and stubble. Oxen were treading out the corn. Camels were met moving cityward with slow, stately steps. A man with an old fashioned sickle was cutting alafafa for a donkey and a buffalo tethered near by. Water wheel and shaduff were busy giving the thirsty earth water to drink. Arabs were stretched out fast asleep beneath the shade of the sycamores. A scantily clad damsel kept calling to me in soft, pleasing accents, that ugly word "Backsheesh." It is a land to make one marvel and dream, but a motor car rushed by, leaving behind its taint of kerosene, and my fancies were for the moment dispelled. Beyond the village named above, I had no farther need of a

guide, for I could see the obelisk of the ancient sacred city. Near this village is the Virgin's Tree, under the shade of which, the Coptics say, Mary rested with her child. I came soon to the red granite shaft which is the sole remaining relic of the city of the Sun. It is sixty-eight feet in height, and is made of one stone. At its base it is twenty-five feet three inches in circumference, and its four sides are adorned with hieroglyphics. Near the earth it has been chipped here and there by the all-destroying relic seekers, but above their reach time has not marred its smooth polish. All about where once the city stood is covered with growing crops; this was the home of Asenath, whom Joseph received as wife. But how venerable is the monument! Abraham must have seen it when he came to Egypt: in the temple which stood beside it Potiphar, Joseph's father-in-law, ministered as priest; doubtless Joseph stood many times at its foot and gazed up at

its hieroglyphics just as I did; Josephus says that here Jacob and his family first resided; and oppressed Israel, groaning under their burdens, lifted up their weary eyes to it from the plain near by. I looked up at the sun sinking into the Libyan desert and saw in its intense light the handiwork and glory of God, but I thought of the many times that men from this identical spot had turned to gaze at the same object and bowed to worship it as the omnipotent power, as the creator, and not the created. Yet this monument has stood for ages, and apparently will stand for centuries to come, but of the once famed city of Hieropolis nothing else remains, not even a ruined wall or a mutilated image. Truly did the prophet say of it, "He shall break also the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall be burn with fire" (Jer. 43: 13).

Beyrout, Syria, June 21, 1902.

## Notes on Evidences of Christianity.

### 7. The Absolute Reliability of the New Testament Writings.

M. W. GREEN.

1. In the preceding paper, all the books of the New Testament were traced back to beyond the time of Origen, who wrote not later than the year A.D. two hundred and thirty, and who names them all as then in use in the churches of Northern Africa and Western Asia. We now take a step farther backwards by means of translations. We have said, in illustration from Shakespeare's plays, that if we could find translations of these into German and French, made at a certain time, we should know certainly that they were written before that time. Of the New Testament books, we may say that the earliest translation is incontrovertible proof that they existed before that translation was made. This proof, like the others, is self-evident. We might cite many translations made this side of the time to which we have traced the books, but it is unnecessary to name these; we confine our remarks to those which preceded Origen's catalogue.

2. It is an historical fact, settled beyond doubt or cavil, that two translations of the New Testament were made before the middle of the second century—one into Latin, the other into Syriac. As the Latin translation was superseded by later and better translations into that language, it was allowed to go out of use, and no copies were preserved to this age; but that it existed is placed beyond doubt by the testimony of early writers who mention it and make quotations from it. The Syriac version, though followed by several others in the same language, was never superseded by any of them, but maintained its superiority, and has come down without serious alteration to our own day. It is that called the Peshito, or simple Syriac, on account of its literal translation. It contains all the New Testament books except the Revelation of John, the 2nd Epistle of Peter, the 2nd and 3rd Epistles of John, and the Epistle of Jude. The existence of these versions is positive proof that all the books

included in them were in existence, and under the names they now bear, in the beginning of the second century of our era; and as the Apostle John died in the very last year of the first century, we have now closed up almost the entire gap between the time to which the books were previously traced, and the period within which they are said to have originated. Of the books omitted from this version we will specially speak hereafter; suffice it to say now that their absence from any version is no ground for doubting their existence at the time when the version was made.

3. Before the invention of printing, book-making was so tedious and expensive that works that were considered inferior, and that were not often read, were frequently omitted, both from copies and translations. Such is the character of the books omitted from the Syriac version; and even to this day, the 2nd epistle of Peter, the 2nd and 3rd epistles of John, the epistle of Jude, and the book of Revelations, are the five books last of all read of the New Testament books. If we wished to spare ourselves labor in writing a copy of the New Testament books, these are the very books which most persons would omit. We are now prepared for one last step into the midst of the apostles themselves.

4. We still have extant in the Greek language, and also in the translations into our own tongue, writings of men who were contemporaneous with the apostles; who knew them personally, and quote from all their writings.

The first we may name is Polycarp, bishop of the church in Smyrna, one of the seven churches mentioned in the second chapter of Revelations, and who was burned at the stake for fidelity to Christ at about A.D. one hundred and sixty-one. It is said by those who have written his history, that he had served Christ eighty and six years, which would date his baptism at about A.D. seventy-five. He

conversed with the Apostle John, who spent the latter part of his life at Ephesus, a few miles from Smyrna, and he had most ample opportunity for knowing what books were received by the churches during the apostolic age. He speaks of the New Testament writings as "Holy Scriptures." He was requested by the church at Philippi to write to them on the matters of the Christian life, and in the epistle which was the response, he makes quotations from Matthew's gospel, the book of Acts, all Paul's epistles, except Titus and Philemon; from the 1st epistle of Peter, and the 1st epistle of John.

Second:—Ignatius, an elder of the church at Antioch in the year sixty-nine, which was about eleven years after it ceased to be the headquarters from which Paul went and came on his missionary tours among the heathen. It had engaged the labors of Peter, Barnabas, and Silas, and many other prophets and teachers. Ignatius continued to occupy this eminent position until under the persecution by the Emperor Trojan he was condemned to death, and sentenced to be taken to Rome, and thrown to wild beasts in the amphitheatre. On his way to Rome, where his sentence was executed in the year one hundred and seven, he wrote seven epistles, six of them to churches, and one of them to Polycarp, previously mentioned. In these letters he quoted all the gospels except that of Mark, the Acts of Apostles, all the epistles of Paul, except the 2nd of Corinthians, 2nd of Thessalonians, and 1st to Timothy, and the 1st epistle of Peter, and the 2nd of John. Thus we find the gospels of John and Luke, and the epistles to Titus and Philemon, which Polycarp happened to have no occasion to quote, quoted by this early writer. By the two together are attested all the books of the New Testament except the gospel of Mark, the 2nd epistle of Peter, the 3rd of John, James, Jude, and Revelations.

Third:—We cite a book called the "Shepherd of Hermas." Its author is supposed by many scholars to be the Hermas mentioned Romans 16: 14. This being partly doubtful, the argument will not therefore rest upon it. The value of the evidence from this book depends rather on its date than upon its authorship. The date usually assigned to it is A.D. one hundred, and this cannot be far wrong. It is an allegorical work intended to stimulate piety and purity of thought. Beside citing many of the same books as Polycarp and Ignatius, it supplies a want left by those writers, by containing quotations from Mark, James, the 2nd of Peter, Jude, and Revelations. Indeed as regards the book of Revelation, a very large part of the book is an attempt to imitate the visions which John saw in Patmos. Thus this last book of the Bible, so rarely quoted by early writers, and so often omitted from the manuscripts and translations, was made the basis of this allegorical writing, in the year one hundred, or about four years from the time in which it is generally supposed to have been written by John.

Fourth:—Clement of Rome. He was a fellow laborer of Paul, and is so named in Philippians 4: 3; was afterwards an elder of the church in Rome, and wrote in the name of the latter church, ten epistles to the church at Corinth. The date is A.D. ninety-

six, the year when John was sent to Patmos. He quotes more of the books than any of the preceding writers, thus confirming nearly all that has been quoted from them. He lived at the centre of religious literature in Europe, as Polycarp did in Asia Minor, and as Ignatius in Continental Asia. The evidence, therefore, from these three is ample to establish the existence, and the reception as genuine, of all the New Testament books within the period of the age of the apostles themselves, and in the regions where they chiefly labored after the destruction of Jerusalem.

5. We have traced these books back, by unmistakable evidence, to the time when they are said to have originated, and *we can trace them no farther*. Beyond these writers not a sentence is found in any extant writing, that has even the appearance of having been quoted from any book of the New Testament. If one of the readers, living in a cold climate, were to arrive some morning when the ground is covered with snow, and seeing the plain trace of a man leading away from his house, which had been broken into, should follow them without a break in them to a certain house, and find no others leading away or beyond that house, he would be absolutely certain that the man who made the tracks went into that house. In like manner, we have traced our New Testament back, without a break in the trail, to the very time, and place, in which it is said to have originated, and there is not the slightest trace of it before that time: we are therefore certain that it originated in the time of the events which it records; and that it cannot possibly be a forgery got up by a designing or superstitious priesthood at a later period. Let us rejoice in this overwhelmingly clear proof!

## Sunday School.

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

LESSON FOR AUGUST 24TH.

"Report of the Spies."

WHOLE LESSON, Numbers 13: 1-3; 25-14: 4.

TEXT LESSON, Numbers 13: 26-14: 4.



GOLDEN TEXT.—"Blessed is the man that maketh the Lord his trust."—Psa. 40: 4.

When Israel reached Kadesh Barnea 12 men were selected, one from each tribe, to search out the land. They were gone forty days; at the end of which they return and make their report.

### THE MAJORITY REPORT

was not an encouraging one. It told of the glories of the land, and in this it agrees with the report of the minority; but it declared that the people were strong and mighty, and that the Israelites were not able to take possession of it.

### THE MINORITY REPORT

was the correct one; but it was not accepted by the people. Caleb and Joshua were right, while the other ten were wrong. A majority does not always proclaim the righteousness or justice of a cause. "Strait is the gate, and narrow is the way, and few there be that find it," said Jesus, but many journey along the broad road. The two men who brought the correct report urged an immediate attempt to take the land. There were difficulties in the way; but obedience to God would be bound to succeed.

### THE CONSEQUENCES

of accepting the evil report were great and fearful. We are told in the lesson of the weeping of the people and their declared intention to return to Egypt. But the results after this were the awful ones. The men who brought the bad report died of the plague, and God did not permit any of those who accepted it to enter Canaan. Only Caleb and Joshua, who served the Lord with the whole heart, were permitted to enter there.

How like the cases of many who profess to serve Christ is this. They leave the Egypt of sin; but through unbelief and disobedience by the way, through growing weary of the journey and so being led into the sin of backsliding, they will never enter heaven.

THOS. HAGGER.

## Sisters' Department.

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

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

Additions reported from Sunday Schools:—Pahran, 3; Nth. Melbourne, 3; N. Richmond, 3; Burwood Home, 5; Footscray, 4; St. Kilda, 3; Swanston-st., 2; Balmain-st., 2; Collingwood, 3. Next Executive meeting will be held on September 5th.

### DORCAS.

A meeting of the general Dorcas Class was held on the 17th ult. The following sisters visited us:—Mrs. J. A. Davies, Mrs. Wiseman, Mrs. Arnold, and Mrs. Railton, junr. Twenty five garments were cut out, and nineteen finished. Donations.—Mrs. J. A. Davies, piece of flannelette; Mrs. Arnold, eight articles of clothing; Mrs. Petty, Doncaster, fifteen children's garments; Mrs. Haddow and Mrs. Webster, each a card of lace. Distributed per Mrs. Kettle, parcel of clothing; per Mrs. McLellan, blankets for child's cot; per Mrs. Lyall, senr., small parcel of clothing; given to a poor woman who called during meeting, eight

articles of clothing. We extend an invitation to sisters to be present at our Burwood Home Rally held on the first Wednesday in the month, and general Dorcas on the third Thursday in the month; both are held in Swanston-st. lecture hall from 10 a.m.

E. McLELLAN, Supt.

#### SISTERS' PRAYER MEETING.

One meeting has been visited by Sisters Forbes and Trinnick, viz., South Melbourne. There were 14 sisters present, a number being young members. Much interest was taken in the exercises, and we trust a profitable time was spent. Two cottage prayer meetings have been held with an aged sister.

A Young Sisters' Prayer Meeting and Bible Study Class is being held the second Friday in each month at North Carlton to help and instruct the young converts who have lately come to Christ.

M. TRINNICK, Supt.

#### TEMPERANCE.

Two meetings held this month. A mothers' meeting at Clifton Hill. The speaker gave an interesting address on "Burden-bearing."

On July 9th, a well-attended drawing-room meeting was held at Lygon-street. The hall was nicely decorated. Mrs. Alway gave a splendid address on "Woman as a Helpmeet" (Gen. 2.) Miss Craigie gave a recitation, and Misses E. Benson and Dickson sang solos. At the close of the meeting afternoon tea was kindly provided by Lygon-street sisters.

The North Richmond Band of Hope has 33 adults and 64 children on the roll, meetings being held alternate Mondays. The Society is in a very flourishing condition. On July 28th we visited Neptune-street and inaugurated a society. On the 18th inst. we purpose holding an entertainment, the proceeds to be given to the Rescue Home.

Every Saturday evening in the Hawthorn Town Hall a number of gentlemen interested in temperance work conduct concerts, making a small charge for admission. On July 5th the young people connected with the Church of Christ M. I. Society provided the programme of songs, recitations, pianoforte solos and readings, the chairman making some stirring remarks. This is the third occasion on which we have given the programme.

F. MILLIS, Supt.

#### HOSPITAL VISITATION.

There have been 12 visits paid during the month, and 132 papers and books distributed, besides tracts, scones and fruit. The committee would feel grateful if country secretaries would send a postcard to Mrs. Darnley, Richmond Terrace, Richmond, when any of the members are coming to the hospital, and they will be visited at once.

#### LETTER FROM MISS TONKIN.

We are now having our summer, and very trying it is. This is supposed to be our wet month; yesterday we had a day's rain—not showers, but continual rain. The atmosphere is very close. Everything goes green with mildew. Carpets and curtains have to be put away at once for the rest of the summer. Your boots and shoes go like it in a night. If the sun comes out it is like a furnace, and the light is very bad to go out in without a cover on your head. There have been several cases of cholera here, which have terminated fatally, caused through eating uncooked fruit;

it is hard to have everything cooked. Still we have much to be thankful for. Mr. Meiggs was down from Nankin and left us in good health. After his arrival home he ate some mulberries, and in a few hours was very ill—indeed, only yesterday they thought he could not live—but he has taken a change for the better. It seemed as if sorrow upon sorrow were coming to the little band here, for Bro. Molland's death has made a gap hard to fill. Miss Keller, after being out here barely three years, has been ordered home for a while. This is another great loss to our work.

During our Easter came the great feast of Ancestral Worship. We had special services for our Native Christians, to tell them of the sacrifice made so many years ago, and give them some sound teaching in regard to these heathen practices. China is one great graveyard; graves are everywhere. Just at the back of us is a small temple. I happened to be out and saw one of the processions. It was the most weird spectacle I have seen—great gongs banging; musical instruments, such as they are, playing. The whole thing was more like a pantomime than anything else. Incense was burning for days at each grave.

I am leaving for Kuling at the end of the month, for two months, as it is positively too hot and close to do any study here. We are trying to get a teacher to go, as Miss Dale is going also, and we are both studying the same. With love to all the sisters.

June 5th, 1902. ROSA L. TONKIN.

### West Australian Letter.

D. A. EWERS.

Mr. Geil, the noted American evangelist, has paid Perth a visit. He came three weeks earlier than originally arranged and received a most enthusiastic welcome. The Methodists, Presbyterians, Congregationalists, and Baptists united their forces in the Mission, and although the Episcopalians and disciples of Christ were not officially represented they attended in large numbers. The Mission by Mr. Geil, in the Queen's Hall (the largest in Perth), extended over ten days. The mid-day and afternoon meetings were well attended, and the evening services were crowded, hundreds sometimes being unable to gain admission. As a direct result 1,064 persons signed cards expressing their decision for Christ, and giving their addresses and church preferences. Twenty-eight of these names were sent to me, the writers expressing a preference for the church of Christ. Of these I have not yet seen two whose addresses were indefinite. Six were already church members who evidently signed under a misapprehension. Five others reside at Subiaco, and I sent their addresses on to Bro. Lucraft, who is preaching there. Three say they made a mistake in the church preference, and meant some other church. Three prefer the church of Christ above others, but have no intention of joining any church at present. Two are young and require further instruction. The other seven will unite with the church, and also two more who did not sign a church preference card. Most if not all of these nine have been regular attendants at Lake-street for some time, and it is safe to say the majority would have united with us

soon in any case. If preachers of other churches have had the same experience as myself, it is plain that a considerable discount must be allowed on the 1,064 who professed conversion. Still the visit of Mr. Geil has done good. Lukewarm or cold professors have been aroused, many have been led to the deciding point, and a spirit of enquiry has been started which will doubtless result in several more decisions. One objectionable feature of the meetings to my mind was the constant appeals for money. The missionary had a humorous way of putting the matter before the audience, but the repetition three times a day for "the shekels" grew rather monotonous. In spite of the announcement by the Ministerial Association, that only the travelling expenses and entertainment of Mr. Geil while here would be taken from these contributions, a considerable proportion of the public believed that he would reap pecuniary benefit. An evening paper affirmed this, and correspondents in other papers caught up the tune. It is to be regretted that arrangements were not made to obtain the money from the religious portion of the community, apart from the Mission meetings. The plan adopted of so industriously milking the sheep and the goats was not calculated to help the cause of Christ. After this I am more than ever satisfied with our practice of taking no collections at our gospel meetings.

The success of the Mission, while largely owing to the personality of Mr. Geil, was also an object lesson of the power of union. It was the united efforts of the churches named that produced such a grand result, and we have here an indication of the influence a united church would exercise for good. It also impressed me with the importance of individual effort. A number of carefully selected "personal workers" were distributed among the audience, and they led many in the hall or in the enquiry rooms up to the point of decision. We might learn something from the methods of the Mission.

One of our church officers, Bro. R. Redman, has removed to Woodlupine, about seven miles from Perth, and commenced business there. He has, with the approval of the officers, taken a hall recently erected and will start a Sunday School next Lord's day. Gospel meetings will also be commenced immediately, Lake-st. supplying the preachers. No religious services are held in the immediate neighborhood, and we have reason to hope that the Woodlupine Mission will prove a blessing to the district. There is some talk also about opening a Mission from Lake-st. in another direction, but so far no definite arrangements have been made, and it may be the project will not prove to be practicable.

Bro. Selwood, I hear, has announced his decision to return to South Australia, so that our preaching staff in W.A. will be reduced. I hope, however, it will not be long before Fremantle will secure a suitable successor. With a church of about 200 members and a population of about 27,000, it is a splendid field for evangelistic work.

Among recent indications of progress is the formation of a S.S. Union here. The goldfields schools organised some little while ago, and we now have two S.S.U's. These will probably amalgamate next Conference.

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## The Leader.

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

### A Confession and a Testimony.

We have before us now a somewhat remarkable pamphlet entitled "A Clergyman's Confession and Testimony." It is remarkable from the fact that it deals with the experiences of a minister of the Church of England in reference to his reception of the teaching of the New Testament regarding baptism, and of the position which such reception eventually forced him to assume in connection with the church to which he was bound by ties that could not be easily broken. It is, moreover, the confession and testimony of a man whose sincerity is beyond question. We may be suspicious of a man whose change of views is an evident stepping-stone to ministerial and social advancement, but there is no room for suspicion when such a change involves serious loss in both directions. We have known cases in our own churches, and have suffered from them, in which discredited ministers of other communions have become easy converts to new ideas. It is far otherwise in the case before us. Archibald E. Glover, M.A., whose con-

fession and testimony we are now considering, was, before proceeding to China, curate of St. Paul's, Onslow Square, under Prebendary H. W. Webb-Peplow, "with whom," he says, "I served in the gospel over two years in close and privileged fellowship, as a son with his father." As he tells us himself, his rejection of infant baptism and reception of believer's baptism was no sudden thing. It was the result of the strivings of several years, the victory of a hard-fought inward battle. Only those who have gone through a similar ordeal will be able to appreciate all that is involved in the practical acceptance of a truth that carries with it the sundering of old traditions and the breaking off of dearly-loved associations. At first he did not see that the fact of his immersion demanded any confession or testimony. He saw that it was right for himself, but felt under no obligation to make others acquainted with the truth he himself had learned. In this respect his case is not singular, for there are many who, on being immersed, continue in membership with churches where infant baptism is taught and practised, and refrain from bearing testimony to what they believe to be the truth. How they can reconcile this with any sense of right it is difficult to see. It is purchasing ease in Zion at too great a cost.

Mr. Glover was baptised, together with his wife, in January, 1896, at the East London Tabernacle, by Pastor Archibald Brown, and for a time did not think he was called upon to give publicity to the fact. Among other reasons, he says: "I yielded to my dear mother's solicitations to keep the fact of my baptism as quiet as possible for the sake of my father's ministry, the influence of which she feared would be sadly marred by my action; and wrote to Pastor Archibald Brown, begging him for the above reason not to publish my name. His faithful rebuke I have never forgotten. I thank God for it, and desire now as earnestly to make the fact known as, before, I was anxious to conceal it." And just here the thought will assert itself, Why should the acceptance and declaration of a truth of Christianity involve so much struggle and suffering? This is a question that will have to be answered some day, and we are afraid the answering of it will be no easy matter. In a case like that of Mr. Glover, it is of interest to know how he was led to give up his old ideas and accept the new. This he tells us. "I had received," he says, "my call to the ministry of the Word in China. In fact, I had already been appointed examining chaplain to Bishop Cassels (in West China), and was on the very point of starting. As I reflected on the life-work before me, I became deeply impressed with the need of giving the native

converts the pure Word of God, as upon all other 'principles of the doctrine of Christ,' no also upon the 'first principle' of baptism. A faithful word from a dear friend led me, at the Glasgow Convention of 1895, to earnest prayer that, laying aside all preconception, I might hear the voice of the Spirit alone. I rested upon the promise in John 16: 13, 14, and received a gracious answer." The result of his investigations he gives as follows:—"Laying aside all church bias, I found the Word of God to be explicit on the following points (the proof-texts quoted are but samples):—

"1. That Christian baptism is for the babe new born after the Spirit, not after the flesh. Acts 10: 43-48; 1 Cor. 12: 12-13; Eph. 4: 4-5.

"2. That it is a personal transaction between God and the individual baptised. Acts 2: 38, 39; 22: 16.

"3. That it rests upon the conscious faith of the person concerned. Mark 16: 16; Acts 8: 12; 22: 12-16, with 9: 6 and Rom. 10: 8-14; Eph. 1: 13 with Acts 2: 38.

"4. That it requires and presupposes his conscious personal surrender to the special truth of baptism, viz., BURIAL with Christ, after crucifixion—death with Christ, in order to resurrection—life with Christ. Rom. 6: 3-14; Gal. 3: 26-28; Col. 2: 12; 3: 1-17; 1 Peter 3: 21-4: 2."

In the light of these truths he saw that faith by proxy in the matter of baptism was not according to the mind of God—that faith must precede baptism to be of any Scriptural validity. In this respect, he contends, the infant-baptist church is at variance with the Word of God, for it says, "Not necessarily; another may in certain circumstances believe for him." It therefore makes baptism possible where God has made it impossible. "It is undoubtedly," he continues, "one of the highest privileges of my faith as a parent to bring my helpless little one to Jesus, and give him wholly into his keeping for time and eternity. But that faith of mine will not stand for him in the matter of his own personal account with God; and it is this with which baptism has to do. Baptism is tied by God to the individual's own personal choice and confession of Christ, not to mine for him. Hence, in infant baptism, the grand essential to its validity is wanting, because there can be no obedience of faith on the part of the baptised." In enquiring as to the basis on which infant baptism rests in the Church of England, he finds that it rests only upon indirect argument. The Book of Common Prayer can only give the incident recorded in Mark 10: 13-16 as the nearest sanction in the Word of God for infant baptism. It is contended by its ex-

ponents that the principle is there, and granting that, all else goes with it. Not so, says Mr. Glover; the act of *parental dedication* which it may set forth is not equivalent to the *self dedication* involved in the act of baptism. There is here a confusion of ideas which have been most disastrous in their results. In addition to this argument from inference, church teachers themselves add another—the argument from analogy. They say that infants ought to be baptised under the New Covenant, because they were commanded to be circumcised under the Old. In examining this argument from analogy Mr. Glover says: "I saw from the Word of God:—1. That the two Covenants, the Old and the New, are so separate and distinct that nothing can be argued from the one to the other without the special warrant of God for so doing. 2. That there is no warrant given for finding a true analogy between baptism and circumcision—a fact which the Prayer Book recognises by its silence. 3. That on the contrary, a clear distinction is made between circumcision and baptism (Col. 2: 11, 12; 1 Pet. 3: 21). 4. That the circumcision of Timothy after his baptism is sufficient evidence that the Apostle Paul neither held nor taught that baptism under the New Covenant took the place of, or had any analogy in circumcision under the Old. 5. That the coming together of the apostles and elders 'for to consider of this matter' as to whether baptised Gentiles should, after baptism, receive circumcision, is conclusive evidence that the apostolic church generally knew no such teaching."

A considerable portion of the pamphlet is taken up with the consideration of the idea of baptismal regeneration involved in the practice of infant baptism by the Church of England. It is clearly shown that this is the teaching of the Prayer Book, and that it is repugnant to the commonsense of unbiased minds. It is sufficient just here to give an experience mentioned by Mr. Glover. He says: "A godly evangelical minister of the Church of England told me in tones of genuine distress that one of the things which gave him the deepest concern over the matter of my rejection of infant baptism was the thought of that, should my little Hedley die in infancy, he could not have Christian burial." This, as Mr. Glover properly observes, is the rankest superstition. "It would be hard," he continues, "to surpass it even out here in heathen China."

Not only is superstition involved in infant baptism, but many parents and sponsors are made to take upon themselves responsibilities which they never mean to discharge. "The ground of the baptism of tens of thousands

of infants to-day is," says Mr. Glover, "A LYING HYPOCRISY. The professed renunciation is a lie; the professed faith is a lie; the professed obedience is a lie. And on the ground of a lie thrice-told, the infant is 'made a member of Christ, the child of God, an inheritor of the kingdom of heaven.' In one word—on the ground of a lie he is baptised into a lie."

Taking the pamphlet as a whole, it is the strongest indictment we ever read against the practice of infant baptism. It makes very clear to us that which we have held for a considerable time, namely, that the well-being of Christendom rests very largely on the restoration of the ordinance of baptism to its proper Scriptural position. It is a fact that cannot be gainsaid, that so long as Protestantism clings to infant baptism it has not cleared itself of one of the cardinal errors of Rome. It was Romish in its origin, and is Romish all the way through. It is in vain that religious newspapers like the *Southern Cross* say that "Protestantism declares that the authority of the Bible is supreme," when a large section of it, in the matter of infant baptism, makes tradition superior to the Bible.

## Editorial Notes.

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

### Conversion of Children.

No hard and fast rule can be laid down as to the age at which children can intelligently yield to the claims of the gospel. Robert Hall, the great Baptist preacher, was converted at the age of twelve. Matthew Henry, the celebrated commentator, at eleven. Isabella Graham, so well known in the Christian church, when ten years old. Dr. Watts, the hymn writer, was only nine, and Jonathan Edwards, the great American preacher, is said to have started his Christian career at the age of seven. There is an idea, by no means uncommon, that children must develop a considerable amount of wickedness before they become disciples of the Lord. But is this correct? Why should not children be trained up to love Christ and hate sin from the earliest dawn of intelligence, so that their reception into the church should take place as soon as they attain the age of responsibility? It appears to us that if children are rightly taught, their confession of Christ and baptism should take place at an early age, and that the delay of decision until eighteen or twenty years old should be exceptional. Children are not likely to act from motives of gain or for any of the hypocritical reasons that sometimes influence adults, and are more

likely to be sincere. If religious instruction be carefully and regularly given, and no undue pressure be exercised, the voluntary application of children for church membership should meet with a welcome response from preachers and church officers.

### The Mission in Burmah.

The Foreign Missionary work of our English brethren has met with gratifying success. From a report in the *Bible Advocate*, we learn that the pioneers of Foreign Missions among our British churches started in Burmah in 1891, and at the end of three and a half years they all went back to England, their ranks thinned by sickness and death, and having only made one convert. Mr. and Mrs. Halliday returned to Yeh, in Burmah, five and a half years ago. Now there is a church of nearly fifty members, the missionaries speak four languages beside their own, and they purpose applying to the Government of India for a grant of one hundred acres in order to take up industrial work in earnest. They are now seeking for qualified school teachers with a University degree, to extend this already successful school work. At a meeting in Wigan, the chairman, Mr. Bartley Ellis, was justified in saying that "They had no doubt that their churches were progressing on right lines, and he was glad to say that their Foreign Mission work was no longer a speculation. It had been a splendid success, and the prospects were magnificent." We rejoice with our English brethren in the prosperity of their Burmah Mission.

### Women Workers.

A "School of Pastoral Helpers" is a flourishing institution in Cincinnati. Here young women are trained for church work as visitors, Bible readers, etc., and there is a ready demand for their services. Several are now engaged in our American churches. There is much church work which can be more efficiently performed by ladies than by preachers, and for which they are specially fitted. The students are carefully trained in Biblical knowledge, church history, elocution and other departments. The ready manner in which the services of those who have graduated are sought after is (says the *Christian Standard*) a proof of the appreciation of their labors, and it is likely that the School for Pastoral Helpers will become increasingly popular. It is possible that in some of our larger city churches in Australia there is scope for the work of just such women. They would be especially adapted for organising and developing the talents of the sisters, and bringing into active service a large reserve of latent power now stored up in many of our congregations.

## From The Field.

The field is the world.—Matthew 13 38

### West Australia.

**COOLGARDIE**—Splendid meetings yesterday. Two boys who came forward last Sunday were immersed prior to the morning meeting, and received into fellowship. We were very pleased to have Bro. Banks with us from the Boulder, who exhorted the church in the morning and gave an address to the Sunday School. Bro. Garland conducted the evening service, when we were rejoiced to see one young sister (Sunday School scholar), make the good confession.

July 21. N.

**PERTH**—We have been much cheered lately by hearing many confess the name of Jesus. This morning (20th July) five were received into fellowship who had been immersed during the week, besides one who was commended by letter. This evening six more were baptised into the name of Christ who had confessed previously, while we also listened to the confession of five other young people, making a total of sixteen recent additions by faith and obedience. D. A. Ewers preaches, and the meetings are large.

H.

**FREMANTLE**—At the evening service yesterday I spoke, and at the close there were nine confessions—eight from the school, and one an elderly man. It was a time to be remembered and a sight to be enjoyed, to see the aged and the young ones stand side by side confessing their love for their Saviour Jesus Christ.

July 22. J. SELWOOD.

**FREMANTLE**—The hearts of the Sunday School teachers have been rejoiced by seeing several of their scholars confess their faith in Christ, and at a special baptismal service on Sunday afternoon were buried by faith with Christ. In the evening Bro. Selwood gave an able discourse. At the close our hearts again rejoiced to see 2 young persons confess their faith in Christ, after which 2 others were immersed.

July 29. G. H. GIBSON.

### New Zealand.

**WELLINGTON**—On July 14th, a pleasant and interesting church business meeting was held. The spirit was good. The financial state of the church is satisfactory. The "What Not Society" presented £50 to the Building Fund Committee to lessen the church debt. A. R. Wright opened the subject, and the past, present, and future state of the church meeting in Dixon-st. was discussed, and showed that a thorough able, loving, and godfearing preacher was needed to secure the future success of the church. Bro. Dick, our Sunday School superintendent, said that arrangements had been made to open a new Sunday School in another promising part of the city. In order to success several of the teachers made a house to house canvass for scholars, distributing neatly printed cards. The school was opened last Lord's day afternoon with 4 teachers and 54 scholars. The future looks brighter, for which we thank God and take courage.

July 25. W. K.

**WELLINGTON SOUTH**—I arrived here on 5th Inst. The brethren gave me a most enthusiastic welcome, the chapel being beautifully decorated with ferns, colored papers and muslins of various shades, whilst over the platform an archway had been erected with the inscription, "Welcome! Greeting!"

On the 6th there was one decision for Christ, that

of a married lady. On the 9th a welcome tea-meeting was held, and was well attended. At the after meeting about three hundred were present, when a programme of solos, duets, quartettes, recitations and addresses was gone through. Last Lord's day three persons responded to the invitation at the close of the address, and made the good confession. Two of these were scholars from our Lord's day school, the other a lady who is on a visit to Wellington from the West Coast. That these may all be earnest and devoted workers in our Master's vineyard is our sincere prayer.

July 24. A. F. TURNER.

**WANGANUI**—Last Lord's day Bro. Clapham preached to a good audience, and at the close one came forward and made the good confession. Our meetings are steadily growing.

July 24. E. VINE.

**SOUTH DUNEDIN**—Bro. Hadfield preached the gospel to-night, and at the close of his address another made the good confession and was immersed.

July 27. T. H. M.

**DUNEDIN**—For the last six weeks there have been meetings in the Tabernacle such as have filled the hearts of the members with joy, they have been so large and attentive. On July 27th, Bro. Green held a Memorial Service over the deaths of two old members, who were in the church when he formerly labored in Dunedin, viz., Mrs. Gibbs, John Matthews. The audience numbered about 900, and two were baptised who had confessed the Saviour at a previous meeting, and at the close of the address one more came out and confessed her Lord. The brethren are feeling full of hopefulness.

G.

### Queensland.

**BRISBANE**—On Lord's day, July 27th, our Bro. Campbell Edwards, who is on a visit to this State, addressed the church at morning meeting. At gospel meeting a lady came forward and confessed her faith in Christ; others are enquiring.

July 28. A. S. W.

**MARYBOROUGH**—Last Lord's day evening, the writer speaking, one man came forward at the end of the service and made the good confession. Bro. Ball takes up his mission here as evangelist next Sunday. The outlook is very cheering to those who have borne the heat and burden of the day, and to none more so than to Bro. S. O'Brien, who has done the greater part of the preaching in the face of great difficulties.

July 28. S. O'BRIEN.

**ROSEVALE**—We have had within a fortnight 5 additions—four by faith and obedience and one by restoration.

July 28. W. P. ALCORN.

**GYMFIE**—A farewell social was given in the chapel on Friday evening last in connection with the departure for Maryborough of our evangelist, Bro. Ball, after two years' faithful service, during which the church here has been abundantly blessed and many souls brought to Christ. Bro. T. Johnson occupied the chair, and was supported on the platform by Bren. Goodwin and Banner. There was a very large attendance of members and friends. An interesting programme of musical items, recitations, duets and dialogues was gone through. After short addresses from the chairman and Bro. Goodwin, Bro. Ball briefly responded, and after thanking them for their good wishes and congratulations said he was sorry to be leaving them just now when there was so much work to be done, but circumstances now rendered it necessary, and he hoped the time would come when he might take up the work again with them.

I had the great pleasure on Saturday afternoon last

of baptising a young married woman into the body of Christ. I extended to her the right hand of fellowship on behalf of the church here last Lord's day morning.

August 1. E. T. BALL.

### Victoria.

**BALMAIN-STREET, RICHMOND**—Two confessions Sunday week, and another last night. We hold a thanksgiving meeting, August 15, to God for his blessing, in over 70 accessions here during the last 15 months. Recent meetings for deepening of spiritual life were very helpful. J. Pittman, J. H. Stevens, H. D. Smith, J. Harding, C. T. Nixon and Thos. Hagger spoke.

Aug. 4. P. J. P.

### South Australia.

**NORTH ADELAIDE**—On July 18th the annual social of the Mutual Improvement Society was held. P. Pittman presided. The Secretary, Mr. Horace Hudd, read a satisfactory report, showing that the meetings had been fairly well attended, and that there had been an increase of fourteen members. A good programme was rendered by members, and refreshments were served. A very enjoyable evening was spent.

On Lord's day, July 20th, we had the pleasure of listening to words of exhortation from A. M. Ludbrook.

V. B. T.

**STIRLING EAST**—We had good meetings on Sunday, both at Stirling and Aldgate Valley. The Sunday Schools in both places likewise had good attendances and are improving. J. E. Thomas is with us for a month, and with H. J. Horsell, of Strathalbyn, is to conduct a week's mission, commencing Sunday, Aug. 3rd. At the close of the gospel address last night, one scholar from the School confessed Christ.

July 28.

**UNLEY**—Sister Clara Jacobs and Bro. and Sister Wheeler and their son were received into fellowship yesterday. The latter were commended by letter from Grote-street. At the conclusion of the service a pleasing ceremony was attended to. Elder Wm Charlick, on behalf of the church, presented Bro. Gore with a handsome opossum skin rug and a purse of sovereigns. Bro. Charlick explained that to secure the services of Bro. G. T. Walden for the special mission during August and part of September, the church at Enmore demanded a suitable exchange. The S. A. Evangelistic Committee were therefore under an obligation to Bro. Gore for undertaking, at personal inconvenience, the journey to Sydney, where he would labor in Bro. Walden's stead. The gift was a token of good-will, and the brethren at Unley wished Bro. Gore a pleasant journey and safe return. In acknowledging the gift and good wishes expressed, Bro. Gore said he fully realised they came from warm-hearted brothers and sisters with whom he had been so happily associated as preacher for nearly five years!

Aug. 4. H. W.

**HINDMARSH**—The young people who were baptised on Wednesday evening last were welcomed yesterday at our meeting for worship and breaking bread. I was received by letter. In the evening I was received, being unable to be present in the morning. Altogether, 6 additions. There was 1 confession at the close of the gospel meeting. A workers' meeting was held on Friday evening. About 100 came to be enrolled for various departments of work in connection with our coming mission. Will the brotherhood remember us in the prayers they offer? We shall be entering on the mission on Monday, 11th Inst.

Aug. 4. A. G.



YORK.—On July 31st two young men were immersed, and were received into fellowship and welcomed in on Sunday, August 2nd.

Aug. 3.

E. E. W.

YORK.—The 15th anniversary services, tea and public meetings, have been held, and were all voted to be a great success. K. W. Duncan, who has accepted the invitation to labor with this church, spoke at the services on Lord's day, July 27th. A large number assembled to break bread in the morning, and in the afternoon our evangelist gave the parents and scholars some splendid advice, urging them to work unitedly in this grand and noble work connected with Sunday Schools. The gospel message was delivered to an overflowing congregation. On Tuesday the tea was held, and a large number sat down and did justice to the good things provided. At the after meeting, over which Dr. Clement Verco presided, there was a large and appreciative audience. The following friends from sister churches addressed the meeting: P. Pittman, J. Colbourne, F. Pittman, A. M. Ludbrook, T. H. Brooker, M.P., and the chairman, while K. W. Duncan thanked all present for their assistance. The Secretary read his report, in which we heard that the number on the roll stood at 145, on that of the school, 195 scholars, teachers and officers; also that the church has a small balance in hand. At all the services there was special singing by the choir, under the conductorship of Miss Norman, who presided at the organ. The chapel had been very tastefully decorated, and a highly instructive and successful time was spent.

Aug. 1.

E. E. W.

NORWOOD.—We are still having good meetings here, both morning and evening on Lord's days, and also at our mid-week service. God is blessing his preached Word, and several more have come to Christ. We have been preparing for a week's special gospel mission by giving special addresses to the church and holding cottage prayer-meetings. We began the mission last night. Our tabernacle was crowded, and three confessed Christ. One was received by faith and obedience and two by letter of commendation from Grote-st. We continue the mission ourselves on Monday and Tuesday, and Bro. Walden will then take up the work on Wednesday, continuing until Sunday night.

Aug. 4.

A. C. RANKINE.

KERMODE-ST., NORTH ADELAIDE.—Wednesday, July 30, the church held its annual tea and public meeting. The attendance at both was good. John Anderson presided over the meeting. The secretary, Robt. Forsyth, read his annual report, and stated that during the year 22 had been received by faith and baptism, 13 by transfer from sister churches, and 1 formerly immersed, making a total of 36; against which 7 had been transferred to sister churches, 5 withdrawn from, 5 removed from the roll, and 1 by death; total losses, 19—a net gain of 17. Numbers now on the roll, including brethren at Prospect, 224. The number of Sunday School scholars at Kermode-street and Prospect is 206, with an average attendance of 145. £16 has been collected from the scholars during the year, which amount was subsidised by the supt., Dr. J. C. Verco, and has been distributed amongst the following institutions:—Burwood Boys' Home, Victoria; Bro. Black's Orphanage, London; N. A. Children's Hospital; Rescue Home, Victoria; Bro. Thompson to provide comforts for Kanaka children, Queensland.

Mrs. Henshaw, who has labored so long and faithfully in connection with the Women's Bible Class, has been reluctantly compelled, through failing health, to resign her position as President, and her resignation has been received with unfeigned

regret. The writer has been appointed her successor.

The number of scholars added to the church during the year was 10. The treasurer reported total receipts from all sources for the year to be £346/5/9, while special voluntary collections have been taken from the members for benevolent objects amounting to £60/14/1. After all expenses were met there was a balance in hand of £77/14/-. The Dorcas Society has been instrumental in relieving much distress.

Interesting and helpful addresses were given by the chairman, and A. M. Ludbrook, A. C. Rankine and John Verco.

Some vocal items were ably rendered during the evening, and a comprehensive vote of thanks moved by P. Pittman to all who had contributed to the success of the anniversary was carried with acclamation.

Aug. 4.

V. B. T.

## Here and There.

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

19 decisions at N. Melbourne Mission to date.

There were five decisions at Bendigo on Sunday night.

For particulars *re* Malvern S.S. anniversary see Coming Events.

One confession last Thursday and another on Lord's day at Nth. Richmond.

Bro. A. J. Streader, of the Bendigo church, left today for Bulawayo, South Africa.

T. J. Gore and Geo. T. Walden spent a few hours in Melbourne on their way to Sydney and Adelaide, on Tuesday last.

F. M. Ludbrook closed his month at North Fitzroy on Sunday night, when there were three confessions before a crowded meeting.

Two more scholars from the Sunday School made the good confession at Coolgardie on July 27th. Bro. Smythe, senr., conducted the meeting.

The new schoolroom at Cheltenham was opened on July 27th, 28th, and 29th. We hope to publish a full report next week, with a picture of the new building.

H. G. Harward will be at Brim from August 10th to 23rd; Maryborough, August 24th to September 3rd; Horsham from September 4th. Correspondents are requested to address him at these places.

A subscriber wants to know the name of David's mother, and as we have to own up that we can't tell, perhaps some of our readers can give us and the inquiring friend the information desired.

At Lake-st., Perth, on July 20th, six were received into the church, one by letter and five baptised during the week. The same night six were baptised and five more confessed Christ. The chapel was packed. Of the total seven are from the Sunday School.

On Lord's day, July 27th, thirteen were received into the Lake-st. church, Perth, of whom twelve were baptised during the week. These have been previously reported except three from Claremont, six miles distant, two of whom were the children of Bro. and Sister Cook.

During the past fourteen weeks there have been thirty-four additions to the church in Brisbane, Q., three by letter, three baptised believers, and twenty-eight by faith and obedience. We are much pleased that after some difficulties the church in the northern capital seems to be on the up grade. A. R. Main and his wife are doing good, sound work in that city.

Quite a number of preaching changes have taken place in N.Z. lately:—J. Greenhill, to Kaitangata;

Jas. Hay, to Mataura; M. W. Green, to Dunedin; J. J. Franklin, to Nelson; D. M. McCrackett, to Oamaru; A. P. Turner, to Wellington South; W. T. Clapham, to Wanganui; C. Watt, to Auckland; whilst Wellington and Invercargill are yet to be supplied.

The Jubilee Pictorial History is progressing nicely. T. J. Gore has completed his work in South Australia, and we have this part of the work now in hand, and will start the printing in the course of a few weeks. Any of the South Australian churches having any thing to add, it will receive consideration if sent direct to the Austral office. This is a large undertaking, and we ask the help and consideration of all the brethren everywhere.

Bro. Jones, having concluded the instruction of his memory class in the Lygon-st. Christian chapel, will for the present confine his attention to teaching by correspondence and in family circles, besides which classes may be arranged for every day from 10 a.m. to noon, and from 3 to 5 p.m. Communications invited from country districts and suburban families desiring instruction. Lessons usually occupy about an hour, and the work is easy.

We have just issued the following new four-page tracts: "A Loving Invitation," by M. W. Green; "Conversions: Ancient and Modern," by J. W. McGarvey; "Is a Real Honest Mistake Just as Good as the Truth?" by S.E.S.; "The Communion, or Lord's Supper," by P. J. Pond; "Why Do We Exist?" by O. A. Carr; "New Testament Revivals," by H. G. Harward; "In Christ," by J. B. Briney; "Living and Dying," by J. Colbourne.

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Theo. B. Fischer, of Rookwood, writes: "Your copy of *Pure Words* for August is a splendidly got-up paper. It is brimful of poems, reading and anecdotes that have an elevating tendency. I hope you will be successful in placing it in all our schools. Kindly send to our school twenty-four copies per month, beginning with the August number." We may add that it is our intention to make this paper a real live affair by keeping it right up to date. If you have not seen a copy let us know, and we will gladly send samples.

S.S.U., Vic.—Monthly meeting of general committee held July 28th. Present, F. W. Martin, presiding, all officers (6), and 35 delegates representing 21 schools. Secretary instructed to make further endeavors to get someone to take charge of school at Coburg; to obtain additional information as to admission of schools by classes to Aquarium at reduced fees; as to proposed sites for annual picnic at Darling and Burnley, and report at next meeting. Accounts passed for payment, 16/7. Treasurer reported about £2 in hand after all liabilities provided for. Visitors report on schools visited, Carlton,

North Melbourne, Fairfield, South Yarra, adopted. Favorable reports from secretaries and delegates as to adoption of scheme for periodical temperance services in schools; secretary to arrange as to speakers as required. Arrangements with Conference Temperance Committee as to competitions held over till next meeting.

Foreign Mission acknowledgments will appear next week.

E. Gole, 28 Castlereagh st., is now secretary of the Sydney church.

**We have Alexander's Revival Hymns, words only, which we sell for 1d. each. If sent, post or carriage will have to be paid.**

Paddington Sunday School anniversary held on Sunday 27th and Tuesday 28th was a great success. The attendance was large, and the scholars acquitted themselves well. Much credit is due to the superintendent, Bro. Stephenson and those who assisted him in the training of the scholars. The secretary's report shewed the school to be in a good healthy state, with a membership of 220, and 17 teachers.

A. E. Varcoe writes:—"The friends and supporters of the Burwood Boys' Home would be pleased to hear that thirteen boys, ranging in age from eleven to nineteen years, have during the past four weeks confessed their faith in Christ and have been buried with him in baptism at Surrey Hills, where Bro. McGrath is preaching. One will be in membership at Nth. Fitzroy, another at Cheltenham, and for the present eleven will meet at Surrey Hills. Realising the need of careful oversight, and the fact that some of the boys have to work on farms and elsewhere, we would like to place these boys if possible with brethren in the country, so that they may be surrounded with Christian influence. Thanking God for these blessings we are encouraged to continue in the good work of 'saving the boys.'"

W. Moffit writes:—"In reply to P. M. Abercrombie in last week's CHRISTIAN, stating that I deny that we, and the Scriptures, teach immersion for the remission of sins, and that he expected to see me corrected or explained in your editorial comments, I have to say that the fact that neither yourself nor any of your readers have attempted to do either should suggest to P. M. A. whether such were called for, and whether after all he might find the source of his trouble somewhere else." To which we may say that we do not think it our business to correct everything which appears in the paper of which we do not approve, and the fact that we make no comments is not to be taken as our approval or disapproval. We are prepared within certain bounds to allow brethren to express their convictions, leaving what they say to the consideration of our readers.

The following is from a local paper concerning the late Mrs. Turnbull, of the Wedderburn church: "The late Mrs. Turnbull was one of those exemplary 'house mothers' from the Home-land, whose influence for good has been before all who had the privilege of knowing her during the last 42 years. Born and reared to womanhood in the beautiful Vale of Clyde, the orchard of Scotland, she possessed the excellent qualities characteristic of the people of that essentially Scottish region of Scotland, the Wards of Lanark. The late husband of the deceased—Walter Turnbull—came to the Korong gold-field early in 1854, and after some years of fairly successful mining decided to permanently fix his home here. Mrs. Turnbull joined him from Scotland in the year 1860, bringing with him their two elder children—the late Margaret, and Robert, now conducting a prosperous business in

Wedderburn. After the passing of the Land Act 1869 the family selected some of the best land in Woosang, which they still hold. Recently Mrs. Turnbull's health necessitated her residing near medical aid in Wedderburn, where, during the course of her fatal illness, she was comforted by the ceaseless attention of her youngest daughter—Mrs. J. Hendry—from Queensland, and other members of a now numerous family."

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BY W. C. MORRO, B.A.

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John Sherriff, of Bulawayo, South Africa, writes:—"I am glad to report we are all well here. Sister Dobson, Bro. Matthews and I broke bread this morning. Geo. McKenna (my scholar) and his wife being also present. This afternoon Sister Dobson and I attended the Wesleyan Mission School at the location for natives. Between five and six hundred were present—quite a sea of black faces, the Wesleyan minister and ourselves being the only white ones. This is the largest mission here, but the Dutch Reformed, Church of England and Presbyterians each have mission schools. Geo. McKenna is the leader of the Wesleyan native choir, and this afternoon they sang very sweetly, 'Master, the tempest is raging.' Two large brick church buildings are in course of erection here, costing several thousands each, one for the Congregationalists, the other for the Presbyterians. The Wesleyans, Church of England and Roman Catholics have already substantial buildings. Where does the church of Christ come in? Is the cause to be started in Johannesburg? and when? There are plenty to preach to now, and still they come, and more to follow. Methinks the brethren ought to lose no time in securing a piece of land there, and at Pretoria if possible. If anything is to be done, the sooner it is done the better, in my humble judgment. Numbers are leaving here and all parts of Africa for the Transvaal. You have no doubt read accounts of the burial of the late Cecil Rhodes. I covered in my ox waggon and took a party out, and I am sending you a photo taken at the grave after the ceremony. I thought it would interest you." The picture spoken of by Bro. Sherriff is a very interesting one, and we will try to find a place for it in a week or so.

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## Coming Events.

Observe the time of their coming.—Jeremiah 8: 7.

**AUGUST 10 and 11.**—MALVERN SUNDAY SCHOOL ANNIVERSARY SERVICES. Sunday afternoon at 3 p.m., F. M. Ludbrook will address scholars and friends, subject, "Puffing Billy." Monday night, 7.45 p.m., Demonstration and Distribution of Prizes. Good programme, including address by J. H. Stevens, B.A. All welcome. Note the place—Wattle-tree Road, Malvern, near station!

**AUGUST 18.**—N. Richmond Band of Hope will give a Grand Entertainment in the Chapel on Monday, August 18th, at 8 p.m., in aid of the Armadale Rescue Home. Admission, Silver Coin. Don't miss this.

## Acknowledgments.

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

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## Correspondence.

I also will shew mine opinion.—Job. 31: 10.

## Eating Blood.

I thank Bro. Maston for the space given to this important subject, and I hope he will bear patiently with me in further discussing it.

The opinion expressed that "only that portion of the Old Testament which has been re-enacted in the New is in force at the present time" is sufficiently refuted by Paul in 2 Tim. 3: 16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." I cannot think that many glorious prophecies made in the Old Testament will fail in their fulfilment. The eloquent and graphic language of Isaiah, of David, of Jeremiah, of Daniel, of Job and the Old Scriptural saints, will continue to inspire the Gentile Christians of all ages as they have done in the past, though they may not have been repeated in the New Testament. But the command to abstain from blood, however, has been re-enacted in the New Testament, as recorded in Acts 15. The proceedings were initiated by the Jewish Christians in the Antioch church, in their anxiety for the proper conduct of the Gentile Christian church, which was just begun, as the result of the preaching of the great apostles of the Gentiles, Paul and Barnabas, who had no small dissension and disputation with certain who wanted to impose the whole Mosaic law. The church then appointed Paul and Barnabas to go to the mother church at Jerusalem, to consult with the apostles and elders with the whole church, which also they did, and after going fully into the whole matter, prayerfully, intelligently and patiently, on the advice of the Apostle James the decision was made imposing only "these necessary things."

This meeting of the church at Jerusalem was the most important ever held, that is recorded. It consisted of the apostles (except James the brother of John, who had been beheaded), the elders, the whole church, with Paul and Barnabas, and the conclusion was agreed to by the whole church. So important was the matter that they sent chosen men, Judas and Silas, who were prophets, with Paul and Barnabas to bear the message to the Gentile Christians in Antioch, Syria, and Cilicia. Thus was confirmed a rule of conduct which remains the duty of all Gentile Christians.

If the command to abstain from the eating of blood can be whittled away on the plea of "temporary," "local," "policy," or "concordant," then too may the abstinence from "fornication," and indeed all other obligations, be set aside according to the ideas and indulgences of individual Christians. Marcus Dods' criticism is insufficient and technically unsound, because to abstain from the things enumerated would not ensure against offence being given to Jewish Christians by their Gentile brethren, for there still remained a dozen things or more, any one of which would cause abhorrence and disgust to them.

If I mistake not, Bro. Maston, some of the four authorities you quote have whittled away the command of our Lord Jesus to be "baptised" and made it "sprinkled" instead, so we had best be careful not to follow those who have poor eyesight too closely.

Since I wrote you first, a brother has called my attention to the views expressed by Bro. McGarvey, which fully agree with my own. McGarvey is recognised as a leader among the disciples, and I know will carry great weight with your readers, as indeed he well deserves. He says:—

"The eating of blood, and, by implication, of strangled animals, whose blood was still in them, was forbidden to the whole world in the family of Noah (Gen. 9: 4). In the restrictions here proposed by James, therefore, there is not the slightest extension of the law of Moses, but a mere enforcement upon the Gentiles of rules of conduct which had ever been binding, and were to be perpetual. They are as binding to-day as they were then. To deny this would be to despise the combined authority of all the apostles when enjoining upon the Gentile world, of which we form a part, restrictions which they pronounce necessary."

These words of McGarvey are like a clarion note to the church of Christ to unearth an important command which had been given to Noah, repeated to Moses, and confirmed through the apostles to each succeeding age, but which like other important truths has been neglected, overlooked or superseded by the arrogant doctrines of men. I appeal to your readers to carefully go through the Scripture quoted, the whole of it, and carefully and prayerfully search out the will of God.

I could make known some startling facts in regard to "dead meat" which is commonly bought and consumed, were it in order, but you have ruled it out. If, as you say, "there are many things which are more injurious than even black puddings which are eaten by Christians," then they are walking disorderly, and it accounts for "many weak" and "halting" Christians; and the sooner they see the truth, the better for their souls' peace.

Though opposed in views, we are friends yet, Bro. Maston, are we not?

WILLIAM CHARLICK.

## REPLY.

If Bro. Charlick interprets 2 Tim. 3: 16 in this way, we will have circumcision, the Sabbath, sacrifices, and all the rest in it. All Bro. Charlick says about Isaiah, etc., has no bearing on the question. No argument which can possibly be founded on the Old Testament can affect our mind in the slightest. If it cannot be shown that any law or command or prohibition has been clearly and distinctly re-enacted in the New Testament, to us it is void.

When Bro. Charlick talks of Acts 15 he comes to the subject, but it is simply a repetition of what he said in his first letter. Our brother says that if we dispose of the restriction to eat blood we dispose of all the rest. We are much afraid that Bro. Charlick has forgotten that from end to end of the New Testament "fornication" and the other things are forbidden, so that if you

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erase Acts 15 entirely "fornication" would still be wrong, but the sin of eating blood would be blotted out. When he says, "Thus was confirmed a rule of conduct which remains the duty of all Gentile Christians," we deny it emphatically, and have given our reasons in reply to Bro. Charlick's first letter, and if we were to repeat them would be doing exactly what we complain of Bro. Charlick for doing. But our good brother says that our reasons are not sufficient, on which account we are very sorry for Bro. Charlick. The writers quoted are slightly off on baptism, but they are none the less worthy to be heard on other subjects. We were quite aware of what J. W. McGarvey says on the subject; but Bro. McGarvey is not inspired, and we respectfully beg to differ from him in this case as we have done many times before on other subjects. Bro. Charlick really seems to be alarmed on the matter, and for his sake we trust our readers will look the subject up. In the meantime we do not know any of our brethren or anybody else who eat the blood of animals. If Bro. Charlick "knows some startling facts in regard to 'dead meat'" which he thinks our readers ought to know for their souls' and bodies' good, our columns are open to him. We simply ruled this matter out as having no bearing on the subject, though we want it understood that we have published all that Bro. Charlick sent, and as he sent it; and if Bro. Charlick or anybody else has anything fresh to say, and will say it kindly and briefly, we will publish that. If anybody can show us our error, we will repent in sackcloth and ashes. While we believe that everybody who differs from us are wrong, that fact does not interfere with our love or friendship. We trust that some time Bro. Charlick may see the error of his ways, but in the meantime we are going right on loving him.—Ed.

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