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## Mosques and Mohammedanism in Cairo.

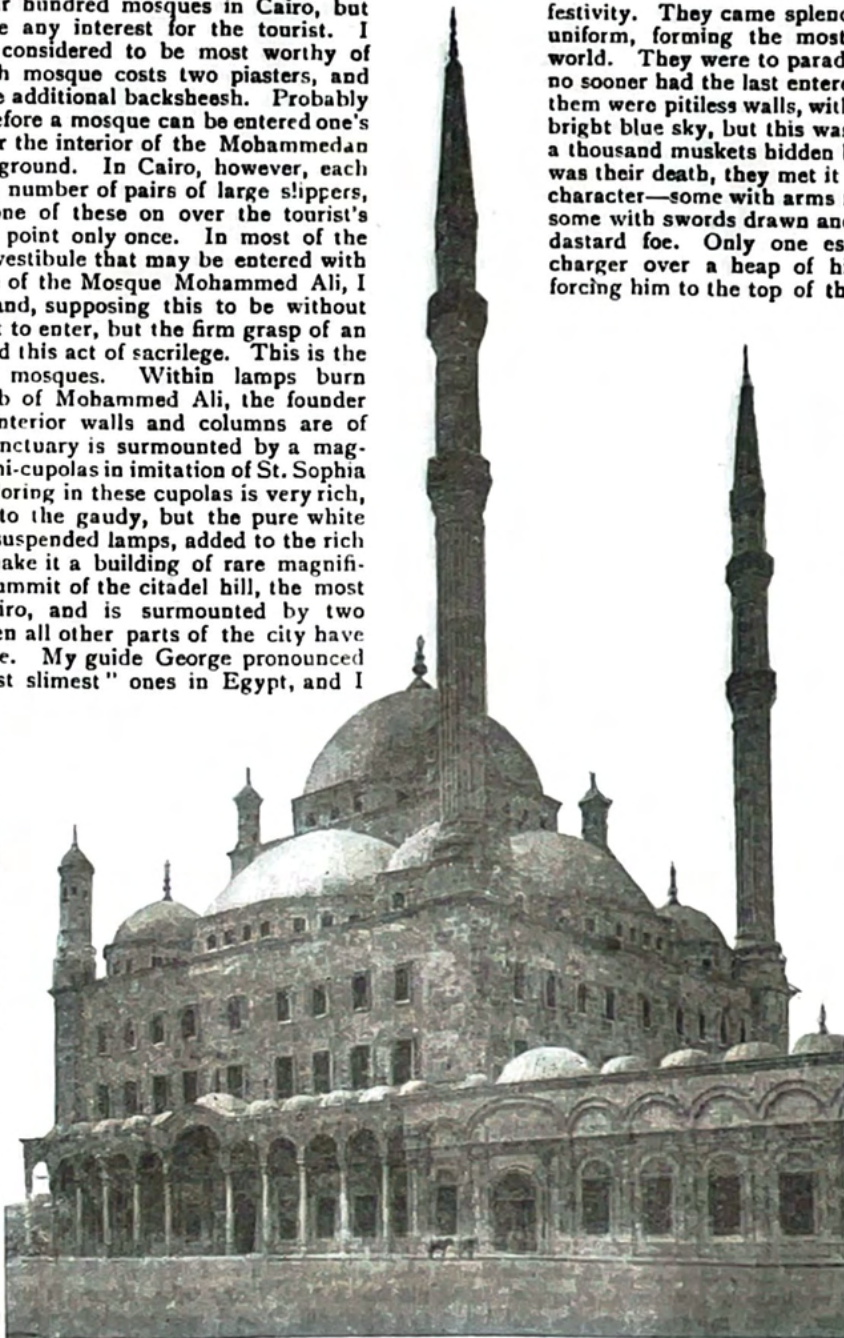
W. C. MORRO, B.A.

There are more than four hundred mosques in Cairo, but only a few of them have any interest for the tourist. I visited the seven that I considered to be most worthy of study. Admission to each mosque costs two piasters, and the attendant expects some additional backsheesh. Probably every reader knows that before a mosque can be entered one's shoes must be removed, for the interior of the Mohammedan place of worship is holy ground. In Cairo, however, each mosque is provided with a number of pairs of large slippers, and the attendant puts one of these on over the tourist's boot. I blundered on this point only once. In most of the mosques there is an outer vestibule that may be entered with boots on. At the entrance of the Mosque Mohammed Ali, I saw a large paved court, and, supposing this to be without holy precincts, I was about to enter, but the firm grasp of an Arab standing by prevented this act of sacrilege. This is the most elegant of Cairo's mosques. Within lamps burn continually above the tomb of Mohammed Ali, the founder of modern Egypt. The interior walls and columns are of pure alabaster, and the sanctuary is surmounted by a magnificent cupola and four demi-cupolas in imitation of St. Sophia at Constantinople. The coloring in these cupolas is very rich, some critics say inclining to the gaudy, but the pure white walls and the hundreds of suspended lamps, added to the rich tints of the stained glass, make it a building of rare magnificence. It stands on the summit of the citadel hill, the most conspicuous object in Cairo, and is surmounted by two graceful minarets, seen when all other parts of the city have disappeared in the distance. My guide George pronounced these minarets the "mostest slimest" ones in Egypt, and I suppose he is right. In the narrow defiles between the citadel walls is where the Mamelukes in 1811 marched to their destruction. They were originally a band of slaves sent to Egypt by the Sultan of Turkey to serve as soldiers, but, grasping in their hands the military power, they became masters instead of slaves. From their ranks came a number of Egypt's rulers, and the tombs of their bold leaders are something that every visitor to Cairo should see. For three hundred years the descendants of this band of slaves were the disturbing factor in Egyptian politics, and during the first five years of his rule Mohammed Ali was being constantly alarmed by their plots against his authority. In the year named he invited them to Cairo for consultation and

festivity. They came splendidly mounted and in magnificent uniform, forming the most superb body of cavalry in the world. They were to parade in the court of the citadel, but no sooner had the last entered than the portcullis fell. About them were pitiless walls, with windows barred; above was the bright blue sky, but this was soon darkened by the smoke of a thousand muskets hidden behind the ramparts. Sudden as was their death, they met it in a way worthy of their fearless character—some with arms folded and heads bowed in prayer, some with swords drawn and with fierce curses against their dastard foe. Only one escaped. Emin Bey spurred his charger over a heap of his slaughtered companions, and, forcing him to the top of the parapet, leaped to the ground below. Disengaging himself from his dying horse, in spite of bullets he made his escape. The place of his leap is still shown, and the platform here is called the Mameluke's. From this parapet may be seen a view that some have said is unsurpassed in all the world. From here I saw the sun set into the western desert, and I came again in the early morning. So magnificent was the view that I came still a third time at midday. The desert, the pyramids and the Nile with its verdant valley are stretched out before you, while every part of Cairo lies at your feet.

Directly below the citadel is the Rumeylek, from whence the pilgrimage to Mecca starts, and the Place Mohammed Ali, and beyond this is another of Cairo's famous places of worship. It is the Mosque Sultan Hassan. From the standpoint of architecture it is perhaps the finest in the city. It is said that the builder, Sultan Hassan, when it was completed, commanded that the architect's hands should be cut off that he might never build its equal. It was three years in building, at a daily cost of £600.

Hidden away amid the labyrinthine streets of the Egyptian quarters are the Mosques Sultan Kalaon, El Hakim, and El Az-bar. In the first, on either side of the niche fronting Mecca, found in every mosque, are three pillars, one of porphyry, one of granite, and the

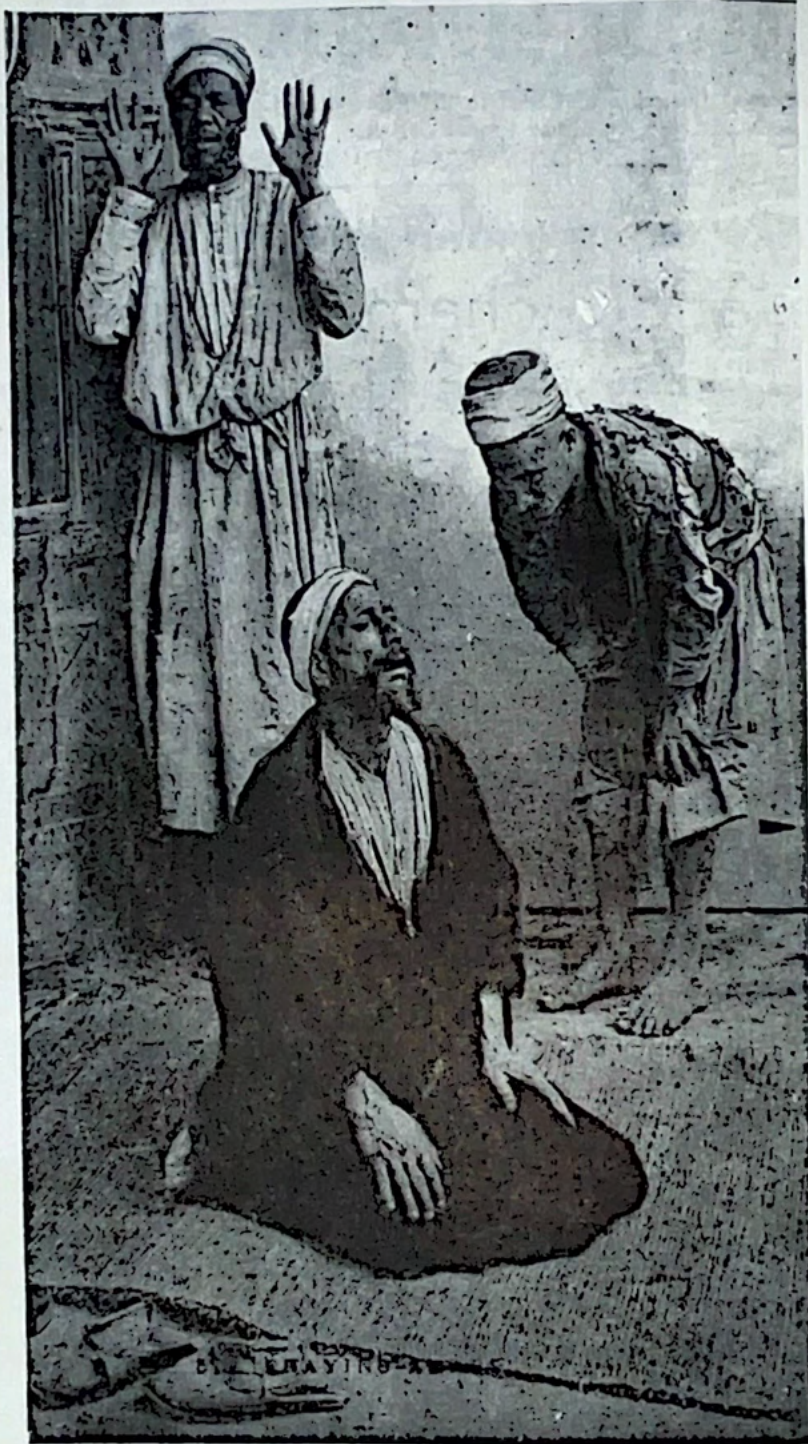


Mosque of Mohammed Ali.



outer one of rougher material. If the pious Mohammedan suffers from any ache or pain he licks either the granite or porphyry pillar, and is thereby supposed to obtain relief. If he has sinned he licks the third one for absolution. The Arabian boy showed me by appropriate action how this was done. I asked him if it would bring the blood, for this is the condition on which sins are forgiven. He answered, "If it has lemon on it," and then showed me about its base some of the blood stains. In the Mosque El Hakim there is a museum of Arabian mediæval work that is very interesting, but in El Az-har there is a sight that is unique. This mosque is the Oxford and Cambridge of the Mohammedan world, the site of the chief university of Islam. It has annually from ten to thirteen thousand students, and is nearly a thousand years old. Every student is barefooted, his slippers having been removed at the door. There are no seats or desks, but each one is squatted upon the matting which covers the floor. Judging from appearances, I should say that the ages of those who attend range from ten to forty years, and the different sections are distinguished by different colored turbans. Now and then among the many colored head-dresses may be seen a green one. This is the mark of a man who can boast the proud distinction of being a descendant of the prophet Mohammed. The professors wear white turbans. The curriculum of the university includes law, jurisprudence, literature, and other studies, but the most important is the Koran, and the students are apparently required to memorise their lessons. In their methods of study is the singular feature of the university life. Here are thousands of them squatted upon the floor, everyone studying aloud, and each one stimulating, as he supposes, his memory by swaying his body and wagging his head. What a confusing babel of sound! There are sluggards here as well as in our western schools, for here and there may be seen a student who has fallen asleep over his task. He makes no pretense, however, at being awake and intent on his lesson. He stretches himself at full length on the matting and sleeps the sleep of the just, for any man that can sleep amid all that noise has certainly a clear conscience.

In the Mosque Sayyideh Zeyneb I saw small birds flitting undisturbed about the carpeted floors, and their nests were built in the chandeliers. This recalled an old story of Cairo. While besieging the city, Amer-ebu-el-as, the leader of the force without, ordered a retreat, his intention being to abandon what was then their camp to the enemy, but it was discovered that a dove had built its nest in the top of his tent. He at once changed his order. Let my tent remain, said he, till the little ones have flown, and we will take this as a pledge that God will give us the victory. Old Cairo is said to be built on the site



Mohammedans at Prayer.

of this camp, and the spot where the tent was pitched is marked by the intensely interesting Mosque of Amer. It is enriched by pillars from both Memphis and Hieropolis. It had originally a pillar for every day in the year, but now the number is reduced to two hundred and forty-nine. It is modelled after the Kaaba of Mecca, and the Arabs say the fountain in the centre of the court is connected with the sacred well of that city. They point out a pillar on the eastern side of the mosque which they say came from Mecca. Amer asked the Caliph to send him one of the sacred pillars from the holy city. The Caliph commanded this pillar twice to go to Cairo, and the third time struck it with his whip, commanding it in the name of God to go, and straightway it flew away to its present position. Although the Arab will show you the mark of the whip as proof of the truthfulness of his story, I ask you not to believe it. You may, however, follow your own inclination with regard to the next one I tell. Near the entrance are twin columns which the Mohammedan says none but a righteous man may pass between. The sinful man, though lean as Pharaoh's kine, can not squeeze between them, though being stout does not bar the righteous. I measured the space between with my eye and declared that I could not pass. The attendant, though he had doubtless never kissed the famous Blarney Stone, was gifted with the spirit it was said to impart, and so repeated his assurances that such as I were not hindered. I tried and stuck, and was about to withdraw, but once more

the attendant reassured me. Again I tried, and, though my passage is like that of the rich man into heaven, yet I was adjudged righteous. I advise all persons of my build, however, to make the trial as I did just before dinner. In this case fasting is conducive to being pronounced righteous.

The churches of Cairo are not interesting. I visited only one, and that the Coptic Church El Moallake (the Suspended). It stands a considerable height above the ground, and is entered by a flight of stairs that is reached by passing through a bewildering number of courts and private grounds. Within you are shown a very handsome pulpit, some lovely screens and mosaic work of ebony, ivory and mother-of-pearl, and a picture of the Madonna with a broken nose! Boots must be removed to enter its holy place. I was struck with one difference between the mosques and the church. The inspection of each mosque ended with the outstretched hand of the attendant and his request for backsheesh. The inspection of the church terminated before a box over which



was written, "He that giveth to the poor lendeth to the Lord." I handed some money to the attendant and looked back to see what would be its destination. I was pleased that it was the box and not his pocket, and did not regret that it was three times the amount of backsheesh given at the mosques.

I was disappointed in not being able to see a few things in Cairo that were on my list. One of these was the dancing dervishes. I went to the mosque where they meet, and although I was a quarter of an hour late the door was not opened. Enquiries brought out the fact that the head dervish had gone to Constantinople, and in his absence all services were suspended. The boy who accompanied me had a reason of his own. He said they did not meet because it was not "the season." Since most of the tourists visit Egypt in the winter that to guides and donkey boys is "the season," the favored period of all the year. The dervishes charge no admission fee, and so the boy's explana-

tion is an attestation to the truth of Shakespeare's language that,—

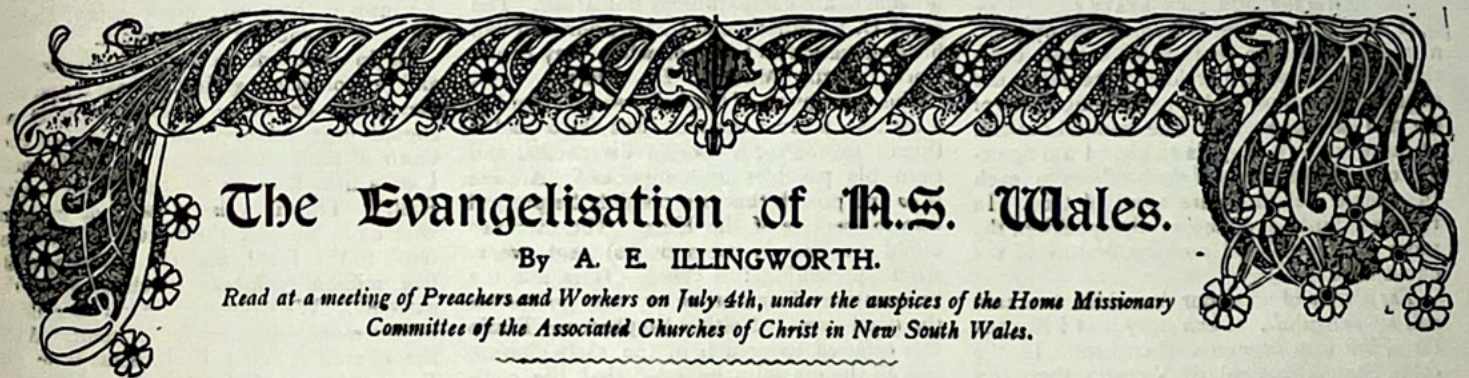
"Our nature is subdued  
To what it works in like the dyer's hands."

To those who are constantly acting as guides, all the world is an immense show, and the main object in the meeting of religious sects is to exhibit their peculiarities to the gaze of the curious! These dervishes are a party indulgently tolerated in their fanaticism by the orthodox Mohammedans. The religion of the prophet of Mecca is the predominating one in Cairo, and the pious Islamite at prayer may be seen in city, field and desert. Just after crossing the Nile in a native boat a number of miles above the city, I came across an Arab in a water melon patch and proposed making a purchase. He was, however, busy with his afternoon devotions, and would not pause. I waited while he touched his forehead to the earth three times, bowed toward Mecca, and had completed his prayer. Then he came towards me smiling, and was

ready for a bargain. Nor was he the less unscrupulous about cheating the "infidel" from being fresh from his prayers. One of the Arabs on the Pyramid of Cheops boasted of his righteousness by saying "I pray five times a day and keep Ramadan." How like the Pharisee, who in his prayer said, "I fast twice a week and give tithes of all that I possess." He based his claim to righteousness on his prayers, his fasting, and his tithes. The Arab prays five times daily, and fasts during Ramadan. I do not know that he pays tithes, but he certainly asks backsheesh of every traveller.

I have written one article on things seen in Cairo that belong mainly to the ancient period, while this one has been devoted to the relics of its mediæval history. I shall devote part of the next letter to the modern life, and then will hurry on to that land of all lands to the believing traveller, the land of Israel and of the Christ.

Beyrout, Syria, June 23, 1902.



## The Evangelisation of N.S. Wales.

By A. E. ILLINGWORTH.

Read at a meeting of Preachers and Workers on July 4th, under the auspices of the Home Missionary Committee of the Associated Churches of Christ in New South Wales.

Evangelisation is a theme which should at all times command the attention of the disciples of the Lord Jesus Christ. The proclamation of the glorious gospel of our dear Saviour in its purity and simplicity has ever been the aim of all true Christians, and all those who have taken the deepest interest in our work as a people.

### OUR OBJECT

is not the development of a huge ecclesiastical organisation on popular lines (for the gospel in its purity has never been popular with the great majority), but the establishment of companies or assemblies of believers in Christ, gathered out for his name, who desire above all else to worship the Father in spirit and in truth, and maintain the ordinances and doctrines of the Lord Jesus and his apostles in all their simplicity, and whose energies are to be devoted primarily to the spread of the gospel.

I fear we lose sight of this fact sometimes, in our efforts to perfect our church systems, to the detriment of the main purpose we have in view. There is an enormous amount of labor expended to-day in the maintenance of ecclesiastical machinery. We cannot hope to compete with our religious neighbors along these lines, nor is it necessary or wise that we should do so. Much of the so-called "world-evangelisation" of to-day is simply the propagation of special features of church systems, and not the proclamation of the gospel itself. Waves of evangelical fervor and enthusiasm now and again sweep over the religious world, and cries of revivals are heard

on all hands. Sectarian feeling is put on one side for the moment, and leaders of religious thought devise elaborate schemes for the "salvation of the lost." When the special effort is over, it is followed frequently by a similar reaction, and the churches revert to their settled policy. I do not infer that the mission has been fruitless, but the question arises in my mind, Is this the best way to evangelise? Has there ever been a time when it might be said, Christians can now fold their arms and settle down to a state of inactivity? Are not the causes for our zeal and earnestness for the lost ever present? We know they are! and yet we so often forget their power, hence our frequent lapses into inaction. As a people, these movements on the part of our neighbors should surely awaken us to the remembrance of the divine mission and nature of our Lord's work.

### How did the primitive disciples evangelise?

At the beginning of the gospel era, those who received the truth concerning Christ composed his called out people—his church—the church of the firstborn whose names are written in heaven. To them, our Saviour committed the honorable work of making known to the world, the whole race of men, the things concerning his kingdom. His apostles were the first evangelists. They had been commissioned to preach repentance and remission of sins, in Christ's name, among all nations, beginning at Jerusalem. This they did, and now rest from their labors, and their works do follow them.

Before their departure to be with Christ,

the church as an instrument for carrying on the work was completed and perfected. The disciples were to war against the world in a twofold sense:—(a) Free themselves from every vestige of worldly influence, crucify the flesh, with its affections and lusts, and keep themselves unspotted from the world. (b) Call men everywhere to repent, to turn from darkness to light, and from the power of Satan unto the living God, that they might receive the forgiveness of sins. This they also did. "They went everywhere preaching the Word," elsewhere called "the gospel of the blessed God."

The church as an instrument was adequate to the work imposed upon it by our divine Head and Lawgiver, Jesus Christ. The world to-day must remain unsaved if the church of Jesus Christ leaves it alone. It has in itself no saving power; there is no saving element in it, for death is in the world, but life is in the church of Jesus Christ. The efficiency of the church for the salvation of men depends then—(a) Upon its purity of doctrines and life; (b) Upon its activity.

Brethren, "We have declared our faith in the gospel as originally delivered to be the power of God unto salvation. We have declared that the gospel preached in Jerusalem is the gospel that should be preached now. Losing faith in all modern gospels, we made up our minds to go back to Jerusalem, that we might drink of the pure stream of truth which flowed from the lips of heaven-inspired apostles. Our resolution has been our 'watchword,' 'Back to Jerusalem!'



our war-cry. We want to keep within that hallowed circle of holy influence which embued the church in her virgin purity and holy love. We want much of the 'spirit' of the Jerusalem church to enable us to 'march on' in a vigorous effort for the conquest of the world."

The efficiency of evangelistic effort depends on the character of our churches. As an instrument for evangelistic work, I put the church itself in the forefront. It *must* be right in everything, in doctrine, and in practice, so that when the public proclaimers of the gospel who stand forth as her representatives, and the church itself, are subjected to the judgment of the people, they may be able to pronounce their verdict upon us and say, of both preachers and churches, "This is the New Testament model." Having placed the church itself, purified and sanctified, as THE great instrument in the evangelisation of the world, the next question I desire you to consider is—

#### HOW ARE WE TO MOST SUCCESSFULLY EVANGELISE OUR OWN STATE?

It may appear presumptuous on my part, as a new comer, to venture an opinion upon this point. I wish therefore to state that the suggestions I now make arise simply out of my first impressions upon the general outlook of the work as it appeals to me. I am ignorant of the past efforts of the brethren to reach the people with the pure word of God. In taking a bird's-eye view of the position, the most noticeable and striking feature of the cause here is—

The absence of what our American brethren call *lay evangelists*. I can't say that I like the term, but it is suggestive just here. In the other States, particularly Victoria, there is a splendid corps of preachers, who ably conduct regular gospel services in at least 70 of the churches in that State.

I have mislaid their last statistics, but if I remember correctly, I think there are 86 churches in that State, with 16 *paid evangelists*. How is it we have no such band of workers in N.S.W. to supplement the regular evangelists in their work of the propagation of the gospel? In England we find the 10 leading evangelical churches making excellent use of their "local or unpaid preachers"—for whilst there are 8369 ministers regularly sustained and supported in the Lord's work, their labors are supplemented by a staff of 49,947 local preachers. That is to say, that in 6 out of every 7 pulpits there are "unpaid" brethren regularly, faithfully and successfully proclaiming the blessed evangel.

How many such services are conducted in this State? Not more than one or two at the outside. This to me presents a serious weakness in our work here, and a great obstacle to the progress of the cause. Much strength, I feel sure, is lying dormant in every congregation. I believe there are many brethren listening to the gospel message told again and again BY evangelists who ought to be out somewhere telling the gospel AS evangelists. It would be simply impossible for the Wesleyan Church to occupy as many new fields in our States to-day as it does if it relied upon its regular ministry alone! We marvel sometimes how it is that you find a Wesleyan Church in almost every town in the country. It is due to their effective use

of local preachers. What is there to prevent us copying their example? On our morning plan we have now thirty speakers, apart from paid evangelists, who by a judicious arrangement might well conduct quite a number of gospel meetings on Sunday evenings without any very serious tax upon their time or talents. My

#### FIRST SUGGESTION

in this matter of evangelisation is to encourage all capable brethren to dedicate their talents for gospel work. We are apt to fall into the serious blunder of supposing it is impossible to run a meeting successfully without a special evangelist. We may even suppose only educated men, scholars or fully equipped evangelists can be successful soul-winners! But Christ of old said, "Follow me, and I will make you fishers of men." Little qualification did any of them possess when they left their nets and followed Christ, but *he* made them soul-winners! What was lacking he supplied. Scriptures and experience prove that sometimes the most successful gospel preachers are comparatively unlearned. The great D. L. Moody and C. H. Spurgeon had little education to boast of when they began work for the Master. Dr. Pierson says, "The conception of the believer as a herald, a witness, a savior of souls, runs like a golden thread through our Lord's discourses, and even his parables and miracles." All are to go and preach that can possibly be pressed into the service of the King. The disciples of old (not merely the apostles) went everywhere preaching the Word. It is not the prerogative of any order or class to spread the good news. Neither Stephen nor Philip was *ordained* to preach in the early church, and all the disciples believed that the commission was addressed to them. Who are to reach the masses of men? Highly gifted preachers? Nay, verily, the language they use is above their hearers, and so men of their own class and attainments *MUST* step in and tell the glad news! Why did the people crowd around Jesus? It was because of his simplicity. We may be sure that ALL classes are expected to preach the gospel. If we do not *create* openings for our brethren to use and exercise their gifts in this way, we shall soon find the churches entirely dependent upon the *one man ministry*, which means a tremendous loss of power. This is a practical suggestion which lies within our sphere, and I believe would result in lasting blessing to the church.

#### SECOND SUGGESTION.

Supplement their work with a *corps of earnest young men*. I am convinced of this, that if there were "open doors, and open platforms," our young men would be found willing to co-operate in this work of preaching. We must get a vast increase in our pulpit force. We have a *simple* gospel to preach, and it needs *no* special gifts to tell the simple story of a Saviour's love. Our young men ought to arouse themselves and "go and preach." I am not now pleading for spasmodic efforts, such as special missions, but regular, steady, persistent work. We do not build up character, business, institutions or churches by gigantic effort every now and again, but by hard work. Knowledge and success are gained as a result of labor and toil. In gospel work we

want our young men to begin early and plod on steadily, learning by practice and experience, as well as study and prayer, to tell of Jesus and his love. Every young man of promising ability ought to be *pressed to preach*, not with a view of being a "minister," but to be used of the Lord in soul-saving.

#### THIRD SUGGESTION.

We need more EVANGELISTS to devote ALL their time to the work of the gospel. We want a small army of men to lead us in this work, and *we need to cultivate a greater love for them!* To quote an American expression, "The evangelist (they mean paid) is no bugaboo," or bogie-man. He is a servant of God. He is a gift *par excellence* to the churches. He gives more and receives less for his services, save in the blessed results of his work, than any other minister in the army of the Lord. From him we have NOTHING to FEAR, but everything to hope. For the most part, we may rely upon our paid preachers to do their utmost to faithfully advance the cause of our Redeemer. To support them we require money. Hence,

#### FOURTH SUGGESTION.

Begin a crusade on the lines of systematic and proportionate giving. These are no new ideas, but on every possible occasion we should urge brethren to give *at least* one-tenth of their incomes to the Lord's work. I am a firm believer in the "Tenth Legion Roll." This is a large body of believers who have pledged themselves to give one-tenth to the Lord, and the testimony of its five million members is cheering in the extreme. We cannot put our responsibility in this money question out of court. While the church remains its business is to *save lives*, and one of the factors to this end is MONEY. It will never cease to be a sacred obligation. Our Lord stands over against the treasury, and watches what Christians cast into it. Suppose all put in one-tenth, think of our revenue in the Lord's treasury. A consecrated church needs no help from the world on this money question. There is money enough and to spare in the possession of God's people for all his work, and if it is not there now it is our fault, and not his. If we are faithful to God he will bless us and "pour into his treasury" through us, and not through the world, all the money requisite for his work. We must constantly emphasise the necessity of money, and call upon every child of God to *put not less than ten shillings in every pound* into the Lord's box, and out of it let him give to the Lord. "Tithe" your income VOLUNTARILY, and give as the Lord prospers you, and "Prove me now, saith the Lord, if I do not open the windows of heaven and pour down such a blessing upon you that there will not be room enough to receive it." If we exhorted on these lines, and taught brethren to make thankofferings to the Almighty, *we should never be tempted to cross the threshold of the "idol" temple to get means to build up "the temple of the living God."*

#### FIFTH AND LAST SUGGESTION.

Given a great increase in our revenue I would suggest "a widespread distribution of literature." The Seventh Day Adventists set us a bright example in this respect. We can call into requisition for "special efforts" the aid of the members and send them out



with handbills! Why not always? If people will not come to church to hear us preach, we must go to them. If they refuse to listen to us in a "personal visit" they may read "the silent witness" of the gospel of the grace of God in tract form when we retire. Given a central committee whose main work was "the distribution of our literature," who can tell the good that might not result. The greatest factor for the Lord next to the human voice—the *preached word*—is the voice of the press—the *printed word*. Along this line we may safely venture and find an inexhaustible field of labor as yet untouched to any appreciable degree.

#### CONCLUSION.

These are practical suggestions well within our powers. Others might be suggested of a more elaborate nature. (1) We certainly want an *Australian Bible College*. (2) A few *first-class scholars* to train our religious thought. We have a "special plan of campaign." If we copy the primitive church, we shall first evangelise the centres of population and spare no pains to get a footing in the cities and suburbs, and use these churches to build up the country districts. We want to send evangelists *out back*, but until we get the money this is impossible. We can, however, "evangelise" *at our doors* with but little outlay.

Remember, "It is not by might nor by power, but by my Spirit, saith the Lord of Hosts." In other words, the work is the Lord's, its ultimate success or failure belongs to him. We are only responsible for *service*. As servants he looks to us to "serve him faithfully." If we hide our talents in the napkin of idleness, or sloth, or personal comfort, or pleasurable fellowship, at the gospel meetings, when we could use them to win others, we shall soon forget we ever had them, and by-and-bye may awake to the sad reflection, that the Lord is an "austere" man. Be not deceived, he will call for "the talent," and we may come in shame-facedness and confess, "Here it is, Lord, *rusty*, and the cloth itself *moth-eaten*."

#### LAST WORDS.

Let us quit the notion that "the evangelisation of this State *must* wait till we get *paid* evangelists." The more we can get the better, for as *preachers* they have a glorious work. Let the churches NOT expect them to rule, or control, or govern, or finance, or settle quarrels, but set them FREE to do their own work, "to study, and preach, and teach 'the word of life' to the lost, and much greater blessing will follow their labors in the ingathering of souls." Let the *elders and deacons* be faithful to their work and harmoniously support the preacher.

If there is no brother whose whole time can be used to labor in word and doctrine as an evangelist, SOME of the members can give PART of their time in this way, and they thus become evangelists. If none are gifted for public work, let all work as evangelists in private and go from house to house as opportunity presents itself, carrying the word of life. If there are only two or three in a district let them gather round the Lord's table and so proclaim the Lord's death, and thus be also evangelists.

We are all evangelists in this way, and it would be better to have 50 live congregations

scattered around the State, working wholly and earnestly for Christ and souls, than five large churches, two-thirds of whose members are simply *drones* in the great work of evangelisation. It needed a persecution to turn the "vast congregation" in Jerusalem into a missionary church, and it requires constant exhortation to-day by all speakers to arouse each member to do his duty to the Lord in his own sphere as his evangelist.

Remember we are not seeking the approbation of men, but the *salvation of human lives*, and in this way all are called upon to work for the "purity of the gospel and the glory of our Lord Jesus Christ."

### West Australian Letter.

D. A. EWERS.

The organisation of a Sunday School Union for the coastal districts of this State (there is already one on the goldfields) may be taken as an indication of increasing interest in S.S. work. If our schools are to be as successful as we desire, attention must be devoted to their efficiency. There is still a tendency on the part of the majority of church members to ignore the Sunday School, and in many churches there is a difficulty in securing even the few teachers absolutely necessary to the carrying on of the work; and when they are found, they not infrequently have to provide themselves with commentaries and raise the money for carrying on the school work. If, as we are assured on good authority, most people who become Christians decide for Christ before they are twenty years of age, the importance of a well-conducted Sunday School as a factor in conversion cannot well be overestimated. As a body of people, we have not, so far as I know, any reason to complain of a decrease of interest among the scholars, but I notice that in some denominations Sunday Schools are not keeping up their popularity. In South Australia the Anglicans report a decrease of scholars, and the *A.C. World* says: "It really seems as though the influence of this institution were growing weaker year by year. This is a condition not confined to the Anglican Church, nor yet to this State." Not long since two or three of the larger English bodies reported a decrease of Sunday School scholars. In view of these facts it behoves us to increase the attractiveness and efficiency of our own schools. We have much yet to learn along these lines, and the S.S. Union is the place where S.S. workers can discuss methods of work with a view to improvement. One difficulty at present in most places is the lack of funds. When our churches have learned to rightly appreciate the value of this important department of gospel work they will cheerfully spend £10 where now £1 is grudgingly bestowed. We shall then have large and commodious school buildings with separate classrooms, attractively furnished, and teachers well prepared. There will also be at least one Sunday School evangelist in each State who will organise new schools and assist in the efficient development of existing schools. Our American brethren have learned the value of such workers, and some day in the far-away future it will begin to dawn upon our dim

intellects that we are all behind the times in Australia. In the meanwhile we are neglecting grand opportunities. The utter indifference manifested by the majority of church members is profoundly depressing to the few earnest workers in our schools, many of whom feel their work is not appreciated.

And it is astonishing when we come to think of it how much room there is for the development of the gift of appreciation. When our workers are dead we express our high opinion of them, and sometimes carve it on their tombstones or print it in their obituary notices. Some workers hunger for a word of appreciation, but we just let them starve, and when dead load them with honors. "You asked them for bread and they gave you a stone" said the mother of a poet who was allowed to die in want and over whose grave an admiring public erected a costly monument; and this is just how we sometimes treat those who long for a word of encouragement. If our children are slighted how ready we are to complain, but how few of us ever think of sending a note or speaking a word of appreciation to their Sunday School or Day School teachers! How ready we are to criticise an address on account of doctrinal or other defects, but how few express our indebtedness when we have received benefit! Many a weary worker has dropped out of the ranks just for want of a kindly word of cheer. I know one of our young brethren who took his turn with others in conducting the evening meeting in a country town. The speakers used to meet every week and criticise each other's sermons, and the criticisms were generally pretty severe. He did not satisfy himself, and feeling from the criticisms of others that his work was a failure, he prepared what was intended to be his last sermon. After preaching it he stole away home, not caring to speak to any, and overtook a quiet member who took no public part. This good brother, in his own gentle way, expressed his appreciation of an address delivered some time before, and the benefit he had derived, and expressed his conviction that there was a useful career before the young man as a speaker for Christ. Only a few words were spoken, but those few words changed the current of feeling and led to his continuing his efforts. He afterwards became well known as a speaker and writer, and I have reason to believe that but for the encouragement thus given he would have dropped out of the ranks of public workers. Yes, there is room for the exercise of the gift of appreciation, as valuable a gift in its way as the gift of speech or song.

We have been having a few additions in Perth lately, about 20 baptisms this month, and some crowded meetings, but against this we are losing some. Three have just taken letters to Leederville, two to Subiaco, and now two more are off to Coolgardie. These latter are our Bro. and Sister Hancock. Bro. Hancock was a member of the choir, secretary of the Sunday School, assistant secretary of the church, and vice-president of the Christian Endeavor Society. A social was held last Friday night, when he was presented by the choir with "Memoirs of A. Campbell," and by the teachers with a framed group of the teachers and workers of the school.

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## The Leader.

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

### The Mission of the Prophet.

In the history of the Jewish people, the personages that stand out most prominently are the prophets. They are the most commanding figures in the great drama of religious reformation and development. The part they played in the history of the nation is unique, and no one can estimate how much they contributed to its greatness. We say its greatness, because we are convinced that Israel has a greatness which no other nation can outrival. And though all the outward signs of greatness may have vanished, and what has vanished may be poor by comparison, nevertheless the spiritual force which came from it, and which still abide, gives it a place to itself which none can take away from it. Taken by itself the land of Israel had nothing in it of material greatness. It did not, like Egypt, Babylon, Assyria, Greece and Rome, contribute to the world a large measure of art or music or intellectual culture. It did not add to its territory and become one of the great empires of the world. Yet it did more

than this, for it was the birthplace of those spiritual forces which are stronger than dynasties and more powerful than kings. And strange though it may appear, it is nevertheless a fact that it was the prophet and not the priest who contributed most to spiritual regeneration and gave to Israel its unique position among the nations of the world. The explanation of this may be found in the fact that the priest never appears to have risen higher than the ceremonies of his office. So far indeed from seeing the spiritual significance of the rites and ceremonies which they daily practised, they became the slaves of mere ritual, until the semblance of things became more real to them than the things themselves. It was otherwise with the prophets. Belonging to no ecclesiastical order, their minds were freer from the tyranny of tradition, and they saw that every form used in the worship of God derived its value from the spiritual lesson it conveyed. With them the form counted for nothing, and worse than nothing, if the spirit of the thing was submitted to every kind of outrage.

The wonderful thing about these prophets of Israel was that they were quite out of place with their surroundings. We cannot account for them as the result of favorable environment, because every surrounding was unfavorable. In the days of Elijah the disposition of the people, universally, was to forsake the worship of the one true God and seek the help of the gods of Assyria. To so large an extent did this obtain that the person of Elijah seems solitary, and, like his great successor John the Baptist, he is as "the voice of one crying in the wilderness." How are we to account for the advent of men of the stamp of Elijah? In a world in which paganism in its worst form was universal and predominant, how comes it that these men with their higher message make their appearance? Professor Buchanan Gray tells us that the people of Israel in their lapses in the direction of idolatry "followed the line of least resistance." In this, without knowing it, they were obedient to a scientific law, of which we who live in modern times have heard much. The prophets, equally ignorant of scientific law, followed the line of greatest resistance, and thus gave a practical demonstration of the fact that in the universe of God that which we are pleased to call natural law is not the supreme thing it is sometimes claimed to be; which is one way of saying that sometimes in the history of the world the voice of God is heard above the voice of men. In these prophets, from the statesman like Isaiah to the shepherd Amos, we behold the messengers of God, and in their utterances we hear the breathings of the divine

Spirit. Mr. N. Brayshaw, B.A., in his lecture on the "Teaching of the Hebrew Prophets," says of them:—"They saw that God was working his purposes among men, and no temporary triumph or shortsighted putting off the day of reckoning obscured for them what they had clearly seen. The superficial and unthinking crowd, then as now, declined to see anything but the outside, and from outward show formed its opinion and shaped its course. The prophets, with keen spiritual insight, went below the surface, and in the light of eternal truth saw things as they were. They saw that riches, which to the careless observer made their country seem so prosperous, were but the fair covering of what was hollow and rotten, perhaps even were the very cause of the evil. They saw that carelessness and indifference to righteousness, to say nothing of steady persistence in wrongdoing against light and knowledge, some day—not very soon, perhaps, but some day—would bring ruin to their country. They recognised that there was a moral order in the world. A somewhat elementary truth, we may be inclined to say in our enlightened time, because we do not understand the world in which the prophets lived." When we do realise what kind of world it was in which they lived, the conviction will be forced upon us that these men of old spake as they were moved by the Spirit of God.

The earlier prophets, like Elijah, were chiefly concerned in denouncing the idolatrous practices of their times; those of a later day, like Amos, had to rebuke the people for their formalism. The sin of this later age was not idolatry, but hypocrisy. The priests and the people joined hands in the strict observance of ceremonial rites, but both, apparently, had very little regard for the principles of righteousness. Hence the denunciation of Amos: "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me your burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. But let judgment run down as water and righteousness as a mighty stream." And Hosea, a few years later, says: "I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." It would, of course, be a mistake to suppose that these prophets had no regard for the prescribed Temple worship when conducted in sincerity and righteousness. The lesson they desired to enforce was that the value of external forms was to be estimated by the spirit which lay behind them. Some people misunderstand the message of these prophets,



and assume that what they say frees them from any obligation in the matter of ordinances. Thus the Quakers, or Society of Friends, do not regard themselves as under any obligation to observe the ordinances of baptism or the Lord's supper. One of their representatives says, in referring to this: "It is well known that the Society of Friends has discarded certain rites which other Christians use. They have so vividly realised that the outward partaking of the Lord's supper, and the outward baptism, may and do lead men to rest so satisfied in them that they are in danger of getting stranded in them, so to speak, and never coming to know real communion with God and the real baptism of the Spirit—like a traveller resting in a half-way house, which is some distance on his journey certainly, but missing his journey's end. . . . For a similar reason the Friends in their times of public worship have declined to avail themselves of the delights of music and of much that charms the æsthetic sense, lest the soul resting satisfied with these things should stay among them and feel disinclined to make that real spiritual effort which it is not easy to make, but which is the essential part of all true worship."

It is quite true that we are living in an age when formalism in religious worship occupies a very large place—that a great number of people calling themselves Christians do not deserve the name because their inner life does not correspond with their outward profession. There is need for a modern Amos to lay bare before the people the mockery and sham of a profession of religion without any reality in the background. But the modern prophet has no commission to set aside the authority of his Lord. It is a bad beginning in attempting a work of reformation to disregard plain commands on the plea that the observance of them may lead to formalism. It would be just as logical to say that people should refrain from eating because of the danger of eating to excess. The modern prophet has no revelation from heaven, save the one that is common to all. When he speaks, he must do so in the terms which it lays down. He is called upon to condemn the ritualism by which men have obscured the simplicity of the gospel of Christ, but he is condemned as a false prophet if he pretends to lay upon one side, as of no value, those plain and simple ordinances which exist by the authority of Christ, and which, properly understood, so far from leading to formalism, are safeguards against it.

## Bibles & Testaments

When YOU want any of above please remember  
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PRICE and we feel sure we can suit you.

## Editorial Notes.

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

### Right Use of Tracts.

It appears that the distribution of our tracts was a great source of annoyance to Dr. Torrey. In Maryborough, Launceston, and Hobart, the good man publicly denounced them. Now, we believe in tracts and we do not exactly see why Mr. Torrey should be so mad against those distributed by us, *unless it is the way it is done*. We do not think that our brethren should go to a religious public meeting called by others and distribute our literature; we do not think it is fair and right, or treating others as we would like them to treat us. Let us make use of all the ordinary or for that matter extraordinary means of reaching others with what we believe to be the truth of God, but let us be careful that at all times strictly honorable means are adhered to. We believe that it is right and honorable, when at a religious meeting, if asked to give a reason for our hope and if a tract is handy with the case briefly stated, to use it, but to stand at the door of a religious meeting called by others and distribute that which they believe is wrong as we see it, is not right or strictly honorable. We have tracts for sale and to give away, and believe that next to the public preaching of the word they are the greatest power at our disposal. But let us use them, not pugnaciously or contentiously, but prayerfully, and with the sincere and only desire that men may be saved from the power and present and eternal consequences of sin.

### Among the Mormons.

W. A. Brooks in the *Christian Standard* tells of his two years' experience among the Mormons of Southern Idaho. He is a well-known writer, and his statements can be depended on. He says: "Profanity is indulged in to the greatest extent by men, women and children on all occasions, and without the slightest provocation. The weekly dance is their greatest social event, and is generally held in their *church building*, and often terminates with some of the 'brethren' getting drunk and having a 'free fight.' The dance is opened with prayer by the bishop. They have but little regard for the Lord's day, but will work upon the slightest excuse for urgency. At other times it is their regularly appointed time for horse-racing, horse-trading and ball-playing. Many of them are known to be dishonest, and it is absolutely necessary to keep the woodpile close and the smokehouse locked and the farm tools under key if living in their vicinity. They have no regard for the

truth, especially when dealing with a Gentile. They seem to act on the principle that they are legally authorised to 'do' a Gentile at every opportunity." These extracts from Mr. Brooks' article are black reading, but we can only judge of the real effects of any system by seeing it in its own country unaffected by an adverse environment. Roman Catholicism can best be judged by what we see in Italy, Spain, Cuba and South America, where it flourishes untrammelled. In Australia it is modified by its Protestant surroundings, and its worst points are not prominent. Just so with Mormonism. Its missionaries are hard at work here, and their piety is most pronounced, but in Utah, Idaho, and wherever they have free scope for the practice of their religion, the piety becomes less noticeable and the Mormonism more prominent. It is but fair to say that the Mormons of whom the above is written are those of the Utah persuasion. The smaller body known as the "Reorganised Church" appear to be a more decent people.

### Presbyterian Progress.

Our brethren of the Presbyterian variety in the United States have for years past had trouble over the revision of the creed question. There are certain awkward statements in the Westminster Confession of Faith that upon the face convey meanings which the enlightened Presbyterian intelligence of the twentieth century is not prepared to endorse. At the recent meeting of the general assembly in New York, the report of the Committee appointed to prepare recommendations was received with only one dissentient vote, and the American Presbyterians have thus taken a most decided step forward. The recommendations are seven in number:—1. A declaratory statement as to chapter 3 of the Confession, in which God's eternal decree is held in harmony with his love to all and his readiness to bestow his saving grace on all who seek it. 2. Chapter 10 is not to be regarded as teaching that any dying in infancy are lost. All such are saved by Christ. 3. There is a modification of section 7 of chapter 16, relating to the good works of unregenerate men. 4. The last clause of section 3 of chapter 22, relating to oaths, is omitted. 5. Section 6 of chapter 25, referring to the Pope of Rome, is softened. 6. Two chapters are added to the Confession, (1) Of the Holy Spirit; (2) Of the love of God and Missions. 7. A brief statement of the reformed faith containing sixteen articles is prepared. The Calvinism of the days when the Confession was framed has long since been dead, but all the while Presbyterian ministers have been obliged in their ordination vow to bind themselves to accept and promulgate its doctrines. How they could conscientiously do



this has always been a puzzle to us, and that they have felt the strain is evident by the restlessness of the past, and the final acceptance of these declaratory statements. The American Presbyterians have thus placed themselves in line with their Australian brethren. One of the peculiarities of the case is that in the revised Confession the Scriptures are declared to be "the only rule of faith and practice," and yet the Assembly adopts the declaratory statements as a rule of faith and practice. In this, however, the Assembly is not alone. Every Protestant creed commences by affirming the all-sufficiency of the Word of God, and then proceeds to improve (?) on it by a Confession drawn up in the words of men!

## Sunday School.

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

LESSON FOR AUGUST 31ST.

The Brazen Serpent.

NUMBERS 21: 1-9.

GOLDEN TEXT.—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have eternal life."



Thirty-eight years have elapsed since last lesson and the faces of the people of Israel are once more toward the promised land.

ARAD CONQUERED.

The first three verses are inserted out of their chronological order; the event therein recorded comes in at the end of verse 27 of the previous chapter. Here we see Israel successful in answer to their prayers, and Arad and his people utterly destroyed.

A SIN AND ITS PUNISHMENT.

Not being allowed to pass through Edom the people had to take a circuitous course. The road was bad, and the heat trying, and so the people became discouraged and once more murmured. God punished them by sending fiery serpents among them, and many of the people died from the bites of them.

This is a sad picture of the sinner. He has been bitten by that old serpent, the devil; the poison of sin is coursing through his veins, and the result will be a fearful eternal death (Rom. 6: 23; James 1: 15; Rev. 20: 14-15).

THE REMEDY.

God was asked by Moses, at the request of the people, to remove the serpents, instead of which he instructed Moses to make a serpent of brass and put it on a pole. The remedy was in the form of the fiery serpents, but without their venom. So Christ, God's great remedy for sin, was in the form of sinful flesh, yet he was sinless.

LOOK AND LIVE.

Those bitten were to look and then they would live. That look was an act of obedience, prompted by faith. They believed God and therefore did what he said. So salvation through Christ comes to the soul who will look, i.e., render believing obedience. No man could be healed except upon the divine condition, neither can men to-day expect to be saved from sin except upon compliance with the conditions laid down. These will be found in such passages as Mark 16: 16; Acts 2: 38; Rom. 10: 9-10.

THOS. HAGGER.

## From The Field.

The field is the world.—Matthew 13: 38

### Victoria.

SOUTH YARRA.—On August 3rd and 6th we held anniversary services. Bro F. M. Ludbrook addressed the scholars and friends on Sunday afternoon, and gave us "Puffing Billy." On Sunday evening Bro. Ball preached to a large audience. On Wednesday we held the tea and public meeting, which were the most successful we have yet held. The speakers were Bren. Mahon and Peacock. The songs, recitations, etc., by the scholars were very good. The church's thanks are due to Bro. Albert Stewart and Sister Ball for their valuable assistance. Bro. Lewis distributed the prizes to the successful scholars, and the meeting terminated at a reasonable hour.

J. E.

HAWTHORN.—"A Mighty Upheaval" was Bro. Palmer's subject at the opening meeting of the Hawthorn evangelistic mission in the town hall last Sunday evening. There was a splendid gathering, close on five hundred being present, and a live interest was manifested. Bren. Palmer and Ludbrook were in excellent form. We are doing a great work, and hope for a mighty Pentecostal upheaval. Will all please unite with us in daily prayer for its attainment.

July 11.

C.

### New Zealand.

CHRISTCHURCH.—A social evening was held in the chapel and a sale of gifts in the vestry on June 12th, at which was collected £18/8/4; proceeds from sale of gifts and donations, £13/11/10; tickets, £3/16/-; taken at door, £1/0/6; expenses, 19/-, making a clear profit of £17/9/4 for the building fund. At the meeting the sisters presented their preacher with a bicycle, the best to be had in Christchurch, by which you will see that the ladies of our church are endeavoring to assist the preacher and church.

JAS. AMESS.

DUNEDIN (Tabernacle).—We have been having

some stirring meetings since Bro. Green has been with us. First of all we had a week of prayer, then we had a series of meetings continuously for 11 nights, when Bro. Green proclaimed the gospel to attentive listeners night after night. Since his arrival we have had 3 baptisms and 2 are waiting to be baptised. A our half-yearly meeting held on Thursday last, the church agreed to engage Bro. Green to preach for them, and there was not a dissentient voice, and whilst we do not put our trust in man alone, yet we are glad to get one amongst us who has been proved in years gone by. Bro. Green has accepted the engagement,

J. L.

### Queensland.

BRISBANE.—On Lord's day, August 2nd, at the close of gospel meeting, two, a lady and a gentleman, came forward and made the good confession and were immersed by A. R. Main. There are some interesting features in the conversion of the lady. Brought up a Roman Catholic, her parents and friends all being such, but being in Melbourne some time since, she was attracted to one of our churches in that place and became much impressed, and later on, coming to Queensland, sought us out and became a regular attendant at our gospel meeting, and on Sunday resolved to accept the true Light.

Aug. 6.

A.S.W.

### New South Wales.

PETERSHAM.—A very successful Band of Hope entertainment was held on Monday, August 4th, in the tabernacle, it being the third anniversary. A. E. Illingworth, who occupied the chair, gave an earnest address. An enjoyable and varied programme was rendered. A pleasant feature of the evening's entertainment was the presentation of prizes to the successful competitors for the best essays and recitations rendered during the past quarter.

Aug. 4.

H. JAMES.

### Tasmania.

HOBART.—The 15th anniversary of the Dorcas Class was held on July 29th. A good number were present. Sister Brown, the president, occupied the chair. The total income has been £10/7/8. Work old, £4/17/1. Expenditure, £11/3/10. Money in hand, £4/0/10 3/4. We have distributed garments, firewood and food to those in need. Number on roll, 41, including 15 honorary members; average attendance, 10; meetings held, 33. A pleasant programme was gone through. Solos from Alexander's Hymns were rendered by Sisters Brown, Bradley, and May Brown, Bren. G. Smith and Scown, Sister Alice Smith being organist. Readings were given by Sisters E. Speakman, Jennie Brown, and A. Cooper. Addresses were delivered by Bren. Ross, J. Adams, sen., and G. Smith. On August 5th the annual business meeting was held, 17 members being present. Sister Brown was re-elected president, Sister E. Speakman vice-president, and Sister A. Cooper secretary and treasurer.

A. C. COOPER.

### South Australia.

STIRLING EAST.—We had good meetings all day yesterday and commenced our special services at night. At Aldgate Valley in the afternoon the attendance was also good, and at the close of an address by Bro. Thomas one young man made the good confession. We believe that others will soon follow.

Aug. 4.

PORT PIRIE.—We had a splendid audience at last



evening's meeting. Bro. Moffit, who is here on a short visit, preached. Bro. Morrow, at the close of the service, immersed three into Christ. They are residents of Georgetown, a town about 35 miles distant. Two of the three are children of Bro. Gordon. While preparing for the ceremony, two more came forward and made the good confession. The brethren feel encouraged to go forward, and are believing that others will shortly take their stand for Jesus.

W.C.O.

STRATHALBYN.—We had splendid meetings yesterday. The gospel service was grand, Bro. Horsell preaching. Our brother was to have gone to Goolwa yesterday, but Bro. C. M. Gordon is kindly assisting the brethren at that place. Bro. Horsell proceeds to Goolwa, August 29, and will spend a few days with the church, and house to house visitation will be done. The cause both at Goolwa and Strathalbyn is on the up grade.

Aug. 10.

UNLBY.—After a long illness, Sister Mrs. John Verco has been called home to be with Jesus. The prayer of the church is that the God of all comfort may abundantly bless the bereaved family in their hour of deep sorrow.

Percy Pittman, of N. Adelaide, proclaimed the gospel last evening.

Aug. 11.

GROTE-ST.—Good meetings to-day. Bro. Lindsay spoke in the morning. The right hand of fellowship was extended to two young friends who were baptised last Wednesday night, the daughter and nephew of Bro. and Sister Palmer. T. B. Verco preached in the evening on "The Crowning of the King."

A special collection in aid of the Home Mission Fund was taken up last Sunday morning, and amounted to £59/0.

Aug. 10.

H W.

## West Australia.

BOULDER.—Meetings are good, especially on Sunday evenings, when we have large and attentive audiences to hear H. J. Banks. Seven have been added during July; four by faith and obedience, one by letter, and two who formerly met with the Baptists. Sunday school work is progressing favorably. We intend holding a short gospel mission at Brown Hill, where about a dozen of our brethren live. It is about three miles from the Boulder, surrounded by a large population, where we hope a church will soon be established.

Aug. 5.

W. POND.

## Here and There.

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

Two confessions at Nth. Richmond on Thursday evening last.

Malvern church will hold a mission, probably commencing September 7th.

One confession at Barker's Creek on Lord's day evening, A. W. Connor preaching.

A full list of American books now in stock may be found in another column of this issue.

We have a full supply of Alexander's Revival Songs, with music, which we can sell for 1/-; post paid, 1/2.

C. Watt is giving a series of addresses in Auckland on popular themes, and is speaking to increasing audiences.

Some church news unavoidably crowded out of this issue.

Correspondents would save us much trouble if they would plainly write their post office address at the head of each letter.

A. E. Illingworth's paper is for N.S.W. specially, but it is just as appropriate to any other part of Australasia. Read it!

The sisters held a united prayer meeting in the City Temple, Sydney, on August 5th. A large number of sisters were present.

R. J. Dick of Wellington, N.Z., is now on a short visit to his father and mother, our honored Bro. and Sister Russell Dick, of Collingwood.

Anyone having a picture of the late Bros. James Service or Stephen Cheek would confer a favor by loaning them to us for a few weeks. We will take every care of them and return them promptly.

A correspondent says that David's mother was probably Nahash, and asks us to see 1 Chron. 2: 13-17 and 2 Sam. 17: 25, which command we have religiously obeyed, but have failed to discover David's mother.

A sisters' conference social will be held in Petersham Tabernacle on August 21, at which it is hoped a large number of those interested in the work will be present. Brev. Illingworth and Dickson will each give a short address.

In about four weeks our churches will commence the systematic reading of the book of Revelation. Any who wish special help, either that they may help others or that they may receive good themselves, should read, "THE VOICE OF THE SEVEN THUNDERS," by J. L. Martin. It is plain and good.

We have received several more breezy letters on the question of eating blood, but they are largely repetitions of what has already been said, so that we do not think it necessary to publish them. Besides, this matter is in Bro. Charlick's hands, who no doubt will say anything more which needs to be said.

Any one having a copy of "The Holy Book and the Sacred Day," by E. V. Zollers, would greatly oblige by communicating to us. It is a book of Old and New Testament Analysis. We had several volumes in stock some years back. Two students in Jas. Johnston's class require them at once, and they are not in stock on the American market.

The mission at North Melbourne is still going on successfully. There have been 33 decisions to date. 18 of these were received into fellowship last Sunday morning. H. G. Harward finished up on Saturday evening. Thos. Hagger is now conducting the mission, and at the close of his address on Sunday evening, before a crowded house, one confession was made.

We are now in a position to say that all being well the Jubilee Pictorial History will be published. The first part of the work is in hand, and we hope to see it completed by next March. Every consideration will be given to late comers, but the work will not be delayed to wait for anybody. South Australia was the first section in our hands, and will have the place of honor in the book.

"Thanks for copy of Bro. Morro's book, 'God's Spirit and the Spirit's Work.' I am pleased that I can endorse most of his conclusions. As a 'handbook' upon a difficult subject, we ought to prize it highly. The fact that the writer spends so little space upon 'mists and mysteries,' and contents himself with reasonable inferences drawn from the Scriptures alone, is worthy of all praise. Our brethren generally, I fancy, fail to appreciate the gracious influences of the Divine Spirit in the hearts and upon the lives of his children."—A. E. ILLINGWORTH.

R. Trivett says:—"There are some names that apply to either male or female, such as Jesse, Nahash and others. In 1 Sam. 11: 1 we have Nahash, a king of the Ammonites. In 2 Sam. 17: 25 we have the sister of David, and in 1 Chron. 13: 15, 16. I think any one by comparing passages quoted and study of same will see clearly that David's mother's name was Nahash." We have looked up the passages, but still remain in ignorance, or at least in an awful state of doubt.

The excellence of W. H. Morro's booklet on the Holy Spirit lies in its exhaustive proof texts. There is scriptural warrant for every position taken—in its well-defined divisions; in its freedom from needless mysticism and its avoidance of the speculative ideas with which most works on the subject abound. The chapter on "God's Spirit in Man's Conversion" is specially good, showing clearly that the Holy Spirit's agent in conversion is the preached Word; and that there is no proof of the theory of miraculous conversion by direct impact of the Spirit in the heart of the sinner. Thousands under the spell of this delusion might read it to great advantage.—JOS. PITTMAN.

Malvern S.S. anniversary services were held last Sunday and Monday. J. Pittman spoke on the Lord's day morning. In the afternoon, F. M. Ludbrook, with "Puffing Billy," interested the scholars and friends. At night J. H. Stevens, B.A., delivered a suitable address. The demonstration on the 11th was very successful, the children doing their best to please a large gathering. J. H. Stevens gave a short address, and distributed the prizes. The scholars were seated on a gallery built across one corner of the chapel—an arrangement eminently satisfactory to the speakers, as it enabled them to speak to children and parents whilst facing both.

A large number of business gentlemen of Fremantle assembled yesterday, for the purpose of making a presentation to Mr. Arthur Lucraft, in recognition of his praiseworthy conduct in connection with the bankrupt estate of Clarke and Lucraft. The presentation was made by Mr. A. E. Allnutt, who, in doing so, remarked that it was found necessary for Clarke and Lucraft to assign their estate in July, 1898. Since that time Mr. Lucraft had got into business again, and had expressed his determination of paying off his share of the liabilities, viz., £240, up to 20/- in the £. The merchants had thus benefited by his integrity, and it was for the purpose of showing their appreciation of his action that the presentation was now made. The testimonial took the form of a silver tea and coffee service, a silver entrée dish, a case of cutlery, and a handsome bracelet for Mrs. Lucraft.—*Evening Courier*.

"The Mechanics Hall was again well filled on Sunday evening last, when J. G. Price desired to enlighten the audience on the doings of several parties concerned in the recent discussions on religious topics, and the reasons of the Christadelphians in refusing to debate after issuing a challenge which was taken up by him and Prof. Johnstone. This the speaker did in a clear and unassuming manner, to which the audience listened with considerable interest. After referring to the refusal of the Christadelphians to meet him in public debate, Mr. Price then gave a detailed account of their origin. Suffice it to say they were formed by one Dr. Thomas in the United States of America about 1848, that gentleman subsequently going to London to establish the faith there, and which has been carried on since by Robert Roberts, of Birmingham. Mr. Price quoted from the writings of Dr. Thomas and Mr. Roberts, showing that according to those gentlemen the Spirit of God is but electricity, emanating from one source; and that Jesus Christ



had no existence previous to his birth on earth. He also quoted largely from the scriptures to substantiate the correctness of the general views of Christendom and their beliefs. Mr. Price spoke for upwards of an hour and a quarter, and was given an attentive hearing."—*Jeparit Leader*.

At the close of Bro. McGrath's address at Surrey Hills, four more of the Burwood boys confessed Christ.

In speaking of "The Authorship of the Book of Deuteronomy," by J. W. McGarvey, which we are advertising in another column, the *Expository Times* says:—"Here is a new and minute examination of the evidence for and against the Mosaic authorship of Deuteronomy, and the conclusion is that Moses was the author. It is a book to take account of. Its tone is unexceptionable. No argument and no writer against the Mosaic authorship is evil entreated. It balances probabilities, and there is an honest endeavor to let all the probabilities have their weight on the one side as on the other. It is a book to be read by students. Let them take this book and Principal Andrew Harper's 'Deuteronomy' together. Both are full and fair, both are thorough; they come to opposite conclusions—let the student read them both and make up his mind. No doubt the question is really settled for our generation, but every man should settle it for himself."

### Coming Events.

Observe the time of their coming.—*Jeremiah 8-7*.

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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### IN MEMORIAM.

In loving memory of my dear husband, Henry Saltmarsh, who fell asleep in Jesus on August 17, 1899, at Dry Creek, South Australia.

"Years may roll on, but his memory shall with me abide."

Inserted by his loving wife, A. W. Saltmarsh, Dry Creek, South Australia.

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NEW LORD'S DAY SCHOOL BUILDING, CHELTENHAM.

The opening services in connection with the new Sunday School building at Cheltenham, of which we give a picture above, were held on Sunday, Monday, Tuesday, Wednesday, and Thursday, July 27, 28, 29, 30, and 31. The Cheltenham people don't do things by half when they start. The meetings on Sunday were held in the new building and they were all crowded. H. Mahon spoke in the morning and preached the gospel at night to a very crowded meeting. At 3 o'clock on Sunday the school rendered a Service of Song. We enjoyed the singing much, but not the reading, as there was too much in it about war. War sometimes may be a terrible necessity, but let us avoid glorifying it in our churches and schools. George Clayton led the Service of Song, and E. W. Pittman gave the connecting readings. F. M. Ludbrook spoke on Monday night. Tuesday night there was a bright gospel service, conducted by H. Mahon, their regular evangelist, and Wednesday was the great day of the feast. E. T. Penny, the superintendent, had arranged a holiday and a lot more things for the scholars, but he had entirely overlooked the weather, which was cold and raw. But the people turned out in

battalions to the tea and the night meeting. We arrived on the scene on the late side, and when we saw the crowds concluded there was a poor chance for tea. But there was enough for more than the 400 who accepted the invitation of the brethren to be present; and it was no ordinary tea either, but a regular old-fashioned Cheltenham affair. At the after-meeting E. T. Penny presided, and short addresses were given by F. G. Dunn, Jas. Johnston, A. Millis, and John Tully. There may have been others, but at this point our train left for the city and we went with it. Bro. Mahon was not amongst the speakers at the public meeting, but he was entertaining the children in the chapel with his lantern. Richard Judd, among the first members of the church in Cheltenham, conducted the singing, and several of the scholars gave suitable items. Some little girls in the corner made us laugh, but we managed to enjoy the meeting immensely. The school in Cheltenham was organised over thirty years ago at Bro. Ruse's house. It has had as superintendents Bren. J. Hayes, Meers, Ruse, Chas. Brough, R. T. Judd, and now for many years, E. T. Penny. R. W. Tuck has been secretary for

over twenty years. Bro. Woff is the treasurer. They have at the present time 150 scholars and 16 teachers. Most of the present workers were once scholars in the school. Much praise is due to the whole church for their liberality and zeal in erecting such a structure, costing as it has £780, besides much labor bestowed. Bro. McDonald, the architect, not only drew the plans, but superintended the work entirely free of all cost to the church. The building is substantially built of brick on foundations broad and deep. The school hall is 49ft. x 27ft. 3in., and walls 18ft. high. There are four class rooms each 13ft. by 10ft., with 12ft. walls. Between these class rooms at each side of the school is a recess, 26ft. x 11ft., which, with the hall, make a floor area of nearly 2,000 sq. ft., capable of seating upward of 400 people. The main walls at sides are supported on heavy iron columns. The recesses referred to can be curtained off to form six additional class rooms. The lighting is by incandescent burners throughout. The windows, which are of the Queen Anne pattern, are numerous and evenly distributed, the tinted cathedral glass giving a pleasing effect. The outside of the building is of an



original design. The pediment moulds and cantilever have the appearance of freestone, and the gables of class rooms, jutting out from each corner of the building, are half timbered and filled in with roughcast. The roof is slate, and altogether the building has a solid appearance. The church is now thoroughly renovating its chapel, and soon will be in a position to do very efficient work. The new school building is nearly if not quite paid for. While in Cheltenham on Sunday we enjoyed the hospitality of Bro. and Sister Meigs, and Bro. and Sister Richard Judd.

## Obituary.

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

**JONES.**—The sincere prayers and deep sympathy of the church go out to our Bro. G. P. Jones and his family on account of the great loss sustained in the death of his dear wife, who fell asleep in Jesus on Sunday, July 20th. The funeral service was conducted in the Paddington-street chapel, and the body was borne thence to Waverley Cemetery as its last resting place. Sister Jones united with the church of Christ, Sydney, 28 years ago, during the ministry of Bro. Strang. She has been an earnest, faithful worker ever since. She was a member of the Dorcas Society, also a church visitor. She not only believed the gospel blessings to be good for herself, but by her enthusiasm and persistent effort to persuade others to attend the services would frequently put herself to much inconvenience in order that they too might enjoy the same blessings. She believed in personal effort. She was a most faithful reader of our church paper, the AUSTRALIAN CHRISTIAN, and regularly looked forward to its coming into the house, and would read it from beginning to end. Our sister was a most regular attendant at all the church meetings; it took a good deal to keep her away. In all these things her example is worthy of imitation. The large number of friends that attended the funeral service in the church and at the grave is an indication of the respect and esteem in which Bro. Jones and his family are held. The services were conducted by Brethren Walden, Gilmour, Illingworth and Bagley. Paddington, N.S.W. T.B.

**PORTEOUS.**—On July 14, at Echunga Goldfields, Sister Elizabeth Porteous passed away at the ripe age of 84. Our sister was baptised with her husband at Stirling by Bro. McCrackett in March, 1890. They remained faithful to death. For a time after they were baptised they lived in Aldgate Valley, and met with the disciples there. Afterward they moved to their daughter's place at Echunga, where Bro. Porteous died a few years ago. As 8 miles separated our sister from the place of meeting, we met with her as opportunity offered. It was always a pleasure to meet her; she was always joyful and praising the Lord Jesus for the glorious future which she could see that she was approaching. She was a good mother and a consistent Christian.

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