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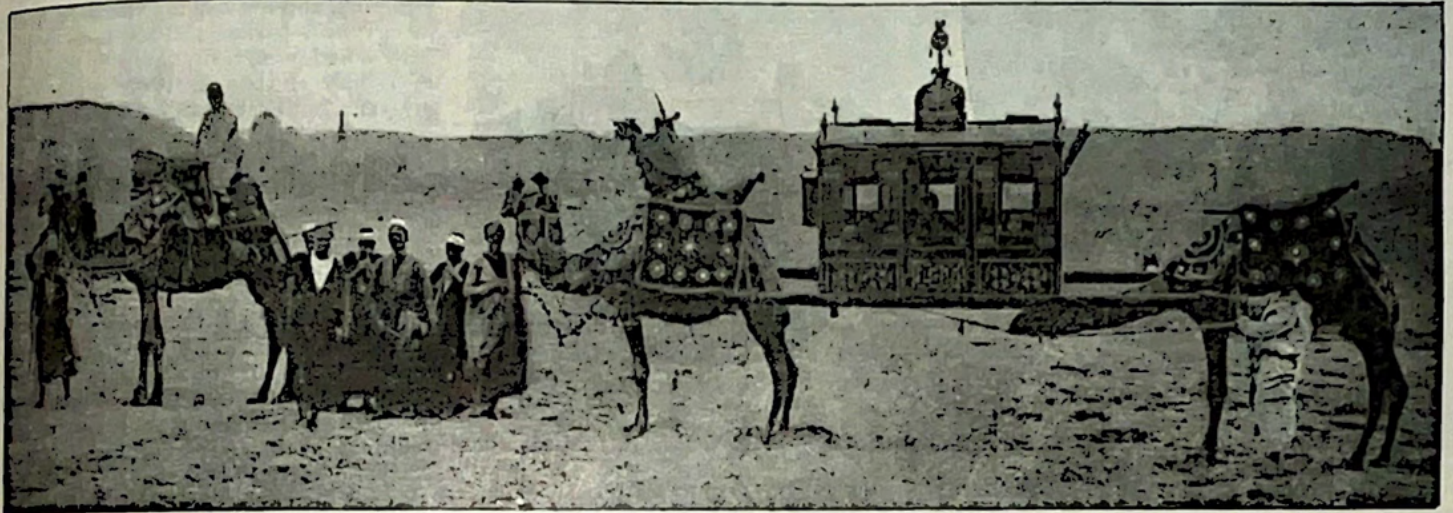
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From Egypt to the Promised Land.

W. C. MORRO, B.A.



AN ARAB MARRIAGE.

I came to Egypt in early summer, in some respects at an unfavorable time, but I did not find the heat oppressive. The nights were cool, and without the city there was usually a breeze blowing. The wind from the desert was cool and refreshing, and unlike the furnace blasts of Australia. I was able to undergo considerable exertion without undue fatigue, though I found my guide lagging wearily as the end of the day came on.

The stories told by travellers of the demands for backsheesh are not exaggerated, and the boys and men who devote themselves to collecting money from the travellers are exceedingly resourceful in doing trivial services for them. Nor does each one go single-handed. Engage a porter, and he will call two or three others to his assistance, and each expects recompense. Neither does the Egyptian care to do a second service until he has been paid for the first. His requests for backsheesh are not always in return for services; he does not hesitate to descend to pure begging. The first principle of language with him is that Yes always means assent, but that No never means refusal. Tell him many times that you do not wish his services, but that produces no cessation in his importunity. One of the Arabs at the Pyramids, when I refused to engage him, said, "But that is my business. I have no other business." He said further, "You are an American, and you know what is right. You would not bother people for nothing." That was strange logic which made me to be the one who was annoying him, instead of he me. Another argument of theirs was that the Americans had beaten

the Spaniards and taken all their money from them, and that therefore the Americans had plenty of money to give. I learned from experience that the tourist should never lose his patience. Their first object is money, but if they see that you are annoyed they will continue to harass you for the same reason that one boy torments a smaller one. They make it a principle never to be satisfied. No matter how much you give them they will always ask for more, and in this respect the donkey-boys are worst. They may be very accommodating during the trip, but at the end you and they part enemies. One boy left me in tears, but I learned that this was an especial trick of the trade with him. One boy asked me for a half-piaster to buy clover for his donkey. I became a contributor to this charity, and he repeated over several times, pointing to the coin, "This to get clover for donkey." I expressed my approval of the way the money was to be expended, and then he said, "Give one for me." They make no effort to disguise their purpose. One remarked, "I want man to be satisfied, then he gives much backsheesh." A boy frankly gave as a reason for hurrying his donkey when I wished to go slow that he wished to get through with me and get another rider to get another backsheesh.

The life of the modern Egyptian is not easily affected by the improvements about him. It is still the life and manners of the patriarchs. I saw but one threshing-machine in Egypt, and that was on the grounds of the Khedive, but everywhere I saw the old threshing-floors and the winnowing-forks. The soil is cultivated in the most primitive manner. The principal labor is bringing the

water to the thirsty soil, and this is done by means of the *sakieh* or wheel, over which passes an endless chain of earthenware pots, or the *shaduff*, a long pole suspended from a point near the centre with a weight at one end and a bucket or waterproof basket at the other. The former is worked by a cow or a buffalo, but the latter is operated by a man. I drew a bucket of water on a *shaduff*, much to the amusement of some Egyptian children. I asked the boy in charge of it how much a day he would give me to work it. He answered, "Five piasters" (tenpence). Both of these methods go back unchanged to the times of the Pharaohs. The dress of the lower classes is simple in the extreme, but that of the wealthier is rather intricate. They are merry-hearted, and whenever an opportunity presents the children mingle play with their work. I saw some little girls in the vestibule of one of the mosques playing a game which in America we called Tag, but which the Australians name Tigg. I asked one of them, fair-skinned, soft-eyed, and quiet, named Kadiga, what she called the game. In answer to my question, asked through the guide, she replied, *Gekialila*. Whatever may be said of the clean, fresh-smelling fields, the villages and houses of the Fellahen are intolerably dirty, and their smell reaches far. Even in the city much of their eating is done in the open. Along the narrow streets, where the dirt reeks and the dust fills the air, are women and girls squatted upon the ground selling food of all kinds. Sellers of various drinks are constantly crying their wares along the streets. It is carried in a large earthenware or glass

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HORACE KINGSBURY.



A. G. DAY.

❖ A FAREWELL MEETING. ❖

E. J. HILDER.

On Thursday evening, 31st ult., a farewell social was tendered to Bren. A. G. Day and Horace Kingsbury in the schoolroom of the Enmore Tabernacle. The two brethren, together with Bro. D. C. McCallum, are about to depart for the College of the Bible, Lexington, Kentucky, U.S.A., and the building was crowded with friends anxious to wish them God-speed. The chair was filled by Bro. Geo. T. Walden, and all the Sydney churches were represented. An interesting programme of recitations and instrumental and vocal music was very ably rendered by Miss M. Walton and the Misses Ettie, Linda, Stella and Valerie Kingsbury, and Messrs. Hindle, Tingate and H. Kingsbury, while the choir sang two anthems very acceptably. The chairman in an interesting address extended to the three departing brethren the best wishes of the church for their success in the work they have entered upon. A number of presentations were made to Bren. Day and Kingsbury by the teachers and scholars of the Lord's day school, the choir, the Chinese Mission in Sydney, members of the Campbell Edwards Training Class, and some friends, for which the recipients made fitting response. Bro. T. Bagley, in a few words of prayer, commended our brethren to the loving care of our Heavenly Father. Refreshments were then handed round. Arthur Day and Horace Kingsbury are young men

of much promise and ability, whose parents are highly honored members of the Enmore church. Bro. Day's late father did grand pioneer work for the Master in South Australia and New South Wales, and his name is green in the memory of the brotherhood; his mother is a valued worker in the church to-day. Bro. Kingsbury is a grandson of our late revered Elder Dr. Joseph Kingsbury, and is the worthy son of his parents, which is the highest praise that can be accorded him. Both brethren have been splendid workers in the cause of Christ, and will be very much missed at Enmore. We rejoice, however, to see our young men preparing themselves for the work of the ministry, and hope the day is not far distant when we will have a Bible College in Australia, so that none may be prohibited by heavy expense from receiving the training that is necessary for the efficient public preaching of the gospel of Jesus Christ.

On Saturday a large number of friends met at Balmoral Beach to enjoy an outing with our departing brethren. The weather was exceedingly favorable and a very pleasant afternoon was spent. A large number of brethren and sisters were present at the Circular Quay on Monday morning, to say "bon voyage" to Brethren McCallum, Day, and Kingsbury. As the ropes were cast off, and the s.s. "Sonoma" started on her long journey, all present joined in singing "God be with you till we meet again." We pray that our brethren may be blessed with all journeying mercies, and after a successful college career come back to do valiant service in the extension of Christ's kingdom.

From Egypt to the Promised Land.

Continued from the previous page.

jar, and as a large piece of ice protrudes from the mouth of the jar it looks cool and inviting. Under the guidance of George, I sampled some of the drinks. First was a drink made from raisins called *zabib*. The next was *carob*, and George explained that carob was what the young man ate who ran away from home and hired himself out to feed lambs—his version of the Parable of the Prodigal Son. Then I had a taste of tamarind, and finished my course in Arabian drinks with barley, and all were paid for with a half-piaster, the cheapest thing I saw in Egypt. I thought these drinks rather pleasant, but experienced a reversion of feeling when I read the next day in the paper that there were forty odd cases of typhoid fever among the English soldiers in barracks caused by indulging in strange drinks purchased in the city! Bah!

At the hotel, as well as from the guides, I learned that it was not the tourists' season. Part of the time a Frenchman and I were the only guests. We became quite intimate, he addressing me in choice French and I responding in my best English, though each was ignorant of the other's language. In addition to this ignorance of a common tongue, he was so deaf that the waiter could scarcely make himself heard. In spite of these barriers to friendship our intercourse was most harmonious. I left Cairo for Alexandria by the slow train in preference to the express, much to the disgust of my patrician friend the hotel porter. I sought this opportunity for further familiarising myself with the manners of modern Egypt. I did not find the journey nearly so interesting as the one from Suez, though near Alexandria I passed through the country of the Bedawin Arabs and saw their black tents. In all this Delta country there is lack without want, poverty without suffering, squalor without misery. Here are villages where a woman never bathes but once in a life time, and that on the eve of her marriage. For her to wash even her face would be an act of unfilial conduct. Her father, mother, sisters, in truth, her entire family, would regard it as a sure sign that she felt herself above them, and as there is no sin among them like the sin of disrespect to parents her face remains unwashed.

Alexandria has inhabitants from many nations, but is strictly speaking of no nationality; speaking many languages, she has no fixed tongue; an ancient city, she is almost devoid of antiquities. There were but two things in Alexandria that I cared to see—Pompey's Pillar and the Museum. I climbed a hill near the hotel on which stands an English fort, and off to the south-west I saw the capital of the famous column. It stands on the highest point of the city, and is more than one hundred feet in height. It was erected in honor of the Emperor Diocletian by Pompey, a Roman Prefect, and I thought as I stood at its foot that the obelisk-building Pharaohs had worthy successors in the Romans; though compared with the granite shaft of Hieropolis this one is but a

thing of yesterday. About its base are the ruins of the acropolis and temples of Alexandria, and here Egyptian paganism, Roman mythology, and Grecian philosophy united their forces and gathered their strength to combat their common foe, Christianity. And here paganism resisted most fiercely its victorious opponent, and in the end died hardest. Greek and Roman, Christian and Pagan, Christian and Moslem, Infidel and Jew, Turk and Arab, have each in turn struggled at its foot; it saw Buonaparte triumph, and yet endures after contending empires have passed away, and may survive the downfall of most of these rival creeds. Its material is the red granite of Assuan, so freely used in Egyptian sculpture and architecture, and brought from a place more than six hundred miles from the mouth of the Nile. The museum I found to be a disappointment. It is a collection of the relics of the Græco-Roman period of Egyptian history, and though it contains many inscriptions and tablets of great interest to the scholar who has time to decipher them, to the passing traveller it is of little interest. The statues and works of art are badly mutilated.

From Alexandria I had planned to enter into the land of Promise, but like the children of Israel, I had to learn that this is not always immediately accomplished. The bubonic plague had one or two victims in the land once devastated by the plagues of Pharaoh, and I had to proceed to Beyrout, but instead of suffering forty years of wandering, to undergo three times forty hours of quarantine. Turkey needs money, and one of its ways to raise revenue is to impose quarantine expenses whenever a pretext presents itself upon the shipping that visits its ports. Before boarding the vessel at Alexandria, I was taken into one room and asked my name, hurried into a second and asked to write my name, and then rushed into a third and my name was written. I was bewildered by all these proceedings, but found afterwards that it was a medical examination, and that as a result of this minute inspection of my name, I was pronounced to be a clean person and in good health, and not likely to cause any embarrassment to the Turkish officers of the quarantine station. Two days later we anchored in the bay of St. George, in front of the best part of Beyrout. The crew were taken ashore and—as the Austrian stewardess explained to me in English—were “perfumed.” One man declared it to be thorough enough to last a life-time. The passengers, however, were excused from all this—except the fee! Back of the town stretch the lower range of the Lebanon mountains, peopled to the very top, and are beyond surmounted by a more rugged and lofty range called Jebel-Saunin. The moon was at its full, and its soft light shed over mountain and sea outlined pictures that will long live in my memory, yet I was not sorry when we weighed anchor and sailed southward.

Just as the sun was rising the vessel came to a stop opposite Jaffa, the ancient Joppa. The sea was very calm, and I did not experience the difficulties in landing so often described by travellers. The town as often pictured is built upon a hill, but modern additions stretch out in either direction from the mount. I walked all through the town,

visited the ancient barracks now tenanted by squalid Jews, climbed to the top of the Roman Catholic Church, from which a good view is had of the city, sea, and the rich Plain of Sharon, and finally inspected the traditional house of Simon the Tanner. It answers one of the requirements, it is by the sea. It is evidently a comparatively modern house, but the well, I am prepared to believe, goes back to the time of Christ. The round stone which covers it has three grooves worn into it by the bucket ropes to a depth of fully three inches. A fig tree in the yard is said by the attendant to have survived from the days of Simon; it is probably fifty years old. From the town I walked to the Russian colony that lies to the eastward, and inspected their beautiful gardens of orange and lemon trees. I also visited the German colony, and at two o'clock departed for Jerusalem, of which my next letter will treat.

Jerusalem, Syria, June 27, 1902.

Golden Wedding of Bro. and Sister Edward Lewis.

On Thursday afternoon the writer proceeded with a party of about forty members of the church of Christ (two of Messrs Edmondson and Roberts' Palace cars having been engaged) to Spring Grove, where the golden wedding of Mr. and Mrs. Edward Lewis was celebrated. It may be noted that Mr. Lewis is an evangelist of colonial note in connection with the church of Christ. On arriving at the Meeting House at Spring Grove, the party found a considerable number of settlers had assembled, every portion of the Waimeas being represented, while Stanley Brook and the Moutere had contributed to the gathering. A delegate from Wellington also was present. The Meeting House had been very tastefully decorated by the ladies for the occasion. At tea time, the honored guests (Mr. and Mrs. Lewis, both of whom appeared to be in excellent health) were placed at a specially prepared table, in company with Mr. and Mrs. Higgins (who celebrated their golden wedding three years ago). In the centre of the table there was a large and beautiful wedding cake, and suspended over Mr. and Mrs. Lewis there was a large bell, constructed of wattle flowers and green leaves. The bell looked decidedly pretty, the wattle flowers giving out a bright golden hue. Fully two hundred persons sat down to the splendid tea, which had been prepared by the Spring Grove friends. Immediately after tea, the wedding cake was cut up and distributed, the company agreeing that its quality was a credit to the local baker. The committee were very expeditious in clearing away the tea tables, preparatory to the after proceedings.

SPEECHES AND PRESENTATIONS.

Mr. John Griffiths presided, and asked the company to sing 647 hymn in Sankey, after which Mr. J. J. Franklyn engaged in prayer. The Chairman said they had met to celebrate an important event which occurred on July 31st, 1852, at the house of Mr. Albert Griffin, in Sydney, when Benjamin Chapman, Wesleyan Minister, united in the bonds of holy matrimony Edward Lewis and Mary Andrews. They had met to do honor

to the aged but happy couple. The speaker referred to Mr. Lewis's services in Australia and this Colony as a fearless exponent of the truth. He said as there was a power behind the throne, so there had been a power helping Mr. Lewis in the noble, self-denying, and Christian assistance of Mrs. Lewis. The worthy couple deserved the honor paid them, and he hoped God would spare them to each other and the church for many years. He offered Mr. and Mrs. Lewis the congratulations of the friends assembled, and many others scattered all over the Colony.

Mr. Thomas Griffiths, of Stanley Brook, tendered his congratulations to the aged and honored couple. He said his attachment to Mr. Lewis did not decrease the longer he knew him.

Mr. Page, of Nelson, expressed his pleasure in joining in the congratulations to Mr. and Mrs. Lewis, and testifying to the good work done by Mr. Lewis as an evangelist. Twenty years ago he heard Mr. Lewis preach in the old Masonic Hall in Nelson, and Mr. Lewis enabled him to make his decision to join the church. He recognised also that Mrs. Lewis had done a great deal, which was evidenced in the godly lives of her children. Two things he specially noted as regards Mr. Lewis; one was that he was a thorough peacemaker, and the other was that as a preacher Mr. Lewis always strove to impress upon his hearers the grandeur and goodness of God. He joined in wishing Mr. and Mrs. Lewis many years of usefulness and happiness. Mr. Farley, of the Moutere, who had known Mr. Lewis for fourteen years, tendered his congratulations, and hoped God would bless Mr. Lewis and his worthy partner. He said he had received help and comfort from Mr. Lewis's sympathetic letters. Mr. Campbell, of Newtown, Wellington, joined in the congratulations. He said he represented the church in South Wellington, the Executive of the Middle District Conference, and, lastly, himself. He read a letter from the Executive, also the text of an exceedingly handsome illuminated address, which had been sent by the South Wellington church to be presented to Mr. and Mrs. Lewis. He said, after hearing Mr. Lewis preach some years ago, he was compelled to accept the gospel. He wished Mr. and Mrs. Lewis continued health and happiness.

Mr. Elijah Griffiths, of Wai-iti, joined with the preceding speakers in bearing testimony to the good work done by Mr. and Mrs. Lewis. Mr. Franklyn, of Nelson, in a humorous speech, congratulated Mr. and Mrs. Lewis. Mr. Telnus said he could speak from an experience superior to the others, for he had lived four years with Mr. and Mrs. Lewis. He fully endorsed all that had been said of the worthy couple. Mr. James Barton spoke of knowing Mr. Lewis 48 years ago as an evangelist, when he preached in Hyde Park, Sydney, and with a good deal of opposition, and a good deal of rough usage. Mr. Lewis had labored most faithfully, and with very little pecuniary reward, but his valuable services were much appreciated by the brethren of the church of Christ in this Colony and in Australia. He had been a member of that church for 38 years, and he supposed that was why he had been chosen to make a presentation to Mr. Lewis. He

asked Mr. Lewis to accept from the brotherhood a purse of sovereigns.

The chairman said Mr. and Mrs. Lewis had received an illuminated address from the South Wellington church, and he had another to present to them from the Nelson brethren. The addresses, in their gilt frames, he considered real works of art. Mr. A. G. Knapp, the secretary, said many letters and telegrams had been received, including one from the mayor of Nelson. He read extracts from some 24 letters which had been received from various churches in New Zealand and Australia.

The chairman said Mrs. Lewis desired him to thank the friends for their numerous presents and kind wishes. She appreciated their kindness greatly, and never would forget the same.

Mr. Lewis, who was received with great applause, thanked all for their kindness. He only hoped he deserved what had been said and done. When letters and messages came pouring in on him, he wondered how so many knew that their golden wedding day was July 31st, but he had now found out the secret—Mr. A. G. Knapp had circulated the news. The companions of their young days had gone, and only one witness to their marriage remained alive. He said he was 71 years old, and his wife 70, and God had blessed them with very good health. He said 4 married daughters, 24 grandchildren, and 2 great grandchildren had gathered round them that day, while 2 married sons and 8 grandchildren were in Australia. One great pleasure to them was seeing those belonging to them giving themselves to Jesus. He said it was quite true what Mr. Barton had said about the hard work and persecution they had passed through in Sydney 48 years ago. He had never considered pecuniary reward. He was thankful he had been made useful, that he had seen the church work grow and flourish. He again thanked them for their valuable presents, kind remarks, good wishes, and beautiful singing. Mrs. Lewis and himself had no idea their golden wedding was going to be so celebrated by the brethren. He would never forget their kindness.

The excellent singing was a feature in the proceedings, and the arrangements of the committee were very complete. Supper was next supplied, after which the Nelson contingent departed for home, which they reached safely about midnight, being well pleased with the happy gathering, and that they were enabled to join in doing honor to so worthy a Christian couple as Mr. and Mrs. Lewis.—*The Colonist*, Nelson, N.Z.

We have also received the following letter:—

Belgrove, Nelson, August 4th, 1902.

Our Golden Wedding came off in the Spring Grove meeting house on Thursday last, July 31st. But the programme of the meeting was something amazing to me. I had known nothing of what had been going on between our worthy secretary and many of the churches, both in New Zealand and Australia; and now, with your help, please, in the columns of the CHRISTIAN, I am anxious to return my warmest thanks to the churches and brethren and sisters everywhere for their kindness to my dear wife and

myself, in the many congratulations and good wishes, and also for the very substantial gift of a purse of 72 sovereigns, which

we received during the evening's social.
Yours in the love of the brotherhood,
EDWARD LEWIS.



Temperance Reform in New Zealand.

T. J. Bull.



3. THE PRESENT CONFLICT.

"The struggle of the school, the library, and the church, all united against the gin palace, is but one development of the war between heaven and hell." So said Mr. Chas. Buxton, brewer. Surely an amazing statement from such a source! It stamps the temperance reform movement as a holy war against a giant evil. Would God we could make all our fellow-electors feel that here lies at our very doors an opportunity for the exercise of the highest and noblest patriotism. A more deadly foe is within our borders (and, alas! looked upon by too many as a necessary element in our corporate life) than ever threatened the interests of the British Empire in South Africa. But such is the twist in the moral make-up of many that to go to the front in South Africa with your life in your hand is to make yourself a hero and a patriot in their estimation, but if you fight this traffic in alcohol, which killed more people in ten weeks in Great Britain than war and climate did in two and a half years in South Africa, you are in the eyes of the same people a fanatic and a fool.

Eleven years ago the Alliance Annual Report concluded in the following terms: "The heat and bitterness of the conflict has not yet reached its height. Stern words and heavy blows have yet to be given and encountered. It is not to be expected that such a huge monopoly as the drink traffic, living upon the vices of the people, will loosen its grip until after it has exhibited a resistance somewhat proportionate to its power. No! the liquor traffic can only be destroyed by patient protracted work on the part of its opponents—work which will require to be characterised by many sacrifices of time, talents and money, combined with a firm reliance upon our Heavenly Father for ultimate, though it may be long delayed, success."

In the intervening years much has been accomplished, but much still remains to be done. The present conflict is not a figure of speech. It is a statement of stern reality, as even liquor advocates testify. An article reprinted from *The Trade Review*, January 9th, and published by the Licensed Victuallers' Association of New Zealand, speaks of "the war that has so long been waged against the liquor trade of that Colony; the invading force . . . being the fanatical prohibitionist army, whose avowed object is the annihilation of the trade. . . . The prohibition leaders have made no secret that their crusade means war to the death—no quarter will be given."

Our declaration of war has been accepted, and all parties recognise that the temperance forces are in declared conflict with the forces of liquorism. Is there need for the conflict? Emphatically, yes! Were we to capitulate to-morrow on the condition that the liquor

traffic would leave us alone, the condition would be found impossible of fulfilment. The liquor traffic offers such tremendous temptations to a natural, to say nothing of an inordinate love of gain, that even in this country where increase of licenses is almost impossible, attempts are periodically made, and often with success, to remove licenses from places that have become unprofitable owing to the removal of population to places that have become prosperous in the absence of the licensed liquor bar. So often has this been done in recent years, that the people are waking up to the fact that though the traffic may have been kept out of their district for forty years, given a pliable Licensing Committee and a designing brewer, to-morrow they may be afflicted in their own neighborhood with the legalised liquor curse. An instance of this occurred in June last, and a licensed liquor bar now operates at Maungaturoto, a place settled about forty years ago by a body of Nonconformists who left the Old Country in the hope of being free from the blighting traffic. These settlers have taken pride in keeping their homes untainted by the drink sin. When land was wanted to build an hotel tempting prices were refused. When the place was built and intention to apply for a license notified, four-fifths of the *bona fide* adult residents signed a petition against the granting of the license, but in vain. They simply wanted the liquor traffic to let them alone, but IT WOULD NOT. We would all gladly leave the traffic alone, but it will not leave us alone. So we must fight not only drunkenness, but the most corrupt and most corrupting force in modern civilisation.

Our reform is sometimes stigmatised as a one horse affair, but a little study shows it connected intimately with every other reform. Settle every other problem, but leave the drink problem unsolved and we leave with us that which inevitably means our own undoing and the nullification of every other reform.

Fear of Prohibition has raised an old cry. Change the mode of distribution, eliminate the element of private profit, and the evils of the traffic will be removed. The Company system, State ownership, etc., etc., will take far from us all the evils confessedly associated with the traffic as at present conducted. At first sight these proposals seem plausible enough, but a little investigation reveals them as delusive. The evil of the drink traffic lies not in the manner of sale or the mode of distribution, or the big profits of the maker and seller, BUT IN THE THING SOLD AND CONSUMED. If angels from heaven had exclusive control for the sale of alcoholic liquors and mortal men consumed them, the same deadly effects would follow as are seen in our present system. Other poisons are put under

lock and key for the public safety, and we must do the same with alcohol if our land is ever to be delivered from the blighting drink sin.

Are the temperance forces prepared for battle? Theoretically we are splendidly organised. There are local societies all over the colony, Bands of Hope, Prohibition Leagues, No License Leagues, W.C.T. Leagues, Good Templar Lodges, Rechabite Unions, Sons and Daughters of Temperance, Tents, Sons and Daughters of Temperance, etc. Seven Prohibition Councils (which are theoretically at least representative of Prohibition and No License Leagues, and other local organisations, including many churches), are directly represented on the Executive Committee of the New Zealand Alliance, as are also the Grand Lodge of Good Templars, The Sons and Daughters of Temperance, The Independent Order of Rechabites, and the Women's Christian Temperance Union.

The New Zealand Alliance without question represents the high water mark of the Temperance sentiment of the colony, and considerable effort is made by the Executive to keep in touch with all parts of the country. This year plans were laid to secure the aid of such noted workers as Jno. G. Woolley, L. M. Isitt, Miss Florence Baggart, and Mrs. Harrison Lee. The two former (much to the regret of the Executive and a multitude of friends) did not see their way clear to come to our help. Miss Baggart and Mrs. Lee are with us, and rendering excellent service. Other paid agents are F. W. Isitt, General Secretary, Miss Roberts, T. W. Glover, Mr. White, and the writer. Others are being employed for brief terms by local organisations. Many churches are giving aid by setting preachers free to promote the No License Vote as they have opportunity, and a host of voluntary workers are helping in many and various ways.

One of our most important fighting arms is the press. *The Prohibitionist*, edited by F. W. Isitt, is doing splendid service. *The Outlook*, the recognised organ of several churches, has a regular temperance column; a No License column has recently been added. The voice from the editorial sanctum also speaks with no uncertain sound. *The Good Templar Watchword* is ably edited in defence of the principles of abstinence and prohibition. *The Christian Worker* and *The Joyful News* of Auckland both do good service. *The Crusader*, the organ of the Auckland Prohibition League, ably defends the rights of the people. In other localities papers are published for the advocacy of No License. Pamphlets and leaflets by the thousand are issued by the Alliance. Some of the daily papers give us occasional help in their editorial columns, some have a weekly temperance column at the disposal of the local temperance organisation, and the correspondence columns of all are valuable so far as our writers use them.

Guided by the results of the '99 poll, the Alliance is giving special attention to electorates likely to win No License this year. Ocular demonstration of the benefits arising from the exclusion of the liquor bar seems the only way to convince many electors that prohibition prohibits, and in a very large measure prevents what is prohibited. It is hoped that this action of the Alliance will result in several electorates washing their

hands of the drink business, and demonstrating in their after history the benefits of the No License system. We want a number of Cluthas up and down the country to settle the doubters and convict the gainsayers. May the firing line of the ballot box in December next find the great majority of New Zealand voters patriots and not probrewers—lovers of their adopted or father land and not lovers of liquor. May every voter have a due sense of responsibility first to God and then to his fellow-man in this pressing and present conflict.

Victorian Missions.

M. McLELLAN.

Summary of reports received by the Home Missionary Committee:—

H. G. HARWARD, General Evangelist, is now at Brim holding special services. Footscray mission closed July 20th. 35 meetings held, 20 additions. 19 days were spent at North Melbourne, 28 meetings. Interest and attendance good. 30 additions to the church. Bro. Hagger continued this mission.

A. W. CONNOR reports one addition at Barker's Creek. Good meeting at Castlemaine. Preaching at Muckleford on Thursday nights.

G. W. BROWNE—One addition at Meredith. New building expected to be opened about the 5th October.

J. CLYDESDALE.—Good meetings at Warmer, Galaquil, and Brim. No additions to report.

E. GRIFFITHS still in Gippsland district. At Childers one young man was baptised into Christ.

J. H. STEVENS.—Attendance at gospel services improving. It is probable that a protracted meeting will shortly be held.

H. LENG and W. G. ORAM both in Kaniva circuit. Great interest being taken in the approaching Tent mission at Border Town, to be conducted by Bro. Hagger.

W. BURGESS still laboring in Horsham district. No additions to report. Preparing for approaching Tent mission by Bro. Harward and Bro. E. Pittman (to conduct the singing) at Horsham.

T. H. SCAMBLER has held meetings throughout his circuit (Echuca district), also visited Newstead. No additions to report.

R. G. CAMERON has now completed his new circuit (Wedderburn district), visiting all the churches, and sends a lengthy report making some valuable suggestions, which will receive the attention of the Committee. No additions this month.

West Australian Letter.

D. A. EWERS.

I have read Bro. Harward's Conference Essay and like it hugely, and later I have been reading his letter in the issue of the 31st

ult. I like the letter, and I admire the spirit in which he advocates uniting, as far as we can without compromise of principle, with those from whom we differ on some points. I have long thought we have nothing to lose and everything to gain by co-operating along those lines on which we all agree. The Council of Churches, as I understand it, exists in order that Protestants may present a united front against the encroachments of infidelity, Romanism, and other anti-Christian influences such as gambling, Lord's day trading, the drink power, etc. As far as I can judge at this distance we ought not only to be very pronounced on these matters, as we are, but we ought to let our influence be felt as we never can while we stand aloof. I am not arguing the matter here, but simply expressing my opinion. If we held some doctrine that would not bear examination, I could see more reason in the advocacy of a policy of isolation, but holding the unadulterated truth, and pleading for Christian union, we ought surely to cultivate the spirit of unity without which organic union is neither practicable nor desirable.

People are still flocking into Perth from the east. Last month 3192 landed in the State. I am afraid the immigration is being overdone. Many are out of work, and I would not advise any to come with a view to obtaining employment unless they have the means to keep themselves for some time, and even then they ought to have enough to take them back if they fail. Land settlement is progressing, and there is no doubt but that West Australia will in time become a great producing country. Among recent visitors who are looking up agricultural areas are Bro. Fischer of North Richmond, Victoria, and Bro. Yelland of Point Sturt, S.A. Farmers thinking of seeking a new home might do worse than consult the land laws and inspect the districts open for selection here.

16 Dangan-st., Aug. 7.

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The Leader.

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

From Victory to Victory.

The Victorian Conference Committee has decided to hold a thanksgiving service on the first week in September, for the purpose of giving the brotherhood in Melbourne and suburbs an opportunity of praising and thanking God for the great revival which has been experienced in many of our churches during the special missions which have been recently held. That this is a fitting thing to do is beyond question; for who is there among us with any love for Christ and his fellow-man but is filled with rejoicing at the good results which have accrued from the earnest and enthusiastic preaching of the ancient gospel during the past few weeks? And, being filled with this sense of joy, what more natural than that they should desire to have fellowship in rejoicing by coming together and unitedly offering up glad thanksgiving to God, the Father of all mercies? One may sometimes question the appropriateness of some thanksgiving services—such as those which are held to celebrate a great victory won on the battlefield—but no one with any

sense of the fitness of things can question the appropriateness of the people of God assembling together for the purpose of celebrating the victories of the cross over the forces of evil. It may, therefore, be confidently expected that the chapel in Swanston-st., in which the proposed thanksgiving is to be held, will be crowded to overflowing. This is what we expect and hope for—that the building will be too small to hold the eager crowd of thankful hearts, and that an overflow meeting will have to be held. The Committee should be prepared for this eventuality; certainly we will be grievously disappointed if the hearts of the disciples in Melbourne and suburbs are not moved to this extent. For mark you this is a great occasion. It is the beginning of a great revival. Already, in the few months we have been at work, we have eclipsed any previous record in our history in the matter of conversions, and it is not proposed to let the work stop at this point. It may be necessary and wise to have a short breathing time wherein to gather strength for renewed efforts, but to stay the work altogether is not to be thought of.

And so the thanksgiving service which it is proposed to hold is not only to be an occasion for rejoicing over the victories of the past, but also an occasion for gathering inspiration for new victories in the future. It would be a mistake for anyone to think that the period of conflict is over, and that a long spell of inaction is about to ensue. That would be a most unworthy thought, and discreditable to the followers of the great Captain of our salvation. For it must be borne in mind that the object before us is to carry on a campaign which will make the jubilee year of our history the most memorable in our annals, and lay the foundation for still greater things in the future. For too many years we have been content with the day of small things. We have spoken too much about "holding the fort," as if that were the one great function of the armies of God. It is not. To keep on holding the fort is good for a time and under special stress, but in the nature of things it cannot go on for ever. In carnal warfare the inevitable end of such a course is starvation or surrender, and in spiritual warfare like results are bound to follow from the same tactics. One of the maxims in the most scientific of all games—the game of chess—is that the best defence is a sound attack. It is a maxim which the church might adopt with great profit to itself and benefit to the world at large. It is a mistake to give the devil too much time to arrange his plans of aggression. Keep him busy warding off your attacks, and thereby you very considerably minimise his

power to do evil. Moreover, the moral effect of an aggressive campaign is of incalculable benefit in the promotion of courage and enthusiasm. The true soldier will do his work well enough behind the walls of a fort, but it is not the sort of business that has much inspiration about it. It was Sheridan's famous march that turned the tide of victory in favor of the armies of the north and brought a disastrous conflict to a more speedy end. And so in the great battle of right against wrong the victory will rest with those who, while not disdaining defence, never miss an opportunity for pressing home the attack.

Take the great majority of churches throughout Christendom, and ask, What are they doing? The answer will be, for the most part, that they are "holding the fort," and even that they are doing badly. Go the round of the churches, and listen to the kind of sermons that are preached, and you will very soon learn that anything in the shape of aggressive tactics is the last thing they think about. The idea of "turning the world upside down" would be too shocking a thought for the fashionable preacher in our modern pulpits. The idea of preaching the gospel with a view to the conversion of sinners is in danger of becoming a lost art. This fact is noticed by a writer in a recent number of the *Homiletic Review*, who regards it as "a fatal lost note in present-day preaching." He says: "It becomes apparent from Christ's teaching, as from Paul's also, that the preaching that makes for regeneration must have in it the very doctrinal notes that have been so largely lost out of it by the pulpit—the doctrines of sin and judgment, of Christ's atonement and supreme lordship over the human will, of divinely wrought certainty that the message is from heaven." He further points out that the result of preaching in which these vital points are absent is to produce a number of congregations composed largely of unregenerate persons. As a necessary consequence these churches are not aggressive, and insist that their preachers should not deliver discourses likely to arouse the conscience or make them uneasy about their neighbors outside the sheltering wings of their church. A sample of the kind of discourse which is palatable to these congregations is also given, and is as follows:—"It was based upon the text, 'And Enoch walked with God; and he was not, for God took him.' The audience was shown that Enoch was scarcely an exceptional man, since any man moving on under the influence of heredity and environment, without change of natural bent, but following the ideal, without even the remotest recognition of Christ or the Holy Spirit, can pass right into heaven and

Sunday School.

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

LESSON FOR SEPTEMBER 7TH.

"The Prophet Like Moses."

WHOLE LESSON, DEUT. 18: 9-22

TEXT LESSON, DEUT. 18: 9-19.

GOLDEN TEXT.—"This is of a truth that prophet
that should come into the world."—John 6: 14.



Towards the close of his life Moses delivered farewell discourses to Israel in which he reviewed the past and gave instructions for the future. This was done while the children of Israel were on the plains of Moab. To-day's lesson is taken from these utterances.

THINGS FORBIDDEN.

Israel was forbidden, when in the land, to adopt the idolatrous practices of the nations dwelling there. The sorceries and idolatry of these people were an abomination to the Lord, and they were to be driven out because of them.

PERFECTION EXPECTED.

God expected that instead of following the inhabitants of the land Israel would be perfect, *i. e.*, entire, whole, or in other words, would keep the worship of God uncontaminated. It is just as important now to keep the divine order of things entirely free from innovations, and as delivered to us in the New Covenant Scriptures.

A PROPHET LIKE MOSES.

The prediction here made was fulfilled about 1,500 years later in Jesus Christ (see Acts 3: 22; 7: 37). Jesus was like unto Moses in many respects, but possibly this is more true of the mediatorial work than of anything else. This prophet, Jesus Christ, was to speak with authority. His words were to be the words of God the Father. When any man rejects the teaching of Jesus, he rejects the teaching of the Father. The laws delivered through Christ were to entirely supersede those given through Moses, and perfect obedience thereto is expected. This is he of whom God said on the Mount of Transfiguration, "This is my beloved Son, hear him."

out of the "Arabian Nights." It shines with all the prismatic colors. It dazzles the eye with the glitter of jewels, the gleam of gold, the glory of many-colored millinery. The noblest feature about the ceremony, however, is the deep religious sentiment that marked it. It cannot be doubted that the King's illness, his return from the very shadow of death, put a new and nobler solemnity into the whole function and lifted it out of the realm of mere millinery. So strong was the religious keynote of the service that the clamor of youthful voices from the Westminster boys high perched in the clerestory, and even the deep vibration of the cheering crowds in the streets, broke on the ears of the vast multitude in the Abbey itself with a certain subtle sense of discord.

The Religious Element.

"The religious element, indeed, runs like some shining thread of gold through the whole web of the Coronation ceremonies. They are not so much a social or political function as a sacrament. The acknowledgment of God as the root of national life, and of kingship as a ministry held from God, is expressed at a hundred points and by a hundred symbols in the great service. The orb handed to the King, the symbol of the world, is surmounted by the cross, in token, the King is told, that 'all the kingdoms of the earth are subject to the empire of our Redeemer Jesus Christ.' The ring—the wedding ring of England—is placed on the King's finger not merely as a sign of royal dignity, but as a pledge of service to the Christian faith. Of the two sceptres, one is surmounted by the cross, the other by a dove, the symbol of the Holy Ghost. The sword of justice is taken from the King's hand and laid upon the altar; the King's justice must be the servant of the divine justice! And Protestants may well reflect with some satisfaction upon the two swords carried before the King, one the sign of the King's right to exercise justice, the other of the symbol of an equal right over the clergy. The ancient claim of Rome was that the civil courts should have no jurisdiction over its priests. The priest stood apart from the civil law and above it; and at that point began the quarrel which led up to the English Reformation. The 'sword of justice over the spirituality' is the symbol of a memorable victory over the Papacy."

New Tracts just issued by Austral Co.:—A Loving Invitation. Conversions: Ancient and Modern. Is a Real Honest Mistake Just as Good as the Truth? The Communion, or Lord's Supper. Why Do We Exist? New Testament Revivals. "In Christ." Living and Dying. 6/- per 1000.

the presence of God. All that is necessary is to live up to the light that is in one." This is the substance of a sermon actually delivered, and the sample of a kind, hundreds of which find their way into our religious and secular papers. In churches where such sermons are preached conversions are of rare occurrence and are scarcely looked for. It was of such a church that a deacon once spoke in reference to a genuine case of conversion. He said: "I have been a member of this committee for thirteen years, and have witnessed the reception of many new members, but this is the first *sinner* that I have ever known to come to be received into the church."

Evidently from these considerations it is quite clear that many churches stand in need of a great awakening. Even those churches that realise their duties and responsibilities in reference to the work of preaching the gospel require to have the truth brought home to them that their tactics are not sufficiently aggressive. As far as we are concerned ourselves, there is no question about the kind of gospel we preach; it is, without doubt, the gospel of Christ and his apostles. Our preachers (and we know of no exception) believe that it is their duty to win souls for Christ. The object of their preaching is to make conversions, just as it was the object of preaching in apostolic days. They are prepared to spend and be spent in this glorious work. If the members of our churches will back them up, they are ready and anxious to be more aggressive than ever they have been before. The question is, Are the churches ready and willing to do this? We believe they are. The past few months have proved this, and we think they will be prepared to carry on the good work. It has been proved beyond a doubt that the gospel—in all its ancient simplicity—is still the power of God unto salvation. To make it more abundantly triumphant, it only requires consecrated hearts and pockets. We pray God that the thanksgiving service we propose holding will be but the beginning of a new movement for winning fresh victories—a meeting from which another note of advance will be sounded, and the army of God, of which we form a part, will move on again from victory to victory.

Editorial Notes.

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

The Coronation.

The account of the Coronation (says the *Southern Cross*), as it trickles through the cables, resembles nothing so much as a page

The concluding verses of the whole lesson contain a warning to those who attempt to speak in the name of the Lord the things which he has not spoken. Let all be careful.
THOS. HAGGER.

The Parker Will Case.

Most of our readers will be aware that the late J. S. Parker, for many years identified with the cause in Victoria, bequeathed his estate to certain committees of the church of Christ without defining the country in which these committees existed. As a result of this ambiguity, an opening was made for litigation, which was taken advantage of, and, consequently, the committees intended to be benefited lose a considerable amount of their bequest in law expenses. The following extract will put our readers in possession of the main facts of the case, together with the Judge's decision upon the evidence.

THE JUDGE'S DECISION.

Mr. Justice A'Beckett concluded the hearing of the action brought by the executors of the will of the late Jonathan Stanway Parker, of Port Melbourne, against J. K. Henshelwood and other persons, representing the institutions alleged to be entitled to the deceased's residuary estate, worth about £6000, under a bequest "in equal shares for the foreign missionary committee, the training committee, and the general evangelists' committee of the churches of Christ." The only body which opposed the claim of the English committees was the Victorian Biblical Institute, represented by the defendant Henshelwood. The evidence was taken last month. Mr. Justice A'Beckett, after hearing counsel, said that the only difficulty arose from the fact that there was in Victoria a foreign mission committee, but no other committees corresponding to the terms used in the will; whereas in England there were three committees bearing titles identical with such terms, and of whose existence the testator was aware. He clearly intended them to benefit. The claim by the Victorian Biblical Institute, which was formed for training purposes, had really no substance in it, although the institute had done acts to give color to its claim. It got up a committee in order to come under the name "training committee," but it could not reasonably be regarded as intended to benefit under the will. He declared that the English committees were entitled to the fund. Costs of all parties were ordered to be paid out of the estate, except those of the defendant Henshelwood, who was ordered to bear his own costs.—*Argus*.

MISCONCEPTIONS.

The hearing of the case and consequent reports in the daily papers have given rise to some misconceptions in regard to the position taken by the Victorian Conference Committee. The outside public especially concluded that the churches in Victoria were making a claim to participate in the bequest, and spoke of it as a fight among the churches. This, of course, so far as the Victorian Conference Committee is concerned, is not true. The Victorian Conference Committee, representing the churches in Victoria, when all the facts were placed before them, were of opinion that the bequest was intended for the English churches, and passed a resolution declining to make any claim on the estate, and resolving to support the interests of the English churches in the matter. Their appearance

as claimants in the matter was owing to the direction of the Court, and was purely nominal so far as the committee was concerned. The evidence the representatives of the committee were able to give was in favor of the English committees, and materially assisted the Court in coming to its decision.

From The Field.

The field is the world.—Matthew 13 58

Tasmania.

HOBART.—Since last report two have been added by faith and obedience to the church in this place.

T. W. S.

South Australia.

STIRLING EAST.—As the meetings were so good and the outlook so promising, we continued our mission services this week. Bro. J. E. Thomas remained and proclaimed the gospel to large audiences every evening, the building being full on many occasions. We rejoice to be able to report that seven have made the good confession since last report. Sunday was the crowning meeting, the building being taxed to its utmost, and some went away. Bro. Thomas' subject was "Whom Should We Obey?" Many were impressed, and we pray will soon decide to obey the Lord Jesus Christ and come out on his side. The mission closes this week.

Aug. 17.

HINDMARSH.—Our first week of Mission closed last night with 39 additions to date. Chapel packed, overflow meeting in lecture hall, and from 200 to 300 turned away. We are continuing for a week or two longer at least, Bren. Rankine and Colbourne preaching. A large ingathering is expected.

Aug. 18.

F. PITTMAN.

QUEENSTOWN.—After a short visit to my home at Pirie, I returned to the field here last Friday week. Bren. Ludbrook and Fisher kindly did the preaching on the two Lord's day evenings I was away. All the meetings are well attended, and the new converts appear to be deeply in earnest. Last night we spoke to a large and attentive audience on "The Holy Spirit's Work in Conversion." At the close we took the confession of a man and woman.

Aug. 18.

W. MOFFIT.

ALDGALE VALLEY.—The cause here has been prospering lately. Good meetings have been held, and we have been pleased to have Bro. Thomas with us for a time. We held a tea and public meeting on Monday last to help to increase the interest even more, and a good time was spent. At the public meeting our evangelist presided and gave an address. E. Taylor and A. G. Rudd also gave helpful addresses. A comprehensive vote of thanks, proposed by C. A. Halliday, brought a very successful gathering to a close.

Aug. 17.

KADINA.—We have celebrated our second anniversary to-day, and had a splendid time. W. J. Ward presided in the morning, everybody was present to take his part, and *Love* was once more the theme of address and motto for the year. Three—a lady and two S.S. scholars—having been previously baptised were received. In the afternoon at three a gospel service for friends of the school and children was well attended. This evening we had a wonderful meeting, the hall being packed in all directions, and the throng listened, for an hour, with unflinching

attention, to an account of the "Origin, History and Aims of the Churches of Christ." Last Sunday night a young girl came out for Christ. Last Monday night was held the third meeting of our young Endeavor Society. Thirty-five responded to the roll-call—twenty-three actives and twelve associates. It was a bright meeting. The committees have got to work, and the Endeavorers undertook the decorations for the anniversary, and have done it well.

Aug. 10.

G. B. MOTSEY.

HINDMARSH.—To-day has been one of much blessing; indeed, for a week we have enjoyed a feast of fat things in prayer meetings every night. August roth will be long remembered as our "golden offering day." The officers suggested some time ago that it should be set apart for a golden offering, the offering to be used towards the purchase of the newly-acquired piece of land K. W. Duncan addressed the church in the morning. At the close of the address the offering was made, amounting to close on £25. At the close of the sermon by Bro. Pittman in the evening, two—a young lady and a young man—made the good confession. Bro. Walden commences his mission to-day. We are expecting great things.

Aug. 12.

A. G.

STIRLING EAST.—We have just finished a week of Special Services. H. J. Horsell was with us and spoke for three nights. The services during the remainder of the week were conducted by J. E. Thomas, and the attendances still improved. On Sunday night we had the record meeting, when the building was full, and at the close of the address we were cheered by seeing two come forward and make the good confession. We have had five decisions lately.

J. E. T.

PORT PIRIE.—Last Thursday evening, at the close of the meeting, one made the good confession. He and a young man and woman who came forward at our previous gospel meeting were immersed before a very large audience last evening. A. M. Ludbrook was the preacher.

Aug. 11.

W. C. O.

YORK.—We had a splendid time all day Sunday, August 10th. Good addresses were given in the morning by Bro. Feldler, and in the evening by Ben. Duncan. At the Sunday School we had one of the best attendances for the past twelve months, the number of teachers and scholars present being 150.

E. E. W.

NORWOOD.—Our Mission Services so far have been very successful. Bro. Walden commenced on Wednesday last. He gave a Bible reading on each afternoon till Friday. We had a temperance meeting on Saturday night, with limelight views, which was well attended. Yesterday our meetings were splendid. The Tabernacle was crowded last night. At all our gospel services we have had decisions for Christ, and up till last night we have had thirty-one. The majority are young people. We will continue the Mission ourselves until Thursday next.

Aug. 11.

A. C. RANKINE.

UNLEY.—During the absence of Bro. Gore our gospel services are being carried on by the preachers of sister churches. Last night F. Pittman, of Hindmarsh, conducted the meeting.

Encouraged by the splendid successes at Norwood and Hindmarsh, we shall commence our special mission next Wednesday week, when Bro. Rankine will "open fire," P. Pittman, J. Colbourne and A. T. Magarey following, Bro. Walden continuing the siege for the week commencing September 1st.

Aug. 18.

H. W.

NORWOOD.—We continued our Gospel Mission up to Thursday evening last. Bro. Colbourne preached on Tuesday evening, when one confessed Christ. On

Thursday evening we had a great meeting and a great baptismal service. Bro. P. Pittman gave a suitable address. Over 600 persons were present. Thirty were baptised by the writer in 20 minutes. The females were all dressed in white. It was an impressive sight, and will long be remembered by those who witnessed it. At the close one confessed Christ. Thus our Mission closed with 35 confessions. We had a good day yesterday, when the converts were received into fellowship. One lady was also received formerly connected with the Baptists. One man confessed Christ last night. We thank God for the triumphs of the gospel in this place.

A. C. RANKINE.

Victoria.

BALMAIN ST., RICHMOND.—One received to fellowship yesterday morning, and another confession—a married lady, at night. 50 at breaking of bread yesterday, nearly half of whom met after evening service. Packed house at meeting on August 15, for thanksgiving, over 70 accessions this last 15 months. The following have been elected as deacons:—Bren. E. Winch, C. Cousins, W. Cole, H. Crook, and W. Busby. We commence prayer-meetings at 7.30 next Sunday morning, for coming mission.

P. J. POND.

BRIM.—The church here held its anniversary services on the 10th and 13th August. On the 10th the brethren from Galaquil met with us to break bread fifty-six being present, Bro. Harward addressing the church. The afternoon and evening meetings were crowded, every inch of space being utilised, so that Bro. Harward began his mission here under favorable circumstances. On the 13th about 250 sat down to a feast of good things provided, and presided over by Sisters Hovey, Hood, Putland, and Marshman, which was followed by an after-meeting, so crowded that even the porch and vestry were packed, and many standing outside. Bro. Clydesdale acted as chairman and also conducted the singing, several pieces being rendered by the choir under his leadership. Bro. Harward and others gave addresses. The church is holding its own, numerically and spiritually, and making splendid headway financially, for which we praise our heavenly Father. We are now sowing the seed with liberal hand, and looking to him who alone can give the increase, to extend the kingdom of our Lord Jesus here by adding to the church such as are being saved.

A. E. BARNES.

ECRUCA.—On Sunday night, after listening to an address by Bro. Scambler on "Phillip and the Eunuch," a man who was on his way to the Shearing Sheds in N.S.W. requested to be baptised.

Aug. 12.

WM. BARNES.

CHINESE MISSION.—On Tuesday evening last, a social was held in the Lygon-street Lecture Hall, to bid farewell to Bro. Samuel Wong, who is leaving for Sydney. He has been connected with the mission almost from its commencement, and has been one of the most prominent workers in the school, as interpreter and preacher. We are very sorry to lose him, but our loss will be the gain of the Sydney Chinese Mission. Bro. F. McClean, on behalf of the teachers and scholars, presented our brother with an illuminated address. Bro. Hing, on behalf of some of the converts, presented him with a Chinese Bible, and Mr. Moy Ling, on behalf of the Chinese Christian Union, presented him with a large photo, framed, containing a group of workers in connection with the Union. Bro. Wong suitably responded, expressing his gratitude to all the friends who had shown him such unmistakable evidence of their kindly feeling

towards him. The meeting was a very pleasant and enjoyable one, there being about 150 persons present. All wished that God's richest blessing may rest upon our brother in his new field of labor. The meeting concluded by singing, "God be with you till we meet again."

J. JENNINGS.

New Zealand.

INVERCARGILL.—Since last report three have been added to the church, one by letter, one previously baptised, and one by baptism from the Bible class. Good gospel meeting on August 10th, one confession, also from Bible class.

Aug. 11.

GEORGE LUDBROOK.

AUCKLAND.—The Maori Mission Committee wish me to make known to the brethren generally that H. M. Greenwood has with their consent applied for and obtained a position in the Maori Educational Department, having recently been appointed teacher of a Maori school in the Hawkes Bay District. As Bro. Greenwood's ability and training make him eminently suitable for a position of this kind—a position where, to quote from a semi-official circular on the subject, "the teacher is not to confine his work to mere school instruction, but, on the contrary, it is expected that both he and his wife will in every way in their power endeavor to exercise a beneficial influence on the natives, old and young, with whom they are brought into contact; to show by their own conduct that it is possible to lead a useful and blameless life; and in small matters, by their dress, in the home and abroad, to set the Maories an example that they may advantageously follow. A native school teacher must above all things be a man of strict sobriety. They are also to be able to instruct the children in, amongst other things, history, geography, the laws of health, singing, drawing, and drill, and such subjects of manual and technical instruction as may be agreed on in each case. They have also to teach the natives to read and study the Bible, and in every way try to make estimable citizens of them"—the Committee feel that in helping Bro. Greenwood to secure this position, they have placed him where he will be able to do for the Maori, especially for the rising generation, all that he would be able to do under any other circumstances, and they intend if possible to secure another worker, preferably a consecrated sister, to carry on the work for which they have been soliciting subscriptions, and hope that all who sympathise with the work, and are in a position to help them financially, will continue to do so, as they feel that an opening has now been secured through which much valuable work may be done to raise the moral and mental status of our noble native race.

AUCKLAND.—Things are moving along nicely in this portion of the Lord's vineyard, the addresses of Bro. C. Watt on "Evolution," "Credibility of Miracles," etc., of which he is giving a series of twelve, having the effect of building up the brotherhood, as well as convincing the outsider. At last evening meeting, 10th August, two young ladies came forward at the conclusion of the address and made the good confession.

August 11.

H.N.B.

Queensland.

BRISBANE.—On Lord's day, August 10th, two received the right hand of fellowship, and at the close of the gospel meeting one young lady made the good confession and was immersed by Bro. Main on Wednesday evening at our usual prayer meeting, which

reminds me that it has been said that the spiritual life of a church is gauged by the attendance at its prayer meetings. If that is so, then the spiritual life of the church at Brisbane has increased wonderfully, for instead of 7 or 8 regular attendants we have now 40 or 50, and we pray it may continue to increase. We have also formed a class of mutual help and instruction, specially designed for our young converts in order to build them up in the faith once delivered to the saints.

August 15.

A. S. W.

New South Wales.

ENMORE.—T. J. Gore, of Adelaide, who is taking G. T. Walden's place for a month, began his work on Wednesday night by giving an address that was keenly appreciated. At the close of the service John Kingsbury took the chair, and welcomed the preacher on behalf of the church. The sisters very generously provided refreshments, and a very pleasant hour was spent. Bro. Gore spoke at Marrickville on Sunday morning and at Enmore at night, both meetings being well attended.

Aug. 11.

E. J. HILDER.

MOREE.—D. C. McCallum left here last week for the United States with a view of entering a college for a course of study. A farewell social was given on Tuesday night last, and the chapel was well filled by brethren and friends. Music and refreshments occupied the former part of the meeting. During the latter part Bro. McCallum was presented with two volumes of the Centennial History of Australia. Bren. Winter and Goode spoke of Bro. McCallum's work, and the esteem in which he was held by brethren and by the citizens of Moree. The church has asked Bro. Goode to take up the work.

Aug. 4.

F. GOODE.

MARRICKVILLE.—The church has been cheered by the reception of one by letter and two by baptism. The attendance at the memorial feast has risen still higher. The grace of giving is improving. The attendance at the gospel service continues to improve.

Aug. 12.

ROBERT C. GILMOUR.

PETERSHAM.—A. E. Illingworth preached last evening to a fair congregation on "The Incarnation." There were three confessions—one young woman and two young men.

August 12.

CHAS. J. LEA.

Here and There.

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

Norwood mission closed with 35 additions.

Our "From the Field" is very interesting reading this week.

Read Bro. Morro's third letter, which appears on our first page.

One confession at North Fitzroy last Sunday evening, J. W. Baker preaching.

Hindmarsh mission is proving very successful. Thirty-nine decisions to date.

One confession at North Richmond on Thursday last, Bro. W. McCance speaking.

Next week's CHRISTIAN will be a South Australian Conference Number with special cover.

Thos. Hagger has resigned at North Richmond; he has not decided on a future location yet.

Bro. Mitchell, of Swanston-street, who is on a visit to Tasmania, broke bread with the church at Hobart last Sunday week.

There were six confessions at Bendigo last Sunday night, Dr. Jas. Cook preaching.

If you are interested in S.S. Lesson Commentaries for 1903, see advertisement on another page.

The absence of the manager from the office for a few days through illness may account for delay in some correspondence.

A. M. Ludbrook is now open to engagement with some church desiring evangelistic help. Address—William-st., Brighton, Victoria.

Hawthorn Mission in full swing. Meetings well sustained; Sunday evenings and week nights alike. Four confessions to date. Full report at close of Mission.

Good meeting at Newmarket last Lord's day evening, and three confessions, one the wife of a brother and two young daughters of members. Bro. H. E. Knott preaching.

The three young men who left for the Bible College on Aug. 4th, a report of their farewell meeting appearing on second page of this issue, have promised to send us a few short letters of travel.

Through a private source we learn that since J. J. Franklyn went to labor with the church at Nelson, N.Z., five have been added to the Lord's side. Everything looks bright and the outlook hopeful.

One sister thinks that David's mother was Jesse Obed, and proves it from Ruth 4 and Chronicles 29. Whether 1st or 2nd Chronicles the sister does not say, but we found nothing satisfying in either of them.

Some four or five Victorian brethren have arranged to attend the Adelaide Conference. If a party of six can be found they can go return at price of single fare. Anyone wishing to go might report to us at Austral office.

Attention is specially directed to announcement in Coming Events, re "Special Thanksgiving Service," on 3rd September. This will be held under the auspices of the Home Mission Committee, and is to express our thankfulness for the great success attending the recent and current suburban gospel services. A good thanksgiving rally is expected.

Any one having a copy of "The Holy Book and the Sacred Day," by E. V. Zollars, 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.

Last Tuesday evening at the Young Men's Training Class, H. D. Smith announced to the students that the faculty of Hiram College, Ohio, U.S.A., had conferred the degree of Master of Arts upon Bro. Jas. Johnston. The news was received with cheers, and the class congratulated Bro. Johnston upon receiving such high honor. This paper offers its congratulations.

The booklet, "God's Spirit and the Spirit's Work," is good because it is built four-square on the Scriptures. Perhaps no other question leads to so much extravagance on one hand, and ignoring on the other, as this. But the booklet opens up the Scriptures in such a manner—defining what the Bible teaches—that reading it one rests assured what to believe. I most heartily recommend it.—P. J. POND.

The little handbook by W. C. Morro, B.A., on "God's Spirit and the Spirit's Work," is, in my judgment, a very valuable contribution towards a proper understanding of an important theme. It is worthy of a wide circulation among the churches of Christ, and if it were read freely by the members, and adherents of other denominations, would help to open

their eyes. The paper and type used make the book easy to read.—ROBERT C. GILMOUR.

A correspondent asks:—1st. Is it necessary for a returned prodigal to again be baptised and received into fellowship? 2nd. Are members of the church of Christ justified in breaking bread with unbaptised believers in a Methodist Church at an Endeavor rally? 3rd. Is it right for the evangelist to be an officer also? 4th. Whose duty is it to preside at the Lord's table in the church of Christ?

1. We understand that baptism is the last step which brings a man into Christ and makes him a child of God. If the child of God sins he has an advocate with the Father, even Jesus, and the conditions of pardon are faith, repentance, confession of sins, and prayer. 2. If they are, then they are justified in breaking bread with the unbaptised anywhere or at any other time. 3. We presume the brother means an officer in the church. A man supported by the church as an evangelist in our judgment would be better free from the business worries and government of the church. We have no Scripture, however, for this view. 4. In a properly organised church we think it is the duty of those in charge of the spiritual things of the church and such other persons whom they may deem capable.

Bro. John Thompson, of Childers, writes:—I regret that I cannot report any change in our drought stricken field of labor. Water is becoming very scarce. The tops of the cane stalks are being cut and sold for 18/- a ton. Previous to this dry season they were left on the field and burnt after the cane was cut, but now they are eagerly bought for keeping starving stock alive in other places. I have to thank the teachers and scholars of the Sunday Schools at Ker-mode-street, North Adelaide, and Prospect for the sum of £4 10/-; also the teachers and scholars of the Sunday School at Dunedin for the sum of £2 for charitable purposes amongst the Kanakas who are in destitute circumstances owing to their not being able to obtain work through failure of the cane crops.

GOD'S SPIRIT and the SPIRIT'S WORK.

By W. C. MORRO, B.A.

THIS is a very neat booklet in paper of 104 pages. The first chapter contains a complete catalogue of all the Scriptures in the entire Bible which, in the writer's judgment, have any important bearing on the subject; not the reference only, but the passages in full. This alone is worth more than the price of the book. Then there is a chapter each on "The Personality of the Holy Spirit," "The Sphere of the Spirit's Activity," "The Miraculous Work of the Holy Spirit," "The Baptism of the Holy Spirit," "God's Spirit in Man's Conversion," "The Indwelling Spirit," "The Witness of the Spirit." At the end there is an index carefully and exhaustively prepared by Jas. Johnston, which will enable the reader to find, in a few minutes, any reference for which he may be looking. It is not a large book, but every word means something. The book is scholarly, but at the same time plain and simple. Price, post free, 6d.

R. Steer, of N.S. Wales, writes:—The Speakers' and Workers' Union of New South Wales, and we are sure the brethren generally, appreciate the value of the AUSTRALIAN CHRISTIAN in publishing the excellent paper by A. E. Illingworth, on "Evangelisation in New South Wales," in its issue of August 14. We would remind the members of the Union and all the brethren and sisters that this paper is to be further and fully discussed at our next meeting, Friday, September 5th, in the City Temple, Campbell Street, Sydney, 7.30 p.m. Will you all please note

this, read the essay, study it, and come to the meeting to assist to give it a practical effect. We want every member of the church to clearly understand that the meeting is open to all, while the specific purpose may be to bring active workers together and interchange thought. We think that at the bi-monthly meeting we propose to have we will be able to consolidate and more effectually use the speaking talent of the church, and the essay will lead to this. Please remember September 5th.

Coming Events.

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

AUGUST 29.—Friday. Annual meeting of the Church of Christ Cricket Association will be held in room at rear of Swanston-street Chapel, at 8 p.m. A good attendance of all members of clubs and friends interested is desired. L. GOLE, hon. sec.

WEDNESDAY, SEPTEMBER 3rd. 7.45 p.m. prompt.—SWANSTON STREET CHAPEL.

SPECIAL THANKSGIVING SERVICE.
PROGRAMME:—Chairman: Jas. Johnston, Conference President. Praise and Prayer.

TALKS ABOUT THE WORK:—
F. M. Ludbrook, J. A. Palmer, Thos. Hagger. Praise and Prayer.

Address, "Gospel Power," H. D. Smith.
Address, "Our Jubilee," F. G. Dunn.
Closing Exercises. All cordially invited to attend.
M. McLELLAN, Conference Secy.

WANTED.

An EVANGELIST, competent to labor amongst the Combined Country Churches of West Moreton District, Queensland. For further particulars apply to the Secretary. O. Adermann, Vernor, Esk Railway Line, Queensland.

A PARTNER IN A FRUIT GROWING AND FARMING BUSINESS.—A member of the church, 30 miles from Melbourne by rail, has an orchard containing about 2,500 fruit trees about seven years old, five acres of raspberries, and six acres of strawberries. This brother wants a partner in the shape of a man and wife, and if they have a family of children so much the better. There is a nice church near by. From £100 to £500 capital would be required. This is a splendid opening. Anyone will be put into direct communication with the principal by addressing the Austral Office.

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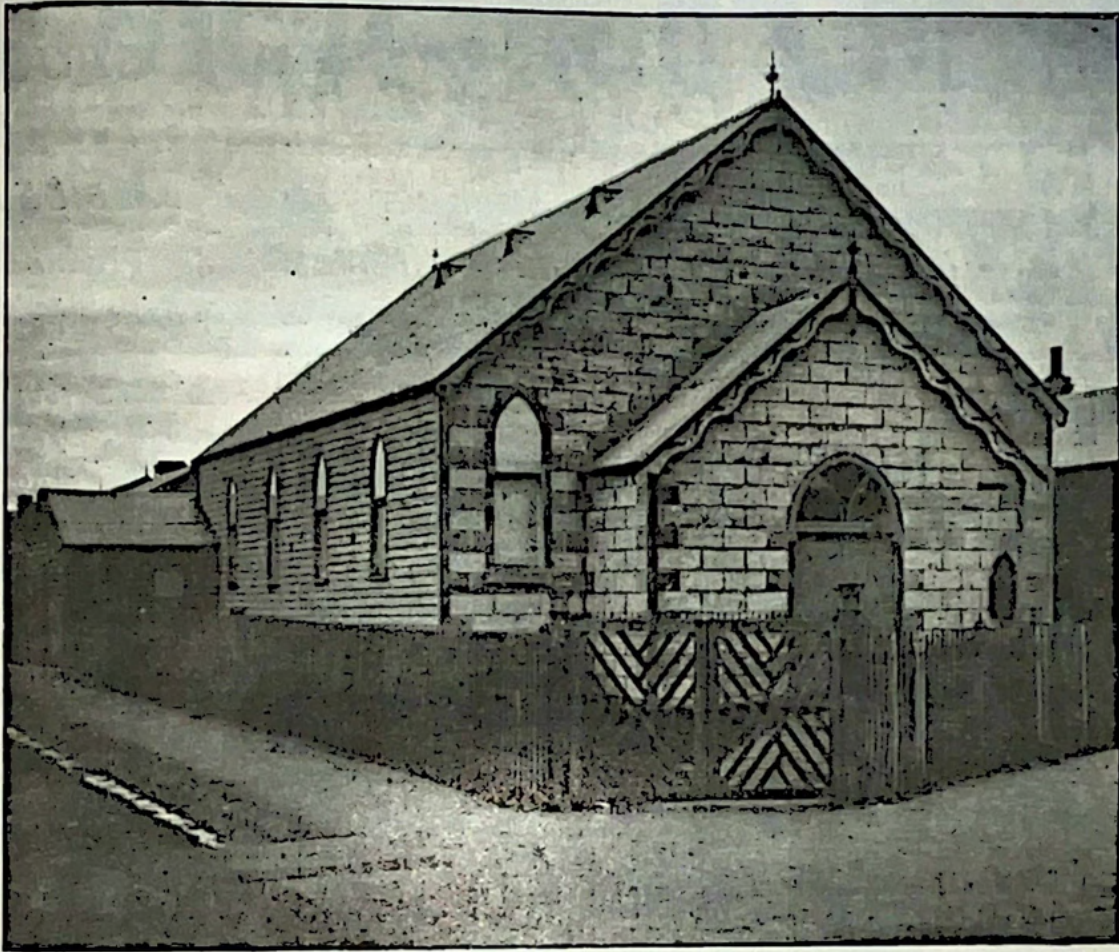


Photo by

WILLIAMSTOWN (VICT.) CHAPEL.

H. G. Maston.

A pleasant little meeting was held at Williamstown last Friday evening, partaking of the nature of a social to Bro. and Sister James Johnston, Bro. and Sister F. M. Ludbrook, Mrs. Roy Thompson and Miss Precious. The church was well represented, while some visitors were present from the city and suburbs. E. C. Kenney occupied the chair and stated the object of the meeting. Bro. Kenney spoke of the great services rendered by Bro. A. Lucraft, of W.A., during his recent visit to Melbourne, his efforts at that time really being the start of the present revival. A vote of thanks was moved by Bro. E. M. Hall, and seconded by Bro. Hopkins, to Jas. Johnston, Mrs. Johnston, F. Ludbrook, Mrs. Ludbrook, Bro. Voight, Mrs. Roy Thompson, Miss Precious, the Home Missionary Committee, and the Swanston-st. church for the services of Bro. Johnston. This was carried by acclamation. E. C. Kenney, on behalf of the church, made presentations to Bro. and Sister Johnston, Bro. and Sister Ludbrook, Mrs. Thompson and Miss Precious, as tokens of the church's thanks. Bros. Johnston and Ludbrook suitably replied. Special mention was made during the evening of the gift of £12 towards the organ by Sister Hopkins. The chairman stated that the debt on the building was now £243, and that this was being reduced by weekly payments of 12/7. The Misses Johnson and Mrs. Roy Thompson sang during the evening.

Obituary.

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

STONE.—On July 16th, at Boulder City, Sister Francis Stone, widow of the late Thomas Stone, of Warrnambool, fell asleep in Jesus, at the age of 54 years. Our sister was baptised in England in 1870, by Bro. Evans. Coming to Australia in 1871 she continued to labor faithfully for the Master, and will be lovingly remembered by brethren at Berwick, Bendigo, Dunolly, Ascot Vale, and Warrnambool. In 1900 she came to Boulder City, and has proved a mother in Israel. Always to the front in every good work, her life seems to be summed up in the words of Jesus, "She hath done what she could." On Thursday afternoon, July 17th, we laid her remains in the Boulder Cemetery, with sure hope that if faithful as she was we shall meet again in the heavenly home. Large numbers attended at the house and the graveside, where services were conducted by H. J. Banks.
H. J. B.

GIBBS.—Our aged sister, Mrs. Gibbs, passed away on the 8th of July. She had been a great sufferer. Her end was peace. She was buried on the 10th in the Southern Cemetery.
Dunedin. N.Z. J.L.

MATTHEWS.—On Friday, 22nd July, Bro. Matthews passed away. He has left a widow but no family, and he was interred in the Port Chalmers Cemetery, Bro. Green officiating.

A Memorial Service was held in the Tabernacle on the 27th July, and there was a large congregation, when Bro. Green brought the gospel to bear on the above events.
Dunedin, N.Z. J.L.

PENN.—We have now to notify the death of Sister Louisa Penn. She was the daughter of aged Sister Young, who is much distressed at her loss. She had been very ill some time ago, but recovered sufficiently to enable her to worship again in God's house with his people. To all appearances the improvement seemed one of complete restoration. Her illness, however, returned with greater severity, terminating in death. She entered into rest on Monday night, 14th July, and her remains were committed to their last resting-place in the Hindmarsh Cemetery by Bro. Pittman, surrounded by a large number of sorrowing friends. Sister Penn was born at Bowden 55 years ago, and lived in the neighborhood, with the exception of a short interval, ever since. She became a member of the church in 1874, being baptised by Bro. Colbourne. She had therefore been a living example for at least 28 years in the Lord's service. We always loved to converse with her. She was a splendid wife and an excellent mother, thoroughly attached to her family, who will indeed miss her. The home will be the poorer for her absence. Homes can ill afford to lose such excellent women. May she, being dead, yet speak, and her influence prove a powerful magnet, drawing her loved ones after her in the heavenly way. She leaves a husband and numerous family to mourn, and the church loses another of its loved ones. Her gain is eternal glory.
Hindmarsh. A.G.

THISTLETHWAITE.—A valued member of the Polkemmet church, Bro. George Thistlethwaite, departed to be with Christ on July 16th. He contracted a cold, which eventually led to a trouble of the throat, by which he gradually lost his voice and his vitality, and after some months of patient suffering the end came. Our brother was well known through-

out the district, and much respected for his Christian qualities; this was shown by the large number who attended the funeral. The church will miss him, for he often took active part in the services. The first time the writer met him was in February last, at the Polkemmet church anniversary, when he was chairman of the meeting. Little did we think that in five months' time we would hear his voice no more on earth, but God's ways are not our ways, and we would say, "His will, not ours, be done." To his sister wife and four children who remain, we extend our loving sympathy, and pray that the promises of God, which loom with hope of a glad reunion, may sustain, comfort and cheer them "until he come."

"Let us think how heaven and home
Lie beyond that 'till he come" W.B.

SUNDAY SCHOOL

Commentaries

FOR 1903.

We have much pleasure in again calling your attention to the Sunday School Helps for 1903, and trust that you will give the matter your early attention. Full particulars are set out below

For years we have had two prices—cash with order and cash on delivery. In order to secure these books cheaply and promptly WE have to send the cash with our order to America, and we have concluded this year to have but one price to our customers—THAT OF CASH WITH ORDER. It is unnecessary for us to go into particulars, but we think we have sound business reasons for the change. Neither do we intend this year to secure any copies over and above our orders, as our losses in this direction have been greater than we feel inclined to bear; so that those who want them must send their orders in the usual way.

Detailed Particulars.

1. THE LESSON PRIMER. This is a book with nice easy lessons for infants and smaller classes. Price, 1/-.
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Times of Ordering

Two orders will be dispatched to America, closing on Thursday, October 2nd, and Thursday, October 23rd.

The advantage in the first is that it will allow more time for packing, posting, and reaching this country in good time for January 1st, 1903. We cannot absolutely guarantee that books will reach Australia before January 1st, but we will do our best to have them delivered by that date.

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