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## The Sacred Mountains.

W. C. MORRO, B.A.



Jerusalem from the Mount of Olives.

JERUSALEM is the one holy spot of the Jews; the most sacred earthly city of the Christian; and the Mohammedan regards it as second only to Mecca in holiness. It is a city of pilgrims, of traditions, of shrines, but yet a city of disappointments. The Jew beholds it with tears and wailing, for Jerusalem is in the hands of strangers and the curse of God rests upon his nation. Hundreds of pilgrims from Russia and from the Catholic countries of Europe accept without question every story and tradition that is told them, and these probably depart from the holy city satisfied, counting their life the richer and their inheritance of heaven the surer because they have kissed the marble slab above the Saviour's sepulchre, have trodden through

the dust of the Via Dolorosa, murmuring a prayer at every station, and have plucked an olive leaf from the garden of his agony. But the majority of Protestant travellers go from Jerusalem disappointed. I met three American physicians who, having attended the convention of the Red Cross Society in Russia, had afterwards visited Jerusalem. They told me that they felt they were no better for having entered

within its gates, and regretted that they had ever come. They had made no special preparations, coming to see what could be seen and listen to what was told them. As intelligent men they did not believe the numerous traditions, and it seemed to them like an unholy traffic in spurious holy things. I knew that disappointment was the predominant feeling in the breasts of most departing tourists, and I determined not to expect too much. I had studied the Bible allusions to Jerusalem, and had informed myself on the history and probable value of all the principal traditions. As a result of this study, I had come to the conclusion that there is no spot in the modern city where one can stand and say, I am sure that the place where I now

stand was hallowed by the earthly footprints of the Christ. I came away confirmed in this belief. At times I seemed to be approaching near to the scene of some miracle or some incident in his life. It was not far removed, either above or below, to the right or to the left; close by this spot the Lord spoke and wrought. But I believe that the signs and crosses and stars marking the identical spots are delusive and harmful. I came not to see these things, but to study the topography of the place; to view the hills, the valleys and the fountains; to see the things that abide and that man cannot wholly shift and change. Were Jerusalem a heap of ruins, I should have viewed it with just as great and possibly with greater interest and pleasure. From this time forth the Mount of Olives, Mount Moriah, Mount Zion, the Valley of Hinnom and the Brook Kedron are existing realities. The mention of any one will call up its contour as it now is. The gospel story has become invested with new vividness, and I read it more intelligently. I cannot say that my trip to Jerusalem was a disappointment. I got more from it than I anticipated. Every traveller should know thoroughly the place he visits, and especially is this true of a city so full of traditions as is Jerusalem. To know "the truth" is his only safeguard against delusion or disappointment.

Most writers tell of their emotions on approaching the city. I shall omit these, and pass on to other things. The first object I visited was the summit of the Mount of Olives. Here the Russians have recently built a high tower, from the upper platform of which may be obtained an extensive view. To the north, the eye sweeps over the territory of Benjamin, Mizpah being the most conspicuous object. To the east lie the slope of the Mount of Olives and the village of Bethany. Beyond is the wilderness, a region of barren hills. In the morning light the valley of the Jordan is dim in a blue haze, but I could trace its course for miles, and farther south could see the blue surface of the Dead Sea, and beyond all rose like a great wall the mountains of Moab. Southward the eye travels over the wilderness of Judea, where the Frank Mountain, celebrated as the burial-place of Herod the Great, towers high. Nearer to hand is the fertile valley of Bethlehem, with that town itself in full view beyond the summit of the Mountain of Evil Counsel. But when one turns to the west his gaze does not wander far: it rests for a long time upon the city below him, Jerusalem, the city of David, Solomon, and the Christ. It is built upon a mountain, and on the summit of this elevation are several minor hills, every one of which has its name and sacred association. The holy mountain is surrounded by deep valleys, except on the northwest side. The Valley of Hinnom lies to the west and south, while



Brook Kedron.

the Brook Kedron flows along a part of the northern and by the eastern sides. Down the centre from north and south extends a minor valley called the Tyropæon, and this divides the holy mountain into the major peaks of Moriah and Zion, the former being to the east. Of the minor hills I need not speak, for they are not so important. Mount Zion, the western hill, was the higher, and here was built the upper city, and so important was it that Zion came to be synonymous with Jerusalem. In fact, the name Zion seems to have been applied to the entire plateau on which the city stood, for the name Moriah is found in the Bible but twice. Abraham was to go to the country of Moriah to offer Isaac (Gen. 22: 2), and upon the mountain of this name Solomon erected his temple (2 Chron. 3: 1). For this reason Mount Moriah has the greater interest for us, and recalling my stay in Jerusalem I am surprised at the little time spent on Mount Zion. Most of its objects of interest are of the traditional sort, and are of such questionable value that I constantly declined to visit them. On the summit of Mount Moriah is a level space of thirteen acres, and here stand two famous Mohammedan mosques; but I will speak of them in detail later. I stood for a long time and gazed at this open space, and thought of the many important events that had occurred here. On this mountain Abraham was ready to show his faith in God by the sacrifice of his only son Isaac, whom he loved. Here David bought the threshing-floor of Araunah and sacrificed to the Lord, and in this place Jehovah appeared to him (2 Chron. 3: 1). Here Solomon's temple was erected, and ever since this spot has been the glory, the pride, and the awe of the Jewish nation. Here the second and the third temples were reared, and here a greater than the temple taught and worked miracles. The gospel was first proclaimed, and gained its earliest triumphs, within these hallowed precincts, and the great apostle turned gladly from a foreign land to visit this place. Then I thought of the great siege of Jerusalem, and the mighty struggles that here took place, resulting in the wresting of Jerusalem completely from the hands of the Jews. These are the bare outlines of the thoughts that filled my mind during the forenoon I spent in the tower on the Mount of Olives. I have

stood on elevated places and looked on scenes that are more extensive, on some that are more sublime, on some where nature has lavished beauties with a more generous hand, but I have seen none that can compare with this in interest. Had my visit to Jerusalem ended here, I could not have complained that my time was wasted.

To visit the top of Mount Moriah it is necessary to be attended by two guards, one furnished by the Consul of the visitor's nation and the other by the Turkish Governor. I have never walked in a slower and more stately procession than when I followed in the footsteps of the *Kavass* of the American Consul from the Jaffa Gate to the Haram-esherif, as the enclosure is now called. My leader was dressed in buff Turkish trousers and a jacket marvellously embroidered. In one hand he carried a sword, and in the other a cane. He ordered the street to be cleared in the voice of one having authority, but his deep-toned commands were heeded only somewhat by the children, indifferently by the men, and absolutely disregarded by the goats and donkeys. I thought that it was necessary for him to guard me against assault from fanatical Mohammedans, but from the time of entering I saw nothing of him until he asked for his fee as I was leaving. The larger space on the top of the hill is surrounded by a wall and the houses of attendants. Paths cross it in various directions, and persons are constantly carrying burdens to and fro just as they did in the time of Christ. In the north-west corner the wall is largely composed of the natural rock. In the time of Christ and his apostles the Tower of Antonia stood here, and no doubt the statement of the guide that this is part of its foundation is correct. A stairway leads over the wall into the barracks that are built without, and I recalled the Apostle Paul standing on a stairway in almost the identical spot and addressing a crowd of Jews who stood where I was standing. I do not know that I was nearer the scene of a Bible incident than then. In the centre of the larger enclosure mentioned above is an elevated platform. As you mount the steps to it the guide will stop you while he tells that the lower space was the court of the Gentiles and the upper the court of the priest. He does not consider that this ground was torn up centuries ago and on it have since been built heathen temples, churches

and mosques. In the centre of the elevated platform is the Dome of the Rock, an octagonal building covered externally with white marble below and blue tinted porcelain tiles above. It is the most beautiful building in Jerusalem. Within are many columns differing in height, size, and color. These have been taken from older buildings, and probably some had a place in the Jewish temple. The dome is adorned with mosaics of great richness, but difficult to describe. But what is within this edifice of such costly material? In its centre is a great rock rising a little more than six feet above the paved floor of the mosque and nineteen yards in length by fourteen in width. It is the natural rock, and evidently is the summit of Mount Moriah. No mention is made in the Bible of any sacred rock, but this huge crown of the mountain has been here from the time the world was made, and beyond doubt had a part in the temples of Solomon, Nebemiah, and Herod. But what part? This question cannot at present be answered. Some think that the temple itself was erected on it. Others say that here stood the great altar, and in proof point to a groove cut in the stone for the purpose, as they say, of draining off the blood. There is a chamber beneath hewn out of the solid rock, and into it is a round opening from above like a cistern's mouth. The floor below sounds hollow, showing that there is still another cavern beneath, but what purpose it served is not known. The rock is surrounded by an iron railing, so that it cannot be touched, and until very recently was covered with a carpet, so that it could not be seen, but this was removed at the time of the visit of the German Emperor in 1898. Traces of the Crusaders' altar may be seen on the rock, and their steps leading to it. I walked around this rock and looked at it with reverent interest. Though I do not know what part it served in the temple enclosure, I have no doubt that it was the threshing-floor of Araunah the Jebusite. I have seen many threshing-floors, and know that they are built on the highest ground. From valleys I have looked up to hill-tops surmounted by clouds of dust which the wind was blowing from winnowing-forks. The explorations of Captain Warren have proved that this rock is the summit of the hill, and that the level space about it is artificial. We may be almost certain, therefore, that here the angel rested his foot and stayed the plague from Jerusalem by the command of the Lord (2 Sam. 24: 16), and on this spot David erected his altar. It may be that this is also the site of Abraham's sacrifice, for all the circumstances of the narration correspond with this mountain. The Moslems have many fanciful stories to tell about this rock. The hollow sound which I said can be heard by striking on the floor below, they declare comes from the cistern of departed spirits, and the rock hovers in its position without support. Places are shown below where many of the patriarchs and kings were accustomed to pray. Mohammed arose suddenly from his prayers, and would have bumped his head, had not the stone become soft as putty. The mark of his head is now shown. Mohammed also once ascended to heaven from this rock, and it was about to



Tomb of David.

follow him, and would have done so had not the angel Gabriel forcibly restrained it. He grasped it so firmly that his fingers made dents in the rock two and three inches deep, and these marks are still pointed out. There is also in the floor a jasper slab which formerly contained nineteen silver nails. The devil, however, has stolen all but three and a half. As long as these remain the world will abide. The Mohammedan attendant tells tourists that if they place a coin upon the stone, they are sure of heaven. He seemed to have genuine regrets that I would not take this step leading to heaven!

There is another mosque near by, the Mosque El-Aksa. It is an old Christian church, as is seen by the decorations and the cross shape of the building, which is, however, somewhat concealed by later additions of the Mohammedans. The law of Mohammed forbids the making of the image of anything that has life. Many of the pillars have human heads, the figures of angels or the bodies of lions carved on them. These have all been marred by the Mohammedans, and in one place the column has been inverted so that the figures may not be noticed. The principal interest about this mosque is its vast basement. It was used as a stable by the Crusaders, and tradition says it was the stable of Solomon, but this is not likely. Some of the stones in the walls of this basement are very large, and probably go back to Jewish times. Excavations are now forbidden about Mount Moriah, and so the Christian world must wait patiently till this sacred spot may reveal more of its secrets. Haifa, July 8th.

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*The Story*  
*of an*  
*Earnest*  
*Life.*  
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## CHAPTER IX.

"I accept the challenge, my friend, and will prove right here that the dogmas and practices authorised by Popes and councils of the Church of Rome flatly contradict the apostles."

"I am listening," he said defiantly.

"In the first place the Pope of Rome claims temporal sovereignty. He wears the triple crown in token of this claim. He for ages actually did reign as a temporal monarch. The French King Pepin and his son Charlemagne placed him there; and in that position he declared that the 'Pope alone had the right to use imperial ornaments'; that 'princes are bound to kiss his feet, and his only,' and that 'he has the right to depose emperors.'

"Now in direct opposition to all this our blessed Lord said, 'My kingdom is not of this world,' and 'The kings of the Gentiles exercise lordship over them . . . but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve.'

"In the second place the church strictly forbids its priests to marry under pain of excommunication, yet Peter himself was a married man, for we read of 'Peter's wife's

mother,' and Peter leading about a 'wife' in his travels. And it is specially to be noted that one of the great marks of Antichrist which was predicted was that he would 'forbid to marry.'

Here the man's patience was exhausted. He could not bear any longer to hear such things said against his church, so he brought the discussion to an abrupt close by falling back, as they always do, on the power of the church to interpret Scripture which may appear contrary to us but is not so in reality.

It was a common thing for me to have a brush with sceptics. I met with all sorts, from the ignorant doubter to the intelligent Atheist. I often crossed the path of a man who styled himself a Deist. He believed in the existence of an Almighty, All-wise and beneficent Creator, but refused the Bible as a revelation from heaven, and consequently repudiated its doctrines and scheme of redemption. Remarkable to say he had been a professing Christian. Indeed he declared if ever there was a true Christian he was. He had trusted implicitly in Christ for salvation, had been baptised as a believer, had taken active part in Christian work, and had experienced the joys that flow from simple faith in Jesus. But he had read sceptical works, and also attended their meetings, and so his belief was shattered. One day I met him in a tailor's shop. He opened fire in the following words:

"You believe the Bible, which tells you that God is love, that he knows all things from the beginning, and that he doth not willingly grieve or afflict the sons of men."

"Yes," I said, "I most certainly do."

"Very well, now reconcile that beautiful theory with this. You are a father. You love your children. You determine to try them to see whether or not they will obey you. So you dig a pit in your back yard and let your children play round it. But you first solemnly warn them that if either of them fall into the pit you will punish him severely and banish him from your home. But you knew quite well that one of them would fall into it. You could see the future, and this would certainly happen. What becomes of your fatherly love I want to know," he said with a grin of triumph.

Of course it was easy to see his point. It was to reflect discredit on the story of man's fall.

"Mr. Perrott," I replied, "I am quite ready to admit that there are some things in the Bible hard to be understood, and this is one of them. But even this mystery, I believe, will be found to the glory of God when we know the end from the beginning, and realise how great the good will be through all eternity arising out of this evil. But what I want you to understand is this: But what I want you to understand is this: you of all men have least reason to suppose you hold a superior position to the Christian."

"How is that?" he enquired.

"Just in this way. You believe in an Almighty, All-wise, and loving God, do you not?"

"Yes."

And you also believe that we are the work of his hand?"

"Yes."

"Now tell me, do you think God made mankind as we now find them, the rich

oppressing the poor, might against right, nations hating and warring against each other, men and women everywhere given up to the lusts of the flesh and all kinds of wickedness?"

He hesitated, but acknowledged that he did not.

"Well then," I continued, "he must have permitted all this evil. He could have prevented it, but he did not. What becomes of your God of love and wisdom?"

He was silent, so I pressed home my point.

"Now, see how superior my position is to yours. I believe the Bible is God's revelation to man. In that book I learn the awful facts of the fall, but I also learn that God has worked out a grand scheme of human redemption, which will doubtless fully compensate for all the evil that he has permitted to exist. But you, my friend, must believe that God has permitted all this evil without providing any remedy whatever, and has left man to sink, oppressed with pain and grief, into a hopeless grave, never more to rise! Which position is best?"

He was silent and thoughtful for a time. I was hoping I had made a good impression. But presently he hurried away, making some remark about truth being better than fiction.

The last time I met him was in the same little tailor's shop. He was still full of his sceptical ideas, and plied me with questions. I replied to them, and just as he was going, I said:

"Look here, Mr. Perrott, if what you say about your former experience is correct, I fear there is no hope for you."

"I know it, I know it," he said wildly. "I know the passage you have in your mind; something about 'no more sacrifice for sin, but a fearful looking-for of judgment, which shall devour the adversary.' But that is an invention of the author to scare people. It's all lies!" and picking up his cans he hurried away.

That same night he attended an exciting meeting. He retired to bed apparently in his usual health, but was roused out of sleep with a terrible pain in the head. He cried aloud to God for mercy for he seemed to know that his hour was come. His cries suddenly ceased, and he became insensible, and passed away without gaining consciousness. Such was the miserable end of one of the most witty and wriggling sceptics I ever met. I never think of him without a shudder.

## Home Missions.

### The Cost of Success.

H. G. HARWARD.

Nothing is more costly than success. The more extensive the business, the greater the outlay. Larger returns are usually accompanied by increase of investment. Withholding tendeth to poverty. "Sint the field of wheat and you stint the barn of sheaves." The measure of sowing is the standard of reaping. Decrease legitimate expenditure and you lessen the profits. *We must pay for success—pay in energy expended, in powers employed, in time allotted, in means invested*

in the things in which we would succeed. This is the price of perfection.

Does not this principle apply in our work for the Lord? Have we not desired success without being willing to defray the cost? Has the small capital we have invested justified us in expecting large dividends? In the department of Home Missions we have been attempting the greater things for God. A fair measure of success has attended the effort. Where congregations have been willing to make large investments of time and money, there have been encouraging returns in the deepening of spiritual life and the ingathering of precious souls for the Master. The prospects are as bright as the promises of God. "We are well able to possess the land." Are we willing? If so, let the brethren increase their offerings. Cease "sowing sparingly" if we would reap bountifully. The Home Mission Committee can only act efficiently as agents of the Lord and the brethren in Victoria, as the latter by their generous giving keep the treasury filled. Do we desire success? Then we must pay for it. Bring your offerings into the storehouse, and the Lord will pour out such a blessing that there will not be room enough to receive it.

Treasurer's address, 259 Little Collins St.

### A God-like End.

S. ELBORN.

"But the end of the charge is love out of a pure heart, and a good conscience, and faith unfeigned."—1 Tim. 1: 5.

This love of which the apostle speaks is the queen of Christian graces, and to whom they all pay homage, and from whom they derive dignity, honor, and great glory, which gives them their priceless value in the conduct of life. We are not to be surprised at this, seeing that love as a queen sits upon the highest, purest and loveliest of all thrones, receiving the loyal homage of them all, for they know that the eloquence of men and angels is as nothing without her, and that even the gifts of prophecy and the understanding of all mysteries and knowledge and the possession of the faith which can remove mountains in the absence of love leaves them in a condition of nothingness. Why is this? Because love is the great circle which excludes all that is un-Christian in the thoughts of the heart and the words of the mouth and the actions of the life. Outside this circle of love there is no forbearance, nor kindness, nor goodness, nor peace, nor harmony, nor union, nor any foretaste of the bliss, joy, and happiness of the redeemed in glory, but on the contrary there is envying and vaunting and pride and selfishness and passion and discord and an evil eye and heart with all the misery and wretchedness which come out of them—the foretaste of the hell of the unbelieving, impenitent and disobedient. But inside of this circle of love we find a different state of things altogether, for there all is true, pure, and good, and excellent, and of good report. Here it is and nowhere else that we behold love as the mother of all that is lovely. It is within this heavenly circle that we see the products of love in all their beauty and brightness and

shining glory. Arrayed in all the garments of a Christlike life we see what love is in herself, and how essential she is to the true adornment, wellbeing and happiness of man. With such a picture of love before us we can well understand why the inspired writers have spoken of her in the high terms which they have done, telling us that love is the new commandment, and as such demands of us absolute obedience to the gospel. See the apostle pointing her out to us among the ways in which we are to walk as the more excellent one, and showing us that there cannot be any Christian spirit, conduct and character without her. Do we not all know the teaching of the Word of God that if love fills the heart and manifests itself in the actions of the life, then it is that we are obedient in all things, for love is the fulfilling of the law.

When we consider the generic nature of love, that its presence in the heart and life means the presence of every Christian virtue, and its absence the absence of them all, or in other words, when we view her as one great circle excluding all that is ugly, and including all that is lovely and deserving of note or highest praise, we are not surprised to find the inspired penman giving her such prominence in the Christian system. There it is we observe that the fountain of this love which is so chaste and beautiful is a pure heart, and from its very nature, it is not possible to conceive of its coming out of any other than such a heart. The love of God to man is without any question the emanation of his own holy nature, which could not originate anything antagonistic to or not in harmony with it. As it is with God, so it is with man; for our love to him, which is the result of his love to us, comes out of a pure heart, and by a pure heart we are to understand one that has been cleansed from all sin and unrighteousness in the sacrificial blood of Jesus Christ, and freed from the dominion of sin. Such love as we speak of always comes out of hearts touched by the love of God and cleansed in the blood of the Lamb.

Observe, further, this love springs also from a good conscience. We all have a conscience or that faculty of the mind by which we know that we know this, that, and the other thing. By a good conscience we are to understand one that is conscious not only of the divine favor, but also of the genuineness of its own acts, and it is out of such a conscience that love always comes. But love not only comes out of a pure heart and a good conscience, but it also does so out of faith unfeigned, or that which is real and genuine. Such a faith may be weak or little, but still what there is of it will be honest and free from all hypocrisy. It is out of such a faith, and no other, that love comes and shows herself. Where could that love which is so very attractive and beautiful and genuine and pleasing come from, except from a pure heart and a good conscience and faith unfeigned? The Christian love which emanates from three different sources (but one person) is the end or scope of the commandment or of all gospel teachings. To produce this love in the heart of man is the aim of the gospel. So true is this, that if it is not gained, nothing is gained; but if

heeded, then there is nothing more to be desired. Why so? For it means loyalty to God and his Son Jesus Christ and his truth, and unreserved obedience to him in all things, and the manifestation of all the Christian graces, led on as in a dance by love, the queen of them all. It is just here that we see that the end of all gospel teaching is the grandest and most generous that can be conceived, and is the conception not of a human but of a divine being, whose name and nature is love; for no other one could have devised the scheme of redemption, in which there is such a marvellous display of love as begets it in all who see it by the eye of faith, and thus it is that God seeks to beautify us with his own nature, and hallow us in time, and glorify us for ever in eternity. In the whole history of man, who ever saw, or read, or heard of any end to match this? It is a long way within the truth to say that it leaves in the shade anything that we know of. More than this it totally eclipses all that God ever before proposed as an end, and is it too much to believe and assert that he himself cannot surpass this? In this matter he cannot excel what he has done and aims at in the gospel, for by means of it he begets in and fills us with love, and this is to bring us as near to himself as possible; for God is love, and he that abideth in love abideth in God, and God abideth in him. If we love one another God abideth in us, and his love is perfected in us. It is thus that God aims to make us partakers of his pure and loving nature, and so fit us for never ending fellowship with himself and with the spirits of just men made perfect in the new heaven and in the new earth, where the righteous people shall for ever dwell and bask in the sunshine of the heavenly Father's face, without a cloud between to darken or shadow it. O my soul, what an amazing consummation! Do you realise the end of all gospel teaching? Do you know what that love is which comes out of a pure heart and a good conscience and faith unfeigned? Do you, my soul, feel its joyful effects upon your whole spiritual being, and is there any happiness equal to its exercise in the conduct of life? Do you know from experience any other joys that are greater or delights which are purer and give more satisfaction than that which springs from the exhibition of a Christlike love? Is there any thing under the heavens that you prefer to this or that you would exchange for it? O my soul, answer these self-put questions, and do so faithfully, that if there is anything lacking in this love of yours it may be made up and the all-glorious consummation of a life consecrated to Jesus the Christ and characterised by that love which is the end of the commandment or charge may be yours richly and abundantly to enjoy in the everlasting kingdom of our Lord and Saviour Jesus Christ.

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## Sisters' Department.

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

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

### A THOUGHT.

Take good care of disagreeable duties. Attend to these first. Never select the things that you want to do, and shirk upon others the things you do not want to do. Wherever you are choose the disagreeable things; you will get your pay in your manhood and womanhood. You cannot grow in any other way so fast. You may be angry with some shiftless one who is willing to put upon you work he ought to do. You may feel there is injustice in it, but you cannot afford to be unfaithful because someone else is.—Beecher.

### EXECUTIVE.

Sister F. M. Ludbrook presided over the September meeting. The resignation of Mrs. Railton as representative was received, and Mrs. Norfolk was welcomed in her place. The next meeting, on October 3rd, will be for praise and prayer, and the Executive will meet at 2.30. A very interesting letter was read from Bro. Stubbin by Mrs. Huntsman. Sunday School additions—Hawthorn 2, Nth. Carlton 1.

### HOME MISSION.

Since last report a meeting has been held at Swanston-st., when 40 new subscribers were gained for the H.M. fund. The committee held a meeting at Doncaster, and a pleasant time was spent. At North Fitzroy 45 sisters came together to talk over the work. A number took boxes in which to place their weekly offering. The sisters have only collected £48 to date. L.P.

### HOSPITAL VISITATION.

The Homœopathic Hospital has had 19 visits, Children's Hospital 1, Melbourne General 1, Alfred Hospital 4. There have been distributed 100 papers, and 48 tracts. 17 persons have been visited; 6 of these were members, and 11 non-members who are related to our members. Lollies and cakes have been distributed. M.D.

### TEMPERANCE.

The Temperance Committee have attended 3 meetings and taken 4 pledges during the month. A meeting was held at Brighton. Miss Mills gave an address on "God's Great Deliverance," and several songs and recitations were given. A donation was received for the Victorian Alliance. F. MILLIS.

### PRAYER MEETING.

Two meetings have been visited during this month, viz., Swanston-st. and Lygon-st. At the former 13 were present, and at the latter 17 sisters gathered together. The interest is increasing, and much help is being received. A young sisters' prayer meeting is held at N. Carlton on Sunday mornings, with Miss Benson as leader. Nth. Fitzroy reports: "Splendid meeting during the month, and much spiritual good derived. Our trials have been outnumbered by the blessings we have received."

M. TRINNICK, Supt.

### DORCAS.

Since last Executive meeting 3 rallies have been held. On the 1st Wednesday in August 18 sisters met at the lecture hall, Swanston-st., and gave their willing help. They had the pleasure of receiving a visit from 3 sisters from Adelaide. 42 garments were mended, and 30 pairs of stockings. If any sister could send along some stockings, they would be a most acceptable gift. Mrs. F. A. Kemp kindly sent a parcel of second-hand clothing. Another kind friend at Doncaster sent a parcel, and our ever-generous friend, Mrs. Arland, gave 2 pairs of boys' knitted socks.

The general rally was held on the third Thursday in August; 11 sisters were present. 21 garments were made—a good day's work. The following sisters kindly gave acceptable gifts:—Mrs. Railton, a patchwork quilt; Mrs. Arland, 1 dozen flannelette; a parcel from a friend; and £1 from another friend.

The sisters attending the general rallies here have made, among other things, two maternity bags. If any member of the churches would be helped by the loan of these, the superintendent will be glad to give them. The sisters of the Executive will kindly bear this in mind, and try to ascertain in their respective churches if such help is required. Mrs. Morris, Richmond, kindly took a parcel for Richmond; Mrs. Kettle one for South Melbourne; Mrs. McLellan for Carlton; Mrs. Delbridge for Richmond; Mrs. McMaster for North Melbourne.

The third meeting was held on Wednesday, 3rd Sept., in the lecture hall also, 19 sisters present. 20 garments were mended, 14 pairs of stockings, and some shirts. The following gifts were gratefully received:—1 dozen flannelette for Burwood Boys' Home; a parcel for general Dorcas work; 1 pair knitted socks from Mrs. Arland, for Burwood Boys' Home; a parcel of second-hand clothing from Mrs. W. Dickson, Mrs. McLellan, and Mrs. Delbridge. Mrs. Lyall represented the need of three families, and received parcels of clothing for them.

The need for help this year is very great. Your Dorcas Committee can gladden many a heart if you will only help. We have a band of devoted, reliable workers, but it is imposing too great a tax to take their time, work and money too. Surely the Executive will come to our aid, both by personal gifts and by doing all they can to interest the members of their respective churches.

Mrs. McLELLAN, Supt.

### What a Needle Did.

Quite a little girl went to buy a packet of needles, and on the paper were the words, "Dorcas Needles." "Then," thought she, "the maker thought they might be used at Dorcas meetings. I wish we had one." This desire she told to a companion, and then they said: "We will have one." First, they got the use of the parlor, then made a number of begging visits, and at last the society was fairly afloat. When the end of the year came they had real joy in distributing their parcels. That society is still in existence, though the girls are now elderly women.—CHARLOTTE SKINNER.

## Young Preachers.

There is no doubt that one of the needs of the brotherhood in Australia is additional preaching power, and our young men must be looked to to take up the work. Certainly they should be encouraged. I consider it is a very slow church that will not encourage young men who show right kind of ability; and certainly he is a very slow and self-centred preacher who will not give the young men of his church all the chance and encouragement to show what kind of stuff they are made of.

But, apart from these considerations, I thoroughly believe that if a young man is made up rightly, and he *wants* to preach and *wants* to do it from right and true motives and to the glory of God, he will not need pressing, but that he will go in and start first and look for the "encouragement" and "pressing" afterwards. There need be nothing bold or forward in his demeanour or methods: let him prove his genuineness by his earnestness. My honest advice to any young man who shows ability, and allows that ability to rust away because he is not "invited" or "pressed," is to let it rust away and let it return to the dust, because it is of the earth earthy, and is not much good anyhow.

Nowhere to go! Good Lord, as when thou didst walk on earth, the fields are white unto harvest. Nowhere to go! Let him get hold of a bundle of tracts and start preaching by their aid, distribute them, hand them personally, with discretion and courtesy, to each house that will open its door to him. This is a very fine means of training to young fellows who intend to become preachers. But supposing the young man of *ability* thinks this too mean a way of starting: let him get on a street corner and throw off his eloquence there for a quarter of an hour or so. He may find this very hard and discouraging work, but certainly he will prove to others, and more especially prove to himself, whether he is built of the right stuff or not.

Nowhere to go! Nonsense. Let the young man who wants to become a preacher be not in a hurry. Prepare yourself; educate yourself in your spare time; take whatever work is given you in the church, and do it cheerfully and well, and if the church will not give you any, find some outside, for yourself. Lay the foundations quietly and surely. Remember God never uses foundationless men to do his work, even young men. Work—work and wait; and when you are ready, God will find you a place to go to, never fear. Don't bother your head primarily about committees and churches, but rather be sure you are ready, and when ready go. God will be right close by you. Lots of places to go to. I know a young man who, without "invitation," without "pressing," and with precious little encouragement from anyone, set out and started preaching. To-day he is one of the most successful preachers in the States, if success can be reckoned by numbers. But he did not go before he was ready. Another thing, God did not open up the way. Let young men be invited and pressed and encouraged by all means, but I think that it takes something more than these to make the preacher.

READER.

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## The Leader.

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

### British and Australian Methods.

It is evident from some of the later numbers of the *Bible Advocate* that the question of evangelisation is the subject of the hour with our brethren in Great Britain. It is further evident that those writing upon the subject, whatever else they may differ upon, are all agreed that the work of evangelisation is in a very backward condition in most of the British churches. That this is so even those who are far removed from the scene of action can see without difficulty, if numbers are to be taken as any criterion of success. And, undoubtedly, the growth of any movement must be judged to a certain extent by its numerical increase. It will not do to assume that non-success in this direction is due entirely to the indisposition of the people generally to receive the truth upon any given subject. It may be satisfactory to those who are unsuccessful in making headway with their propaganda to regard themselves as an elect people whose numbers must of necessity be restricted, but it is unfortunate if unbiassed people can find

a very much more mundane reason for their non-success. But in any case, the absence of legitimate growth is always a sufficient reason for instituting an enquiry as to the cause thereof, and for adopting such measures as will make for progress in the future. If our British brethren are doing so—and we believe they are—it is a good augury for the future, and there is some room for hope that primitive Christianity may take a greater hold of the people in the mother country than it has hitherto done. No intelligent disciple in the old land can regard a membership of something like 12,000 as a satisfactory result of nearly a century's work. This rate of progress certainly cannot be regarded as apostolic, for in the first preaching of the gospel in the early church we are told, "and the same day there were added unto them about three thousand souls"—a rate of progress which, I witnessed in the present day, would, we are afraid, cause a number of very worthy people to indulge in some very pessimistic remarks.

If it is asked why the progress of the cause in Great Britain concerns us at the present time, our reply is very simple: first, because all that concerns the motherland is of interest to her sons and daughters in Australasia, and second, because in the discussion of the question of evangelisation a comparison has been instituted between British and Australian methods of carrying on the work. This comparison, it is fair to say, has not been instituted by the British brethren, but by a brother hailing from Australia. Bro. John Swan, of Brisbane, is the person referred to, and thus writes in the pages of the *Bible Advocate*:—"Rest assured your system of evangelistic propaganda is much nearer the New Testament ideal than what is becoming the order of the day in Australia. We are making fair progress, but very many are not satisfied with the present system of evangelisation. Most of the churches out here when sufficiently strong in membership fall into the expedient of hiring a preacher, and in this we are emulating the American churches to a marked degree. And just here let me raise a note of warning as to the trend of things relating to our position in Australia. We are losing sight of the eldership very fast, for very few of our churches have the ministry of elders and deacons appointed and recognised in their respective functions. And where the elders are appointed, they are forced out of their true position by the evangelists, who are at the head of nearly all church work. In fact the evangelist is developing into the pastor or minister, as they call them, and we are losing sight of our distinctive New Testament ministry in many of its features." We are under the

impression that the editor of the *Bible Advocate* receives a good deal of correspondence from Australia of which the foregoing is but a mild sample. Probably by this time he has reached the conclusion that we are on the high road to Babylon. He seems, however, to be a very level-headed man, for he says in a footnote to Bro. Swan's letter, "We have had other letters of the same kind, and it may be well to say a word as to our view of the desirability of inserting such letters in the *Bible Advocate*. It appears to us that Australia is too far off for us, even if it were otherwise desirable, to discuss with them the condition of their churches and their work here and there. Hence some letters we have not inserted." We commend the editor for his wisdom in arriving at this conclusion. We know of a few brethren who could easily fill his columns and give him enough work to do concerning Australian matters without his troubling about British interests at all. And although it may be granted that Australian churches have their failings like those in other countries, it may very well be questioned if these correspondents are adapted by nature to place their failings in their proper perspective.

Take the question of the eldership, for instance. It is scarcely a correct statement to say that "we are losing sight of the eldership very fast," when as a matter of fact we have not had an eldership to lose sight of. Anyone who knows anything about the churches in Australia knows very well that their affairs are entrusted to the care of a *diacnate*, and that the eldership obtains only in very few instances. For this state of things the evangelists in Australia are not in the slightest degree responsible. It is in fact a legacy we have received from the British brethren, who were the pioneers of the cause in these lands, and who largely shaped the direction of our church polity. So far we have not been able to get rid of this legacy, but we hope to do so in the near future. In the meantime our deacons are doing eldership work to the best of their ability, and we hope some day they will be given their proper title. The churches in Australia have not lost sight of this matter, and do not propose doing so. It was only the other day that one of our churches which had been run upon the system of doing without the "hired evangelist" got into such low water that it seemed only a matter of time when it would disappear from view altogether, as the membership had fallen to a mere handful. A "hired evangelist" trained in America went to its assistance, and in a short time increased its membership by eighty. He re-organised it by seeing that elders and deacons were

appointed, and left it in a flourishing condition. Now we do not say that our evangelists are perfect; they have their faults like elders and deacons and other brethren, but that they push out the elder or are opposed to the eldership as a system is not in accordance with fact. They do the work the churches ask them to do, and so far as distinctly pastoral work in the way of visitation is concerned they do that which would not be done at all if they did not take it in hand.

In the matter of evangelistic work, it seems to us that the difference between British and Australian methods consists in the fact that the former have tied their hands by certain traditions which they speak of as the New Testament ideal. These traditions are only their conceptions of what the ideal is, and not the ideal itself. To a large extent it is summed up in the statement that all disciples have the liberty to teach and minister in the church, and that the "hired evangelist" is to be regarded with suspicion. The Australian conception of the ideal is that all brethren possessing the necessary ability are at liberty to teach and minister in the church, subject to the apostolic rule that all things be done decently and in order. It is beyond dispute that the New Testament ideal of a church is that it shall be composed of members each doing his share in the work of the Lord according to the measure of his ability—that this conception includes those who are wholly given to the ministry of the Word, and those who do what they can in such time as they can spare from their secular avocations. The one is just as apostolic as the other, and those who speak disrespectfully of the first as a "hired evangelist" speak disrespectfully of that which has received divine sanction. The Australian churches endeavor as far as they are able to carry out both apostolic ideas, and hence the measure of success which has attended their efforts. It is fair to say that our evangelists, almost without exception, interest themselves in the training of young men for usefulness in the church. We have had splendid examples of this, and our best workers to-day outside of the ranks of the evangelists are those who have been helped and encouraged by the "hired evangelist" to do some work for Christ. When the occasion calls for it we are quite prepared to criticise our evangelists, but in the meantime we are prepared to do them justice, and to give them that respect which their qualities as men and ability as preachers demand.

## Editorial Notes.

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

### Thanksgiving.

The Special Thanksgiving Service held in the Christian Chapel, Swanston-st., Melbourne, last Wednesday evening, was probably one of the finest meetings ever held in that building. Not only was the chapel crowded to its utmost capacity, but there was abundant evidence that the object of the meeting was realised by everyone present. The feeling of thankfulness and enthusiasm was very marked, and found expression in prayers and songs of praise.

### The Addresses.

Naturally the theme upon which the speakers dwelt most was the splendid success which had attended the efforts of the recently held special services. These services had been held at Williamstown, Footscray, Prahran, Ascot Vale, Collingwood, North Melbourne, South Melbourne, North Richmond and Hawthorn, and had resulted in an ingathering of about 300 persons. Those brethren who had been active workers in conducting the missions, Jas. Johnston, F. M. Ludbrook, J. A. Palmer, and Thos. Hagger, all spoke of some special phase of the work, and were unanimous in expressing the hope that what had been done was only the promise of greater things to come. H. D. Smith and F. G. Dunn also delivered addresses, the former speaking of "Gospel Power," and the latter setting forth the significance of "Our Jubilee."

### Methods.

One of the points emphasised by several of the speakers was that the recent missions had made it manifest that the gospel of Jesus Christ had not lost its ancient power; that the gospel of Christ and his apostles, without addition or subtraction, was as fitted for use in the twentieth century as it was in the first; and that no methods that might be regarded as objectionable were needed to help it along. All that the gospel needed was truthful exposition backed up by loving enthusiasm. And this is a point that needs emphasising, lest in our zeal we should be led into adopting methods not in keeping with the dignity of the gospel. Good use could be made of the service of song, for its attractive power was great, and it was only another way of preaching the gospel; nevertheless, it would be a mistake to turn gospel meetings into sacred concerts, or to come to the conclusion that gospel meetings and "fiddles" were in complete harmony with each other. When the ancient gospel re-

quires fiddles to help it along we may very well begin to question whether it is the divine and precious thing we have been accustomed to regard it.

### Greater Things to Come.

As one of the speakers observed, this Thanksgiving Service should only be regarded as preliminary to many others still to come—as a thanksgiving for victories won at the opening of the campaign and not the end of it. For the campaign in which we are engaged only ends with the cessation of time. Many battles have yet to be fought and victories won before we can say the war is over and the last song of victory has been sung. Meanwhile we want to make our Jubilee Year more memorable for its victories than any year that has preceded it—one that will stand out pre-eminently as the year in which we took our greatest forward stride and laid the foundations strong and deep for mightier achievements in the future—a year that will prove to all that of a truth the Holy Spirit of God is dwelling richly within us and is using us as his servants in the salvation of men and woman.

## Foreign Missionary News.

COMPILED BY H. D. SMITH.

In Sister R. L. Tonkin's last letter to Victoria she says:—"The more I come into contact with missionary work here, the more I am convinced that all who desire to give their lives to it should increase their knowledge on all the primary subjects, and study the best methods of imparting that knowledge to the Chinese. Western learning is being eagerly sought for, and of course the mission schools and colleges are in the front rank for imparting it. The fourth triennial session of the Educational Association of China is now in session. It is a fine gathering, and is composed of all who are interested in educating Chinese scholars. The reports and papers are given by men who have borne the burden of this important work, and I am amazed at the amount of work missionaries have accomplished in this direction besides their regular labor in the field. This Association urges the necessity of keeping the Lord Jesus Christ and his great sacrifice before the students in every school, and I am delighted to find that these missionaries insist that no teaching that is purely secular should be given, but that Christ must be all in all in every branch. In coming to this mission field every laborer must be prepared to do that which is most needed, and our method of teaching primary things with religion is the groundwork for securing our scholars for Christ. I have slipped into this work cheerfully, and find the limited knowledge I have of music a good reason for urging intending missionaries to secure a larger measure of musical equipment besides the other needful training for their work. The very best of every talent is required here in the Lord's work. The weather here

is fairly warm now, but the summer is later than usual. Mosquitos are very numerous now, and we are compelled to have mosquito houses to sleep in. I am in excellent health, and happy in my work. I have been out twice with the Bible-woman visiting the homes of the people. We have been kindly received, and great crowds gather to see the foreigner."

## From The Field.

The field is the world.—Matthew 13: 38

### Victoria.

**DONCASTER.**—The annual business meeting was held at 5 p.m. on August 28th, when there was a large attendance, probably the largest on record. The various reports were read and adopted. The treasurer's report showed a balance in hand of £4/11/2½, which speaks for itself. Bro. Greenwood reported that both the meetings for worship and for preaching the gospel had been well attended throughout the year, while the number of converts had exceeded that of any year during his labors with the church. Speaking of the outlook, he mentioned incidentally that he would not have a great deal to do in shaping the future of the church, as he intended to sever his connection with them at the end of the present term, February next.

The tea and after-meeting were a great success. The chapel was crowded, the aisles and corners all being full. Bro. Greenwood was in the chair, and gave a short address on "Let us go on unto perfection." Fourteen brethren came over from Cheltenham, three of whom, Bren. Tuck, Penny and Mahon, spoke in the order named. A varied programme of singing and reciting helped to pass an enjoyable evening, which was brought to a close by the doxology and benediction.

**EMERALD.**—A. M. Ludbrook spent last Lord's day with the church here, exhorting, and preaching the Word at night. We purpose holding gospel meetings regularly in the future, some of the brethren here doing the speaking. We are sorry to report that Bro. and Sister W. Watson have been called upon to part with their youngest daughter.

Sept. 8.

WM. BOLDUAN.

**HAWTHORN.**—Our local mission, which commenced on the 10th August and concluded on the 31st, was a very successful one, and its influence will long be felt in Hawthorn. The four Sunday evening meetings were held in the Town Hall, with an average evening attendance of slightly over 500, whilst the week night meetings, which were held in the chapel, were also well attended and good interest sustained all through. Bro. Palmer conducted the mission, which is the third conducted by him in as many months, maintaining a freshness of thought and richness of matter, quite characteristic of him, to the last night. There is no doubt Hawthorn has felt our presence, and we have made a big effort, for not only were seven very large signs posted up in conspicuous positions about the district, but 10,000 handbills, subject cards and tickets, etc., were freely circulated, and 19 stirring discourses delivered to about 4,500 persons, and we verily believe as a result that the good seed so faithfully sown will yet bring forth an abundant harvest. Our immediate results from the mission total 21 precious souls, but we confidently trust that much more ripened grain will yet be gathered in as a further result of our effort, and to God be all the glory.

A Thanksgiving Service to close the event was held on Thursday evening the 4th inst., when hymns of praise, prayers of thankfulness and addresses fitting to the occasion were given by Brethren Ludbrook, Palmer, Finger and Smith, and enjoyed by a crowded house. Our especial thanks are due and hereby publicly tendered to Bro. Ludbrook, who so ably conducted the singing, to the various brethren who formed the orchestra, and to Sister Ethel Benson and Mrs. Roy Thompson for efficient rendering of solos. The latter's rendering of "Consider the Lilies," by special request, was done so ably and sweetly that it has called forth the highest of encomiums among the local people. May it all redound to the honor and glory of God, to whom be all the praise.

Sept. 7.

C.

### Queensland.

**ROMA.**—Last Monday afternoon was the occasion of the marriage of Sister Mabel Pitman to Mr. William Small, sergeant of police. The chapel was very nicely decorated. The ceremony was conducted by P. D. McCallum, and was the first ever held in the chapel. On the previous Wednesday, after the prayer meeting, Elder James Saunders, on behalf of the church, presented Sister Pitman with a beautiful biscuit barrel and a pair of silver jam dishes as a token of their esteem and approval of her work in church and Sunday School.

L. A. HOSKINS.

**BRISBANE.**—One confession on Lord's day, August 17th, a lady, immersed the following Lord's day by Bro. Main. A tea-meeting and social were tendered to Sister Mrs. A. Denham, who has just returned from a tour of eighteen months on the Continent and the mother country. Short addresses of welcome were given by Bren. Main and Waterfield and Sister Moffat, Bro. Main referring to the efficient services rendered by Bro. Denham in the past to the cause of Christ in Brisbane, and expressing the hope that they were the forerunner of future services. Bro. and Sister Denham returned thanks for the kindly expressions of welcome, the latter promising a resume of her visit to places of interest at an early date to the sisters of the church. The choir and members contributed harmony to a very enjoyable evening. One confession on Lord's day, August 31st.

A.S.W.

### New Zealand.

**WANGANUI.**—Our meetings are continuing good, and last Lord's day evening two of the S.S. scholars were baptised into Christ after having made the good confession.

August 26.

W. T. CLAPHAM.

### Tasmania.

**HOBART.**—On August 27th we started our S.S. anniversary services. The children's tea, and the rendering of a Service of Song, "Eva," were very successful. This afternoon the prizes were distributed, and a short programme of solos, etc., was gone through, G. Smith presiding. The secretary's report showed the school to be in a fairly prosperous condition. During the year the teachers have not been without proof that the Lord is blessing their labors.

Aug. 31.

T.W.S.

### West Australia.

**SUBIACO.**—A young lady who recently confessed was received into fellowship yesterday morning, and another made the good confession at the close of

Bro. Lucraft's farewell address last night. Bro. Lucraft will resume preaching at Fremantle next Lord's day. Our brother has done noble service, and we desire, with your permission, to record our appreciation. Until such time as the H. M. Committee secure the services of an evangelist we shall have to revert to the plan system, which is not very satisfactory. We trust that the Committee's efforts to obtain additional help will meet with immediate success.

Sept. 1.

G. PAYNE.

### South Australia.

**YORK.**—This church had a splendid time on Sunday, August 31st. At the morning service there was a large gathering of members to break bread. We had the pleasure of receiving into fellowship K. W. Duncan (our evangelist) and Bro. and Sister Tatam, they having brought their letters from Unley and Norwood respectively. We wish them every success in their new surroundings, and trust that God will abundantly bless them. In the afternoon we had another splendid attendance of scholars, the number being 146. This is remarkable when we consider that sickness is very prevalent in our district. Bro. Duncan in the evening again delivered the gospel message, and at the close one young man came out and made the good confession. We are hopeful of more in the near future.

Sept. 4.

E.E.W.

**KADINA.**—One baptism last Sunday night and two confessions. Three baptisms to-night and one confession.

Aug. 31.

G. B. MOYSEY.

**QUEENSTOWN.**—Yesterday we had an unexpected but very welcome visitor in the person of A.B. Maston, editor of the CHRISTIAN. In the morning he gave a sound, practical address on "The Church of Christ." He showed its perfect adaptation to accomplish God's purposes with the human family, without the aid of any human scheme of morals. In the evening his theme was "God's Love": its evidence, its purpose, and human acceptance by a loving, obedient faith. At the close two young men and a boy who made the good confession last week were immersed into Christ for the remission of sins.

Sept. 8.

W. MOFFIT.

**HINDMARSH.**—Cordial receptions were accorded yesterday to Sister K. W. Duncan and her two daughters, who came by letter from the Unley church. Three new converts were also received into fellowship. Mr. Charles F. Reeve, Director of the Poona Mission, addressed the church on "Worship." We think this address will long remain in the memories of those who were present. We expect Bro. and Sister H. H. Strutton about November. No doubt many of the churches will want to see and hear him. He has been away seven and a half years. Sisters Baker and Leck from Sydney worshipped with us. We were pleased to entertain these Executive sisters.

Sept. 8.

A.G.

**KERMODER-ST., N. ADELAIDE.**—Lord's day, September 7th, it was our pleasure to have units in fellowship with us Bro. and Sister Harkness, senr., by letter from the church at Norwood, and Sister Temple, by letter from the church at Broken Hill, N.S.W., as well as four young scholars from the Sunday School and one young man, all of whom made the good confession during Bro. Walden's Mission, and have since obeyed their Saviour in the ordinance of believer's baptism.

V.B.T.

**NORWOOD.**—Our meetings were good yesterday, both morning and evening. Bro. and Sister Lyall were present with us, and we were pleased to hear



Bro. Lyall address the church. Two were received by faith and obedience, and one by letter from the church at North Richmond. Bro. Lyall addressed the Sunday School in the afternoon. By making an appeal to the congregation for Sunday School libraries we received yesterday 183 books and 13/- in cash. In our service last night we noticed Bros. Tully, senr. and junr., and Bros. Petty, of Doncaster.

Sept. 8. A. C. RANKINE.

UNLEY.—At the conclusion of G. T. Walden's special mission we are able to say, "The Lord hath done great things for us, whereof we are glad." Bible readings each afternoon and gospel services every evening in the week have been splendidly attended. Last night will long be remembered as the climax of a great mission. The building was filled to overflowing, and the gospel was presented in its beautiful simplicity by Bro. Walden. Every night during the week souls had been led to an acceptance of Jesus as the only Saviour. At the conclusion of the address to Sunday School scholars and parents a baptismal service was held, when 19 of those who had professed Christ were immersed. The evening service witnessed 17 make their decision for Christ. Thus 42 have been brought unto the Lord as a result of the mission.

T. J. Gore returned home from Sydney last Wednesday, having occupied the platform at Enmore during Bro. Walden's visit to S.A. We were glad to see our brother looking so well. As a church, we are under an obligation to the evangelists of sister churches for their assistance during Bro. Gore's absence. Bren. Rankine, P. Pittman and Colbourne very kindly conducted preliminary mission meetings at Unley.

Sept. 8. H.W.

## New South Wales.

SYDNEY.—A welcome social was tendered to Bro. Sam. Wong, late of the Lygon-street church, who has come to reside in this city, by the Chinese brethren connected with the church here. About 80 scholars, teachers and friends of the Chinese Mission were present. An enjoyable evening was spent.

Sept. 6.

F. NEWBY.

PETERSHAM.—For the past few Sunday evenings A. E. Illingworth has been preaching on the "Proofs of the Messiahship of Christ," the proof dealt with last evening being "The Crucifixion." There was a most encouraging congregation, both from a numerical point of view and from the fact that a young man and a young woman made the good confession.

Sept. 8.

CHAS. J. LEA.

COROWA.—A meeting was held last Friday evening in the chapel to bid farewell to our Sister Mary Abgan, who is about to proceed to China to labor as a missionary. Although the meeting had to be somewhat hurriedly arranged a goodly number of members and friends assembled at the appointed hour. Bro. Collins presided, and after an opening hymn had been sung and prayer offered, a short programme of songs and recitations was rendered, and addresses delivered by the chairman, Bro. Chas. Johnson, and Mr. Kessel, the Methodist preacher here, who spoke ably upon Mission work, and feelingly with reference to the departure of Sister Abgan, his address being much appreciated. The chairman then, on behalf of the church, presented Sister Abgan with a copy of McCarvey's "Lands of the Bible" and a photo of the chapel and church officers, as a token of esteem and souvenir of remembrance; also a fountain pen, given by one of the brethren who desires our sister to write us of her work in that

far-off land. Sister Abgan, in thanking the donors of the presents for their expression of love and sympathy, told how her prayers had at last been answered by God in thus opening the way for the fulfilment of her heart's desire to go and proclaim the gospel to the heathen, and concluded by appealing to all to in some way help in this great work. Refreshments were then partaken of, and the meeting closed by singing "God be with you till we meet again," and prayer for God's blessing upon our sister in her noble undertaking.

Sept. 8.

E.J.A.

## Here and There.

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

Fine meeting and two confessions at Brunswick on Sunday night week.

Two confessions at St. Kilda last Sunday evening, Mr. Bosher preaching.

A sister in her 90th year was received into fellowship at Collingwood last Sunday morning.

The absence of the Manager in Adelaide may account for some delay in the correspondence.

The spacious Tabernacle at Collingwood was crowded last Sunday night at the anniversary services.

At the usual fortnightly Band of Hope meeting at N. Richmond, an Anti-cigarette League was started when 20 signed the pledge.

The special meetings in Adelaide, conducted by Geo. T. Walden, resulted in one hundred and ninety five additions to our churches in that city.

In the *American Christian Standard* of July 26th, just to hand, there is the first of a series of articles on "The Australian Churches," by W. C. Morro.

Bro. H. P. Manning, of the Lake-Street Band of Hope, won the medal in the first "Demorest" reciting contest held in the Perth Town Hall, under the auspices of the W.C.T.U., on August 27th. Good.

On Lord's day evening, August 31st, at a good meeting, a young man came forward and made the good confession at Newmarket, Bro. H. E. Knott preaching. Another confession last Sunday evening.

We notice by the Doncaster report that Bro. Greenwood will be severing his connection with the church there at the end of his present term, ending February next.

George and John Petty, John Tully and son, of Doncaster, Robert and Mrs. Lyall, Miss Abgan, and James Johnston are this week in attendance at the South Australian churches of Christ Conference.

According to the latest statistics the State of Missouri, U.S.A., has a population of 3,160,000. We have in this State a membership of 170,000, or one member in every eighteen of the population. There are 1648 places of worship.

Malvern protracted meeting started on Sunday night with a large audience; and all seems well for a successful time. Do not forget to pay this church a visit during the Mission! J. H. Stevens is the preacher, and F. M. Ludbrook the singing leader.

The Sisters' Conference Committee of N.S. Wales propose giving our Bro. and Sister Thurgood a welcome social in the City Temple on Saturday, Sept. 27th. Bro. and Sister C. L. Thurgood are expected to arrive in Sydney in the "Sonoma" on Friday, Sept. 26th, and it is hoped they will stay a few days in Sydney, that that may there be welcomed to Australia. More particulars next week.

A. G. Chaffer writes us complaining of our treatment of his letter *vs* Bro. Harward's essay. We declined to put it in because it is a repetition very largely of his first. In order that we may avoid as far as possible seeming unfairness the letter appears this week. It is our experience that after the first letter and reply correspondence of this kind is principally made up of going over the old ground, and this one, as we see it, is no exception to the rule.

The Austral's latest publication, "GOD'S SPIRIT AND THE SPIRIT'S WORK," ought to find its way into the hand of every thinking member of the household of faith. Dr. Torrey, when speaking before the preachers of Sydney on the Holy Spirit, said, "You may call it the Filling of the Spirit, the Baptism of the Spirit, the Endowment of Power, or what you please. I would rather have the right thing with the wrong name than the wrong thing with the right name any day." But how much better to have the right thing in the right way; and to anyone not knowing what are the right truths to hold concerning the Spirit's work both in conversion and in sanctification, we cannot do better than commend them carefully to read this new publication.—THEO. B. FISCHER.

"GOD'S SPIRIT AND THE SPIRIT'S WORK." I have read the articles composing this handsomely got up pamphlet, and am glad they have been published in this form. I regard the different chapters of this brochure as a calm, clear and logical presentation of the Holy Spirit and his work as presented in the Scriptures. It may with confidence and safety be put into the hands of any who wish to know our exact views as to the Holy Spirit and his work in conversion as well as in sanctification, and the enlightening, comforting, strengthening, and stimulating influences ever exercised through his indwelling presence. It ought to have a large sale, and I trust it will tend to allay the foolish misrepresentations which some have believed in regard to our views as to the Holy Spirit's work.—M. W. GREEN.

The brethren at Maryborough have just made another special effort to bring the ancient gospel before the minds of the public. On Lord's day, 24th ult., Bro. Harward commenced with an address in the chapel, at the close of which two confessed their faith in the Lord Jesus Christ. On Monday evening a social was held, at which he exhorted the brethren to faithfulness and diligence in the Master's service. On Tuesday evening, in the chapel, the subject was "God's Unspeakable Gift," and on Wednesday the Mission proper began in the Town Hall, and was continued until the following Wednesday night. On Lord's day afternoons there were special addresses; on the 24th, in Prince's Park, on the "Beneficent Influences of Christianity," and on 31st in the Town Hall, on "The Divine Library." On Thursday, 28th, and the following Saturday and Tuesday baptismal services, conducted by Bro. Little, were held at 7 p.m. in the chapel. The attendances at the Town Hall ranged from 300 to 700 people, who evinced great interest in the subjects dealt with by the sustained attention they gave to the preacher. The immediate results are that nine persons have been added to the church. In addition, prejudice has been removed from the minds of some, and an interest excited that by the blessing of God must result in further additions.

The *Christian Evangelist* says:—"The preacher of the church at Alliance, Ohio, A. M. Chamberlain, planned a very beautiful little service in honor of Harrison Jones, who is a member of that congregation. June 15 marked the eighty-ninth birthday of Bro. Jones. The preacher, being absent, had arranged

that Bro. Jones should preach, which he did in a very fervent and pleasing manner. Before the sermon Harry Roach sang with much feeling the appropriate solo, 'One Sweetly Solemn Thought' Just as the sermon ended Mrs. Chamberlain stepped forward and spoke a few words of appreciation and congratulation, wishing him many happy returns of the day. She closed her remarks by saying, 'We present you these flowers as a very slight token of our great love for you—a beautiful rose for each beautiful year of a beautiful life.' The congregation stood and sang, 'Blest be the Tie that Binds,' while eighty-nine children from the Sunday School, beginning with tiny tots from the primary, filed past him, each one giving him a lovely, perfect rose. The young people almost smothered him with their fragrant shower of blossoms, and the dear old face beamed upon them with delight. All hearts were touched by the tender ceremony. Harrison Jones has preached seventy-four years and kept sweet. He is as fine, true, joyous a Christian gentleman as ever graced a pulpit."

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The South Australian *Advertiser* says:—We regret to announce the death of Mr Thomas Magarey, which took place at Enfield on Sunday morning. He was born in the North of Ireland on February 25, 1825. Most of his boyhood was spent in the north of England, in the county of Lancashire. He and his elder brother James left England for New Zealand in 1841, and settled in Nelson, where they faced the difficulties of early pioneering and the troubles which arose with the Maories. They were with the first residents at the new settlement at Nelson. Leaving New Zealand for South Australia, Mr. Magarey arrived in Adelaide in September, 1845. In 1848 he married Miss Elizabeth Verco, and went to reside at "The Horseshoe" (Noarlunga). In 1849, in conjunction with his brother he entered into business at the Hindmarsh mills, as successor to the late Mr. John Ridley, and later became sole owner. For a long time he did an extensive business in wheat and flour in the Australian and British markets. In public affairs he worked actively with those opposing State aid to religion. In 1860 he purchased the Narracoorte station, which he held up to his death. In the same year he was elected to the House of Assembly as member for West Torrens, and for some years took an active part in politics, first in the House of Assembly, and afterwards in the Legislative Council. At that period he was well known in his political and business relations, but he afterwards retired from public life.

W.B. writes as follows:—The coming of the Gospel Tent to Horsham has caused some excitement. This was brought about by Mr. Troy writing a letter to the *Horsham Times* regretting the coming of the Tent Mission, also stating that the church of Christ was taking undue advantage of the religious enthusiasm now manifest in this State. In reply we stated the Tent Mission commenced twelve months ago, and was a forward movement in connection with our Jubilee Year. Mr. Troy warned the public to beware and not to be hoodwinked by the Mission. Notwithstanding the opposition a good beginning was made on Lord's day. Bro. Pittman arrived the Monday evening previous, and at once made a start to train the members and some interested friends in singing

Alexander's Songs. A practice was held every evening, and under Bro. Pittman's able leadership we soon made progress, and by the time the Mission commenced were able to make a good noise. Bro. Harward arrived on Thursday evening, and on Friday the big undertaking of erecting the tent and fixing the seats was commenced. By Saturday evening all was in readiness, when Bro. Pittman gave an organ recital. We sang some songs, announced the services, and hoped for the morrow. We commenced on Sunday morning with a sunrise prayer meeting. The morning service at 11 was well attended. Bro. Harward's faithful words to the church will not be soon forgotten. In the afternoon the Mission proper began with a Gospel Temperance Demonstration. Owing to the opposition we were dubious about the attendance, but it exceeded our greatest anticipations. In the evening the tent was well filled, and about 200 people stood outside. The singing went well, and appropriate solos were rendered by Bro. Pittman. Bro. Harward's addresses were splendid, and a good impression was made. We are hopeful of victory through him who is our great Leader. Let the whole brotherhood help in prayer.

## Obituary.

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

VERCO.—On the 8th of August, our Sister Mrs Caroline Blissett Verco, wife of Bro. John Verco, fell asleep in Christ. Sister Verco was baptised about twenty-five years ago at Balaklava, and united with the church. She was a member of the church at Kermode-street for about ten years, and for the last eleven years has been a member of the Park-street church, at Unley. Bro. and Sister Verco were for a short time in England, and were members of the church in Chelsea. Sister Verco has always attracted the love and esteem of every one with whom she has come in contact in church relationship, and as long as she had health and opportunity was deeply interested in sisters' work in the church. Her opportunities were, however, much circumscribed, for her health giving way she has not been able to do what she would have loved to do. Her death was a most happy one with all her dear ones around her, conscious to the last, and expressing her full trust and confidence in the dear Saviour. The sympathy of the whole church is extended to our Bro. Verco and his children in this the greatest loss that can ever befall any family. A much loved wife and mother has gone. The great comfort to them all is that she has gone to be with the Lord. May the Lord abundantly bless and sustain them in this affliction.

Unley, S.A. T.J.G.

FOX.—It is with sorrow that we record the death of Bro. William Owen Fox, who departed this life on August 8th, 1902. Bro. Fox was born in London and came to this country when quite a young man, about 50 years ago. Most of his life has been spent in Sydney. Bro. Fox had been a member with us in Sydney for six years, and had been a professed Christian for 15 years. His attendance at the Lord's house was most regular, and his quiet, unassuming life bore testimony to the fact that he walked in the footsteps of the Lord Jesus, in whom he found pleasure and delight. Our beloved brother has left us to join the company above where we all hope to meet in the sweet by-and-by.

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## Coming Events.

Observe the time of their coming.—Jeremiah 8: 9.

WELCOME!—Welcome Tea to Bro. and Sister Johnston, also Bro. and Sister C. L. Thurgood, who intend paying us a visit. Further particulars as to date will be given later on.

SEPT. 17.—Half-yearly Meeting of Combined Country Churches, West Moreton District, Queensland, will be held at Rosewood Chapel, commencing 11.30 a.m. sharp. Gospel Service, 7.30 p.m. A.R. Main and other speakers. All are welcome.

## Acknowledgments.

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

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## Bro. Harward's Essay.

Having read Bro. Harward's reply to my very brief criticism, I feel impelled to return to the subject, and I sincerely trust that this discussion will be conducted in such a manner as to prove of some benefit to the brethren as to these columns. It is an intensely practical question, and strikes at the root of our success or failure in the future, and it is in no spirit of carping criticism that I wish to ventilate the matter further. After years of study and observation of our churches in almost every State, except Queensland, I am honestly convinced (and I am not alone in that conviction) that our Bro. Harward's suggestion re "the attitude of the churches of Christ to other religious bodies" would be disastrous to the cause of Christ. As briefly as possible, I will notice the points he brings out in his reply.

In the first place, let me say that I can very heartily second many of the suggestions found in the essay, and can echo the wish that "neither Bro. Chaffer nor the churches will be so lost in thought and admiration that they will neglect to carry out the suggestions made." On the other hand, some of the suggestions made I must just as zealously oppose.

Bro. Harward says:—"I value the church of Christ too highly to advocate any policy that would lead to its annihilation." As I said before, I don't question our brother's intentions, but I think he must allow the possibility of being mistaken in results. When all has been taken into account, it is only his opinion, and any other intelligent brother's opinion may be worth as much; therefore, there can be no conclusion drawn from the fact that Bro. Harward is found advocating that policy.

Our brother's argument appears to be that many of our churches have been "very near" suicide, owing to their isolation from other religious bodies. I beg to differ just here. From my observation, I am led to conclude quite the opposite. Our brother, in his essay, quite accounts for this state of affairs on other grounds. The second paragraph of that essay gives us some very startling figures, from which we learn that for the 16 years mentioned a tremendous leakage through loss of members took place, which the essayist attributes mainly to two causes, viz.—1st, "Lack of deep conviction of sin," and 2nd, "Lack of spiritual oversight," chiefly on the latter cause. So if some of our churches have approached very near to suicide, it can be accounted for on other grounds. Those who have any knowledge of our churches often find a considerable loss of members, not through isolation from other religious bodies, but from association with them, and this desire to associate with them has (in most cases) been caused by neglected Bible education; and, when I gave this opinion in my former criticism that it would be a "step in the right direction if some of our churches would (in their week-night meetings) give less prominence to the devotional elements and more to the educational," I meant every word of it. Why? Because we have too much of the devotional? Certainly not! But because we have too little—very much too little—of the educational. It is not evenly balanced. Why, take the so-called Bible Class in some of our churches

as an example. They meet together for an hour or so, presumably to study the Bible. They generally commence by singing, then prayer, then reading a chapter, then singing again, and finally end up by singing and prayer. In an hour thus spent, how much time is left for Bible study? Not very much; and in many of our churches that is the only meeting held for collective or mutual study of the Bible during the week. On the other hand, if judged by the clock, the devotional exercises of the church take up very much more time. Our brother's reference to my connection with a church not requiring emphasis of the devotional aspect I pass by, saying that it is an exaggeration of my statement, although perhaps not intended.

Our brother in reply states that the idea of "our annihilation through co-operation or association. . . . is a delusion and a snare." He then cites in proof the cases of Bendigo church, South Australian churches, and churches in United States. We are told that in the United States the "churches of Christ co-operate with other religious bodies whenever possible." I should like to know what this word "possible" means in this connection. I trust I am as strong a believer in co-operation as any in the American churches, whenever it is possible; but my conception of the possible is bounded by the limit of principle. From what I can learn of American churches and methods, it is hardly safe to hold them up to us as an example in this matter. Things that the churches in Australia have always held as most sacred principles are apparently treated with little respect over there by some churches. Take for instance their attitude in reference to the Lord's table—they neither invite nor debar. Is this in accordance with our conception of principle? Then, again, they collect money indiscriminately from all and sundry, and devote it to the Lord's work. Again, the evangelist in many of the American churches (so I am given to understand) conducts the whole meeting on the model of our religious neighbours; and by this means our conception of mutual edification is outraged. A brother that visited America some little time ago informs me that in New York (I think it was) he went to one of our churches, and the surroundings were so foreign that in order to avoid mistake he had to ask one of the attendants if this was a disciples' meeting. From the few facts that have come to our own knowledge in reference to American churches, it would seem wisdom on our part to ask what they mean by "co-operation wherever possible." The numbers of American disciples are always brought out for our edification, but if numbers can only be purchased at the cost of principle, it may not be so good a bargain. I believe our American churches hold fast to the terms of the great commission—"He that believeth and is baptised shall be saved"—but if the church of Christ in this 20th century is to be stripped of every other distinguishing feature, it will be a very sorry substitute for "the faith once for all delivered to the saints," which, by-the-by, we are exhorted to "earnestly contend for." The promise of the Master is—"Well done, good and faithful servant."

I trust these matters will not be treated by our brother as "splitting hairs over

questions of expediency, contentions over matters of opinion, or the promulgation of fads."

About the action of the Bendigo and South Australian churches I cannot say much. I don't know what they had to give up in order to co-operate. All I can say is, they are taking dangerous ground. I know what the churches in Melbourne would have had to give away in order to co-operate in Simultaneous Mission work, and I most sincerely trust the churches named did not sacrifice to that extent. If I had been closely in touch with either Bendigo or Adelaide churches, I might have been in a position to say whether they gained or lost by co-operation in this instance.

Our brother takes exception to my remarks re Council of Churches. Well, I must confess I don't know much about such councils. The remarks I made were more the results of general knowledge than personal acquaintance with that august body. When I said they were as "far removed from the spirit of Christianity as darkness from light," I meant that they, as a body, were opposed to the "one body" of the New Testament, and in such opposition they are so far removed from the spirit of Christianity. They are opposing the Lordship of Christ, whether they know it or not.

Our brother tells us that he "did not have in mind our annual Conference" when speaking of "exchange of speakers on special occasions." Perhaps Bro. Harward can tell us just what he "had in mind." We can then avoid mistakes.

He is wrong when he says—"I presume my critic's position may be expressed—'We don't agree on everything, therefore we won't unite in anything.'" It would have been better expressed thus:—We don't agree on essential principles, therefore we cannot unite at the sacrifice of those principles, even on points where our views are identical.

Again—"The points of agreement with our religious neighbours are more numerous, in my judgment, than the points of disagreement. What principles do we violate in association or co-operation on the former?" In the first place it would be interesting if our brother would summarise the points on which we agree; we would then have something definite to discuss. Well, to my mind, it is very strongly probable that we might have to sacrifice very important principles to even co-operate on points of agreement. We might readily co-operate with them in "philanthropic and humanitarian movements," if by so doing there was no likelihood of us breaking down the barrier that the Master himself has placed around us. By fellowship with them in acts of worship we would most certainly do this. Let us never forget that it was Jesus Christ that erected those barriers—not us—and they were erected for our safety. When it says in Acts 2: 41, "They that received his Word were baptised . . . and they continued steadfastly in the apostles' teaching, and fellowship, in the breaking of bread, and the prayers," it means disciples only. What right have we to tinker with God's plans to the extent of taking the children's rights (these acts of worship), and giving them to those of whose parentage we are, to say the least, not assured. Unless they

have been "born of water and the Spirit" how do we know they have been "born" at all spiritually? Unless they have been "buried with Christ by baptism" how do we know that they have any privileges in Christ Jesus? The Lord in his infinite wisdom and mercy may take knowledge of their zeal in ignorance of his will, but, on the other hand, he may not say unto us—"Well done, good and faithful servant" if we wilfully step outside the bounds that he has placed for us, and attempt to exercise that which is his prerogative alone, no matter how good our intentions may be. I don't despise numbers by any means. Three thousand souls were added unto the church in one day in the city of Jerusalem, but the means used were not on the lines suggested by Bro. Harward. I say let us get back to Jerusalem once more, if we want success.

AMBROSE G. CHAFFER.

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