

# The Australian Christian.

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## From Jerusalem to Jericho.

W. C. Morro, B.A.



Valley of the Kedron.

THE visit of the Emperor of Germany to Jerusalem in 1898 was fruitful in securing some much needed improvements. Streets were opened and paved, the entrance into the city was improved, and eyesores were removed and concealed. Previous travellers and the guide books have always complained that the Dome of the Rock was too dark to permit of the interior being seen. This was remedied in the preparations for the Emperor by cutting windows in the dome, and the carpet that had so long hidden the sacred rock was taken away. But the tourist feels the effect of the royal visit most in the improved roads that were constructed from Jerusalem to several of the major points of interest. Valleys were filled, mountains and hills were cut down, the crooked were made straight, and the rough ways smooth. There is now an excellent carriage road to Hebron, so that the journey there and the return to Jerusalem may be accomplished in one day. One's comfort as he travels in comparative ease to Jericho and the Jordan river is not marred in the least by the intelligence that the heat was too great to permit of the

Emperor's using the road that had been constructed for his royal pleasure. But if he could not journey over it, humbler individuals may, and appreciate its comforts probably as much or even more than he.

On my way to the Jordan River and the Dead Sea, I drove out of the Jaffa Gate, around the North Wall of the city, across the Valley of Kedron, and along the road that leads to the south of the summit of the Mount of Olives. On this slope I saw the most remarkable funeral procession that I have ever witnessed. The western side of this mountain is covered with Jewish graves, for they believe from Joel 3 : 2 that the final judgment will take place in the Valley of Jehoshaphat below. I was on the edge of this large cemetery on Friday afternoon near to sunset. The Jewish Sabbath drew near, and I saw a funeral procession of that people issue out of the Gate of the Mogharibehs and hurry down into the valley for they were in great haste to complete the burial before the Sabbath. The men who bore the body on their shoulders were young and evidently of good wind, but some older men were not so fleet afoot. I met them in the bed of the

valley and these latter were panting painfully, and I observed that on the upward climb they were left far behind. The road, after winding around the head of a valley, reaches the village of Bethany, where Jesus found rest and sympathy. I visited it on my return, but will describe it now. It has always been spoken of as exceedingly squalid, and I expected it to be more miserable than it is. Its location is rather pleasing. It stands in a valley and is surrounded by groves of olives, figs, and mulberry trees. On one side is the barren mountain and on the other the dreary desert, and this green encircled village is a pleasing relief from the far reaching monotony of the wilderness. The guide led me to the reputed sepulchre of Lazarus. It is reached by going down a flight of twenty-four steps, every one of which is a reason why this is not the true tomb, for in the account of the miracle we are told that the people *stood by* and *saw* the thing which Jesus did. The Bible speaks of Martha's house (Luke 10 : 38), but the Catholic Church has located the house of Mary, saying, as it does, that Mary of Bethany and Mary Magdalene were identical. Bethany has in fact, however, no other interest than its location.

At Bethany I was joined by my Bedawin guard. Until very recently the valley of the Jordan was not safe for unprotected travellers, being infested with the Bedawin Arabs of Moab, and it was necessary to secure an escort. There is little danger now, though it is not thought advisable as yet to go alone. As far as appearances go this guard was the most useless investment I have so far made. The first day I saw him three times, twice at the hotel where refreshments were served. The second day I saw him at the end of the journey, when he came to ask for backsheesh additional to his pay. An hour's drive from Bethany brought us to the only spring between Jerusalem and Jericho. It is called the Apostles' Fountain, because there is a tradition that the twelve were accustomed to stop here to drink when they were going up to Jerusalem. It is very reasonable to suppose that they did, but I think the spring might have been called with equal propriety the Fountain of the King's Retreat, for I am sure that David in his flight from Absalom would pause here that his company might refresh themselves. So would every traveller through this desert stop at the only place where a drink could be obtained.

A little farther on is the valley where, in all probability, Shimei cursed David, for there is no other part of the valley that so well answers the requirements of the passage. Shimei was on the hill's side, over against David, and near enough so that he could be heard and seen casting dust and stones. The valley at this point is very narrow and





Road to Jericho.

the sides extremely steep. As David and his company went along the southern side, Shimei would keep opposite him on the northern. His every action could be seen and his words heard while he was all the time in comparative safety. I had always thought of the sons of Zeruiab as bold and fearless warriors, loyal to their king even unto death, but I was never so impressed with their daring and untiring courage as I was when I looked at the rocky slope up which Abishai proposed to climb. Even had Shimei been the dead dog which he declared him to be, and not an active man, it would have required a man of strength and one who scorned fatigue to reach him.

Half way to Jericho stands the Inn of the Good Samaritan. The surrounding region is one of high hills and winding valleys, so suitable for the purposes of robbers that the crusaders deemed it necessary to build a watch tower on an adjacent hill. The keeper of the present inn does not partake of the good characteristics of the man of Samaria. A more rapacious, greedy man I have never seen conducting an honest business. The proposal of the good Samaritan to pay the host whatever more than the two pence he might spend on the wounded man would not be a safe procedure with this keeper. From several places on the road there are good views of the brook Cherith, where Elijah was fed by the ravens. It is a rocky gorge with almost perpendicular sides, hundreds of feet in height. A stream of never failing water runs through. The Greeks have a monastery near the bottom of the valley. From the foot of the hill it is more than an hour's drive to the Dead Sea, though it looks but a little distance across the level plain. A few hardy plants grow on this plain, the principal one being the Sidr tree, a tough, thorny scrub that is popularly believed to have furnished the thorns from which the Saviour's crown of mocking was made. The sand of the plain is largely mixed with salt, this showing in white crystals nearer the sea. The Turkish Government carries on a manufacture of salt here in a very crude manner. Basins are scooped out in the sand and then filled with water from the sea and left to evaporate, and the salt is then separated from the sand. On the beach I found a number of dead fish

that had ventured too far from the Jordan River. I also picked up a number of shells that are probably to be accounted for in the same way. A strong wind was blowing, and this proved to be a hindrance to bathing. The waves have such weight that I was being constantly carried back upon the beach, and when I attempted to float my feet took up a position on the crest of the wave while my head rested in its trough. I tasted the nauseous stuff. In comparison sea water is palatable. My clothes were sprinkled with the spray, and the next day every place it had touched looked exactly like a grease spot, and on some colors it left a dark stain. A drive of another hour brought us to the Jordan River. I went along its banks for quite a distance. Its waters were not clear, and while pleasant to taste were very warm. Its banks are covered with a thick growth of small trees, and this shrubbery seemed to be fairly teeming with bird and insect life. I found several bird's nests within a very short space. But this strip of green along the river is very narrow. The Nile gives fruitfulness to all its valleys; the Jordan gives to nothing but the Pool of Death.

Jericho has been a sort of nomadic town, moving from place to place on the plain. As one descends into the valley he sees a pleasant spot of green off to his left at considerable distance. This marks the spot where the magnificent Sultan's Fountain bursts out of the ground in a large stream of excellent water. It is the principal spring of the plain, and is supposed to be the one which Elisha healed (2 King 2: 19). From the description in that passage the town must have been near by, and sure enough just to the west of it is a mound of earth mingled with stones and broken pottery. Excavations were made here by the Palestine Exploration Fund, but no discoveries of any note were made. This heap contains in all probability the ruins of this Jericho (1 Kings 16: 34) built by Hiel, and also the one destroyed by Joshua. The Jericho of the time of Christ was almost two miles to the south of this. There are traces of Roman aqueducts on the plain, and the walls of a large pool are easily traced. Herod had his winter palace here and the valley at that time was highly cultivated. Almost two miles from either of these spots is modern Jericho, the filthiest and most unsightly village that I had so far seen. The people of the place are of stunted growth owing to the extreme heat and unhealthy climate of the valley, very dark in color, and have the difficult task of maintaining the reputation of being the worst beggars in Palestine.

Since this valley is more than twelve hundred feet below the sea its climate is semi-tropical. The heat is very intense from about mid-day until four o'clock. Not a movement of the atmosphere is noticeable, and the glare of the sun on the barren plain is very trying to the eyes. The few gardens of Jericho are marvels of luxuriance, and when once the Bedawins are no longer a



Dead Sea.

terror, and the water flowing into the plain is utilised in irrigation, this valley will again become like "as the garden of the Lord, like the land of Egypt as thou comest unto Zoar." But Jericho is no longer the city of palm trees. In the hotel garden there is one of stunted growth, and this is the only one I saw.

We left Jericho at three o'clock in the morning to avoid the heat. As we climbed up the long hill I watched the daylight come and finally saw the sun rise over the southern slope of Mount Nebo. That evening I tarried on the Mount of Olives until I saw it dip behind the mountains of Judah into the Great Sea. Therefore I count this 29th of June a red letter day in my life.

Beirut, Syria, July 18, 1902.

## Pray Ye Therefore.

THOS. HAGGER.

The importance of prayer in connection with our Home Mission Work cannot be overestimated. Prayer in connection with any righteous cause is valuable, and when that cause is so very important, as this is, who can tell the value of it? Notice—

1. GOD'S PROMISES CONCERNING PRAYER.—God's Word is rich in such! Read such passages as "If ye shall ask anything in my name I will do it" (John 14: 14); "And all things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21: 22); "The effectual fervent prayer of a righteous man availeth much" (James 5: 16); "And this is the confidence that we have in him, if we ask anything according to his will he heareth us" (1 John 5: 14). Can there be two opinions about the matter? God has promised to hear and answer if we ask in faith, and according to his will. "Pray ye therefore."

2. EXAMPLES OF PREVAILING PRAYER.—Many such are found on the pages of Holy Writ; many more are found among God's people of later times. Remember such as Elijah, who prayed earnestly that it might not rain, and rain came not for three years and six months, and then prayed again and it rained (James 5: 17, 18). Remember George Müller, who secured £15,000 to build an Orphanage, who afterwards obtained orphans to fill it, and then received funds to carry on the work without any appeal, except that of believing prayer. Remember such cases, then think of the great task of evangelisation before our Home Mission



Committee and evangelists, and "pray ye therefore."

3. WHAT IS REQUIRED OF US?—Prayer offered every day for our Home Mission Committee, for the evangelists in the various fields, and for an enlargement of the missionary spirit in all the churches, so that the funds may come in, not only to support the present work, but so that other laborers

can be put into some of the very many inviting fields as yet untouched. Why should not every Christian have his hour of prayer for Home Missions? Why not have in every Lord's day meeting for worship prayer offered for the noble men in the field? Why not have special prayer meetings for this purpose? "Pray ye therefore."

Treasurer's address, 259 Little Collins-st.

## Chesterfield Sketches.

### 5. Jeremiah Spinkey, a Gentleman of Means.

By "JEAN KYTHE."

Bro. Spinkey was a queer admixture of human nature; perhaps that was the reason he attracted my attention. The commonplace never compels much notice, albeit life is largely made up of commonplace persons and things, and I confess ever being on the outlook for the exceptional, and interested in the uncommon. I like to get hold of people of whom I can make a kind of psychological study. Jeremiah Spinkey certainly fulfilled my requirements. He was a man of most unprepossessing appearance, short in stature, broad in build, pompous in manner, quarrelsome in disposition, and rich in this world's gear. Such were the appearance and characteristics of our subject.

His eyes were little and beady, looking out from 'neath a mass of heavy sandy-colored eyebrows; his head was bald, and his dress invariably a faded black frock-coat and light-colored nether garments, while a blousy oleogenous air seemed to pervade his whole person. He was filled with a deep and intense love, with an absolute and unswerving devotion, to but one person in this world, and that person was—Jeremiah Spinkey!

And yet he was in a sense no fool. In truth Bro. Spinkey had a dual nature. By birth and early training, a man of noble aspirations; by preference and circumstances, a man of the utter commonplace. In budding manhood he had studied the ways of the world and realised that Wealth was the reigning power. Before the rich man politics, social conditions, science and religion bent prostrate. Money was the dynamic force of life. Politics battered on it, social position was based upon it, to science it was handmaid, while in much of religious life—as in aught else—it meant influence, recognition and homage. Therefore it was that Spinkey set out in life's journey with this goal in sight, and, like most determined men of one idea, he in due time reached his aim.

There are those, thank God, who have attained to wealth with hearts unscathed, consciences unsullied and hands unsoiled, but the number of them is not sufficient to discount the Lord's saying, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

How or why Bro. Spinkey had ever become a Christian I know not, nor could I ever discover; the fact remains that he was a member of the church at Chesterfield, and living a strictly moral life, remained so.

I had several conversations with our wealthy brother, and they were certainly not without interest. He gave me the idea of being ghost-haunted—haunted by the fearful amorphous ghastly figure of a "might-have-been"—the shadowy wraiths of noble aspirations murdered at their birth, of high ideals trampled under foot, of spiritual longings strangled, and of duty to God neglected and ignored. Strange as it may seem, I fancy these were the forces which induced him to declare himself a Christian, his fear of a future dictating the action, while his intellectual faculties doubtless led to his identifying himself with the church of Christ, as most in harmony with a commonsense reading of the divine Word, besides being the religious home of his mother. When discussing religious subjects he seemed to have a frightened kind of look in his eyes, and a nervous constrained feeling, as of one who was afraid of being found out in some evil deed.

Now I am sure some would call me harsh and unchristian in my estimate of this man, for he was a prominent person in church life. He filled the office of deacon with much effusiveness and dignity, and yet almost a humbug the while! It always appeared to me as if the office were prostituted in his person, but the majority vote of his brethren placed him upon the platform of the church, for the many, even in church life, are ready always to identify themselves with the rich man, be it even in the most remote degree. To me his public prayers were, I grieve to say, the cause of inward amusement. After much coughing he began in an affected tone of voice, assumed especially, I presume, for "religious purposes," and forthwith proceeded with his litany, for his prayer was but a repetition of certain oft-reiterated phrases, which one anticipated and recognised, hardly repressing a smile. One could tell that the middle was reached when he "longed for the time when the lion should lie down with the lamb, and when the swords and spears of the military dominion should be beaten into the ploughshares and pruning-hooks of universal love." The end too drew nigh in "Lord, we give ourselves to thee, 'tis all that we can do," and feeling doubtless that the Lord was receiving no mean gift he sat down.

"Dear me!" I thought—but I won't commit to paper what I thought, it mightn't read well.

In daily life Bro. Spinkey maintained an attitude of stern religious integrity. It was

his boast that "he paid every (with an accent on the 'every') man his dues," but at the same time he took mighty good care that every man paid *him* his due—to the uttermost farthing. Let me relate a little incident which will throw a side-light upon Bro. Spinkey's dealings with his fellow-men.

"Jeremiah Spinkey, Builder and Contractor" was the entry in the local directory, and following the avocation named, his employees were many. Standing one day outside a building in the course of erection in town, and stopping to speak to Sister Young, I overheard the following dialogue between two workmen, the one a laborer mixing lime and the other a bricklayer.

"What d'ye think of old Jerry? 'Ee's a daisy, ain't 'ee?"

"He does seem a bit of an odd stick."

"Odd ain't the word. I calls 'im a bloomin' ipickrit, I does; so'll you w'en you've worked for 'im a spell. He ain't no better nor a slave driver. See 'im the other marnin' with Billy Jones?"

"No, but I overheard him storming and raging."

"Ah! 'ee's a treat, 'ee is. The old un's one of them religious chaps wot don't swear; 'cos why? he ain't no need! he can kick up a dust without. On'y let 'im think you're a waistin' of 'is precious time, an' he'll go on like a bear with a sore 'ead, an mean—! Look it 'ere, mister, I'll back 'im for the champion mean man in this 'ere Colony. Hullo! 'ere he comes; listen to 'im, ain't he a daisy? Great church man, s'elp me! I'd be sorry to go to the 'eaven wot 'olds Jerry—"

Just then the flow of the Cockney laborer's eloquence was checked by the appearance of his employer, and the sudden absorption of the employee in his lime-mixing task. Finding evidently something amiss, Spinkey raged and roared, and in bitter terms of reproach castigated without measure his humble servant.

Oh, the degradation of it! To be compelled to count such a man a Christian! All my woman's sense of honor rose in indignation, and, subdued, humiliated, I passed on my way.

Cursed by his own employees for conduct which many a non-Christian would turn from, and does turn from, in disgust—wrapt in the cloak of self-esteem, with its costly trimmings of wealth—he counted himself an oracle in church business meetings and the like, and dominated by vulgar insolence those brethren who, possessing the Christ-spirit in their hearts, dared not enter into a war of words with their unconverted though acknowledged brother.

Almost every man, howe'er degraded, has some spark of a higher manhood, responsive to the thrill of nobler emotions, and Bro. Spinkey had one redeeming characteristic, such as might hardly be looked for. This was a great fondness for children, of which he had none himself, and now and again his nobler self would emerge from out the debris of formalism and assert itself in a kindly action towards some little one—an action which repaid itself by goading afresh for the moment the poor, withered, shrunken heart.

Mrs. Spinkey was a quiet, unassuming little woman, whose individuality was quite effaced by that of her august lord. He ruled



his household with the same strident voice which his workmen knew so well. But now and again the good lady by the force of continued aggravation would rise to an assertion of her particular authority in the home, when Mr. Spinkey immediately went out—fled, beaten and dismayed. Such occasions were few and far between, and the little lady carefully hid any such misunderstanding from the outside world, content to wear the costly clothing provided for her use, and act as a kind of hench-woman to her dignified husband.

"They talk o' apostolic succession," said good old Bro. Dalgarnie one day, "but I'm mair troubled about Diotrefhan succession. Ye might have some difficulty in finding the actual successors o' the Apostle Paul, but the race o' Diotrefhanes is na like tae die oot as long as Jeremiah Spinkey is tae the fore. He's o' the true lineage, an' wad think nae mair o' showin' the Apostle Paul the door than he would you or me, Miss Kythe." And I think the old saint was right.

Some may think my pen has been dip't in gall when writing this sketch, but no, I do but give the impressions of one who for truth's sake desires to look behind the mask, and, tearing it off, disclose the leprosy of insincerity and cant. But we must not feel astonished, for if the twelve disciples of our beloved Saviour included one so unlovely person as Judas Iscariot, it need not be thought passing strange that we, the followers of Christ, should also have our Judas, *only let us see we know them as such.*

There! I've limned this portrait as best I might. Its colors are dark and its shadows full, but I am thankful to say that in all my portrait gallery 'tis the only one which contains no streak of bright color to relieve its sombre hues.

"'Tis pity 'tis, 'tis so."

## En Route to America.

On Monday, August 4th, between 200 and 300 brethren and sisters assembled at Circular Quay to bid us (Bren. D. C. McCallum, H. E. J. Kingsbury and A. G. Day) good-bye and God-speed. It was a farewell that we may feel proud of, and one that will not be forgotten in a lifetime. As we left the wharf at 1.15 p.m., our friends sang the beautiful hymn, "God be with you." It was indeed hard to part from our loved ones, but we now live in the hope of seeing them again in a few years.

When a little distance down the harbor, we were in turn called before the doctor for inspection, and the operation was slightly amusing: he took each by the wrist, and we put out our tongues at him (at his request). About the time we were passing the heads, one of the crew jumped overboard, and was picked up by the launch which accompanied us. The first part of our "sea trip" was fairly rough, but we managed to stay on deck (though unpleasant) while the eastern coast of Australia grew fainter and fainter in the distance and at last vanished from sight over the horizon. We went down to bed, and for a day or two found it to be more comfortable. After the first two days the trip as far as Auckland was more pleasant.

About noon on Thursday the rugged coast of New Zealand was in sight, and at 6 a.m. on Friday we arrived at Auckland. For nearly two hours and a half the rain fell heavily, and the wind was cold. The first place visited after going ashore was the Post Office, where we posted a number of letters. Soon we were in search of Bro. Watt's house, but upon finding it were informed that he and Mrs. Watt had gone to meet us at the boat. After a time we found him there, but much regret that we had no time for conversation. Nevertheless we are glad that we found them all well.

On either side of the harbor are nicely colored houses interspersed with rich green foliage, the appearance of which called forth much admiration. The town of Auckland is a very pretty sight for one to look upon. In the distance we could see Mount Eden, which was covered with dark green grass and clumps of trees. Further out of town the surroundings were exceedingly beautiful.

At 2 p.m. we started on our course for Pago Pago, the sea being as calm as a mill-pond and the weather delightful. On Saturday, Coronation Day, the ship's crew had a mock coronation ceremony, which was followed by a lively concert. To our great surprise the following day was Saturday, August 9th, instead of Sunday, 10th; thus we lived the same day over again. On Sunday service was held on board by Mr. Booth (supposed to be Ballington Booth), but almost exclusively amongst the passengers in the first cabin. The weather is now getting warmer, and we expect by the morning to arrive at Pago Pago, which Bro. Kingsbury will write about in our next. With kind regards to all.

Aug. 11.

A. G. DAY.

## Sunday School Union of the Churches of Christ, S.A.

REPORT ON THE ANNUAL SCRIPTURAL  
EXAMINATION, 1902.

The Competitive Scriptural Examination recently held was in some respects very satisfactory, but the percentage of marks gained was rather disappointing.

There were 274 competitors out of 415 entries received, as against 273 competitors for last year. The average percentage gained is, I think, the lowest yet recorded, being 55 per cent. for each competitor in the examination, as against 65 per cent. last year, and 70 per cent. for 1900.

We can in the case of certain schools account for the low average to some extent. Mr. Geil's Simultaneous Mission was held just previous to our examination, and as most, if not all, of the city and suburban churches took part in that Mission, the examination classes were largely neglected, one result of which is to be seen in the low average gained. But we cannot throw all the blame on to the Simultaneous Mission, and we sincerely trust that next year every school in the Union will enter for the examination determined that they will do better than they have ever done before.

The two special prizes of £1/10/-, offered to the schools gaining the highest average, were won by the Hindmarsh and Point Sturt schools. The figures of the Point Sturt school are again well worthy of notice. It is a school of 20 scholars, 13 of whom were sent up for examination. Each one of the 13 gained a certificate, and one a first prize. This school gained a prize of 30/- for the highest average.

The questions were set and the papers examined by the following brethren in Victoria: Honor Division, J. Pittman; Teachers' Division, Jas. Johnston; Senior Division, H. Mahon; Middle District, T. J. Cook; Junior Division, T. Hagger. To all of these brethren, and also to Bro. T. Gole, for his help as secretary to the board of examiners, we tender our many thanks for their services.

W. JACKSON, Hon. Sec.

## Prize List.

JUNIOR DIVISION.—Section A. 24 Competitors. 1st prize, Julia Dennis, Unley; 2nd prize, Arthur Burns, Unley.

Section B. 43 Competitors. 1st prize, Vera M. Michael, Unley; 2nd prize, Barbara Whitehead, Hindmarsh.

MIDDLE DIVISION.—Section C. 63 Competitors. 1st prize, George Jenner, Norwood; 2nd prize, Harry D. Hallett, Hindmarsh.

Section D. 54 Competitors. 1st prize, Jennie McDonald, Point Sturt; 2nd prize, Winnie Leaney, Unley.

SENIOR DIVISION.—Section E. 22 Competitors. 1st prize, Elsie Worsnop, Unley; 2nd prize, Ida Belcher, Prospect.

Section F. 28 Competitors. 1st prize, George Saunders, Hindmarsh; 2nd prize, Myrtle Brooker, Hindmarsh.

TEACHERS' DIVISION.—1st prize, Olive Verco, Unley. No 2nd prize. Requisite number of marks not gained.

Section H. 33 Competitors. 1st prize, Mrs. Newman, Prospect; 2nd prize, Mr. Carl Belle, Grote Street.

HONOR DIVISION.—Section I. 2 Competitors. Miss A. Whitfield, Prospect.

## Victorian Missions.

M. McLELLAN.

KANIVA DISTRICT.—H. Leng and W. G. Oram report continuation of work in this district. One decision at N. Lillimur and one at Wampony. Bro. Thos. Hagger is at Bordertown conducting a tent mission. Meetings good, and one confession at time of writing.

HORSHAM DISTRICT.—W. Burgess reports one immersion at Horsham. H. G. Harward and Ernest Pittman are engaged in a tent mission at this place, and had just made a commencement at date of this report.

GENERAL EVANGELIST.—H. G. Harward since last report has visited the Brim District, where he held a fortnight's mission and assisted in anniversary services. Meetings well attended. Two young men obeyed the gospel. An eleven days' mission was held at Maryborough; result, ten baptisms.



**BRIM DISTRICT.**—J. Clydesdale reports a good impression left after Bro. Harward's visit, and good meetings all over the district.

**GEELONG AND MEREDITH DISTRICT.**—G. H. Browne reports that the new chapel building will be opened at Meredith on the 19th of October, Bro. Mabon from Cheltenham conducting the opening services. Three baptisms during the month—one at Meredith and two at Geelong.

**WEDDERBURN DISTRICT.**—R. G. Cameron has been conducting services at Wedderburn, Fernihurst and Korong Vale. One confession at Fernihurst.

**ECHUCA DISTRICT.**—T. H. Scambler still conducts the meetings in this district. On August 18th there was one addition by faith and baptism at Echuca. At Shepparton arrangements are being made for the tent mission.

**CASTLEMAINE AND BARKER'S CREEK.**—A. W. Connor still labors in this district. No additions to report this month.

**MALVERN.**—J. H. Stevens is at present holding a series of special services. Meetings well attended. Four confessions up to date of report, and prospects good.

**GIPPSLAND DISTRICT.**—E. Griffiths reports continuance of his labors at Thorpdale and Childers, but no additions this month.

## Foreign Missionary News.

COMPILED BY H. D. SMITH.

We extract the following matters of interest from Mary Thompson's recent letters:—She says, May 19: "My work for the last month has been among the homes in the town (Hurda), as our younger missionaries are in the hills. I am receiving lessons from a good Hindu teacher. Such a teacher is hard to get. We all feel we have a great deal more to learn. Three Catholic girls come to the house daily for lessons. They were in a convent school for a while, but their mother took them out for some reason, and I have persuaded her to let the girls come here. A sister of theirs died while I was ill last year. She loved to have me visit her to read and sing to her, and there was a decided change in her. I was sorry not to have been able to see her before she passed away. I have taken up Sunday School work again since coming in from the villages. The head man at one of the villages has been in Hurda twice since our visit, but unfortunately he did not find anyone at home. We have had another visitor from Armenia with us for a week. This is the third within a year. Bro. Shipley visited China and Japan before coming here, so struck us in the hot season. He left a few days ago for Palestine."

On June 12th Sister Thompson writes:—"It occurred to me that the Australian Board might wonder at us having Bro. Shah spend so much time collecting money; but you can see he has been the means of reach-

ing some through this who otherwise would never have heard the gospel. It has been thought wiser to loan money to native farmers than to give it to them. There is still quite a little suffering in some parts, owing to last year's crops not having been very good. Even where they were good, the rats have come in such numbers as to almost destroy them. Some of the money which came in this and last year was sent to the Boys' Orphanage. Dr. Drummond has this week paid out R. 600 in small sums of four, six and ten rupees, to be spent in buying seed grain. Gampot came the other night with about 150 of these men, and we gave them first some food and fruit, and afterwards had a service with them. Gampot knows their condition well. Some of our young men have helped me talk to villagers of an evening who come to lay in a stock before the rains begin. It is then almost impossible to travel. Some of these have been from a native State where preaching is not allowed. Since last I wrote, I have been with Bhaktiban to three villages near Bro. Shah has not yet induced the villagers of Beechapur to come right out for Christ."

Sister Tonkin writes from Shanghai:—"After six months here I have made progress so far that I can read my verse with the children in Chinese, and also repeat the Lord's prayer in that tongue, after our usual prayers. You will be sorry to hear of Dr. Mollaud's death. He was at the Nankin Native Conference, and was sunstruck, and died within a week after. Sister Mollaud will join Dr. Macklin in the hospital work in Nankin. Many thanks for the donation of money received, which will be put to use for erecting a building as a rest room for the factory women. Bro. Ware has been to the island of Tsung Ming, at the mouth of the Yangtze River. Ours is the only Christian work there. There are hundreds of thousands of people there. Our only worker is a Chinese farmer. He preaches to the people, and Bro. Ware visits the place every two or three months. This time he had invitations from all parts of the island to visit people. He is fairly well known among officials, but writes to say he has had a wonderful experience. He never met so many wealthy people who have entertained him, and have also given in their names with a number of officials as enquirers. There are over a thousand enquirers on this island. Many of these may only be seeking the influence of the church in legal matters. Where such are known, they are flatly refused, so it is a fairly good test. Then, Chinese never go in for baths; so the immersion is to them a very severe trial. Yet, their faces are so much brighter. The wife of our fellow-worker is the only Christian woman on the island. I expect to go over for a stay in a month or so with the Bible-woman. Will be able to tell you much more then."

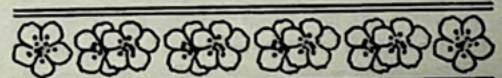
The following extracts are taken from Sister and Bro. Stubbin's letters:—"We spent a very happy time during Easter week. On Easter Sunday morning 31 girls from the Orphanage were baptised. Some of these had confessed their faith in Jesus a good while before, but Miss Lackey thought it best to let them wait a while before being

baptised. Some of them were very young, but seemed very much in earnest. We then had daily prayer meetings for a week. It was a good time, and the girls entered into these very heartily. It was good to hear them lead in prayer. There was no hesitation. Someone was always ready to be the next.

"We are making preparations to move next week. Miss Adams wishes us to take one of her bungalows at the Junction, about four miles from here. It is a large mud building with walls three feet thick, hence it will be cool. It is a suitable place for the boys. We expect our school will increase there. Apart from the work in the Orphanage, we scarcely see any results of the work here, but sooner or later the fruit will be seen.

"It happens that when we feel downcast and discouraged some token of fresh success fills our hearts with fresh courage and determination. For some time we had been saddened by the indifference and selfish ways of Christians outside the orphanage, but one day an old man brought to the doctor a present of twelve rupees. This surprised us all, for a little while before this man was begging for help and trying to make the missionaries believe that he was very much in want. He was thought to be weak in the head, and when he brought the money Dr. Longdon did not like taking it. When Mr. Stubbin spoke to him about his intention, he said: 'It's all right; I mean that the doctor shall keep it to help someone else. Only a little while ago I was very sick, and through her care and attention by the mercy of God I was healed, so I give this as a thankoffering.' We learned that the money was part of the proceeds of a piece of land this old man had sold.

"Many so-called native Christians think that every time they tell another of Jesus they should be paid for it. One woman of a village near came and said that she met some people and told them of Christ, and had taught some little children in her village the text 'God so loved the world,' but had received nothing for doing it. When we think of their early training we cannot wonder at such a speech. Mr. Stubbin has taken a young man with him lately whose name is Sampoon when he has gone to see the lepers. I shall very much miss my Pundit when we leave here, for I have studied a lot with him, in spite of the enervating heat. We are well, and so is our baby boy."



## Baptismal Trousers.

We have now in stock baptismal trousers from the GOODYEAR RUBBER Co. of New York. These trousers are made of the best material, and have solid rubber boots with leg running down to foot, presenting a very neat appearance. With proper use they will last for twenty years. We have them with the following sized boots:—Nos. 7, 8, 9, and 10. Price £4/10/-; carriage paid to any part of Australasia, £4/15/-.

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# THE Australian Christian.

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A. B. Manton . . . . . Managing Editor.

THE AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;  
For the weak against the strong;  
For the poor who've waited long  
For the brighter age to be.  
For the truth, 'gainst superstition,  
For the faith, 'gainst tradition,  
For the hope, whose glad fruition  
Our waiting eyes shall see.

## The Leader.

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

### The Census and Some of Its Lessons.

The Victorian Census returns for 1901, giving the religious beliefs of the people and the number of adherents to each particular form of faith, is a document which has a special interest for those who have any interest in the trend of religious thought. It is a document, however, that requires some careful sifting before it can be said to give a faithful reflection of the religion of the people. Taking the figures as they stand, the conclusion might easily be reached that the churches had it all their own way, and that the number of non-Christian people was so ridiculously small as to be scarcely worth mentioning. The total population is 1,201,341, and of this number considerably over a million are returned as belonging to some form of Christian faith. This would be eminently satisfactory if it could be relied upon as indicating the correct state of things. Unfortunately, figures and facts do not always mean the same thing. The facts as we know them, when compared with the figures before us, remind us of the story of the boy who, when asked what religion his father was, replied that his father "was a Christian, but he wasn't working at it now." We are afraid the reply would be true of very many of those whose names appear in the Census returns. We can scarcely agree with an article in the current number of the *Presbyterian Messenger*, which says that "the first fact which the returns make abundantly clear is that we are a Christian community." If we are, then all we can say is that we have a very poor way of demonstrating our

Christianity. The fact of the matter is that a great number return themselves as belonging to a certain religious organisation when their connection with it is of the most nominal kind, and it would be a great surprise to them if anyone told them they were regarded as Christians. The Church of England returns are in this respect the most unreliable, for they suggest a membership which very largely has no existence in fact. It is, for the most part, a membership in which infant baptism is the sole connecting link. The same may be said of the other large bodies—the Presbyterians, the Methodists, and the Roman Catholics. If these churches were to give a return of their actual communicants their large totals in the Census papers would suffer a fearful shrinkage and give a better idea of the real state of things. So far as Census papers are concerned infant membership churches must always make the best show.

We would not, however, say that the Census returns for the reasons we have been considering are to be regarded as valueless. Very far from that. For they have this value, that they indicate, in regard to those who are only nominally Christians, that Christianity is the religion they recognise as the only possible one for them. Christians they are not, but if they became religious at all, their religion would assume the form of Christianity. It means that as they are obliged to classify themselves, they do not choose to be classed with those who are opposed to Christianity. Looking at the subject in this way, it is quite evident that anti-Christian sentiment does not prevail to any extent in Victoria, nor indeed in any of the States of the Commonwealth. Certainly there are no indications of any special development in the direction of infidelity, and we look in vain for any signs which will give color to the doleful forebodings of pessimistic Christians. Taking the Census as it is, it shows that the seven principal sections of the Protestant faith stand in the following order:—1. Episcopalians, 424,052; 2. Presbyterians, 190,722; 3. Methodists, 145,224; 4. Baptists, 32,748; 5. Congregationalists, 17,142; 6. Lutherans, 13,935; 7. Church of Christ, 10,671. If these statistics are compared with those furnished by the churches enumerated it will be seen that there is a great discrepancy. It will be found that the Census figures are far in excess of those given by the churches. One reason for this is that the children in a family are reckoned as belonging to the religion professed by their parents. This will account for the fact that the church of Christ is returned at 10,671, when we know that 6,000 would be nearer the mark. It

does not, however, account for the Baptist excess, which requires some further explanation. There is not, according to church returns, much difference between the numerical strength of the Baptists and ourselves, yet the Baptists are returned as numbering 32,748. Either the church returns are incorrect, which is hardly likely, or the number of nominal Baptists is out of all proportion to those in actual church membership. We should imagine that this is a matter that should engage the attention of our Baptist brethren, as there must be some thousands of people calling themselves Baptists who are practically lost to the denomination.

Though we deprecate the statement that we are to be regarded as a Christian community to the extent which the Census figures indicate, we quite endorse the statement that the figures prove that we are entitled to be looked upon as a Protestant community. Protestants number 896,100, and Roman Catholics 263,700. Protestants are to Roman Catholics more than 3 to 1. This is a fact that should make Roman Catholics a little more modest in their demands. It is quite certain if the figures were reversed Protestants would not have the good time that Roman Catholics are now enjoying. The Church of Rome always uses its power to the fullest extent. Its idea of liberty is liberty to do as it pleases and for all others to do as it tells them. Protestants may be thankful that things are as they are, and that in the use of their power they have erred, if they have erred at all, on the side of liberty. It may be worth noting, however, that what the Romish Church loses by inferiority in numbers, it largely makes up for in compact organisation. It is a solid minority, and moves at the will of the central authority. There is no nonsense about its Census returns. Its members are Roman Catholics and nothing else. There are no Presbyterian Roman Catholics or Baptist Roman Catholics—that is a kind of nonsense they do not indulge in. They have one name, and they stand under it and point the finger of scorn at the divided Protestant ranks with as many names as there are days in the year. Here are some of the motley crew: Victorian Free Church, 11, Free Christians, 70, Evangelists, 28, Church of the First Born, 87, Contender for Apostolic Order and Principles, 4, True Believers, 28, Children of God through Faith in Jesus Christ, 4, Christian Reformer, 1, Conditional Immortality, 17, Glassites, 2, Grace Walking Brethren, 1, Primitive Christians, 4, Relative of Jesus, 1, Re-organised Church of Jesus Christ, 5, Sabbath Keeper, 3, and so on. The whole list is enough to make angels weep and devils laugh, and



the only consolation one has is that these cranks have very little attractive power.

Another point emphasised by the *Messenger* is that the Census returns clearly demonstrate that sacerdotal churches are not progressive. This is specially the case in reference to the Roman Catholic Church. "In 1891 its adherents numbered 248,591; to-day they number 263,700, an increase of 15,109, but as the whole population of the State has increased, we must look at the percentages. In 1891 this church formed 22.24 per cent.; to-day it forms 22.26 per cent. of the population. This shows that during the last ten years the church has been practically stationary. Notwithstanding its attention to education, and its attempts in country towns and districts to capture secondary education, it has not affected and does not affect Protestantism. Its position is really regulated by the births and deaths within its own communion." In the Anglican Church the results are about the same, and the conclusion seems irresistible that sacerdotalism is not in the line of progress. What is termed evangelical Christianity as opposed to sacerdotalism is that which makes most for progress. Of the larger Protestant churches the most progressive are the Presbyterian and the Methodist, and the reason assigned for this by the *Messenger* is that "they are churches which preach the old gospel in its purity, and which emphasise the great facts of sin and redemption." As to how far these two churches do this, we have nothing now to say, but we are quite prepared to affirm the proposition that the true line of progress lies in the faithful preaching of the old gospel. All other expedients and makeshifts are demonstrated failures. The future is for that people who, knowing what the old gospel is, preach that and nothing else—not only preach it, but back it up with holy enthusiasm and divine love.

## Editorial Notes.

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

### Sir Edmund and the Pope.

The *Victorian Churchman*, representing the evangelical part of the Episcopalian body, quotes from the *English Churchman* the following note of warning:—"Australian Protestants would do well to keep a sharp eye on the movements of Sir Edmund Barton, Prime Minister of the Australian Federal Cabinet. On his way to England the other day to attend the Coronation, he paid a visit to the Pope, and now we read in Tuesday's *Times* this noteworthy paragraph:

'Monsignor Merry del Val, the Papal Envoy, yesterday presented to Sir Edmund Barton, at the Hotel Cecil, a gold medal, on behalf of the Pope.' No doubt the Pope will expect from the Australian Prime Minister more than full value in return for his gift."

### The Theatre and the Saloon.

It does not appear on the surface that there should be an inseparable connection between the theatre and the drink bar, and that the former cannot exist without the latter. Will someone rise and explain? An application was recently made for a provisional certificate for a hotel in Perth. It is readily admitted that no saloon was needed in that part, there being others not far off. The W.C.T.U. and local residents opposed the application, giving evidence against it, and these were represented by two lawyers. But the Licensing Bench unanimously granted the application. The applicant produced plans for a theatre to seat 2500 and to cost with the hotel £20,000. This carried the Bench, the chairman stating that "it was a notorious fact that we could not expect to get a really good theatre unless a hotel was built in conjunction with it. And this consideration had influenced the Bench in granting the application, the acquisition of a really good theatre for Perth outweighing, in their minds, the questionable necessity for another hotel in the neighborhood." But *why* cannot a theatre succeed without a hotel? Is it really true that the theatrical profession is absolutely dependent on the drink trade?

### Is Union at Hand?

The time was when the plea for the union of Christians was almost exclusively confined to those who showed their earnestness by abandoning sectarian creeds and names, and thus demonstrating the practicability of that for which they pleaded. But now even those who still cling to denominationalism are loud in their advocacy of union, and although they have not yet advanced sufficiently to present the only practicable basis on which it is possible for Christians to come together without compromise of principle, their desire is volced with no uncertain sound. The following extract is clipped from the editorial columns of a recent number of the *Southern Cross*, an inter-denominational weekly of Victoria:—"The missing credential of Christianity is, beyond all doubt, the union of all Christ's followers. It is, indeed, the tragedy of religion that after nineteen centuries of Christian history Christ's great prayer for his followers, 'that they all may be one,' remains still unanswered. But there are abundant signs that the time for the fulfilment of that prayer

draws near. Christian men of every name are learning a true perspective. They are beginning to see that their agreements are infinitely more than their differences; that the duties and hopes which are common to them all are vastly more than their separate interests. So, as in the Simultaneous Mission, the churches are learning the happy art of working in common. That impulse comes from God. It is certain to grow; it will re-cast Christendom." In the face of such testimony we have no reason to be discouraged. It now remains for us to press on, and show those interested the platform which the apostle has prepared for all who desire "the unity of the Spirit in the bond of peace."

## Sunday School.

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

LESSON FOR OCTOBER 12TH.

"Crossing the Jordan."

Joshua 3: 9-17.

GOLDEN TEXT.—"When thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee."—Isaiah 43: 2.



The crossing took place not far from the mouth of the Jordan, and opposite Jericho. Just imagine the sight—a great host of people coming towards the river, not in narrow file, but a sort of flank movement extending up and down the river for several miles; the river swollen and turbulent; yet with unswerving confidence in the word of God they move forward, believing that they would pass through although they knew not how.

THE ARK OF THE COVENANT was to pass on first; as soon as the feet of the priests who were bearing it touched the water it would divide, up above the water would stand up as a heap, while below it would pass away into the Dead Sea. Such was carried out to the letter, and those priests stood in the bed of the river while the whole nation passed over.



TWELVE MEN, one from each tribe, were to take 12 stones from the bed of the river, and build a memorial with them at the place they were to camp that night. What a perpetual witness to the faithfulness of God! Joy must have filled the hearts of Israel the first night they camped on this side of Jordan; God's promise, long-delayed, realised at last. The journey from

## EGYPT TO CANAAN

is much like the pilgrim journey of the Christian. Delivered from sin as Israel was from Egypt, then the wilderness journey, and then through Jordan to the heavenly Canaan. Like Israel, we need not fear when we cross the Jordan, for God will be with us.

THOS. HAGGER.

## From The Field.

The field is the world.—Matthew 13: 38

### South Africa.

BULAWAYO.—I have enjoyed such a blessed day today. I thought I would tell you something about it. The cause of my rejoicing is the baptism of my scholar, George McKenna, the first black man I have ever seen buried with Christ in baptism. After many earnest talks with him and much explanation during the past three years, I received a letter from him last week asking me to baptise him. Having neither church nor baptistry, other means had to be adopted. The writer is the happy possessor of a horse now, so a cart was borrowed, and at 7 a.m. this morning the candidate, with a dear Bro. Matthews (who was a shipmate of Bro. Ludbrook's from England to Capetown) and writer, set off and went until we came to water, which was reached about seven miles from Bulawayo, a very suitable place, with the African water-lilies floating on the surface of the pool, and close by were some Kaffir kraals or huts. The trio joined heartily in singing "Down in the Valley with my Saviour I would go," which brought several native men and women out of their houses, and they stood some distance off, curious, I suppose, to see what was going to happen next. Bro. Matthews engaged in prayer, read a few portions of Scripture, and explained the same. Then we sang "Nothing but the Blood of Jesus," which brought the natives a little closer. Seeing my bullock driver amongst them, I told him to tell them to come over to us, and then I explained to them what we were doing and why we were doing it, after which Bro. McKenna and I adjourned to some boulders close by and prepared for the immersion. Before entering the water the good confession was made, and we both went down into the water. Truly we realised the Lord's presence with us, and we sang all the way back to Bulawayo, where we enjoyed another blessed little meeting at my home, broke bread, and received our colored brother into fellowship.

"Praise God from whom all blessings flow."

That George may be the first of many is my earnest prayer, for Jesus' sake. Hoping this may prove interesting to you, and that you are well, as I thank God this leaves all here.

Aug. 17.

JOHN SHERRIFF.

### Victoria.

MURKUMBERNA.—The anniversary services in connection with the Sunday School were celebrated on

September 14th, when appropriate addresses were delivered. On Wednesday evening a well-attended tea meeting was held. A public meeting followed, which was crowded, the chair being occupied by Bro. Blair, superintendent of the school. A varied programme was rendered by scholars and friends, and short, interesting addresses were delivered. The teachers have been encouraged in the work here, which, we trust, foreshadows a hopeful future.

## A. BOAK.

HORSHAM.—During the past two weeks there have been many counter attractions, but yet the meetings in the tent have been well attended. On show night we had a great meeting, people from all parts of the district being present. A fine interest has been aroused, and many are searching the Scriptures. There have been nine decisions, and several restored to fellowship. We are hopeful of a large ingathering. Bro. Pittman ably leads the song service, and each evening sings a solo. The chart sermons by Bro. Harward have been a revelation to many. The way he quotes Scripture has called forth the remark, "He is a living Bible." After all, God's Word makes us wise unto salvation.

Sep. 22.

W. BURGESS.

HAWTHORN.—A farewell social was given to Bro. Jabez Edwards and family on Thursday evening, 11th inst. Though a wet night the chapel was full. Bro. Edwards has been associated with the church at Hawthorn for sixteen years, being one of the elders for eleven years. The church will greatly miss him and his family. Bro. Edwards is a man of sterling Christian character, and his wife and family partake of the same good qualities. In all the speeches that were made the speakers testified as to the worth of our brother as an elder and a member. Sister Edwards was presented with a silver teapot, suitably inscribed, from the sisters of the church, and Bro. Edwards with a Bible from the officers and brethren. Bro. Edwards replied. He spoke of his 24 years' business career in Melbourne, also his love for Hawthorn church. One thing worth noting was that during his long business tenure he had not "shouted" a threepenny drink for any man, and yet he ran a large business. This is the kind of man our brother is. We wish him and his God-speed in Auckland.

## J.A.P.

GEELONG.—At our morning meeting yesterday we had the pleasure of receiving into fellowship a brother and a sister who had made the good confession on the previous Sunday evening, and were baptised during the week. We also received the wife of this brother, who had previously been immersed.

Sep. 22.

H. F. CHRISTOPHER.

ECHUCA.—One addition by faith and baptism last week—a lady from Wharparilla. The church here is suffering a severe loss by the removal of Bro. and Sister Barnes to Ballarat. They have been among the best workers in our little number, and will be greatly missed.

Sep. 15.

T.H.S.

DAWSON-ST., BALLARAT.—The Sunday School anniversary was held on Tuesday, September 16th, when there was a good attendance and plenty of provision for the inner man. The after meeting was presided over by the superintendent of the school, Bro. Halliday, and a lengthy programme of songs, recitations and dialogues was rendered in good style. J. Morrison conducted the singing, and the organ was in the capable hands of Sister R. Jolly. A very pleasing item was the presentation to T. R. Morris of a handsome salad dish, as a slight recognition of the good work done by him in the school. He has left Ballarat and taken up his residence in Brighton, where he is again in harness. We were sorry to lose

him, but our loss will be their gain. May he be long spared to carry on the work that he is eminently fitted for. A very favorable report was given by the superintendent as to the progress of the school, both numerically and financially.

T. H. VANSTON.

### South Australia.

WILLUNGA.—We had good meetings on Lord's day, Sept. 14, both morning and evening. On the latter occasion we had about 120 present to hear the gospel, and 6 young people were buried in baptism. These are the first fruits of Bro. Crosby's labors with the church here. They come from several miles away, where Bro. Crosby has been holding cottage meetings once a week. We hope this is the commencement of a great work in this neighborhood.

Sep. 17.

J.J.W.

MILANG.—We celebrated the 3rd anniversary of the Lord's day school on Sunday the 14th. We had a good meeting in the morning, and in the afternoon a large number assembled to hear a Service of Song, "The Children's Friend," specially arranged for the occasion, which was very creditably rendered by the scholars. The evening meeting was a grand one, the chapel being crowded, and at the close of Bro. Thomas' address one young woman confessed Jesus. Tuesday was the first public meeting in connection with our anniversary, and a full meeting amply justified this movement. Bro. A. J. R. Ogilvy, the esteemed Superintendent, presided, and delivered an encouraging address. Sister Mary Abgan also gave a very helpful address. Other interesting addresses were delivered by K. W. Duncan and A. W. Pearce. The report read during the evening showed that the school was in a flourishing condition. A comprehensive vote of thanks closed a very successful anniversary. May God bless the Sunday School in the coming year.

Sep. 20.

J.E.T.

QUEENSTOWN.—We broke the record in numbers at the Lord's table yesterday. In the evening we spoke to an attentive audience. At the close we took seven confessions ranging in age from twelve to about thirty years. We are now organising a series of gospel cottage meetings in different parts of the district. This, we think, will be an economical and we hope successful way of reaching the careless and ungodly, and also those who love the Lord to help them to a clearer knowledge of his truth, and a truer relationship to himself and his church on earth. We intend to take charge of the above meetings, for a time at least, and use them for the purpose of exercising the talents of some of our young men who are showing signs of ability and usefulness.

Sep. 22.

W. MOFFIT.

UNLEY.—Twenty-one were welcomed into fellowship yesterday morning. Four of the number—Sisters Carter and Messent (2), and Albert Messent—were commended by letter from Grote-st. The remainder were young people who made the good confession during Bro. Walden's mission, and who were immersed on the previous Sunday. Bro. Selwood met with us, and addressed the church. There was another crowded attendance at the gospel service, when, at the conclusion of his address, Bro. Gore baptised five more Sunday School scholars.

Sep. 22.

H.W.

CAREW.—Sunday, 14th inst., being the day appointed for our annual meeting at Wampony chapel, we held three services during the day, Bro. H. Legg preaching. At the meeting for worship there was a good attendance. The afternoon meeting was a large one,



102 being present. At the evening meeting one Sunday School scholar made the good confession. On Monday the tea-meeting was well attended, notwithstanding the rough weather. The public meeting at 7 o'clock was crowded, at which addresses, solos and recitations were given. The secretary reported one addition by faith and baptism and three by letter; one name had been removed from the roll; net gain, three. There are fifty-six names on the roll. The chapel is cleared of debt. The Sunday School is flourishing, with fifty-three scholars and four teachers. R.K.S.

**HINDMARSH.**—There were two confessions after the gospel meeting last evening. F. Pittman preached to a very large congregation. The church anniversary will be held on the 5th and 7th of October, when we hope to have a great time. A cordial invitation is extended to all our city and suburban churches. A.G.

**GROVE-STREET.**—Meetings to-day were well attended. Splendid address by Dr. J. C. Verco this morning. The right hand of fellowship was extended to 3 who had been obedient to the faith. Bro. James Manning preached this evening on Baptism. One young man came out and confessed Christ. At the close of the meeting two young men were immersed into Christ. We thank God for the young men. A thanksgiving service will be held on Wednesday night. E.R.M.

**YORK.**—Another splendid day yesterday to be reported. At the morning service a large number of worshippers assembled around the Lord's table, and Bro. Duncan, who had returned from Strathalbyn, gave an interesting and impressive address, which was listened to with rapt attention by those present. In the afternoon we had another large school, the number present being 147, and the various teachers are filled with enthusiasm and joy at the continued success of their efforts to bring the young to Christ. The gospel was once again proclaimed by Bro. Duncan in the evening to a large congregation. At the close of his address the ordinance of Christian baptism was attended to, when three of our Sunday school scholars were buried with Christ in baptism. E.E.W.

**BORDERTOWN.**—Meetings conducted every evening with growing interest. On Saturday afternoon we had a baptism service, when two young women who had confessed Christ were baptised, a good number being present to witness. On Lord's day we had four meetings. In the morning at 11 the disciples met as usual and we had a most enjoyable time together; the two sisters were received, and Bro. Hagger spoke. In the afternoon at three, meeting for women only, and at four for men only; good attendance at both services. At 7.30, the largest meeting of the mission, tent full and a lot outside. Quite 200 people listened to Bro. Hagger while he gave a splendid address. Visible result of mission to date is three confessions, two of whom have been baptised, and one baptised believer has signified his intention to join our fellowship. Several enquiring about the way. E.W.M.

**NORWOOD.**—J. Johnston, of Melbourne, addressed the church on Lord's day morning. We had also present with us Sister M. W. Green. Bro. Maston was in the congregation in the evening, also Bro. Forsyth, of Broken Hill. Our meetings yesterday were good, and last night at the gospel service we made the good confession. A.C.RANKINE.

## West Australia.

MONTHLY REPORT OF HOME MISSION COMMITTEE.  
—During the past month Bro. Banks has been en-

gaged with the Boulder church in conducting a mission in the thickly populated part known as "Brown Hill," near the well known mine of that name, with a view to starting a church there. The meetings were well attended, although the weather conditions were adverse. W. G. Lawson Campbell is working at Kalgoorlie. During the last month he has conducted a special mission, which has aroused considerable interest in the town. Plentiful use was made of printers' ink, and the town was well canvassed 3 additions by faith and obedience were part of the visible results. Bro. Campbell was splendidly assisted by the church generally, especially in the musical portion, which was considerably helped by having use of Bro. Robinson's organ. At Coolgardie the brethren have been maintaining the meetings by the efforts of local brethren, with help from Kalgoorlie and Boulder. Bro. Ewers, who is now on a visit to Coolgardie, will be able to give some assistance if his health permit. The brethren at Coolgardie are to be commended for the manner in which they have kept the meetings up. This State generally offers exceptional fields for evangelistic work. There is an immense population on the Goldfields especially. There are splendid opportunities in all parts for the establishment of churches, but there is a dearth of men—it is hard to induce men to come to the Golden West, and it is in the present state of the population that our chance is best. If we can get the men to work there will be little difficulty with the money. At the present time we are in urgent need of a man for the Goldfields. The conditions are peculiar, and require a man able to conform to the customs peculiar to a Goldfields population, but there is a rich harvest for the man who will try.

**KALGOORLIE.**—The meetings for the preaching of the gospel have grown. Beginning on August 3rd we held a Gospel Mission Service, the writer conducting. The average attendance throughout was 40. The definite result of the effort was the conversion of two men and one woman. We expect that a satisfactory work will be accomplished in the near future, although substantial progress will be necessarily gradual. The church is in a good condition, the members doing what they can. The quarterly business meeting was held on the 4th inst., and unanimity was a prominent characteristic. We ask for the prayers of the brotherhood for the blessing of our Father. LAWSON CAMPBELL.

**FREMANTLE.**—Splendid meetings all day last Sunday. Bro. Selwood gave a farewell address to the church in the morning, which was a record meeting. In the evening, after a very able discourse by Bro. Selwood, one made the good confession; one was also buried with Christ by baptism. On September 2nd, the church tendered a farewell social to Bro. Selwood, upon the eve of his departure, the writer being in the chair, and addresses were given by Bro. A. Lucreft, W. J. Cosh, and J. Leach. During the evening Bro. J. Inverarity, on behalf of the Young Christian Class, presented Bro. Selwood with an illuminated address. Our brother was invited to labor with the church for six months, which he faithfully fulfilled, and during his short stay 23 were added to the church by faith and baptism. J. H. GIBSON.

Sept. 6.

## New South Wales.

**MORRE.**—Good attendances at the special gospel addresses by Bro. Goode. The address on the "Tabernacle Typical," illustrated by a diagram, drew a full chapel. One confession, a young girl, who was baptised by our venerable Bro. Winter. The Wednesday night Bible Talks are fairly well attended. F.G.

## Here and There.

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

One confession at Newmarket last Sunday evening. Our stock of "The Voice of Seven Thunders" is now exhausted.

Splendid meeting and one confession at Prahran last Sunday evening.

Two confessions since last report, one last Sunday night, at City Temple, Sydney.

The Sunday School at Surrey Hills will hold its anniversary services on October 19th and 21st.

A young man made the good confession at Balaklava, S.A., last Sunday night, R. J. Clow preaching.

A cable from Auckland on Tuesday last announces the safe arrival at that place of Bro. and Sister C. L. Thurgood.

At the time of going to press there had been 15 confessions at the Mission held in connection with the church at Malvern.

Richard Verco, of the Enmore church, passed through Melbourne on Monday last on his way to Adelaide to visit old friends.

The work at Rookwood is still progressing. At the close of Bro. Fischer's address last Sunday night one young girl made the good confession.

W. C. Thurgood left on Monday evening for Sydney, where he expects to meet Bro. and Sister C. L. Thurgood on their arrival to-morrow.

The sewing rally for the Burwood Boys' Home will take place in the lecture hall, Swanston-st. chapel, on Wednesday, October 8th, instead of the 1st inst.

S.S.U., Vic.—The half-yearly demonstration will be held on Tuesday, November 18th. Keep this night vacant for our splendid programme. Full particulars later on.

Any who may be wanting S.S. Commentaries for 1903 will find full particulars in another part of the paper. The first order closes on October 2nd, and the second on October 23rd.

The sisters are reminded of the praise and prayer meeting to be held in the Swanston-st. chapel on Friday AFTERNOON, October 3rd, at 3 o'clock. Mrs. Thurgood is expected to give an address.

Special attention is directed to a tea and public meeting to be held on THURSDAY NEXT, October 2nd, at Lygon-st., to welcome Bro. and Sister Johnston and Bro. and Sister C. L. Thurgood. Tea at 6.30; public meeting at 7.45. All welcome.

Circulars have been circulated in all the churches in Victoria asking for a general participation in a "GOLDEN OFFERING" for Home Missions. The Committee have 12 evangelists in the field. The treasury is empty, and they appeal for substantial aid to enable them to carry on the work. Let all who possibly can generously respond to this special appeal for a "GOLDEN OFFERING." A good work is being done. Do not let it cease for lack of funds.

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It is to be hoped a large number of members will come to the City Temple on Monday, September 29th, to help the sisters welcome our Bro. and Sister C. L. Thurgood back to Australia. P. A. Dickson is to preside, and several others are expected to say a few words. A very enjoyable evening is expected.

We have now made a start on the Jubilee Pictorial History. South Australia is in hand, and the blocks for the West Australia, Tasmania and Victoria are in the engravers' hands, and will soon be completed. Victorian churches have not all reported; we are anxious that all be represented, but we can't do any more than we have done, and the work can not be delayed.

The Here and There Column of the CHRISTIAN is one of the most interesting parts of the paper; will all our readers help us to extend its interest? Often a few lines on a post-card about interesting events will add another item to this column. We are constantly on the lookout, but we can't be everywhere. Help us all you can, by sending items for this department.

In a note to us, Bro. Edward Lewis says:—"Whatever my failings may have been, I have never for a moment halted between two opinions upon the question of our crusade in the name of Jesus, against worldliness either in the form of professed unbelief, or against the more subtle influence of sectarianism. It is now in the evening of life an unspeakable joy to me that I have devoted my first and best energies to such a divine work."

I have read with great interest Bro. Morro's book on "GOD'S SPIRIT AND THE SPIRIT'S WORK," and can heartily recommend it to all who love the Word of God. The publishing of this book supplies a long felt want and should meet with a ready sale. The book is well gotten up at a very low price, and treats in a masterly way a difficult subject. It is clear, concise, and convincing, and should be read by all who have a desire for light on the subject of "God's Spirit and the Spirit's Work."—H. LENG.

Harry M. Greenwood, of N.Z., writes:—"We are at a Government native school, 43 miles from Napier, on the Napier-Taupo Road, and it is said we are 2500 feet above sea level. We have been here a month, and are now settled down to the work. There are from 30 to 35 Maori boys and girls; many are bright sparks and quick to learn. We trust to do a good and permanent work among them. The place is isolated, and we feel lonely at times, as our only neighbors (Europeans) are at the sheep station away over the hills. The mail-coach passes once per week. Cartage is £6 per ton from Napier. Snow-capped mountains surround us. The scenery is magnificent."

"The chapel, N. Melbourne, on Monday evening last, was the scene of an enthusiastic rally of the Endeavor Societies of the churches of Christ in and around Melbourne. The place was crowded, ten societies being represented. H. D. Smith being absent through illness, the meeting was conducted by T. J. Cook. A stirring address was given by Mr. Collins, ex-president of the Auckland C.E. Union, N.Z., who emphasised the fact that Endeavorers should be thoroughly loyal to the church. The Scripture being read by H. G. Maston, the secretary of the N. Melbourne society briefly welcomed all the visitors. The chairman in his remarks exhorted all to 'be strong,' showing the necessity of reorganising the C.E. Union, which had lapsed. Each society present responded in answer to the roll-call. Jas. Johnston then addressed the meeting, pointing out that the C.E. Society was not the church, nor a part of the church, but a most valuable auxiliary, that was doing the grandest work among the young people.

He believed that every branch of the church should have a C.E. Society, and the time was coming when this would be universally recognised, and advocated the re-formation of the Union, in order to further the interest of Christian Endeavor among the churches of Christ. Praise, prayer and benediction closed the meeting. An impromptu meeting of delegates from each society was held at its close, and it was decided to hold a meeting in the Swanston-st. lecture hall on Friday, October 3rd, at 8 o'clock, to elect office-bearers and reorganise the churches of Christ C.E. Union. Will all societies and intending societies please send two delegates to this meeting?"

## GOD'S SPIRIT and the SPIRIT'S WORK.

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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.

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## Obituary.

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

**BARBER.**—It is with deep regret that we have to record the death of Bro. Ernest Barber. He was a young man of considerable promise. He was baptised by Bro. Morris in April, 1899, and has been in membership at Lygon-st. since that time. He had won the esteem and confidence of the brethren by his regular attendance and consistent life. We had hopes of much usefulness from him, but his exemplary life has been cut short at the comparatively early age of 32. His career seems, to human sight, prematurely ended; but our heavenly Father knows best. Our prayer is that his parents (who are both much esteemed members in Lygon-st.) and his brothers may realise that they are in the hands of a loving Father who doeth all things well. W.C.C.

## WANTED.

The Home Mission Committee of Western Australia will be glad to communicate with a brother possessing necessary qualifications, with a view to EVANGELISTIC WORK on the Goldfields.—A. LIGHTFOOT, Sec., Mueller-rd., Subiaco, W.A.

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## Coming Events.

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

**OCTOBER 2.**—Lygon-st. Christian Chapel, Welcome Tea to Brethren and Sisters Johnston and Thurgood. Speakers—Brethren Craigie, McLellan, Smith, Ludbrook, Dunn, Wilson, Pittman, Millia, Johnston, Thurgood. Bro. Crichton to welcome on behalf of Sunday School.

## Acknowledgments.

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

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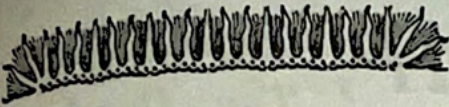
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## SUNDAY SCHOOL

# 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.

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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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## The Armour of Light.

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### CHAPTER X.

In conversation with an infidel one day, I was somewhat at loss to answer a question that he put to me. He knew that I had been a member of the Established Church till recently, and thought I was still. The question was this:

"What becomes of the non-elect?"

"I suppose they are lost," I replied.

"Just so," he said; "lost because they cannot help themselves. You say God has from all eternity predestinated a certain number of the human race to be saved; and of course all the rest must be damned: not because they are sinners, but because they are not among the elect; for the matter was settled before they were born. How do you expect me to believe in a God so partial, cruel and unjust?"

This question made a profound impression on my mind. I tried to banish the thought, but it would come up. How can God be just and merciful in the light of this doctrine? I determined to put it to the test of Holy Writ, as I had done the matter of infant sprinkling. I remembered what the Article of the Church of England taught on the question. "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purposes by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption . . . they attain to everlasting life," etc., etc.

This doctrine has three parts—1, predestination; 2, special and effectual calling; 3, final perseverance of the elect. The logical conclusion which must be admitted, is that no can by any possibility be saved unless he is numbered among the favored elect.

My studies on this question occupied me a long time. While they were in progress, it transpired that the subject came up at my weekly Bible class. This class was held every Monday night in my mission hall, and was open to any who chose to attend it. We earnestly studied one of the books of the Bible, verse by verse. Among others who came were two gentlemen who held directly opposite views on some matters, especially on the subject of election. The question under discussion was the work of the Holy Spirit in conversion. The Calvinistic view was advocated by one of these gentlemen, who was a clergyman of the Church of England. The opposite view was taken by the other gentleman referred to, who styled himself simply a Christian. I found the matter, on one side at least, so entirely new and startling, that I remained silent, only keeping the class quietly and orderly.

CLERGYMAN.—"You must surely admit that man is by nature dead in trespasses and sins; and that being so, how can a man raise himself to life? Is it not clear that God only, by his Spirit, can work a miracle so stupendous?"

CHRISTIAN.—"In a sense I believe men are dead in, or more correctly through, their trespasses and sins; but not as you understand it. You are unconsciously confounding the natural with the spiritual—a most fatal error in dealing with this question. Man is spiritually dead through sin, being cut off from life and fellowship with God; but at the same time he has power to think, will, love, hate, etc. Your view makes man incapable of any of these mental acts when directed towards God, but he has full power to use them when exercised towards evil."

CLERIC.—"Certainly. No man can think a really good thought, or perform a good action, well pleasing to God, until he is enlightened and moved by the special operation of the Spirit."

CH.—"But, sir, you differ entirely from the Scriptures in this view."

CLERIC.—"Well, I would like you to prove your words."

CH.—"I will do so with pleasure. In the 10th chapter of the Acts we have recorded the conversion of a heathen soldier, named Cornelius. Peter said on that occasion, before Cornelius had received the Holy Spirit, 'I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him.'"

The clerical gentleman was manifestly somewhat taken aback by this Scripture, but recovering himself, he said, "But for all that, I believe that the Holy Ghost must in some way unknown to us have acted upon the mind of Cornelius, or he could not have been able to do anything pleasing to God."

CH.—That is your opinion; but opinions are not worth much, unless supported by evidence. Now, sir, may I ask where you get this doctrine from? Can you show from Scripture that before a man can believe in Christ, repent of sin, or do anything pleasing to God, he must be empowered to do so by a direct operation of the Spirit?"

CLERIC.—"Certainly I can, Genesis 6:3, 'My Spirit shall not always strive with man.'"

CH.—"There is no proof in that, for the passage does not say how the Spirit strove. This is the point in dispute. I hold that he strove through the preaching of Noah. You hold that it was by direct impact with the hearts of men. But you assume it without proof. Moreover, the passage is most unfortunate for your theory, for it implies that the Holy Spirit failed to accomplish that which he was striving for."

CLERIC.—"Well, it may not be the strongest reference; but take Zech. 4:6, 'Not by might, nor yet by power, but by my Spirit, saith the Lord of hosts.'"

CH.—"Again I think your text is unfortunate. There is no explanation as to the object in the context. I presume it means that God would do some great thing without depending on human might, but what that thing is, it would be impossible to say."





CLERIC.—“You are very critical. What do you make of Rom. 5: 5, ‘The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us?’”

CH.—“Will you please tell the class who ‘us’ refers to, and when the Holy Spirit was given?”

CLERIC.—“The ‘us’ refers to Paul and the Christians to whom he was writing, of course. The time, I hold, was before their conversion.”

CH.—“On the first point you are right, but on the second you are wrong, sir. For the Word says, ‘God hath given the Holy Spirit to all them that obey him.’ And the Saviour says, speaking of that Spirit, ‘Whom the world cannot receive.’ Paul says, ‘Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.’ Have you any others?”

CLERIC.—“Yes: Paul says, ‘As many as are led by the Spirit of God, they are the sons of God.’”

CH.—“Yes, but how does the Spirit lead? I hold that it is by the Word spoken or written.”

CLERIC.—“But, my dear friend, don’t you know that ‘the letter killeth, but the spirit giveth life?’”

CH.—“Yes, I know it; and I know too that the Scripture you quote does not mean what you think it does.”

CLERIC.—“Indeed. What then does it mean?”

CH.—“The text is in 2 Cor. 3: 6. Paul is contrasting the law and the gospel: the former he calls the ‘letter,’ ‘the ministration of death written and engraven in stones,’ but the latter he calls ‘spirit,’ or the ‘ministration of the spirit.’ The former kills, but the letter giveth life.”

At this point, the time for closing the class arrived; so the discussion closed for a week.

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