

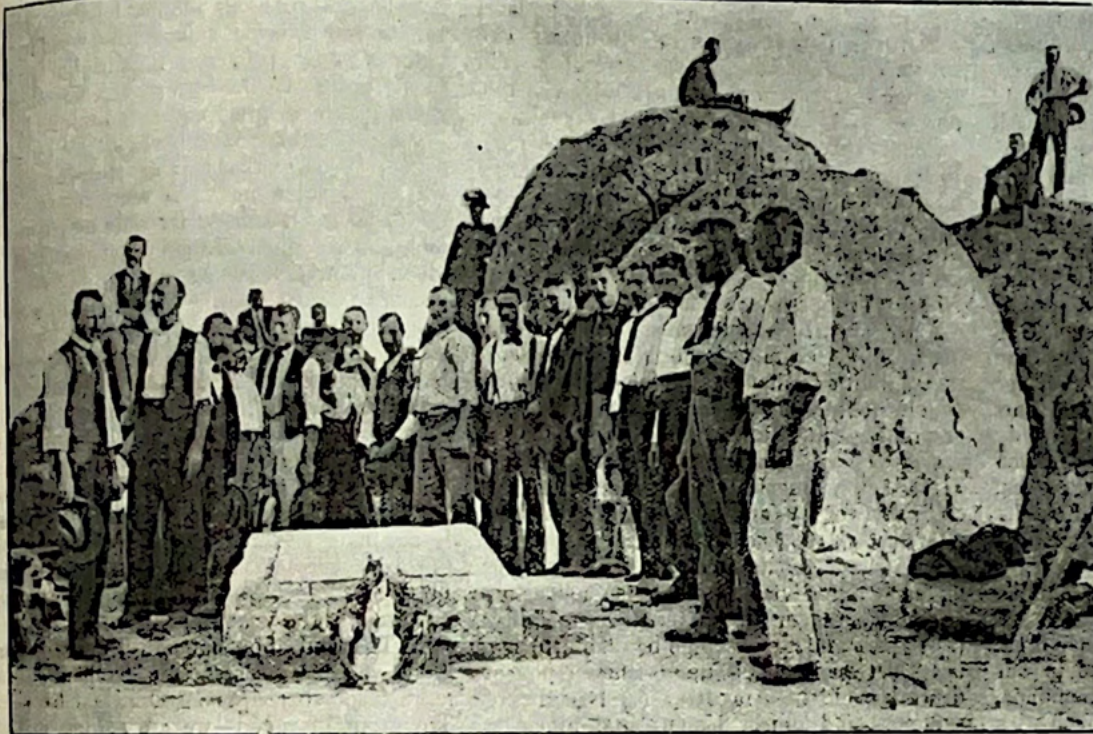
# The Australian Christian.

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## Burial Place of Cecil Rhodes.

Mr. J. Sheriff, who lives in Bulawayo, South Africa, and a member of the church of Christ in that place, sent us the above picture with the following note:—"You have, no doubt, read accounts of the burial of the late Cecil Rhodes. I covered in my ox-waggon and took a party out, and I am sending you a photo taken after the ceremony." We thought our readers would be interested in it, so we reproduce in the CHRISTIAN.

## "Right Life for Us."

Paper read by A. E. Illingworth, at New South Wales Sunday School Union Conference, 8th July, 1902, in Chapel, Petersham.

"Right life for us, is life that wends  
By lowly means to lofty ends."

This sentiment applies beautifully to Sunday School work. The means we use may be "lowly," but the "ends" achieved are "lofty." I take it for granted that all present realise this, and are alive to its importance. I need not spend much time in pointing out the potency of this agent for the redemption of the human race. Our great object is to gather children together in order to impart unto them Bible knowledge. As a writer in the *Bible Advocate* beautifully remarks, "our text book has one central theme—redemption; one outstanding personality—the Redeemer; and one great purpose carrying its red line all along—salvation." To that great purpose all our energies must be directed. It seems to me that the greatest factor for the spread of primitive Christianity in the coming year is the efficiency of our schools,

We cannot spend too much time or thought upon this blessed service. The church of the living God has been slow to learn that the Saviour's commission "to preach the gospel to the whole creation" included the little ones in our homes and the children in our streets. We rejoice to know, however, that a glorious awakening has come over religious thought concerning child life during the past century. Now-a-days the early training and education, as well as the protection and care, of the young are deemed of paramount necessity in all departments of life—physical, mental, moral and religious. Our Saviour requires us to *preach the gospel, make disciples, teach them, feed the sheep, and care for the lambs of his flock.*

"With the laying of the scholars of an early sacrifice upon the altar, the work is not ended, but only begun. As the helpless babe born into the natural world needs to be tended and cared for, else it will die, so he

or she who is born a spiritual babe into the household of faith requires to be nourished with the sincere milk of the Word, that they may grow thereby." All this comes within the sphere of our work, and the progress of our blessed mission as a church and people is intimately associated with the well-being of our schools. The methods now adopted by the age in which we live to gain an influence over the children call loudly to us to devote our consecrated energies also for their eternal interests. If we are careless and negligent we shall lose our hold upon the young life of our land, and in later years will have good reason to regret our apathy, because our religious neighbors, with less truth but more zeal and love, will have captivated their hearts and weaned away our children from the purity of the faith once for all delivered to the saints.

This peril is great when we consider the activity of the Roman Catholic Church in its ceaseless and untiring search for the youth. Protestant parents are beguiled by the cry of "superior education," and more efficient schools, to allow their little ones to be brought within the circle of their influence, and slowly but surely "the seeds of error and tradition" are implanted into their minds, only to be uprooted, if at all removed, by painful hard labor in after years. I know of some of our own brethren in other States who are now mourning their folly in this direction. The peril is greater still when we reflect upon the allurements and attractions of the outside world. It is not merely in the arena of religion that the youth are ensnared and led away, but alas! too often we lose our young men and women, after all our training, by the vigilance and activity of the evil one and his workers.

The call of God, then, dear teachers, is loud and clear to the church of Christ—*Watch your Sunday Schools!*

Consider now a practical question. How are we to improve and perfect our Sunday School methods? That there is room for improvement I feel sure you will readily admit. In some respects we are lacking the essential attributes to the best work among the young. If not, then we need present methods to be energised and vitalised, and made more effectual by enthusiastic love. Ever since I have been a Sunday School worker, I have heard such questions as the following discussed time and again, and yet we have not solved the problems:—How to retain our senior scholars? How best to keep order

in the school? How to get our scholars to take an interest in the lessons? etc., etc.

The first suggestion that presents itself to my mind is, MORE UNITY AND CO-OPERATION. I am glad you have a S.S. Union here in N.S.W. Its primary work should be to arouse members of the churches to greater interest and love for our schools. As a brotherhood we hold an annual Conference to discuss evangelistic work generally. We bestow much time and thought upon the proclamation of the gospel to the unsaved. We elect committees, and put upon them our most thoughtful and capable brethren. We erect chapels, and spare no pains to induce the people to attend the services. All this is of the utmost value. Concurrently, however, with this good work, we should be equally zealous in the education and salvation of the young. Too often the fact that 40 per cent. of the net increase to the churches is directly due to the labors of Sunday School teachers is lost sight of at our great public meetings. Thanks to the influence of S.S. Unions in the various States, we now find upon the programme of the annual meetings a portion of time allotted to our special part of the Lord's work. Our S.S. Union should be as active, if not more so, than our Home Mission or Foreign Mission Committees. Every school should be represented on its council, and every church should give it their support. This Union should energetically press the claims of the Sunday School, collect statistics, and watch all questions of vital importance to children. To attain the position of influence in our brotherhood that its importance demands, the Executive should be in direct touch with every school. The brethren generally are never too enthusiastic about the Sunday School. It is always difficult to get the churches to find the requisite money to carry on the work to the best advantage, and equally hard to get able brethren and sisters to teach in the schools. This most important of all our work is sometimes left to teachers of tender years, who ought to be securing instruction themselves, and because of this lack of knowledge and experience the little ones are imperfectly taught. In spite of all this our churches directly gain more than one-third of their workers from these "nurseries."

It is amazing at times how hard it is to get brethren to see that the results of this work are *sure*, more sure, in fact, than in any other department of gospel effort. From the schools there flows into the church a steady, pure and regular stream of spiritual life and energy, which can not be gained from any other source. Tent missions and such like may add one hundred converts in one week, but they are not to be compared to the well-trained and carefully taught boys and girls, who weekly or monthly in twos and threes are added to the church from the schools. Too often we hear it said, "It is *only* a boy" when a lad comes and confesses his Saviour, but the boy will spend a *lifetime* for the Master, and spend it, too, in purer and holier ways, because of his Sunday School training. In the former case the hundred converts bring with them traditions, errors and sins of past years, which have to be uprooted ere the "new convert" can be used for active

service: in the latter case, the Holy Spirit and the Word of Truth combined have been preparing, through the teacher, the hearts of the children for the work of the Lord. Our S.S. Union can do a magnificent work if it has the hearty support of every Sunday School worker. By a united voice in Sunday School matters it can arouse the brethren generally to greater sympathy and love for this phase of our dear Redeemer's cause.

Arising out of such "unity and co-operation," we shall get, in the second place, A REGULAR INTERCHANGE OF THOUGHTS AND IDEAS. The minds of the brethren will become active, where they are now passive, on Sunday School matters, and by combined wisdom better methods will be devised. From and through the S.S. Union Executive all questions affecting the schools as a whole should be brought under the notice of the brotherhood. The Union should be regarded as the recognised body for these matters. All that concerns the schools that is not distinctly local should command its earnest attention. Its officers should be *enthusiasts*, its committee equally so; their one hobby should be the efficiency of the schools. This committee could do excellent work along a variety of lines. For instance, it could hold:—

1. Regular quarterly conferences in all the churches to try and get brethren deeply interested in their schools.

2. At intervals it could convene gatherings of teachers for social intercourse, fellowship and encouragement. At these meetings (a) Papers and essays could be read. (b) Debates between schools upon difficult phases of work could be arranged. (c) Blackboard sketches and object lessons and hints on teaching by our best teachers might be given. (d) Competitive examinations for teachers as well as scholars could occasionally be held. (e) If a suitable brother were available, he might be induced to assist the teachers to greater proficiency in their work. (f) Superintendents and secretaries might meet in conference and exchange views. (g) Superintendents might once a year exchange schools for each other, to show their methods of order to the scholars in their respective schools. (h) Visitors could make regular visits and suggest reforms and improvements in the schools. (i) An annual "S.S." Sunday might be fixed for special encouragement of the work. (j) Our reports should find a place on the Conference business paper, and discussions invited and secured thereby from the collective wisdom and judgment of the brethren. (k) A united choral festival on a large scale might be held every year at Conference. (l) Greater attention might be given to the distribution of literature amongst the youth. (m) Finances, singing, order, visitation, prayer meetings, etc., can all be improved.

Along these lines our Union can work, and thereby create a live interest in the churches. Doubtless many, if not all, of these methods have been already tried in your midst, but methods are continually changing. School officers are apt to become lukewarm in the work, or else get their ideas "stereotyped." To avoid this danger we need a good, live S.S. Union.

A brother at a recent Sunday School teachers' conference in Great Britain said:

"The assumption is not altogether without foundation that, as we compare the procedure of the different schools, we find a tiresome monotony in the exercises, and an apparent inability or disinclination to initiate any change. Whether the universal axiom, of the law of progress being eternal, is inapplicable in the region of Sunday School work, may well occupy our attention for a little while. That we are far from having reached finality in present methods, and that they are not the most perfectly adapted for accomplishing the end in view, is sufficiently proved by the titles of papers read from time to time at our Conferences. By our own records our present methods are weighed and found wanting."

Now, brethren and sisters, are we so void of resource that we cannot devise better ways? I think not. All we want is more enthusiasm. Methods are only means to an end, and we must always keep that end in view, namely, how we may best lead the young to the Saviour. The great thing is to keep up to date, so long as no principles are violated, and in Sunday School work we have a splendid field for our inventive and executive faculties to have full play. This is all S.S. Union work, and our Union ought to arouse itself to its glorious calling.

If we could but rise to the conception of the grandeur of this service and the eternal issues involved therein, we would consecrate our best energies ourselves, and urge our brethren to devote their talents also, to the salvation of the young.

1. The fruit of our labors is *certain*. In no other way can we serve our Saviour with a more sure prospect of an abundant harvest. The ground is good—we are sowing in the best soil. Yes, brethren, the hearts of these little ones are virgin soil. It needs no ploughing or tilling to break up the ground to receive the seed; it is all ready for the sowers.

2. The seed is good; we have it in all its purity, free from tares—the Word of God, the incorruptible seed. By our teaching and associations we are greatly blessed in our knowledge of the Word of Truth, free from the corruptions of men. We can sow *good* seed into *good* ground. In a few years the reapers will come and gather in the harvest. Preachers will reap from our sowing, and sower and reaper will rejoice together in the Lord. Be persuaded of this: God's Word faithfully sown into good ground—good, honest hearts—by true, devoted Christians, will not return unto him void. It is surely able to make these young folk entrusted to our care wise UNTO salvation.

Love the work with all your hearts. Remember we are "the shepherds of the flock," "feeding the lambs," "transforming their lives." Some of them will be "jewels" in our crown. Oh! how many similes are used to show the preciousness of human lives! Nothing can surpass the joy we receive in the salvation of children. It is an abiding pleasure, and will be an eternal satisfaction. Let me give an extract from the *Christian Endeavor World*, and with this I close:— "The Bible puts a great premium on plodding. 'Be not weary in well-doing.' 'Ye have need of patience.' 'Go to the ant, thou sluggard; consider her ways, and be wise.' 'Let patience have her perfect work.' There

is need in these days for these sober counsels, for we live amid an atmosphere of rush and hurry. Speed is more esteemed than safety, and the very word 'slow' is often a term of reproach. This rage for rapid money-getting, rapid social advancement and fast living is very demoralising. People will sit up till midnight at a concert or a play or a party; but an instructive gospel discourse must be cut down to the minute! Religion catches

too often this prevailing fervor. There is an unwholesome demand for pulpit sensations, hasty methods, superficial church-joinings, which end in a half-way, halting and feeble piety. My friends, I lovingly warn you against all this railroading of our holy religion." And this applies also to Sunday School work. Let us be patient and thorough, the work slow but sure, but we want to be earnest and vigilant, as well as patient. God bless our Sunday Schools!

plateau above where the swine could feed, and from the edge of this the hill drops quite precipitously into the water. In the mouth of the second or more southern wady there is a peculiarly shaped hill that Josephus compared to a hump on a camel's back. On its top are some ruins, for here stood the town of Gamala that was destroyed by Vespasian.

From the mouth of Wady Semak the boat took me to the entrance of the Jordan into the sea, and here I was able to view the ruins of Bethsaida Julias, which are on a hill something more than a mile from the water's edge. The next place I visited was the ruin called Tell Hum, and believed by the greater number to be the site of Capernaum. A little farther on down the coast are other ruins, now called Khan Minyeh; and which was Capernaum, and where Bethsaida was located, are unsolved problems. I will venture the assertion that any one who reads both sides of the discussion as to whether Capernaum was at Tell Hum or Khan Minyeh will confess himself hopelessly confused. But we shall assume, as is usually done, that Capernaum was at Tell Hum, for there is a special reason why most people would like the question so decided. Among the black basaltic stones, of which the town is built, are the ruins of a synagogue built of a white limestone that resembles marble. May this not be the synagogue which the centurion built (Luke 7: 5)? There is a general desire to answer this question affirmatively. The ground on which these ruins lay has been purchased by the Franciscans and are now enclosed within a stone wall. I can understand why this was done, for some may think it better that they should be fenced. I can also understand the reason for planting fruit trees among the ruins, but I confess I do not see the reason in casting a great heap of stones over the best part of the ruins, including those of the synagogue. Five times I asked why it was done, and yet I confess that I can see nothing sensible about such an action. The avowed reason lies somewhere between the mutual jealousy of the Latins and Greeks and the cupidity of the Turkish government. I did not see the ruins of the centurion's synagogue. I saw a great heap of black stones and was told that they lie beneath this, and that after a number of years this heap of stones will be removed. I also visited the ruins of Khan Minyeh, and a great spring that is here. A rock hewn aqueduct may be traced to it from the Plain of Gennesaret. My horseback excursion was to explore this plain. It is about three miles in length and one deep. At its southern end is a miserable village called Mejdal, the ancient Magdala—the home of Mary Magdalene. The soil of this plain is exceedingly fertile, and is watered by several springs. Back of it are some cliffs that tower to a height of 1,150 feet, and were shortly before the time of Christ the stronghold of robbers. I was greatly pleased with my visit to the sea of Galilee. I explored its banks very thoroughly and sought for every place of which I knew in either sacred or profane history. I came near wearing out the patience of my guide. He said: "I have been a dragoman thirty-two years and

## Four Days in Galilee.

W. C. MORRO, B.A.

July 5.—I had expected to get a view of the landscape from the top of Mt. Tabor on this morning, but awoke to find all the valleys filled with clouds. The tops of the mountains were in clear atmosphere, and they resembled so many islands in a vapory sea. In descending I rode through the clouds and came into clear air in the valley below. Mt. Tabor has been chosen by tradition as the mountain where Christ was transfigured, though the concensus of opinion among careful students is that it probably took place on some spur of Mt. Hermon. The Franciscan monk who showed me the ruins of Mt. Tabor scorned the idea of its being elsewhere than on the spot where we then were. His proof was the excavated ruins of two churches, one Roman and the other Crusaders'. This traces the tradition back more than a thousand years, and yet to my mind fails to be conclusive. In the ruins of the Crusaders' church they point out three chapels, one for Christ, one for Moses, and one for Elijah. What Peter proposed to do not knowing what he said, they did in sober earnest. There is a Greek monastery adjoining the Latin, but its grounds are much smaller.

No place connected with Bible history is passed on the ride from Mt. Tabor to the Sea of Galilee except the Horns of Hattin, where Christ did *not* deliver the Sermon on the Mount. The northern end of the sea comes into view some five miles away, and from this place on there is a constantly descending road and a constantly expanding vision. Tiberias is barely mentioned in the New Testament, and as far as we know Christ never entered it. Many Jews now reside here, though in the time of Christ no strict Jew would dwell in it, for it was built on the site of an old cemetery. Part of the wall is still standing. It is built of block basalt, which was used in the construction of all the towns in this region. The town of Tiberias has at present no attractions. The only hotel was closed on account of the excessive heat, and so I had to seek accommodation in the Latin monastery. From my window I could look out over all the northern half of the sea, and it lay like a mirror in the still, hot air of mid-day. I have rarely felt more intense and burning heat than that which I experienced both days from about eleven o'clock till three; but the change comes very suddenly. I was in my room the first day with both the door

and window open, but there seemed to be not a movement of the air. Suddenly the door slammed, and on going to the window I saw that a breeze was rising out of the north-west. The lower half of the sea was yet unruffled, but a faint line of ripples, marking the progress of the wind, was hurrying over it. Up at the northern end the white caps were already dancing over the surface of the water. Within half an hour a good breeze was blowing, and the intense heat had passed away. The same delightful change was repeated on the second day.

The first afternoon was spent in exploring the south end of the sea. No gospel incidents are connected with any part south of Tiberias, but Josephus mentions some villages on this coast. But another motive than historical interest prompted me to go in that direction. For two days I had been suffering from prickly heat, and two miles south of Tiberias there are some hot sulphur springs, the water from which is celebrated for its curative powers. I went to be healed. A bath house, a synagogue, and a coffee house are built near the springs. On reaching them I dismounted and thrust my hands into the stream as it issues from the ground, but quickly withdrew them, remembering that the water was 140° F. I went nearer the sea, where the water is cooler, and bathed, and came away benefited. If ever you suffer from prickly heat I can recommend the hot sulphur springs of Tiberias.

July 6.—I made two excursions on this day, one by boat and the other on horseback. I started in the boat at four o'clock in the morning, and by sunrise we were almost across the sea. The early start was made partly to avoid the heat, and partly to have the aid of the morning breeze, which dies down soon after sunrise. There are two wadies or streambeds that flow into the eastern side of the sea, and they divide this coast into three unequal parts. The most northern and larger of these is Wady Semak. Directly south of the mouth of this are some ruins and in the cliffs above some rock tombs. This beyond doubt is the place where the legion of demons were cast out, and something about half a mile south of this is the steep place where the swine rushed down into the sea and were choked. There is no difficulty in identifying this place, for everywhere else on the eastern side there is a plain of greater or less width between the hills and the water's edge, but here there is a

you have taken me to places where I have never been before."

July 7.—On the way from Tiberias to Nazareth I stopped at Kefr Kenna, the traditional Cana of Galilee. There is a Greek church and one belonging to the Latins here, and the rivalry between them is very keen. A few years ago the Greek church was small and so was the Latin. The Latins enlarged their church and so did the Greeks. The Greeks had one of the original water pots. The Latins discovered "the true original column" on which one of them stood and the position of the six, and then the Greeks produced a part of another of the original pots. Finally, the Latins have discovered the well from which the servants drew the water. If this competition continues, in due time one or the other will be giving travellers a drink of the original wine.

Nazareth is the most flourishing town in Galilee. It is stretching out over the valley and up the slope of the hill above. The ancient town must have stood on higher ground than at present, for the New Testament speaks of the hill on which their town was built. In this case it is no difficult task to locate the brow of hill over which the Jews were going to cast Jesus, but tradition has placed the synagogue at the bottom of this hill rather than its top! Nearly three miles away, where the mountain drops precipitously to the Plain of Esdraelon, is where tradition has located this steep place. On a high hill to the right the Latins have built a chapel on the spot where Mary trembled lest they slay her Son. The Greeks could not let this challenge pass unanswered, and so on the hill to the left they are building a chapel on the true spot where Mary trembled! In the Church of the Annunciation, the foundation of the house of Mary and Joseph is seen, and a slab of dark stone marks the side of the house, and a circular one shows its height. Under the altar is a cross to mark the place of the annunciation, but the monk told me that the spot is not known exactly. It may be two inches or two metres from the cross! He led us back to the rear of the altar into a cavern cut out of the natural rock and said that tradition calls this the kitchen of the holy family. It is somewhat singular that the places connected with Mary the mother of Christ are so frequently under ground. In the Church of St. Anne, Jerusalem, her birthplace is shown down in a cistern. Her Child was born at Bethlehem in a cave, and at Nazareth part of her house was hewn out of the solid rock.

Mary must have gone daily to the well of Nazareth to draw water, and the Child Jesus no doubt often accompanied her. Every traveller goes to it expecting to engage in solemn and holy reveries. I thought that probably I might pick out some woman with a little child, and say to myself, "Thus came Mary of old with the Child Jesus"; but I had no such pleasing experience. The first thing I saw at the well was a Turkish guard to keep the women from fighting, and he says at times he can scarcely prevent them. The night before, in trying to separate two, both had turned on him, to his own discomfort. While I was there some forty or fifty women were waiting their turn, and

several times hot words led to blows, and the guard had to enforce peace. While I do not believe in the doctrine that Mary was immaculate, I do not think that she would have been a party in such a scene as this.

July 8.—The last day of my trip was spent in riding across the Plain of Esdraelon and ascending Mt. Carmel. Near the top of the latter is a basin-like formation in which is a well of water that never fails. Beyond doubt this is the place where Elijah built the altar of Jehovah. The Kishon flows at the base of the mountain, and here the prophets of Baal were taken to be slain. The sea can not be seen from this point, but a short distance higher up his servant could look far out on the Mediterranean and could trace its coast for miles. The view is very fine, and this was an excellent place to end my trip through the Holy Land. I could see all over the great Plain of Esdraelon. I could see Jezreel in the distance, and could trace the eighteen miles over which Elijah ran before the chariot of Ahab. To its left was Shunem, and across this plain came the woman whose child was dead, urging her servant to slack not his driving. Beyond these places is the valley where the invincible three hundred of Gideon discomfited the Midianites. The mountains of Gilboa are to the right of Jezreel; on their slopes the mighty were slain, the anointed of the Lord fell in death. Nearer to hand is Megiddo, where Abaziah, king of Judah, wounded by Jehu, was taken from his chariot to die, and from the same place the dead body of the good king Josiah was borne to Jerusalem for interment. In the plain near by Deborah and Barak overcame the nine hundred chariots of Sisera, and in joy sang, "So let all thine enemies perish, O Lord; but let them that love thee be as the sun when he goeth forth in his might."

Constantinople, Turkey.

July 24, 1902.

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The Story  
of an  
Earnest  
Life.  
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*The Armour  
of Light.*

CHAPTER XIII.

The wealthy helped the poor in other ways. Hard cash was not given, except in special circumstances, as it was too well known that it would in many cases be spent in drink by the father or mother or both. In winter, blankets and groceries and butchers' meat were distributed freely. The plan adopted was this: A lady or gentleman would have a number of tickets printed, with the name of a particular tradesman on each, and the value of the ticket. When given, the name and address of the person receiving it would be added. All he or she would then have to do would be to go to the shop and choose goods to the amount stated on the ticket. Parcels of these tickets were often handed to me by the benevolent for distribution; leaving to my discretion to whom they were to be given. The Countess of \_\_\_\_\_ regularly supplied me with these tickets. I was required to call at her mansion at

Princes Gate for them when needed. I well remember one such instance. I was anxious to help a starving family; so, though it was a bitter winter morning, I made my way to her ladyship's residence for the tickets. The butler opened the massive door in response to my knock and ring, and passed me into the spacious hall. The footman showed me up the broad circular stairway into her ladyship's presence. She wished me to be seated, and asked me a number of questions about my work and people. She had a true womanly heart, and there was no mistaking the genuineness of her sympathy. She shuddered visibly as I told her of the miseries I was compelled to witness from day to day. As I did so my eyes wandered round the stately apartment. It was furnished superbly. Everything that money could do had been expended upon it. And I mentally contrasted the gorgeous scene with the squalid misery and abject poverty I was accustomed to see from day to day.

A few rapid strides brought me to the scene of woe before mentioned. I found the poor woman lying upon a heap of rags in one corner of the room. She had but a thin dirty torn quilt to cover her. She was in the last stage of consumption. There was no fire in the grate, though it was freezing hard. The snow half covered the windows, some of it penetrating through the loose sashes. Four young children with barely a rag to cover them, and wretchedly dirty, were huddled together in another part of the room, trying to keep one another warm. The youngest, about a year old, was crying and sobbing, because she had had no bread that day.

I spoke a word of comfort to the woman, who smiled feebly through her tears, and hastened away to the tradespeople, giving one ticket to the grocer and one to the butcher and a third to the baker and a fourth to the draper. Then I hurried back, and waited by the side of the dying woman, while the tradesmen left their various parcels. It was a rich treat to see the mother's joy and to hear the children's laughter as the parcels were opened. I could not help thinking that, though it seemed sadly wrong that there should be such immense extremes between rich and poor, yet it was a matter of thankfulness that some of the former at any rate took such pleasure in helping those so low down in fortune's scale. It would be easy for me to fill a column with such cases, but that would be foreign to the design of these papers.

My labors were abundant. I held services in the workhouse, some with the "casuals" after they were in bed; I conducted weekly two services in "Homes" for the outcast and fallen; twice a week during the summer months I held open-air services, three times a week I held meetings in my mission hall. Besides all these meetings there was the regular visitation through the day.

On one part of my district there was a small hall, in which a number of persons—about sixty, when I first became acquainted with them—regularly met for worship and the preaching of the Word. They called themselves "Christians" as individuals and "church of Christ" in their collective capacity. They were very zealous, and appeared

very anxious to spread their peculiar views. Quite a number of them came under my regular visitation, and I became interested in them, partly because they seemed so anxious to help me in my work, and partly because some things for which they contended seemed to me to be according to God's Word. One of these was the very thing that I had some time before solemnly before God committed myself to, viz., the taking of the Bible, and the Bible alone, as their rule of faith and practice as Christians. They made this a cardinal point, and zealously demanded from the Word of God a precept or example for everything they believed or did. They came to my meetings and stood round me in the open air, helping in the singing. I was very grateful for their help, and to show my good-will towards them, I occasionally attended their services.

Quite consistently with their plea for the Word of God alone I found that they, like myself, repudiated infant baptism and sprinkling, and practised only the immersion of believers. This was a notable point with me. I thought that it showed clearly that by taking the stand mentioned all Bible lovers would arrive at the same conclusions on all matters necessary to the Christian life at all events.

One night my dear wife and I attended a baptismal service in the above mentioned hall. We were there a few minutes before the service commenced. The baptistery was open ready for the ceremony. It was a large tank about 8 feet by 6 and 5 feet deep. It was about half full of water. The tank was let into the floor, and there was no barrier round it to prevent anyone falling in if not careful. It was right opposite the door through which the people were passing into the hall. Our attention was attracted to a tall, elderly man, who was trying his hardest to prevent some ragged urchins entering who were likely to be rowdy and disturb the meeting. All in a moment, while he was holding two boys back, the third dashed past him and plunged head first into the baptistery. This involuntary baptism caused some confusion, not unmixed with amusement, which I fear somewhat interfered with the solemnity of the occasion. The boy was quickly rescued, taken into the vestry, and his clothes dried. I believe the boys were less persistent afterwards.

In a former chapter I referred to a discussion in my Bible class between a clergyman and a gentleman who called himself simply a "Christian." I found out afterwards that he was a member of the little church calling itself "church of Christ." He continued to attend the class; and, true to his name, he was always ready to defend the Scriptures in a Christian spirit, but with much zeal. On one occasion the subject of creeds was introduced. If my memory serves me faithfully, the cleric before mentioned said something about the Apostles' Creed. The other asked why he called it the Apostles' Creed.

"Because," said the cleric, "it comes down to us from the days of the apostles, and has always been so regarded."

CHRISTIAN.—"If it was really composed by the apostles, why was it not incorporated

in the canonical Scriptures? But can you prove that any of the apostles wrote it?"

CLERIC.—"Well, no. I cannot do that, but I can show that it was referred to by the early fathers. But why object to it? Is it not exactly in harmony with the doctrines of the Bible?"

CH.—"I object to all human standards, whether they contain truth or not."

CLERIC.—"That is a strange position to take up, surely. What harm can there be in a creed that contains nothing but truth? I object to creeds containing error, but I hope that a true creed is a help to the church and a safeguard against error."

CH.—"Has the so-called Apostles' Creed guarded the church against error?"

CLERIC.—"Not entirely; but the church might have gone much more astray without it?"

CH.—"Could the church have gone much more astray than she did during the middle ages with this creed to guard her?"

My clerical friend knew church history, and of course could not deny the force of this remark. So he turned the tables by asking:

CLERIC.—"But what is your reason for rejecting creeds so indiscriminately?"

CH.—"My reasons are more than one. In the first place, I object to them because they reflect upon the wisdom and power of the Holy Spirit."

CLERIC.—"That is a very serious remark; pray explain."

CH.—"They do so inasmuch as they imply that the Holy Spirit was either not wise enough or good enough to give men a revelation that they could understand. They imply that man is wiser than God."

CLERIC.—"Well, I am anxious to hear what other reasons you have for throwing over all creeds."



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## Sunday School.

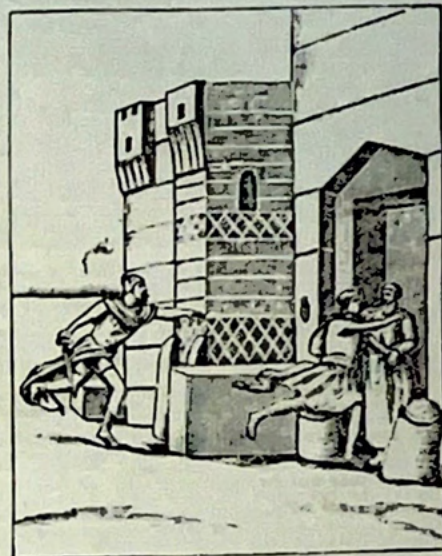
Then were there brought unto him little children.  
 —Matthew 19: 13.

LESSON FOR NOVEMBER 2ND.

### Cities of Refuge.

JOSHUA 20: 1-9.

GOLDEN TEXT.—"God is our refuge and strength, a very present help in trouble." Psalm 46: 1.



Joshua was residing at Shiloh when the appointment of the cities of refuge was made. Here the Tabernacle had been erected after its removal from Gilgal, and so it had become really "the centre of national life."

#### A MERCIFUL PROVISION.

It appears that there existed among Israel, as among other ancient people, the custom of blood-revenge, and the appointment of cities of refuge was intended to aid the meting out of justice to the manslayer. The one who was found not guilty of premeditated murder was permitted to dwell in the city, and while he did so he was safe. How like Christ and his work is this! Those in him are safe, but they must abide in him or be lost. The roads to these cities were kept in good condition, and at every turn notices were posted to guide the unfortunate slayer of his fellow. So the way of salvation is clear and plain, and that one who will take God's book as his guide need not make a single mistake.

#### THE CITIES APPOINTED.

Three cities on each side of Jordan were appointed. Those on the west side were Hebron, Shechem, and Kedesh, in the order named as you journeyed northward; while those on the east side were Bezer, Ramoth in Gilead, and Golan, in the same order. They were in such a position that one of them was accessible to a man in any part of the country. So Christ is accessible to all who will go unto him. The cities only availed for those who fled thither, so salvation is in Christ only for those who will avail themselves of it.

THOS. HAGGER.

# THE Australian Christian.

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## The Leader.

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

### The Australian Churches from an American Standpoint.

In the current number of the *Nineteenth Century* there is an interesting article on "Australian National Character." In this the writer gives the results of his observations of men and things after a sojourn of several years in the various Colonies. He is of opinion that, "in becoming an Australian, the Englishman in Australia inevitably takes on one of the characteristics of all new nations: he becomes sensitive to criticism of his country, and somewhat vain of its physical charm and of the mental and moral excellence of its inhabitants." The Australian himself will be the last to question the truth of this statement, for he realises that his sensitiveness to criticism is largely owing to the fact that he has not enough traditions at his back to make him impervious to either friendly compliments or hostile attacks. The Englishman in England is different, for he has the records of centuries behind him, and does not feel called upon to assert himself

overmuch, as he is persuaded that the facts of the case speak for themselves. Possibly after a prolonged course of German Anglo-phobia he may find it necessary to say something, but nothing short of that is capable of disturbing the calm serenity of mind which is his as the result of occupying an assured position among the nations. Australia, on the contrary, as the youngest of the nations, has yet to make her position, and in the meanwhile is keenly sensitive to adverse criticism. It need not then be a matter of surprise that we desire to have the good opinion of our neighbors, and are disposed to enter our protest when our good qualities are not sufficiently appreciated and our faults are put in their wrong perspective. We are not disposed, however, to regard this sensitiveness to criticism as a thing to be deplored, inasmuch as it is a necessary prelude to amendment. And though criticism may not always be pleasant, it is a good thing for us to see ourselves as others see us.

At present we are not concerned about criticism regarding our political and social life, but rather that aspect of it that touches our religious position, and more particularly as it relates to ourselves as churches of Christ in the carrying out of our particular mission. In this respect the cause in Australia has received its fair share of attention, and specially so from those American preachers who have sojourned with us for a while and then returned to the land of their birth. On the whole this criticism has been of a friendly kind and no very serious fault need be found with it. Allowance must always be made for the standpoint of the critic. The natural bias is generally in favor of those things we have been accustomed to, and we are disposed to make approximation to them the test of excellence. Thus our American brethren are influenced by their environment in America and our British brethren by their environment in Great Britain. In like manner the Australian in visiting those countries would estimate the value of their methods from an Australian standpoint, and possibly with the vanity which some of the critics of our national life have observed in us, be absolutely certain that our standpoint was the best. With these preliminary observations we are now prepared to listen to the latest of our critics in the person of W. C. Morro, who in the pages of the *Christian Standard* sums up what he conceives to be our merits and demerits. To a certain extent the two articles written by Bro. Morro are a review of things which have made for progress and the things which have militated against it.

Much that he says under these heads will not be disputed, but exception, we think, may be taken to a somewhat pessimistic view he holds regarding our rate of progress. He says:—"Now after fifty years of this labor what is the result? There are in Australia about 13,000 members of the church of Christ. Of these 5,700 are in the small State of Victoria, for here the greatest efforts have been made; South Australia has probably 3,000; New South Wales has less than 2,000; while Tasmania, West Australia, and Queensland have each a membership of less than 1,000. . . . It is apparent that this is in no sense a remarkable growth for fifty years. Why has not the progress of the church in Australia been more rapid? Its development has not kept pace with that of the same cause in the United States." Here we see that Bro. Morro judges our rate of progress from the American standpoint, but he does so without taking into consideration the different circumstances of the two countries. Any estimate of the rate of two countries, or of two causes in those countries, must, in order to be of any value, take into consideration whether or not they have had an equal start. It is not enough to say, for instance, that as the disciples in America number about a million and in Australia only about thirteen thousand, therefore the rate of progress in Australia has not kept pace with that of America. Superiority of numbers alone does not settle this question. For it might happen that the lesser number when fairly and properly considered gave evidence of a better rate of progress than the larger. And while we would not say that in this view the rate of progress in Australia has been better than that in America, we would maintain that it has been equally as good. In making this assertion we have before our minds the following facts. (1) The cause in America has been in existence about 100 years, while in Australia for only about 50 years. (2) America, when the cause started, was already a great nation with a good population to work upon; but Australia, when the cause started, was just emerging from the aboriginal condition, and the meagre white population which then was, was so much taken up with finding an earthly home, that it had very little time to think about securing a heavenly one. (3) The population of the United States is about 75,000,000, that of Australia about 3,000,000. Now, if these facts are fairly considered, it will be seen that the rate of progress in Australia is, at least, equal to the rate of progress in America. We are particular in emphasising this fact, because Bro. Morro in the assumption that our rate of progress has been

slower, gives the causes which in his opinion have led to this. But, if the position we have taken is correct, that our rate of progress has not been slower, there is nothing to show that American methods of work are superior to Australian, which is the point Bro. Morro evidently seeks to demonstrate. The causes assigned for the presumed slower rate of progress are as follows. 1. The conservatism of the founders of the cause in Australia. 2. That the younger generation of Australia do not take eagerly to religion. 3. That the churches had not realised the importance of holding protracted meetings. These are the main reasons given, and may be briefly looked at, not as reasons for our slower rate of progress to our brethren in America, but as barriers to a better progress than we have achieved.

First, as to the conservatism which marked the leaders of the cause in the earlier days. While it may be admitted that there were some aspects of this conservatism that did not make for progress, there were others that did, and these last far outweighed the former in importance. It was this conservatism which first brought our movement into being in these States and kept it alive until greater things became possible. It was this conservatism which laid the foundation of an enduring and stable movement—a foundation essential to permanent progress. This conservatism may be regarded as the Puritan element in our movement, which, like that of the Puritans of history, though presenting points that were not admirable, yet on the whole was a health-giving tonic. This conservatism, touched by a broader sympathy and a wider outlook, is what we require to-day to ensure a glorious success. Second, as to the statement that "the younger generations of Australians do not take eagerly to religion." We are not prepared to deny that this is true; indeed, we should not deny the truth of the proposition in regard to the younger generation of any nationality. We should not even deny that the younger generation of Australia were less eager for religion than those of other countries. We should simply ask for the proof. This proof has not been furnished, and we do not think it ever will be. So far as our own churches are concerned, we should say, judging by the congregations we have seen, that the chief result of our preaching and our work was the ingathering of youthful converts. Under these sunny skies our young people will find their pastimes in the open air, on the cricket field and on the football ground, but this fact is not in itself an evidence of indifference to religion, although it may be granted that their freer

life has dangers and temptations which require to be guarded against. Third, as to protracted meetings. Here we may admit that in the past we have made a mistake in not realising their importance. It is only of late that we have become alive to their possibilities for good. In the future we have no doubt that these meetings will form an important element in our preaching programme. We are working for great things, and expect to get them. If our expectations are realised, the leaven of conservatism which remains from earlier times will be needed to give stability and form to our progressive movement.

Finally, we may say that there are many things in Bro. Morro's article that we admire, and which we would like to notice if space permitted. One point we may notice, however, and that is the opinion he expresses in regard to our position on the money question. He says: "I am led by observation to believe that the principle for which I have expressed my admiration—that is, that the world be asked for no help—is the policy of the majority of the Australian churches. And this, I believe, is a true tower of strength. I hope that the day will never come that will see the church of Christ begging money from the world." We believe that Bro. Morro has a kindly feeling for Australia and for the Australian churches, and that he will always feel interested in their welfare. Evidence of this he gives by telling us that in his next article he will say something "on the outlook for preachers in Australia, and appeal to a few that may be willing to attempt difficult things and turn their attention to the land of the Southern Cross, speaking especially to the Australians." "I believe," he adds, "that the few years past have been times of preparation, and that now with diligent and aggressive effort the Australian churches will take such a forward movement as will fulfil their earliest hopes and show that the plea for a return to New Testament principles and practice is equally as powerful here as in the United States."

## Home Missions.

### Twelve Months Afterwards.

BY DR. COOK.

This time twelve months ago the first Tent Mission in connection with our churches in the State of Victoria was held in the city of Bendigo. It resulted in a great number of decisions, most of whom were added to the church of Christ. Joy filled the hearts not only of the Bendigo brethren, but of our brethren throughout the whole State. Gratitude rose from our hearts to our heavenly Father for the splendid victories for his Son.

The only thing that could mar the good feeling was a doubt as to how the converts would stand. An expression was made, which also found its way into the *CHRISTIAN*, in this way: "Wait till twelve months have passed." The following is a record of the state of those who twelve months ago were baptised and added to our membership. They numbered 87. To-day 74 of these are in good standing and fellowship; 5 have "gone to the bad," and the other 8 are more in alliance with the "world" than Jesus Christ. The church has therefore lost 13 of the number, but 74 are faithful; and who can estimate properly the value of the Mission by this record only? The majority of the converts are engaged in Christian work, making themselves useful not only in the various meetings, but also among their fellow citizens, and when it is known that another 83 souls have been added to the church in this twelve months, and that the Tent Mission converts have been instrumental in winning many of these for Christ, it is true to say that the "half has not yet been told" of the benefit of the tent meeting held in Bendigo. The church has lately bought a large piece of ground near the centre of the city, and as the collections every Lord's day are double what they were 12 months ago, a building will soon be started. The Tent Mission converts wish another tent meeting, and are sorry because Bro. Harward and the tent cannot be spared by the Home Mission Committee for such a strong church, as the Bendigo church now is; but to make amends they have sent to the Committee the sum of £8 for a tent singer to assist Bro. Harward.

Treasurer's address, 259 Little Collins St.

## From The Field.

The field is the world.—Matthew 13: 38

### Victoria.

**SOUTH MELBOURNE.**—On October 10th our newly-inaugurated Sowers' Band invited Mr. and Mrs. C. L. Thurgood, Mr. and Mrs. F. M. Ludbrook and Miss Abgan to a social evening. Tea was laid in the vestry, and afterwards a public meeting was held in the chapel. W. Meekison, on behalf of the deacons and "sowers," expressed great pleasure at having Bro. and Sister Thurgood with them again. During the evening Bro. and Sister Thurgood, Bro. Ludbrook and Sister Abgan addressed the meeting; the audience was much affected by the pathetic appeal and address of Sister Abgan. A programme of varied items was given by the "sowers," the chief attraction being the "foreign dummies," who succeeded in obtaining a good collection in aid of the work. A vote of thanks to all who took part brought a very enjoyable and profitable meeting to a close. The "sowers" hope that in the near future they will be able to send a large box to Sister Abgan for distribution, and thus aid her in her mission work. W. MEKISON.

**NORTH FITZROY.**—Since Bro. Green left us for New Zealand the interest in the morning meetings for the breaking of bread has been well maintained. The preaching of the gospel has been faithfully carried out by Bro. F. M. Ludbrook, J. W. Baker and W. Forbes. Splendid meetings, and a good interest manifested. The additions for the three

months are eight by faith and baptism and six by letter. The Wednesday evening prayer meeting has been carried on by the officers, Bro. Gole, and young Brea Smedley, Maver and Groom. We are glad to report an improvement in this meeting. It is very encouraging to see the brethren stand by their own members. The young people of the church are active, and manifest a desire for work.

On Lord's day, October 5th, we had the joy of Bro and Sister C. L. Thurgood's presence all day. Our brother spoke to the church in the morning, addressed the school in the afternoon, and preached to a crowded meeting in the evening, making a good impression.

On Wednesday evening, October 8th, a public meeting was held to welcome our brother and sister to the church and district. W. Forbes presided, and the chapel was well filled. Brea, J. Johnston, H. D. Smith, F. M. Ludbrook, McLellan, Swain, T. Cook and Cowley, and Sister Maston took part in the speaking. Bro. and Sister Thurgood replied, and thanked the brethren and friends for their welcome and good wishes. Sisters Thompson and Ethel Benson and the choir delighted the meeting with their sweet music. We are of good courage, and are looking and praying for a good and rich harvest. We commend them both to our kind and good Father, and trust that they may both win many souls for Jesus. T.H.C.

BALMAIN-ST., RICHMOND.—Our special mission closed last night: 22 decisions in the 18 nights. Of these 10 were youths, and 2 younger lads; 6 young ladies, and 4 married ladies. We have welcomed 13 to fellowship, and 6 more were baptised this week. There were about 70 at the breaking of bread yesterday—a big jump in our record. The success has been beyond expectations, and in the face of discouragements. P. J. Pond had to take all the preaching himself. R. Campbell Edwards, whose interest in the Balmain-street work is widely known, led the meetings. We were cheered by F. M. Ludbrook visiting us one night, and also thank Miss Buck and Miss Palmer of the Glenferrie church for solos on the two evenings they visited. The effort is by far our most successful, and we ascribe this to the spirit of prayer that prevailed. The 7.30 prayer meetings were largely attended, and are being continued. Our membership is now 85 in good standing. Oct. 13th. P. J. P.

### New South Wales.

MEREWETHER.—The work here is progressing. Since Bro. Williams took up the work, about fifty have been added to the church, there being at present a membership of about 150. The Bible Class in connection with the Sunday School has an average attendance of about 35 young people. Everything is looking bright and the prospects are good. Oct. 6. JOS. WRIGHT.

MARRICKVILLE.—Our church building was well filled last night with pupils, teachers, parents and friends. A very enjoyable entertainment of song, dialogue and recitation was rendered. Bro. McDonald, superintendent, presided. Sister Mrs. H. J. Lee conducted the musical part. Miss Netta Robertson presided at the organ. About twenty items were given by young and old helpers. The picnic fund benefited. Much pleasure was given and received. Oct. 11. ROBERT C. GILMOUR.

### New Zealand.

DUNEDIN.—To-night, at the close of Bro. Green's address, two ladies went forward and confessed the

Saviour. Ten of those who had previously confessed were then baptised. The meeting was a very large one, and the hearts of the brethren were made glad. Oct. 5. G.

WELLINGTON SOUTH.—About three months ago, largely through the instrumentality of Bro. A. Brown, a Band of Hope was formed here. The officers elected were Bro. Turner, President; Bro. Thomas, Secretary; and Sister S. Turner, Treasurer. From its inauguration the meetings, which are held on alternate Thursdays, have been most successful. The membership is 80, whilst the attendance has so increased that oftentimes the schoolroom is comfortably filled. At our meetings efforts are made not only to teach the young the benefits to be derived from total abstinence, but to urge upon the older people the wisdom of voting No license at the forthcoming election. There seems a fair prospect of Prohibition being then carried in this district. Oct. 4. A. THOMAS.

WELLINGTON.—Last night five young people who decided for Christ last Lord's day evening were baptised. Last Wednesday evening we had a children's tea and entertainment, which was a decided success. On Tuesday evening last we had a united meeting of the C.E. and What Not Society. On Lord's day morning, Sept. 28th, we extended the right hand of fellowship to seven young people who had been baptised on the previous prayer-meeting night. On September 21st a middle-aged sister was received into the church. All the young converts are scholars in our schools, some of them are from Clyde Quay school, formed only a few months ago. Oct. 3. C. KRUSE.

S DUNEDIN.—On Lord's day evening, September 28th, F. L. Hadfield preached, and two decided for Christ. T.H.M.

WELLINGTON SOUTH.—We have been having well-attended gospel services lately, and since Bro. Turner occupied the platform again, after a short absence on account of sickness, there have been 3 confessions. The morning meetings have not been so well attended lately, but an increased interest is being aroused in the week-night prayer meeting. The Prohibition party of New Zealand are making great preparations for the poll a couple of months hence, and we have quite a number of active workers in this good work among our number. They are looking for great results as a result of the campaign, and certainly it should not be for lack of honest work on their part if they do not do as well as they should wish. Sept. 28. S. McIVER.

### South Australia.

HINDMARSH.—The anniversary services—the forty-seventh of the Robert-st. church—commenced yesterday. The morning meeting was presided over by A. Glastonbury. The Old Testament lesson, Isaiah 60, descriptive of the coming glory and excellence of the church, was well fitted for such an occasion. The meeting was bright, cheery and inspiring. One young convert was welcomed by the right hand of fellowship. Bro. Rankine was the speaker, and right well did he perform his task. We trust the theme may be well incorporated into the lives of all the members who heard the lessons set forth in the impressive address, given from the words, "Ye are the salt of the earth."

The preacher of the evening was Percy Pittman, and his subject was "The Rainbow Round About the Throne." We think this is the first time we have heard our brother, and must congratulate the church at Kermode-st. upon having such an able young

preacher. Our brother handled the subject splendidly. At the close one young person made the good confession. There was as usual a very large meeting. Oct. 6. A. G.

UNLEY.—Last week we held our anniversary services. Meetings on Sunday were well attended, extra seating accommodation being demanded at the gospel service, which Bro. Gore conducted. The building was tastefully decorated. The social cup of tea attracted a large number of friends on Wednesday evening, when the good things so daintily spread upon the tables by the sisters satisfied the most exacting gastronomer. Bro. A. T. Magarey made an efficient chairman at the after meeting. Addresses were delivered by Miss Abgan, F. Pittman and J. Selwood. The annual report showed that the church was in a prosperous condition, the services of T. J. Gore, M.A., as evangelist being greatly appreciated. Of those received into fellowship during the year, 61 were by faith and obedience, and 10 by letter of transfer. The special mission which Bro. G. T. Walden had conducted had greatly stimulated the church, the number of accessions as a result of the mission and the few weeks following being 43. The brethren at Cottonville were faithfully maintaining the cause at that place, and had added to their building. The Unley Sunday School had 254 scholars, with a teaching and management staff of 27. Seven prizes had been won at the recent S.S. Union annual examination. The Young Ladies' Mission Band, the Dorcas Society, and the Endeavor were reported to be in good working order. Services had also been held at the Home for Incurables. Sister Marian Baker had rendered efficient help as organist, and Bro. T. G. Storer was doing a good work as agent for the CHRISTIAN. The treasurer (A. Verco) reported that £376/17/5 had been collected for all purposes during year, and that a small cash balance remained. H.W.

NORWOOD.—We had good meetings yesterday, and last night the telling out of the old, old story was used in bringing a young man and young woman to the feet of Jesus. Oct. 13. A. C. RANKINE.

PROSPECT.—Since Bro. Walden's mission two have confessed Christ and been added to the church, and last night, after an able discourse by F. Pittman, another made the good confession. Oct. 6. J.C.W.

QUEENSTOWN.—Six were received in on Sunday morning. In the evening the chapel was again packed. The four who came out last week obeyed, but we had no confessions. Oct. 13. W.M.

NORTH ADELAIDE.—Sister Pavy, who was buried with her Lord in baptism last Wednesday, was with her husband and Bro. Harkness junr. welcomed into the church this morning. Oct. 12. V.B.T.

YORK.—On October 21st one of our scholars was baptised. On Sunday morning two received the right hand of Christian fellowship. At the gospel service the chapel was filled, and at the close one of the scholars from the S.S. confessed Christ. The ordinance of Christian baptism was observed at the close of the service, when another scholar was buried with Christ, to rise to newness of life. Oct. 12. E.E.W.

GOOLWA.—Last Lord's day morning we had the pleasure of receiving two more into fellowship, which now makes our membership 19. J. Gordon, who has been laid aside through illness for a time, was with us again and presided at the table. Gospel meeting was well attended. Oct. 7. H. J. HORSSELL.



**POINT STURT.**—On September 25th we held a farewell social to five of our number, namely, J. H. Yelland and his daughter, Sister Nellie Yelland, who will now reside in Adelaide; Bro. and Sister Jas. A. Oakley, and F. R. Mitchell, who have taken their letters to the church at Strathalbyn, and will, we feel sure, be a help to the brethren there. We miss these very much from our already small number.

Oct. 8. A W P.

—:0:—  
**West Australia.**

**HOME MISSIONS.**—Arrangements have been made for a visit by Bro. Hagger to this State in order to conduct a series of special missions. He is expected during November, and a start will be immediately made at Subiaco in a tent capable of holding 400 people. Perth will afterwards be visited, then Fremantle, the goldfields churches' Conference will be held on January 26th, 1903, and special missions will be conducted both before and after at Boulder and Kalgoorlie and probably Coolgardie. Active preparations are being made. Committees are being organised to perform the necessary duties, and the interest of the brethren is being aroused. These missions will be UNITED efforts by the separate churches assisting one another. At Subiaco and Perth Bro. Wright will be in charge of the singing, and it is hoped to have a big united choir. It is hoped that all our members will take part in this effort, which should be the means of many conversions to Christ, and of bringing our plea prominently before the people. It is intended to have a big united welcome meeting when Bro. Hagger arrives, to be held in Lake-st. chapel. Bro. Ewers has undertaken to raise the money to run the Perth Mission, and in the first twenty four hours had promises of £18/10/-. He has also undertaken a series of meetings for the purpose of instructing the workers in the best methods of dealing with enquirers, especially with regard to our distinctive plea as compared with the denominations.

The brethren at Menzies, owing to removals from the district, have decided to discontinue meetings and to sell their partly finished building, and to lend the proceeds of sale, £27, to the H.M. Committee without interest. Their thoughtfulness is greatly appreciated. The money will be used for H.M. work, and is to be refunded when required to start the cause at Menzies again.

Oct 8. A A. LIGHTFOOT.

**KALGOORLIE.**—The work here is very encouraging. We know of some who are convinced of the claims of the gospel, with whom decision is only a matter of a short time. The attendance at the mid-week services has reached 25. The attendance on the 5th was the largest at any ordinary gospel meeting to date, namely, 60. The church is desirous of liquidating the debt on the chapel. In three weeks one-eighth of the liability has been covered. We expect to be free by Christmas, when further improvements will be made to the building.

Oct. 7. LAWSON CAMPBELL.

**PERTH.**—The Perth church celebrated its 8th anniversary on Sept. 10th, by a tea and public meeting. A splendid tea was provided by the sisters, and two sittings were necessary to accommodate all the members and friends. The public meeting was most enthusiastic. D. M. Wilson occupied the chair. Bro. Lucraft, Schofield, Bell and Ewers gave addresses. Bro. Wright and his choir provided the musical items. The secretaries of the various departments of church work read reports, all of which showed that real progress is being made. The church secretary's report showed that since the foundation of

the church 384 members have been added, there have been 178 removals, many of them to other churches within the State, and the present membership is 256. Since the arrival of Bro. Ewers there has been a nett increase of 71, and valuable additions have been made to the church property. There is a large Y.P.S.C.E. Bro Ewers has been doing splendid service, and has been granted a month's holiday in order that he may seek a change of air and rest prior to entering on his second year of labor.

D.M.W.

**Here and There.**

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

Some church news crowded out.

One more decision at Hawthorn on Sunday night last.

**Have you made any move towards taking up the Golden Offering?**

Have you sent in your order for copy of the Jubilee History?

Large meeting and two confessions at Prabran on Sunday evening.

One decision at Malvern last Sunday night before a full meeting.

One confession at Balaklava, S.A., last Sunday, R. J. Clow preaching.

The Federal Parliament has adjourned; for this relief much thanks.

Two young men made the good confession at Paddington, Sydney, last Sunday night.

Meetings at Gilles-st. Mission, S.A., improving. More interest and increased attendance.

One confession at North Melbourne on Sunday evening, October 5th, F. McClean preaching.

**November 10th is the day set apart for receiving the Golden Offering. Are YOU ready?**

Good meetings at Grote-street, Adelaide, on Sunday last, James Manning speaking morning and evening.

We have now a small stock of "Hymns and Bible Songs for use in Sunday Schools." Price 5d., or 6d. post free.

All Sunday School workers and teachers will be interested in the paper we publish this week by A. E. Illingworth.

If you are in want of a pair of baptismal trousers we can supply you with a splendid pair. Write us for particulars.

**Send your Jubilee Offering direct to the Treasurer, W. C. Craigie, Little Collins Street, Melbourne**

Please remember Paddington Lord's Day School picnic to Morilake, Parramatta River, on Saturday, October 25th. Tickets 6d.

While in Ballarat on Saturday last we enjoyed the hospitality of the home of Bro. C. Morris. To us it is always a delight to meet those whom we love in Christ.

Bro. Selwood is about to labor with the church at Port Pirie, S.A., for one month, the Evangelistic Committee having decided to send him there for that purpose.

The church at Port Pirie were pleased to have a visit from T. Ryan last Lord's day. He gave a word of exhortation in the morning and preached in the evening.

**Will those wanting Sunday School Commentaries for 1903 kindly remember that our second and last order closes on October 22nd.**

Bro. and Sister T. Rowell passed through Melbourne last week on their way to their home in Wellington, N.Z., from England, where they have been having a visit.

The results of the work at Enmore continue to be very encouraging. There was one confession at the last mid-week prayer meeting, and three at the Sunday night service.

A reader wants to know if we are justified in receiving money from outsiders to carry on church work. Please see answer to another similar question, and then read the leader.

Good meetings at the church at Williamstown on Sunday evenings, H. G. Peacock preaching. On Wednesday evening last a young man was immersed, the result of the late Mission.

A J. Saunders writes:—"Two more confessions at Berwick. We are making great preparations for our meetings on November 4th. Special singing. Melbourne speakers, don't forget."

Horsham Tent Mission closed with a Thanksgiving Service last Monday evening. Splendid meetings all day Sunday. Four confessions. Thirty came forward in the Mission. Full report next week.

The South Australian portion of the Pictorial History is now completed, and we are making a start on West Australia. The only way to make sure of a copy of this unique book is to order in advance.

We are under obligations to R. J. Dick for valuable suggestions for the binding and design for cover of our Jubilee History. Brethren anywhere who have anything to offer in this direction will be gladly heard.

W. G. Alcorn, of Queensland, passed through Melbourne this week on his way to Invercargill, N.Z., where he will labor with the church. Bro. Alcorn is a very young man, but he will gradually grow out of that, and may grow wiser and better as the years go by.

There was a crowded meeting at Williamstown last Sunday evening, when H. G. Peacock delivered a powerful and impressive address. At the close of his discourse four young women confessed their faith in Christ. The prospects are bright and every member is enthusiastic.

We regret to note the death of Mrs McDermott, of Auckland, N.Z. She was a great blessing to the church there, and indeed to the brotherhood generally. She was one of our first friends when coming to this country. Next week an obituary notice kindly sent by Bro. Watt will appear.

Next week we will publish the first of the letters by W. C. Morro referred to in our leader this week. This should have appeared this week, but other things were pressing, and we are sure our readers will bear the thing in mind. We publish these letters in fairness to Bro. Morro, and that the brethren may know just what has been said.

Bro. and Sister T. C. Walker, of the City Temple, Sydney, are expected to arrive in Melbourne on the 20th inst., and after remaining the guests of T. Gole for two or three weeks will proceed to Adelaide to meet Sister Walker's parents (Mr. and Mrs. Elliott) and brother, who are returning home from their trip to England by the "Orizaba."

Robert C. Gilmour has removed from Napoleon Street, North Botany, to "Hill View," Grove Street, Marrickville, Sydney, N.S.W. Will secrete-

aries and others note this, and if they have any material for the Jubilee History, send on without delay. If sending direct to Austral office, please send word to R. C. Gilmour to that effect. Sydney and Lismore especially note this.

If those who write church reports will put date at the bottom and not at the top it will help us greatly. And then there is no occasion for any preliminary remarks requesting us to insert the notice. Also if those writing obituary notices will put the name of the church at the bottom it will add much to the value of such notice. We do all this when we can, but sometimes it escapes our attention.

At Alma, S.A., on October 1st, the chapel was nicely decorated, and a number of friends from the churches at Adelaide, Mallala, Long Plain, and Dalkey were present. The bridegroom was Mr. H. McKenzie—the bride, Miss Janet Harkness. R. J. Clow officiated, and at the close of the service most of the friends repaired to the home of the bride's father, Mr. Robert Harkness, where the wedding breakfast was spread, and of which 117 partook.

Bro. Watt has been delivering a course of twelve lectures on Christian Evidence in Ponsonby, Auckland, and last Sunday evening week another young man came out for the Saviour who said he had been a Wesleyan but had gone from that into Spiritualism and then to Infidelity. These addresses he said had broken up his infidelity and brought him to Christ. Bro. Watt likewise reviewed W. Jellie, B.A., on "The Deity of Christ," and the church has brought out the addresses in pamphlet form.

Last Sunday and Wednesday the school at Brighton celebrated its anniversary. We had the pleasure of spending Sunday afternoon and evening with the friends there. In the afternoon T. J. Cook gave a most interesting address to the children, which was accompanied by some good singing. At night there was a good audience, which was deeply interested in a Service of Song, "Daybreak on Heathen Darkness." The readings were given by F. M. Ludbrook, and the singing was very good. We suggest that this Service of Song be passed around in the interests of Foreign Missions. Wednesday evening was the tea, a Service of Song, "Robinson Crusoe," and the distribution of prizes. All these meetings were held in the Masonic Hall, a large and airy place in Church-street.

A brother asks:—1. Do you think there are other Christians outside the circle of immersed believers? 2. If so, is it the correct thing to receive subscriptions from such for our church work? 3. Are there any of our churches in the States with collection boxes at the door for free-will offerings? If so, how many?

1. The New Testament is our guide in this matter, and we understand that it teaches that Christians are those who are "in Christ,"—"if any man be in Christ he is a new creature"—and that baptism is the final step which brings men into Christ. There may be "other Christians outside the circle of immersed believers," but we know nothing of them, because we do not read about them in the New Testament. 2. If so, it is "the correct thing to receive subscriptions from such for our church work," or any other work. 3. There are some of our churches "with collection boxes at the door for free-will offerings," but we can not say how many.

HOPE FOR THE SICK.—MR. C. T. NIXON Cures Chronic Disease WITHOUT MEDICINES. 55 Park-st., South Yarra. Consults:—Wednesdays and Saturdays, 10 a.m. to 1 p.m., and 3 to 6 p.m.

## Obituary.

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

**FREEMAN.**—Bro. George Freeman, of Thebarton, has entered into rest. We had heard of his illness, and walked over to see him on the Lord's day afternoon. He was very ill, indeed, having had a paralytic seizure of considerable force. We were not able to converse much with him, and we saw that his end was near. Our brother, though aged (he was 75), was active, and until just a few days before his illness was in his usual place in the prayer meeting, where his voice was often heard in prayer and supplication. Our brother was a very active member for many years in the Bentham-street church, city. He was baptised by Pastor Hussey in 1880; previously he was a member of the Methodist Church. We would ask our younger people to follow the example of our late brother in his regular attendance at all the meetings of the church, and his firm faith in the atoning work of the Lord Jesus. One could not hear his voice in prayer without feeling that his feet stood firmly on the finished work of Christ. We have lost many precious jewels by the hand of death, and Bro. Freeman was one of these. We have many others who cannot be long with us. May all our young members press hard, following in their footsteps of faith, hope, and patience, and good works, so that with them we may inherit the crown.

Hindmarsh, S.A.

**WILLIAMSON.**—After eighteen months' sickness, borne with patience and Christian fortitude, we have been called upon to part for a season with our Sister Agnes Williamson, on Sept. 26th, at the age of 39 years. She gave herself to the Lord when in her teens, and lived a faithful and consistent Christian life. For a considerable time she was an ardent worker in the Sunday School, and during her time of sickness she frequently expressed the hope that she might be permitted to once more take up her labor of love amongst the little ones. She was a devoted daughter, a loving sister, and a sympathetic friend. We shall miss her loving friendship, and mourn her absence, yet we rejoice to know that she went with willingness to meet her Lord, for the words had only fallen from her lips, "Lord, take me quickly," when the call came, and her tired spirit found its rest on the bosom of Jesus. Her mortal remains were laid away on Lord's day, Sept. 28th. The Sunday School scholars headed the mournful procession, and a great company assembled at the grave, testifying to the love and esteem in which our sister was held. Bro. Greenwood conducted the funeral service, and also held an "In Memoriam" service on Lord's day, Oct. 5th, when the chapel was crowded. We tender to the sorrowing family our heart-felt sympathy.

"Peace! perfect peace! with sorrows surging round?  
On Jesus' bosom nought but calm is found."  
Doncaster. F.W.G.

## WANTED.

TWO SILVER BREAD PLATES. Send full particulars, description and price, to Jos Collings, "Rosalind," Marian-st., Glenferrie.

The Church at Gympie require the Services of an EVANGELIST. If there should be such a brother disengaged, or any brother desirous of taking up the work here, please communicate to A. CANE, Secretary, Bent-street, Gympie.

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.

## Coming Events.

Observe the time of their coming.—Jeremiah 8: 17

**OCTOBER 26 & 29.**—The Anniversary Services of the Church at North Richmond will be held on Lord's day: Afternoon in chapel; Evening in Town Hall. T. Hagger speaker. Wednesday: Anniversary Tea and Public Meeting, and Farewell to Thos. Hagger. Tea in chapel at 6.15 p.m. Adults, 1/-; Children 9d. Public Meeting in Town Hall.

**NOVEMBER 4.**—Church of Christ, Berwick, Annual Tea and Public Meeting will be held in the Rechabite Hall on Nov. 4th. Tea at 5.30 p.m., Public Meeting at 7.30 p.m. Tickets—Adults, 1/3; children, 1/-. Splendid programme. Speakers from the city. Good singing. City folk would do well to attend, and have a real good day's outing in the country.

### VICTORIAN HOME MISSION FUND.

Church, Echuca, per Sister Scambler ..	£8 0 0
W.C.C. .. .. .	.. 6 0 0
Suburban Expenses Refund, per Jas. Johnston ..	.. 2 6 6
Church, Lygon-st, per Sister Hinze ..	.. 3 0 0
	£19 6 6
M. McLELLAN, Sec., 233 Drummond-st., Carlton.	W. C. CRAIGIE, Treas., 259 L. Collins-st., Melbourne

### W.A. EVANGELIST COMMITTEE.

Boulder Church .. .. .	.. £15 0 0
Kalgoorlie .. .. .	.. 6 0 0
Coolgardie .. .. .	.. 9 15 0
Bro. Thompson, Fremantle ..	.. 1 1 0
Bro. Bell .. .. .	.. 10 0 0
	£41 16 0

### FOREIGN MISSION FUND

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W. G. Dickson, Lygon-st. ..	.. £0 10 0
Church, Swanston-st., per Mrs. C. G. Lawson, jr. ..	.. 0 10 0
SOUTH AUSTRALIA.	
Received by F.M. Committee—	
Church, Norwood, support Bhogona ..	.. 5 0 0
Church, Henley Beach, for Miss Abgan ..	.. 0 9 0
S. S., Grote-st., Adelaide ..	.. 1 8 0
Mission Band, Grote-st., Adelaide, support Yakub ..	.. 15 0 0
Geo. Thomas, Unley ..	.. 0 2 6
ROBERT LYALL, Treas., 39 Leveson-st., N. Melb.	F. M. LUDBROOK, Sec., 121 Collins-st., Melb.

### IN MEMORIAM.

**TOMLINSON.**—In loving remembrance of Sarah S. Tomlinson, who "departed to be with Christ," on October 18th, 1901, aged 57 years.

"To die is gain"; all earthly cares forsaking;  
From toil and pain, to endless joy awaking;  
"To die is gain."

W. W. and Beatrice Tomlinson, S. Lillimur.

**MOORE.**—In loving memory of R. A. Moore, who departed this life on October 19, 1894.

"Blessed are the dead which die in the Lord."

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THIS Society was started in February of this year by the Founders of the Original Starr-Bowkett Societies of Victoria, viz., The First Sunny South and Yarra Yarra Starr-Bowkett Building Societies. Although in its infancy, the new Society promises to be as successful as its predecessors, under the same management. In less than three months two Ballots of £500 have been drawn, and THE THIRD BALLOT WILL BE DRAWN IN A FEW DAYS from the date of this paper. There are still some shares for sale, and when these are disposed of, the Directors will be lending £1000 every month. Intending Shareholders should not hesitate, but should take up Shares before it is too late. IT IS ONLY NECESSARY to pay the Entrance Fees and ONE FORTNIGHT'S SUBSCRIPTION to entitle new Shareholders to participate in the next Ballot.

#### See what the Original Societies Have Done.

THE FIRST SUNNY SOUTH SOCIETY in 12 years has lent to its Shareholders £73,700, the greater part of that amount having been lent to Shareholders without a penny of interest, and yet the Society in the 12 years made a profit of £6491/14/10. The Yarra Yarra Society since its inception 11 years ago has also lent to its shareholders over £70,000, the larger part of said amount being lent without interest; notwithstanding which, the Society made a profit of £6572/3/4.

#### Now These are Incontrovertible Facts.

The Manager and Secretary of these Societies is George A. S. Griffin, the Founder of the Starr-Bowkett System in Victoria, and the Directors are the same men who have all along been Directors of all the Societies managed by Mr. Griffin. These Directors have been re-elected by the Shareholders, each time their term of office expired, proving beyond doubt that they possess the confidence of the Shareholders, and it is most certainly owing to their business capabilities and foresight, together with their strict economy, that the Societies have been so eminently successful.

Every Shareholder is entitled to a Ballot of £100 for each Share held by him.

Entrance Fees, 1/- per Share. Subscriptions, 1/- per week per Share paid fortnightly. Repayments of Loan, 2/6 per week for each £100 borrowed.

NOTE.—The Society only lends on the Security of Freehold Property and for Building Purposes.

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### The Twentieth Century New Testament.

In your issue of Sept. 18th, there is a leading article under the above heading. I take it that the object of that "Leader" was "a word of warning in the way of counsel as to what translations we should avoid."

Being a great admirer of the above named translation, I would have been prepared to have listened to the word of warning given without troubling you, but I cannot quietly read the accusation that "to alter almost the entire verbiage is an act of vandalism" without protesting against such a condemnation, also that the consolation the writer has is that "it is not likely to survive the century that gave it birth."

In fairness to the translation and for the benefit of those who might be induced to read this version, if a favorable review were given of it, I would be pleased for you to insert this in your columns.

The object of the translators, as they state in their preface, "has been to exclude all words and phrases not used in current English." This they have kept to, and even so in the passage quoted by you, the rendering of which you criticize, "Damsel! I say unto thee, arise," "Little girl: I am speaking to you, get up." You suggest that preferably it should have been rendered "Come, my child: rise up." If the text were made of asking twenty common people to refer to their exit from bed I am sure fifteen would say they "got up" out of bed.

Is there any good to be gained by drawing attention to the bad points? Everything human has its faults! Would it not have been better to utter the necessary warning, at the same time commending that which is of value?

A friend to whom I recommended this "New Testament" (a man mighty in the Scriptures) put forth a number of objections to its general adoption, somewhat similar to those contained in your leader. I asked him to turn to Acts 8: 33, first clause, either A. or R.V., and to tell me how many of the average run of Christians could explain its meaning without consulting a commentary. He answered "Very few." He then opened my "T.C.N.T." and read, "In his lowly condition, justice was denied him." When he saw this rendering he decided to purchase.

In conclusion. The argument has been put forth that a translation such as this brings the Word of God down to the level of the "gutter." Bear in mind, that is exactly the same reason why the Church of Rome thought it best to retain the Scriptures in

the Latin tongue, so that it would be necessary for some one to interpret and explain what they meant. Let us rather assist and recommend any version (even if in a few points defective) which will make the Scriptures so plain and simple that a way-faring man, though a fool, need not err therein.

N. Adelaide.

JOHN FISCHER.

[The authors of the "Twentieth Century New Testament" have done something more than "exclude all words and phrases not used in current English"; if they had been content with doing this, we should not have accused them of altering "almost the entire verbiage." In our opinion, no alteration of the Revised Version of the Scriptures is justifiable except for the purpose of making the meaning of the original clearer. In this respect there is room for improvement in that version in quite a number of cases, but wholesale alterations such as we find in the Twentieth Century version, which, without making the meaning clearer, are frequently offensive to good taste, are, in our opinion, an act of "vandalism." In renewing this new version, our main object was to give our readers the benefit of Professor Tucker's criticism, who, as professor of Greek in the Melbourne University, is thoroughly competent to express an opinion on the merits of the work. From what he has said it is quite clear that he does not regard the Twentieth Century version with any favor. Judging the authors by their work, he does not think they were competent for the task. He admits that here and there are to be found some improvements on the Revised Version, but taking it as a whole he is not favorably impressed with it. For our own part, a closer acquaintance with the version has not caused us to like it any the better. The translation is too free and easy for our liking, and lends itself too easily to misrepresenting the true thought and intent of the original. And though the authors deny it is a paraphrase, it frequently comes so perilously near it as to deserve being so designated. The question of Rome keeping the Scriptures in the Latin tongue has nothing to do with a question of good taste in the choice of expressions, and still less with a desire that the thoughts intended to be conveyed by Christ and his apostles shall not be marred in the process of translation. That the Twentieth Century New Testament offends in the matter of good taste, and in renderings that are not faithful to the original, is beyond question. It is for these reasons we do not find ourselves at liberty to recommend the work to our readers.—ED.]

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Christ was a home missionary, in the house of Lazarus.  
 Christ was a foreign missionary, when the Greeks came to him.  
 Christ was a city missionary, when he taught in Samaria.  
 Christ was a Sunday School missionary, when he opened up the Scriptures and set men to studying the Word of God.  
 Christ was a children's missionary, when he took them in his arms and blessed them.  
 Christ was a missionary to the poor, when he opened the eyes of the blind beggar.  
 Christ was a missionary to the rich, when he opened the spiritual eyes of Zacchaeus.  
 Even on the cross, Christ was a missionary to the robber, and his last command was the missionary commission.

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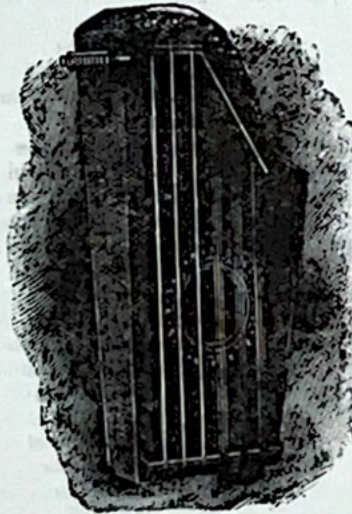
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**Beautiful in Design, Grand Resonant Tone, Perfection in Every Point** and it is the easiest to learn to play of any instrument in existence. A child can play it almost at sight. The reason anyone can play this instrument on first trial, even though the person may know absolutely nothing about music, or may not have an ear for music, is this. Each string is numbered, as is each note in the music, so all one has to do to render the most difficult selections is to strike the strings as indicated by the numbers; hence, we guarantee that anyone able to read figures can learn to play.

The Harp-Zither is built on the lines of the large harp which sets at 45 and upwards, and to the astonishment of all the Harp-Zither has the louder tone of the two. In fact, its tone is similar to that of a piano. **SATISFACTION GUARANTEED.**

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