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THE BEAUTY OF HOLINESS.

A Lord's Day Morning Address. A. R. MAIN.

"O worship the Lord in the beauty of holiness."—
Psa. 96: 9.



HE words of our text, on account of the pleasing language and charm of thought, are of frequent use in our devotions. The phrase "beauty of holiness" occurs four times in the Bible, twice in the books of Chronicles, and twice in the Psalms; besides which we have, in Psa. 110: 3, "the beauties of holiness."



Of the origin of the phrase we cannot be sure; but, since it very readily suggests a certain thing to us, it has been supposed that in that thing did the Psalmist get his suggestion of the term. We are forcibly reminded of Israel's High Priest attending to his duties in his glorious and beautiful apparel. "Thou shalt make," the commandment ran, "holy garments for Aaron thy brother, for glory and for beauty" (Ex. 28: 2). Every priest wore garments of fine white linen, in all ages regarded as symbolical of purity. Besides these, the High Priest, when in full dress, wore four "golden garments." There was "the robe of the ephod," a long seamless robe, "all of blue." Around its lower border were tassels in the form of pomegranates, blue, purple and scarlet, alternating with golden bells—"a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about." Then there was the ephod, a short coat over the robe, "of gold, of blue, and purple, scarlet, and fine twined linen, the work of the cunning workmen," with a girdle to match. Of similar materials was the "breast-plate of judgment," a span square, fastened by golden chains and a lace of blue to the ephod and the girdle. Within this were placed the Urim and the Thummin, the Lights and the Perfections. On it were settings of twelve precious stones, three in a row, each stone representing a tribe. Set in sockets of gold were—sardius, topaz, and carbuncle; emerald, sapphire, and diamond;

jasinth, agate, and amethyst; beryl, onyx, and jasper. We can imagine the richness and beauty of the breast-plate. Nor must we forget the plate of pure gold fastened to the mitre or turban by a blue lace; on it were engraved the words, "HOLINESS [OR HOLY, R.V.] TO THE LORD." Moreover the High Priest was a man of special physique, without blemish. The blind or lame, crook-backed or dwarfed, broken-footed, broken-handed, or flat-nosed—the blemished at all—could not be priest. In his garments of beauty and glory, the High Priest must have presented a strikingly dignified and majestic appearance. He was venerated as one of peculiar sanctity. He, visibly, worshipped the Lord in the beauty of holiness. "The outward beauty came to be identified with the act of worship and with the sanctity of the worshippers, so that it was easy after a while to conceive holiness itself to be beautiful, and that God desired to be worshipped in such charming vestment." So the Psalmist seized upon the idea, and with rare beauty and poetic instinct expressed it as in our text. Looking from the outward appearance to the heart, turning from the symbol to that which was symbolised, the Holy Spirit, through the Psalmist, has left an injunction of eternal obligation to the children of God—now to the priests of the New Covenant—that they should "worship the Lord in the beauty of holiness."

From the conjunction of beautiful robes and physical beauty with holiness of office, as exemplified in the High Priest, we have a transition to the beauty of holiness itself.

Often in the Scriptures the contrast between sinfulness and holiness is shown under figures relating to garments. Do we contemplate our own sinful nature, and our unaided attempts at righteousness? Then "all our righteousnesses are as filthy rags" (Isa. 64: 6). Do we wish a contrast? Then remember that Christ was made unto us "righteousness and sanctification," or holiness (1 Cor. 1: 30), and we are said to "put on Christ" (Gal. 3: 27, Rom. 13: 14)—i.e., as a garment. By-and-bye, at the marriage supper of the Lamb, the bride shall be arrayed in "fine linen, bright and pure: for the fine linen is the righteous acts of the saints" (Rev. 19: 8). "Filthy rags" *versus* "fine linen, bright and pure"—you see the "beauty of holiness."

You have not forgotten the favorite fairy tale of your childhood, how Cinderella sitting

disconsolate and ragged among the cinders yet came forth therefrom transformed and adorned with a beauty which befitted the king's court. The history of God's working upon the soul—the sad and neglected appearance, the "filthy rags" of our own righteousness, giving place under his transforming hand to the pure white linen—what is it but the translation into fact and reality of the fairy tale which we used to love and smile over? We were saddened—were we not?—when we found it only a fable: now we find it true in a higher sense. Don't you remember what the prophet said was the work of the Lord's Anointed?—part of the "programme of Christianity," as Drummond styled it. "The Lord hath anointed me . . . to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61: 1-3). "Beauty for ashes"! See first the picture of misery and dejection: soft garments laid aside; sackcloth put on, and that rent and ragged; in place of perfumed oil, dust and ashes upon the head—the essence of discomfort and disfigurement. Then the Lord gives "beauty for ashes." The Father, at the prodigal's return, took off the old tattered garments, the symbols of his fall, and removed the grime and dust; "Bring forth," said he, "the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." Contrast the appearance of the Lord's redeemed ones with those who yet know him not but sit among the ashes, and see again the "beauty of holiness."

"The Beauty of Holiness"! So holiness is beautiful; and, inferentially, sin is ugly.

SIN IS UGLY.—Some think that sin, or certain sin, is noble, and manly, and beautiful; we know, the Bible tells us, it is mean, and despicable, and repulsive, and ugly. There are some men—elegant sinners, you may style them—who at once would resolve to quit their favorite sin if they could be brought to know how ugly it is: it would offend their æsthetic taste and sense. Have you ever studied the "mournfully numerous" words used in the Scriptures to denote sin, and the many denoting the removal of sin? It is a profitable study. One set of words (the only one I can now notice) deals with sin as something ugly, and grating, and offending our true sense of the beautiful. Take words of such common usage as "filthiness" and "uncleanness"—sin is something dirty and

repulsive. Think of the passages implying that sin is a stain. Imagine some beautiful dress material, with a great ugly stain across it, and catch the idea of the ugliness of sin. There is another suggestive word used, a metaphor taken from music, denoting that sin is a discord, disharmony; as Milton says:

"Disproportioned sin

Jarred against Nature's chime, and with harsh din
Broke the fair music that all creatures made
To their God."

Sin is something offending our true sense of the beautiful.

The words for pardon denote this, too. We are "cleansed," "washed," "purified," and so beautified, made beautiful in holiness. Sin is a deadly stain? Then, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." The Lord shall wash away "the filth of the daughters of Zion." Consider the dialogue in the book of Revelation:—"These which are arrayed in the white robes, who are they, and whence came they?" "My Lord, thou knowest." "These are they which came up out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb" (7: 13, 14).

Sin is ugly; cleansing is needed. We cannot keep it too well in mind. Convince others of it, and you do a great work. But, alas! very much is said and written to make sin appear beautiful, to gild it over. Where is the vice in so many of the novels devoured by the masses, and of a vast number of the plays presented in the theatres and thronged by the people? The attempt is made to beautify sin. Very often, the villain is the most attractive person. Innocence, purity, goodness, and holiness may be represented; but are presented in a person lacking robustness, strength, manliness, and noble dignity. Yet the good and pure are the noble and beautiful, and it is sin that is contemptible and mean, repulsive and ugly.

THERE IS BEAUTY IN HOLINESS.—God loves beauty. The Preacher said, "He hath made everything beautiful in its time." God never made an ugly thing; nor is there evidence that he took special pleasure in one—though doubtless he sees beauty where we do not. He wants us to study the beautiful. "Whatsoever things are lovely . . . think on these things." Think on beautiful things; that is Scriptural advice. David thinking of the beauties of the heavens was led to magnify God. The song of a bird or a flower, a cloud effect or a sunset, may lead you to praise his name. Some one has spoken of the moral effect of a clean tablecloth. Movements are started for raising men by giving them beautiful paintings, noble sculpture, parks, bright elevating music. Your art galleries, gardens, &c., what are they for, but this? Physical beauty, and the beauties of nature, all have their uses. There is beauty in the different moral qualities. Read of a truly brave action, and your pulse beats fast; you see the beauty of heroism.

But, this morning and ever, think specially of the *Beauty of Holiness*. Every right action is beautiful. Every word or deed for Christ is beautiful. The life devoted to him is a beautiful life; it is a life of "holiness to the Lord." The Christlike is the most attractive life, for

the Master's life was the most beautiful on earth. The face of the saint grown old in Christ's service may be drawn and furrowed, mere physical beauty may be absent, but yet in the Lord's eyes that face is beautiful. In the Lord's? Yes, and ours also. The grey hairs detract not from the beauty; they are the beauty. "The beauty of old men is the hoary head." Yet not age alone, but saintly age: "The hoary head is a crown of glory (or "beauty," *r.v. margin*), if it be found in the way of righteousness." It is holiness that is beautiful. The feet that run on the King's messages of peace are beautiful feet; those hands are beautiful that do his will. So old age, after a life of meek and patient service, is beautiful. The reward is sure, for "He will beautify the meek with salvation" (Psa. 149: 4).

Take the Psalmist's injunction, brethren. We have come to worship. Let us "worship the Lord in the beauty of holiness." We want a service beautiful and beautifully conducted, to worship in beauty. For a long time past we have heard a cry in one of the great religious bodies—a cry that has cost it dear,—"*O worship the Lord in the beauty of*—Ritualism! Beautiful music; significant vestments; solemn, showy ritualism: this to beautify the service. Brethren, we

may have all these and much more, and yet make it mockery of worship. We may have none of them, and have a true worship and a beautiful service. Let men with loving hearts, trying to live holy lives, come in weakness and in meekness, with no display but even severe simplicity, to worship God in spirit and truth; and then you have a beautiful service. Let us "worship the Lord in the beauty of holiness."

As we thus come, may our hearts' prayer be, "Let the beauty of the Lord our God be upon us" (Psa. 90: 17). Let us here seek the presence of the Lord, who himself is called "a crown of glory" and "a diadem of beauty." Let such assembling for worship and seeking the Lord be so much our settled rule that we can say with David: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Psa. 27: 4). Then, serving and worshipping him here below, if we remain faithful we shall at life's close, when we reach the "land that is very far off," realise in all its brightness and glory the fulfilment of that blessed promise of old: "Thine eyes shall see

THE KING IN HIS BEAUTY."

Temperance Reform in New Zealand.

T. J. BULL.

Results cannot always be tabulated. It lies not within the power of man to tabulate all results; these will be found only and finally in the books of God. In this reform something has been done in the years that are past, and I shall endeavor to set down some of the results. In my first paper I made passing reference to Mr. J. Harding as one of the early toilers in this cause. The following extract from the ninth annual report of the Alliance will serve to show not only what manner of man he was, but may also be taken as in a general way indicating the kind of men who have left the impress of their character upon the movement, and who have helped to bring about present results:—"It is with profound regret that the executive record the death of one of the oldest and truest friends of temperance in the Colony, Mr. John Harding, of Mt. Vernon, Waipukurau, who passed away on Sunday, 25th June. The family to which he belonged were among the earliest workers in the temperance movement, and when Mr. Harding landed in the colony in 1842, one of his first acts was to form a temperance society. About 1842, Mr. Harding started the first Rechabite Tent in the Colony, and later was one of the founders of the New Zealand Alliance. He was also one of the first Grand Templars of the I.O.G.T. Wherever he travelled he addressed meetings in connection with the temperance, and, later, the prohibition movement, and claimed to have started more temperance societies than any other man in the Colony. True to his principles, uncompromising in his attitude to evil, he has passed to his grave 'full of years and honor.'

It was intended to have this year made him president of the New Zealand Alliance." A similar extract from the fourteenth annual report will serve to illuminate the same point:—"We record the removal from our midst of one veteran worker and wise counsellor in the person of the Hon. Thomas Dick. Mr. Dick's monument as a temperance reformer was erected in 1881, when his patient and tactful efforts secured the passing through the House of an Act which forms the basis of our advanced licensing legislation. In addition to that one act of memorable service, Mr. Dick's claim to our affectionate respect lies in the fact that he was a man of sterling character and practical sagacity; that he always used his gifts and opportunities for the furtherance of righteousness, and that in extreme age and the weariness of a painful illness he retained to the last his active sympathy with our special reform." This will also serve as a fitting introduction to what has been accomplished

LEGISLATIVELY.

To some it will doubtless appear a mistake to put legislative results in the foreground. So much is said now-a-days about the impossibility (?) of making men sober by Act of Parliament that many true friends of temperance are in danger of forgetting that liquor laws are as ancient as the temperance movement, if not more so, and that legislators for centuries have acted apparently under the impression that Acts of Parliament may be useful in promoting the sobriety of the people. The Act of 1881 covers with its schedules nearly sixty pages, and to give the merest synopsis of its provisions would take

more room than can be given to the whole of this paper. In subsequent years this Act was amended in various directions, the latest amendment of any considerable importance being effected in the Parliamentary session of 1895.

Our present law confers upon the electors the privilege and power to vote in the various licensing-electoral districts on the three following issues:—First, whether the number of licenses existing in the district shall continue; second, whether the number of licenses existing in the district shall be reduced; or, third, whether no licenses shall be granted in the district. Electors may vote for any one or any two of these issues. A simple majority of the voters that go to the poll carries a reduction of licenses, and wherever this issue is carried the obligation rests on the licensing committee, at its first annual meeting after the taking of the poll, to "reduce the number of publican's licenses by not less than five per centum nor more than twenty-five per centum of the total number existing in the district at the time when the poll was taken, exclusive of licenses forfeited for breaches of the law: provided that in case when a reduction vote has been carried the number of licenses shall be reduced by one at least where the number of licenses does not exceed ten, two at least where the number of licenses does not exceed thirty, and three at least where the number of licenses exceeds thirty." To carry No License, a three-fifths majority of the voters that go to the poll must vote in favor of that issue. In any district where No License is carried by this specified majority the law provides as follows:—

1. It shall not be lawful for any person whomsoever

- (a) To solicit or receive any order for any liquor within such district; nor
- (b) To sell, or expose or keep for sale, any liquor within such district; nor
- (c) To send (either from without or within such district) or deliver to any person residing therein, or at any place situate therein, any liquor which the person sending or delivering the same has reasonable ground to suspect is intended to be sold, or exposed or kept for sale therein; nor
- (d) To send or deliver to any person residing therein, or to any place situate therein, any package containing liquor, unless such package bears distinctly written or printed on the outside thereof a statement that it contains liquor.

Any inspector appointed under the Licensing Act may detain and in the presence of at least two witnesses examine the contents of any package in respect whereof a violation of this provision is reasonably suspected by him.

2. Every person who commits any breach of any of the provisions of this section is liable for a first offence to a penalty not exceeding £50 and for a second or subsequent offence to imprisonment for any term not exceeding three months.

6. This section shall not apply to sales by

brewers of liquor, being their own manufacture, to persons not residing or carrying on business within such district, and to be delivered beyond the limits of such district.

It may be added that clubs do not come under the popular vote, and are not licensed by the licensing committees. Mr. E. Walker, in a paper on "The Licensing Law in New Zealand," writes: "Clubs are brought under the supervision of inspectors. A club in New Zealand requires an annual charter from the Colonial Secretary, which is practically never now granted except to existing clubs, which are not numerous in the Colony, though everywhere mischievous. They have to produce a half-yearly balance sheet and conform to other conditions for their regulation." Any person, male or female, twenty-one years of age, resident twelve months in the Colony, and three months in an electoral district, is entitled to be, and may be enrolled as, an elector, and vote upon this liquor question. Our women being enfranchised, the W.C.T.U. may, and I think does, exercise a greater influence on the vote against the liquor traffic than in lands where women are only pleaders and not voters. The women's vote against the licensing system has not quite realised the expectations of many who pleaded and labored for their enfranchisement.

The Local Option poll is taken triennially on the same day as the general election of members of Parliament. On that day the law provides that no liquor shall be sold by licensees from noon till the polls are closed at 7 p.m.

That only one district—Clutha—has so far exercised to the full the fore-intimated veto powers may seem strange to those to whom distance lends enchantment to the view. To those on the spot it teaches that patient educative work is necessary to win prohibition by the will of the people in this Colony. The adoption of "No License" in Clutha was brought about gradually. Parts of the electorate adopted the principles and exercised the veto through the licensing committees. Practical experience of the great benefit arising from the absence of licensed liquor bars in parts of the electorate led to the adoption of "No License" over the larger area, when the power of direct veto at the ballot box was placed in the hands of the electors. The liquor party have spared no pains to discredit prohibition in Clutha, but it remains, thank God, a proof that prohibition does prohibit; and whether attributable to the working of the liquor law or not, Clutha has the good fortune not to be suffering commercially by the absence of houses licensed for the sale of intoxicating liquors.

There is every reason to hope that in the near future other districts will elect to keep Clutha company. At the last poll several electorates polled well up towards the three-fifths majority, and some of us are sanguine enough to hope that more than one will pass the winning notch this year. The vote for No License for the Colony in 1896 was 98,312, being 37.82 per cent. of the total number of voters. In 1899 the figures were 120,542, being 43.08 per cent. of the number of voters. The liquor party made an advance

of 4382 votes in 1899 over the vote of 1896, the No License advance in the same period being 22,230. A few years ago we could have spoken of a decreasing drink bill as an evidence of something accomplished, but the last few years find our drink bill has been on the increase.

WINNING THE CHURCHES.

The churches are gradually wheeling into line in promoting the reform. In 1899 various church courts issued manifestoes in favor of No License. Ministers in various localities banded together in the signing of similar manifestoes and appeals to the voters.

The Anglican communion, notwithstanding its many strongly conservative tendencies, has for some time past given more or less attention to this great problem. Most of the Synods have sent up committees to enquire and report. The most valuable of these reports was made to the Waiapu Synod in 1898. This report and matter gathered for its preparation was made the basis of a valuable book, written by a clergyman (T. J. Wills), entitled, "The Liquor Problem." Mr. Wills has written two other books, entitled respectively, "The Church and the Liquor Traffic," and "A Reply to Bishop Nevill." Mr. Wills has recently gone to his rest, but these books remain monuments of his untiring industry and devotion to the temperance cause. They are veritable warriors' handbooks for field service. Mr. Wills has done noble work in this cause, and while these books remain to instruct and inspire, his influence lives on.

While we have no faith in regulations as a cure for the evils of the traffic, many of us accept it as a duty to interest ourselves in the enforcement of the laws we have. Our power is not very great in this direction, but the election of licensing committees that will not be mere puppets of "the trade," is one way in which restraining influence can be exercised. Something was accomplished in this way in 1900, when temperance committees were elected in several districts, Auckland City being one of the number. The people had been aroused by the encroachments of the publicans in seeking and obtaining from the preceding committee an extension of the hours of sale from 10 to 11 o'clock p.m.

An attempt to obtain a license to sell liquor within the precincts of our Industrial Exhibition buildings had also aroused public feeling in the matter. So that when the local Prohibition leaders set the ball rolling for the election of a committee pledged to the 10 o'clock closing, the movement was heartily taken up by the people, and the 10 o'clock "ticket" went in on a big majority. In Wanganui the temperance candidates polled 1047 votes more than those who stood in the interests of the trade.

Some, it is true, fear that all this political movement is not in the best interests of temperance and sobriety. Band of Hope work, and winning men and women to personal total abstinence, are in their estimation, the most effective and permanent work. It is noticeable, however, that the leaders in the political phases of the work are strong believers in, and hard workers for, these other phases. To them the one is the

logical and necessary outcome of the other. Gradually has come to the good Samaritan the power to hunt out and run to earth this robber on life's highway in New Zealand, and he feels it as much his duty to destroy the robber as to save those who have been injured by his nefarious business. He rejoices that so much has been accomplished, and labors on in the hope that others will yet feel the responsibility that the power confers, and join him in a struggle that will mean the practical annihilation of this greatest of human robbers.

Correspondence.

I also will shew mine opinion.—Job. 32: 10.

Just a few words in reference to Bro. Harward's essay. There is much in the same to be admired, and a good deal to think about, but when he comes to talk about the "attitude of the churches of Christ to other religious bodies," it strikes me very forcibly that he is found advocating a course that would lead to our annihilation.

He says, "Not for one moment would I plead that we trim our sails to popular or denominational breezes," yet he suggests a course that could not possibly have any other result. Only fancy us being represented on the "Council of Churches"—a council composed of men who are the guardians of the very systems we wish to see reduced to ashes—a very coterie of clergyism, as far removed from the spirit of Christianity as darkness from light. Such a suggestion almost amounts to a violation of principle, and, if carried into effect, certainly would be. The lesson we received at the hands of the Simultaneous Mission Committee ought to have convinced us that the only way to affiliate with such bodies is to relinquish principle.

Take again another suggestion found in the essay—"exchange of speakers on special occasions." What does it mean? How would a few of the leading "Rev.'s" look at our Conference meetings, where we meet together to discuss ways and means of extending the kingdom of the Master? How would they feel? How would we feel? The thing is incongruous. You cannot mix oil and water—truth and error make a very bad shandy-gaff. We can never influence sectarianism by such means. What Bro. Harward calls "splendid isolation" is really the only position we can occupy. If we preach the truth we will be forced into a "splendid isolation." This has been the experience of the ages, and twentieth-century conditions have not affected the question. "Splendid isolation" was forced upon the apostolic church—even the isolation of sword and fire—and yet it overcame the powers of darkness, and it was only when the church relaxed its vigilance, and allowed itself to be coaxed by the powers that be, that disaster resulted. Splendid isolation will do us no harm, and our safeguard is to make that isolation felt. This we can do best by educating every individual disciple so that each one will be mighty in the Scriptures, and will "go everywhere preaching the Word," as they did in New Testament times. Bible

Classes of the right kind are too few in our churches, and I am inclined to think that it would be a step in the right direction if some of our churches would give less prominence to the devotional elements at week-night meetings and more time to the educational.

I am not questioning Bro. Harward's motives or intentions, only the methods he would have us adopt, and I must say they point in the wrong direction on this question.

Yours in the faith,

A. G. CHAFFER.

REPLY.

I am glad Bro. Chaffer finds "much to be admired and a good deal to think about" in my essay. It was written that all might have something to act upon. I trust neither Bro. Chaffer nor the churches will be so lost in thought and admiration that they will neglect to carry out the suggestions made for the solution of these problems.

In reply to the criticism, let me say, first, that I value the church of Christ too highly to advocate any policy that would lead to its "annihilation." I am not in favor of the churches of Christ acting the part of *Jonah* and the other religious bodies that of the *whale*. However, I would almost as soon be annihilated as commit suicide. This latter position has been very near the condition of some of our congregations.

This idea of our "annihilation" through co-operation or association with our fraternal foes in the denominations is a delusion and a snare. The Bendigo church united with the churches in that city in a recent Simultaneous Mission. Dr. Cook has not yet sent an obituary notice to the CHRISTIAN. The church there was "annihilated" to the extent of some twenty-five new members being added to the church. The S.A. churches united in a similar Mission in Adelaide and suburbs. Perhaps Bro. Chaffer has heard of their decease; I have not. In the United States the churches of Christ co-operate with other religious bodies whenever possible. According to recent reports the churches pleading for the restoration of primitive Christianity in that country are suffering "annihilation" to the extent of some 50,000 additions each year. I should like to see more of the same kind of "annihilation" taking place in Australia.

Our representation on the Council of Churches is "only fancy" at present. Let me inform Bro. Chaffer that that Council is not a "coterie of clergyism," as he terms it. Each church connected with that body is represented by an equal number of preachers and ordinary members. Nor is there any ground for the unwarranted assertion that the above association, or the men in it, are "as far removed from the spirit of Christianity as darkness from light."

I did not have in mind our annual Conferences when speaking of the "exchange of speakers on special occasions," though I should be perfectly comfortable at seeing other preachers even there. We might teach them something. I presume my critic's position may be expressed in this way: "We don't agree on everything, therefore we won't unite in anything." The points of agreement with our religious neighbors are more numerous, in my judgment, than the points of disagreement. What principle do

we violate in associating or co-operating on the former? This we may do in many humanitarian and philanthropic movements.

I have never engaged in, nor do I intend to try the "shandy-gaff" business. But the churches of Christ do not *practise* all the truth: other religious bodies do not *possess* all the error. I favor the "mixing" of truth wherever it is found. As far as our so-called "influence" upon sectarianism is concerned it has not yet amounted to much, in this country at least. *Light under a bushel* does not dispel much darkness. To be "forced" into a position of "splendid isolation" is a different matter to *assuming* it. I don't care much for the self-quarantine method. If similar success to that attending the apostolic effort in behalf of the gospel—even in any degree—was the cause of our isolation, I should glory in it. Such, however, has not been the case.

I congratulate Bro. Chaffer if he is in fellowship with a congregation that does not need emphasis of the devotional aspects of the primitive gospel and the Christian life. My impression has been that that was one of our supreme needs. I sincerely hope that there will not be a revival of that learning from which so many of our churches have suffered in the past—splitting hairs over questions of expediency, contentions over matters of opinion, and the promulgation of fads in season and out of season.

H. G. HARWARD.

Sunday School.

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

LESSON FOR AUGUST 17TH.

"Journeying Toward Canaan."

Num. 10: 11-13, 29-36.

GOLDEN TEXT.—"For thy name's sake lead me and guide me."—Ps. 31: 3.



Israel had been encamped at the foot of Mt. Sinai for almost twelve months, and now the signal for journeying is given—the cloud was taken up from over the tabernacle.

A SUMMARY OF THE JOURNEYS
from Sinai to Paran is given in verses 11-13.
This is enlarged upon from verse 14 to 12: 16.

God had given instructions concerning the order of march, and in this the people were obedient. In verses 29, 30 we have an account of the rejection of

A BROTHER-IN-LAW'S INVITATION.

Hobab was brother to Zipporah, Moses' wife, and son of Jethro. Evidently Moses did not want to be separated from him, and so entreated him to go with Israel and share the blessings God would bestow. This at first was rejected; like many to-day, he seemed to prefer the things seen to those unseen. Moses, not satisfied with the decision of Hobab,

MADE A SECOND EFFORT.

Very probably Hobab yielded to this second pleading, as there is no reference to a further refusal; but mention is made of his sons as being in the company of the sons of Judah in *Judg.* 1: 16. The promise which Moses made in *v. 32* was not forgotten then, when the land of Canaan was reached. After spending two nights on the way they came

INTO THE WILDERNESS OF PARAN.

At morning and evening, during this time, Moses as the mouthpiece of the people offered appropriate prayer.

How earnest and importunate Christians, who are journeying to the heavenly Canaan, should be in inviting others to go with them. Constantly the sinner should hear the words, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." THOS. HAGGER.

The Story
of an
Earnest
Life.

CHAPTER VII.

In previous chapters I have given at some length my experience in regard to baptism, showing that by honestly following the Word of God I was forced to abandon infant sprinkling and infant baptismal regeneration, and also the church of my fathers, which teaches that monstrous doctrine. I became suspicious of everything but the Scriptures. My faith in all that I had learned from the church and works of theology had received a great shock. This led me to make a solemn resolution before God. That was, that I would take the Bible as my sole guide in all things religious. I would bring all that I had learned to its holy standard, to stand or fall by it. If it was in harmony with the Scriptures, it was to be retained; if not, it was to go, no matter what the cost might be. I knew that this resolve would mean practice. All religion to me was practical. I might have to sacrifice yet more for the truth; but I would follow its blessed guidance, God helping me. I little knew how much I would be called upon to give up for its sake. It would have been well for me, perhaps, if I had taken this stand at the first. Yet it may have been for the best as it was, for otherwise I should not have had the experience, which has been to me a powerful teacher. My faith was shaken in all human standards. The church I had clung to and loved was unfaithful to her own teaching.

Her Article on the authority of the Bible is utterly at variance with her teaching and practice regarding infant baptism. So to the Bible and the Bible alone I committed myself unreservedly and for ever.

I was led to take this stand after the following reflections:—God's Word must be infallibly right. This could not be said of the best of men. It was originally written, not exclusively for scholars, but for ordinary men and women. I had no doubt, therefore, that though there might be much in it hard to understand, yet all that was needful to know for salvation and Christian living must be plain and simple. As I would be judged by that Word in the last day, it was plainly my duty to study it and be guided by it alone.

In this frame of mind I took up the sacred volume as if it were a new book. As I did so I felt that it was more precious and valuable than ever. Again I prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law."

I discarded all theological works, as standards, but any help I could get from books of reference, translations, concordances, manners and customs, and such like, I availed myself of to the utmost. I worked out for myself a few axiomatic rules for my guidance, such as the following:—

1. Every Scripture is dispensational—patriarchal, Jewish or Christian. The greatest care must be taken in discriminating just here.
2. Every Scripture was written for special persons, or for a class of persons, or for general application.
3. Every Scripture is literal or figurative. It is safe to take the literal view unless the context necessarily forbid it.
4. Every Scripture must be weighed in the light of its context, if any.
5. Every Scripture has one sense, *i.e.*, the writer intended to express one definite idea. My object must be to get at that idea.
6. The language of the Bible was the language of the people to whom it was first written. If possible I must read the Bible in the light of that language.
7. Truth may be partly expressed in one passage and partly in another. I must therefore use the inductive method in studying the Bible. So that by collating all the Scriptures on any given point I might be more likely to arrive at the whole truth than by depending upon isolated texts.
8. God's Word could never contradict itself. If I found apparent discrepancies they must be the result of mistranslations or misunderstanding. These might be overcome by patient search.

With such like rules ever before me, I entered upon my huge task of testing my theology by the sacred standards. Under their guidance I could not go far astray. But before tracing the progress and results of my studies, I must relate some of my experiences in my missionary life.

I met with all sorts and conditions of men. Almost every phase of religious and irreligious belief came under my attention—Roman Catholics, atheists, deists, Jews, Wesleyans, Church of England members, Congregationalists, Baptists; sinners also of every shade—sickness, disease, filth and misery. The dwellings were over-crowded.

I have seen one small room divided by a screen for two families. Many large families of man, wife and grown-up children lived, ate and slept together in the same room. It was heart-sickening to attempt to raise their moral or spiritual status. A great deal of this misery resulted from the vile habits of the people. They were unclean to the last degree. Drunkenness was their prevailing vice. I have seen them in filthy rags smothered with vermin spending every penny they could beg or steal on the accursed drink. Children, wasted to skeletons with hunger, literally naked, huddled together on the bare boards of an empty room, while their parents were loafing round the gin-shop in hope that someone might give them a drink. Out of all this darkness I had the joy, now and then, of bringing a little brightness. One young man heard the Word and believed. The light of God entered his soul, and he became strong in the joy of the Lord. After a while he said he would like to help me in open-air work. I was very pleased, and appointed a time. We went together into one of the courts, and here his courage was put to a severe test. We took our stand in a part of the narrow street where a number of men, whom I knew to be Catholics, were lounging about. My friend stood on a chair and began reading the Scriptures. He had no sooner done so than the men before mentioned rushed upon him. They violently drew the chair from under him, and he was precipitated into the road. At that moment a good woman who had been listening tried to defend us. Poor woman! she paid dearly for her good intention. One brutal fellow threw her against a brick wall and stunned her. This seemed to have a warning effect upon our assailants, for they slunk into their houses. The poor woman was not much hurt, however, and as for us, we passed through it without a scratch.

This was the usual argument of the Romanists, and the priests encouraged them in it. Their old method of burning "heretics" would be resorted to again if only they had the power. They have the will to do it, and the decree of the church, which we must always bear in mind is "infallible," demands it at their hands. It is well for Protestants, who seem so inclined to look with indifference on the sleepless efforts of Rome to regain the power which she has lost, to keep in mind these hard facts.

We have received several other letters on the question of eating blood, but they are simply going over the ground covered by Bro. Charlick's letter. One brother, after going over the ground, says:—"Now, Mr. Editor, if it was necessary for the Christians that were in Antioch and Syria and Cilicia to abstain from eating blood, is it not just as necessary for the Christians of the present day to abstain from it? Will you kindly give Scriptural proof that it is right to eat the blood?" For the sake of harmony it was necessary for the people named above to abstain, but that was a mere local condition, and the restriction passed away with the condition. As we stated, we are supported in this contention by some of the greatest Bible scholars of the past and present. We are under no obligations to give Scripture that it is right to eat blood, but the man who wants to place this yoke upon us must prove that it is wrong. We are living in the Christian dispensation, of which the New Testament is the law, and what cannot be clearly shown out of that Word is not binding on us.

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The Leader.

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

A Notable Book.

In Australasia, the best known and most highly respected name among our American brethren is that of Professor J. W. McGarvey. And though he has never visited these shores and Australians have not had the privilege of seeing his face and hearing his voice, they have made acquaintance with him through the medium of the books he has written on important Biblical subjects. They have also heard of him from those "Australian boys" who have had the privilege of sitting at his feet while he spoke to them about the Bible and unfolded to them in his masterly way the rich treasures it contains. The testimony thus afforded has been sufficiently ample to place J. W. McGarvey in the front rank of Biblical scholars, and to make his opinion upon Biblical matters well worthy of being received with profound respect and attention; all the more so as in the "battle of critics" which has been going on for some years past he has kept his head clear, and has not allowed his judgment to be warped by the babel of tongues from the ranks of those who

seem to claim the exclusive right of being regarded as "higher critics." So far, indeed, is he from surrendering his position as a defender of the generally received ideas regarding the authenticity and genuineness of the books of the Bible, that he boldly challenges the conclusions of destructive criticism, and in our opinion is successful in routing it from many of its most cherished positions. His great work in this direction is found in a book just published by him and entitled "The Authorship of the Book of Deuteronomy." This book is now before us, and our desire is to bring it under the notice of thoughtful and intelligent brethren, that they may see for themselves what the attitude of a certain class of critics is, and how that attitude may be successfully met and overthrown. It is quite possible, of course, that some of our readers may think that this is a subject best left alone. Unfortunately, this is something that cannot be done without incurring very grave risks. It is the policy of the ostrich—burying its head in the sand and thinking itself free from danger. We have not to think of those who can go through their Christian life without being troubled with doubts suggested by adverse criticism, but of those who find themselves assailed on every side and are looking round in despair for a helping hand. It is of these we have to think, and of the wave of doubt which has swept through the church and left many stranded and bewildered. To such as these, Professor McGarvey's book will serve as a helping hand to restore them to safety and tranquility.

It will be of advantage to our readers if, at the outset, they clearly understand what the term "higher criticism" means. It is defined by McGarvey in the following words: "The process by which scholars referred to in the preceding section have reached their conclusions is commonly styled 'The Higher Criticism.' This title distinguishes it from 'Textual Criticism,' or the discovery and correction of clerical errors in the original text. Strictly defined, higher criticism is the art of ascertaining the authorship, date, credibility, and literary characteristics of written documents. It is a legitimate art, and it has been employed by Biblical scholars ever since the need of such investigations began to be realised. Only, however, within the last hundred years has it borne this title. Previously, both the textual and higher criticism were known under the common title, 'Biblical Criticism.' It scarcely needs to be added that the exclusive use of the title Higher Criticism for that application of it which seeks to revolutionise established beliefs in reference to the Bible, is erroneous; as is also the tacit claim of some advocates

of these revolutionary efforts to the exclusive title of higher critics." In illustration of this definition we may say that Professor McGarvey in the book under notice is entitled to rank himself as a higher critic, because he pursues the methods which differentiate higher criticism from other methods of criticism. There are, therefore, higher critics and higher critics, and we distinguish between them by the conclusions which they reach. That which distinguishes McGarvey and those who hold with him from the other section of higher critics is seen in the position which they respectively take in regard to the authorship and date of the Pentateuch. The first insist on the Mosaic authorship, and therefore early date of the Pentateuch, while the latter insist on its non-Mosaic authorship and later date. It is a question of evidence, and when the evidence is produced and clearly stated from both sides, the intelligent lay critic is just as competent to form a right conclusion as the best scholar in existence. And so far as our experience goes, the destructive critics (the term by which we propose to distinguish those opposed to the section represented by Professor McGarvey), while they show a remarkable capacity for piling up evidence of a kind, betray a remarkable want of ability in determining the value and bearing of that evidence. It is in this direction that Professor McGarvey renders conspicuous service. The facts brought forward to sustain the positions assumed by destructive critics are thoroughly examined by him, and are shown to have quite another bearing than that which they so easily assume.

The reason why Professor McGarvey selects the Book of Deuteronomy for treatment is because it is the key of the position, and has the advantage of bringing the discussion within manageable limits. "For," he says, "if this last book is thrown back to the time of Moses, it necessarily carries back with it the preceding documents, and thus the whole scheme is broken to pieces. In support of this position he cites the following from Professor Andrew Harper:—"Deuteronomy has been the key of the position, the centre of the conflict, in the battle which has been waged so hotly as to the growth of religion in Israel. The attack on the views hitherto so generally held within the church in regard to that matter has rested more upon the character and date of Deuteronomy than upon anything else." Deuteronomy is therefore the Gibraltar of the destructive critics, but how poor and feeble a Gibraltar is clearly shown by our author. In order that our readers may understand the position taken by destructive critics, we give the following from McGarvey:—"There is noth-

ing," he says, "on which destructive critics are more fully agreed, or more confident in their convictions, than that the book found in the Temple by the priest Hilkiah, as described in 2 Kings 22, was the legal part of Deuteronomy; and that this was the first time that a book of law existed in Israel. This conclusion is argued with great confidence from the account of the book given in the chapter named and the chapter following. . . . After denying that the Book of Deuteronomy was of Mosaic origin, and claiming that it first became known to the public in the eighteenth year of Josiah, the next task for the critics is to show us when the book was written. On this point the radicals are only able to speak definitely. They tell us that the composition of the book was a pious fraud, perpetrated by Hilkiah and others for the purpose of breaking down the worship in the high places, and enriching the temple priests by concentrating all in their hands. Professor Ryle and our English and American critics are not willing to thus asperse the character of Hilkiah, but in trying to avoid it they shroud the origin of the book in a cloud of uncertainty." The position assumed by the radicals is so transparently absurd that it carries with it its own refutation, while that of the less extreme of the destructive critics is so nebulous that we can afford to wait until they know exactly what they mean.

The manner in which Professor McGarvey deals with the theories of destructive critics is thus stated by himself:—"After stating in the introduction the position of the parties to the discussion, and the exact issue between them, we have taken up, one by one, all of the evidences, from whatever source derived, which have been relied upon by the friends of the analytical theory as decisive proof of the late date which they assign to the Book of Deuteronomy, and have carefully considered their merits. We have presented these evidences in the words of such scholars as have set them forth in their most convincing form. We have not knowingly failed to present the arguments by which these evidences are enforced, in their full strength. We have dealt with them as an antagonist, but not, as the author knows himself, with the desire or willingness to take any unfair advantage of them. The subject has been on the author's mind as a subject of serious thought, and during long periods of absorbing thought, for more than forty years. Nothing of special importance that has been written on either side in that time has escaped his notice. He considers himself competent to express a judgment on the course of the argumentation, and he cannot feel egotistic in expressing the conviction

that he has refuted in Part First of this work all of the arguments supposed to be decisive in support of the so-called critical theory of Deuteronomy. That the final decision of believing scholars will be against that theory he cannot doubt." Professor McGarvey devotes Part Two of the book to affirming and proving the Mosaic authorship of Deuteronomy, and though he himself says that this part is not exhaustive, we have no hesitation in saying it is more than sufficient for the purpose. Taking it altogether it is a notable book, and one to be reckoned with. It well deserves the commendatory notice given of it by the *Expository Times*—a commendation that is all the more valuable from the fact that the editor himself has a very decided leaning to the less extreme side of destructive criticism. We have no hesitation in saying that it is a book that should be in the library of every Christian, and that the reading of it will strengthen the faith and make everyone capable of understanding evidence impervious to the attacks of materialistic criticism. The study of this question under the guidance of Professor McGarvey will give us a profounder reverence for these ancient documents, and increase our wonder at their mysterious preservation. No other documents of half their antiquity would stand the test through which they have come so triumphantly. No other books of antiquity are buttressed by the same overwhelming proofs of authorship and date. The criticism to which they have been subjected has been microscopic and often absurd, and one which genuine books of comparatively modern date could not endure. Even in our day of the printing press, with its penny daily newspapers and electric telegraph, we are manufacturing abundant material for the ingenuity of the higher critic of a thousand years hence. Here is a specimen unearthed from a passage in a "History of England," issued by a leading publishing house and written by a respectable historian. Speaking of Federation, he says:—"One important factor was overlooked. The Australian Natives, of whom there were some 20,000 in Victoria, were solid for Federation. It was a curious democratic illustration: an effete aboriginal community, making its almost foreign voice heard in the babel of the newer speech that dominated the country." An *effete aboriginal community!* Alas for the fame of our young Australians! May we not say with the editor of the *Review of Reviews*:—"We may well sometimes suspect British criticism (sacred and secular) when British knowledge—in patches at least—is of such amazingly thin quality." The higher critic of the future has our sincere sympathy.

Editorial Notes.

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

Our Young Converts.

The Australian churches are realising as never before that their great mission is evangelisation. Money is being contributed more freely for Home and Foreign Missions, and the reports of the numerous accessions to our membership are very encouraging. It is significant, too, that this numerical progress was preceded by special meetings for the deepening of the spiritual life, and we have reason to hope that the growth in this direction is no less marked than that of numbers. Many of our church officers and preachers, while rejoicing in the numerous converts being added to their congregations, have now to face the problem of their education in the Christian system. As "new-born babes" they require much tender care and suitable nourishment. The Bible Class, Prayer Meeting and Endeavor Society may well be utilised for this purpose. The recent converts will need instruction in what may be termed the distinctive peculiarities of our plea. Much with which the older members are familiar will have to be taught, and the teaching should not be confined to the above named meetings nor to the Lord's day services. Neither should it be left wholly to the church officers. All the older members should delight in helping along the young Christians on every opportunity. Literature, too, should be freely pressed into service; Errett's "Letters to an Enquirer," "Walks about Jerusalem," and "Talks to Bereans," are excellent for this purpose. Campbell's "Christian System," and "Christian Baptist," are also invaluable, while the writings of McGarvey, Franklin, Garrison, and others will prove very helpful. We must not neglect these new members, lest their last state may become worse than their first. The question of their education in the spiritual life and the development of their talents for immediate service is one that may well occupy the prayerful thought of the churches and especially of church leaders.

Higher Criticism and Practical Work.

The American Methodists like other denominations are becoming troubled about questions of the higher criticism. Is the story of Jonah historical? Were there two Isaiahs? Who wrote the Pentateuch? and at what date was the Book of Daniel written? These are some of the problems that are worrying them. One of the men taking part in the discussion presented his side of the subject from a commonsense point of view. He said: "I do not believe that a

minister of to-day can at the same time chase down the second Isaiah and also look after the chasing down of his own flock properly. I do not believe that the ministers of to-day can trace to where Moses quit writing in the Pentateuch, and also attend to the church choir and see that they have no trouble." The question of higher criticism may well be left to experts. The ordinary preacher has not time to tussle with such problems without neglecting the practical work before him. Let him preach the gospel and attend to his flock, and leave the defence of the Bible to those who have the time to become experts in that line.

The Precious Book.

JAS. JOHNSTON.

With the advancement in civilisation has come the perfection of the printing press and bookbinding. Science and art have combined to give an appreciative public the best and yet a cheap work in the book line. "Of the making of books there is no end," but all books cannot lay claim to durability of texture, flexibility in binding, superiority in material and artistic appearance. The book-lover is not the one who is captivated by these things only, but on the contrary he looks for thought, not clothes, yet behind the elegant covers of any book he expects to find sound thought, sublime aspirations, and exceptional grandeur.

Among all the books whose contents lend themselves to be clothed in the finest garb the bookbinder can find, there is no book so signally adaptable as the Bible. The message it contains is divine. There can be no higher commendation. Where can you find a book more worthy of unique and elegant clothing than this precious book?

There has just come to hand by the last mail from America the *Revised Bible* by the *American Revision Committee, 1901*. It is a wonderful masterpiece: durable in texture, flexible in binding, superior in quality, and artistic in appearance. It is bound in beautiful leather, and silk sewn. The type is large throughout, nicely spaced and open. The most aged could read it. It has two columns on each page, with a reference column down the centre and a wide margin all round the page. The text is the purest translation of any. It is recognised to be the best and nearest English translation we have. For this reason alone it is of the utmost value to preachers, teachers and Bible students. The references are not overcrowded, but all are most reliable and to the point, a feature not to be found in the majority of Bibles we possess to-day. At the top of every page, in bold type, is to be found the topic treated in the columns below, while at each corner is the number of chapter and verse. These improvements are indispensable to the busy man, and are of great assistance in finding the text required.

At the end of the book is to be found Nelson's Bible Atlas, with index to same. This work is said to be the most accurate and helpful yet published. In fact, this book

is the most beautiful, unique and useful Bible I have ever seen or handled. It would make a magnificent book for presentation. I have no hesitation in recommending it to the brotherhood, and I am sure that everyone who secures one will bear testimony to what I have written as true. It comes to us highly recommended by the leading brethren of America, among whom is one of my old teachers, Prof. J. W. McGarvey, who says it is the best rendering of the original he has seen. It has been adopted as a standard of reference in the Bible College, Kentucky.

A Preacher for Johannesburg.

GEO. T. WALDEN.

Can anything be done to secure a man for Johannesburg, South Africa? Population is flocking there by the hundreds and thousands, from all parts of the world; the only parallel to it that I can think of at present is the rush to Melbourne in the fifties. Hundreds are going there from Australia, some of them members of our churches. If we could send a good man, in five years' time we could have a self-supporting church, the pioneer church for work in South Africa. Johannesburg is delightfully healthy; it is the sanitorium of the Transvaal, and is likely to become one of the great parts of the British Empire. Its nearness to England and its resources will give it great prominence. Can we not enter this field in the early days, and not wait until things are settled? Can we not do something to help those brethren who are going there to set up their home? Johannesburg will be full of men who need the gospel; it abounds in temptation to all sorts of wickedness. Young men who go there and find one of our churches will perhaps learn to look upon it as an ark of safety amid all the floods of evil to which they are exposed. I know this letter I am writing may appear like saying "Here am I; send somebody else," but I feel that at present it is impossible for me to offer myself for this field. Is there not somebody who has fewer ties who could go there and unfurl the standard? It would be a great help to our foreign missionary operations in South Africa to have our cause firmly established there. Business men are seeing to it that their firms are represented. Cannot we see that the church shall be there and the flag of primitive Christianity unfurled? I think that help would be gladly rendered from all parts of Australia, and even our American brethren, I believe, would assist such a cause as this, as many Americans are going over there. But something ought to be done if it is at all possible, and I trust that no effort will be lacking on the part of the brethren in Australia.

From The Field.

The field is the world.—Matthew 13: 38.

Victoria.

GALAQUIL.—The church is now in good order. The average attendance at the Lord's table is from 18 to 20. Bro. Clydesdale preaches the gospel once a month and the meetings are well attended, a few strangers being always present. We are holding

prayer meetings for the approaching Mission which Bro. Harward is to hold in this district. July 21.

H. J. H.

LYGON-ST.—During the month of July we have had the services of Bro. P. A. Dickson, of the Sydney church. His short visit has passed too quickly. Bro. Dickson's kindly genial spirit and earnest exhortations have done us good. We have also a grateful feeling toward the officers of the Sydney church. While waiting for the beginning of Bro. Johnston's term of engagement with us, we have had some difficulty in filling our preaching appointments. The Sydney church very kindly "lent" Bro. Dickson to us for four weeks. For this timely, brotherly help they have our sincere thanks. One decision and baptism last Sunday.

W. C. C.

MARYBOROUGH.—The cause is still moving forward here. On Tuesday, 17th July, a couple (husband and wife), confessed their faith and were baptised into Christ; and on Thursday, 24th, a young woman, who had come forward at the close of Bro. Little's address on Sunday night, also submitted to Jesus as her Lord. The Lord's day school, member's Bible class, and Christian Endeavor Society, are well attended and doing good work. Last meeting for breaking of bread had a record attendance. We are in the midst of preparation for another special effort, having engaged the Town Hall for Bro. Harward's eight-days' Mission at the end of August. Will the brethren pray for our success in this service also.

SOUTH YARRA.—Since last report we have had five additions by faith and obedience. Our meetings are keeping up splendidly both morning and evening. The preaching has been carried on principally by Bren. McArthur and Giles. We are hoping soon to have more to report, as there are some who should soon decide for Christ.

J. EATON.

New South Wales.

S. S. UNION.—The Annual Conference was held at the Petersham Tabernacle on July 8, E. Gole occupying the chair. There was a very fair representation from the various schools present. The secretary's report disclosed the fact that the recent reductions in the fees payable by schools were having a beneficial effect, as also that the alteration in the rules allowing the more distant schools the option of appointing one representative on the committee belonging to a church nearer or in Sydney, in lieu of the three delegates they are entitled to from their own school, but who could seldom, if ever, be able to attend, thus in the past practically disfranchising them. The treasurer announced the pleasing news, amongst other things, that the year had closed with a balance in hand of £31/19/4. Both reports were adopted. The chairman emphasised in a stirring address what had been mentioned in a recent report of the Union, the significance of the increasing numbers added to our churches from the schools, and pleaded for the prayers and other help of all the teachers especially. The annual election of officers resulted as follows:—President, Bro. Illingworth; vice-president, Bro. Gole; secretary, Bro. Lea; associate, Bro. Beer; treasurer, Bro. T. Morton. A paper on S. S. Union Work, by Bro. Illingworth, was so well received that it was decided to have it printed, arrangements being left with the executive. In the course of the evening a trio by three of Enmore's rising young men, and also a recitation by Sister Macpherson (Petersham), were well rendered; and God-speed was wished to Brethren Horace Kingsbury and Arthur Day (Enmore), on the eve of their visit to America. The meeting closed with refreshments served by the Petersham school.

July 16.

C. J. LEA.

MARWETHER.—Crowded house every Lord's day evening. Our last report mentioned five immersions; eight more were immersed on the 13th, and last Monday evening two more confessions were taken, and one of them was immersed at the prayer-meeting on Tuesday night, and at the same meeting a letter was handed in from a young man who lives a little distance from the meeting place, desiring to be immersed on the Saturday so that he might break bread on Lord's day morning; so that makes a total for the fortnight of fourteen immersions and two confessions.

July 24.

C.N.

Queensland.

ROSEVALE.—On July 20th meeting was well attended, and two were immersed in the afternoon before a large audience, and at night we had a splendidly attended gospel service, at the close of which one, who had been astray for many years, came forward to make another start.

W. G. ALCORN.

BRISBANE.—On July 20, at the close of gospel meeting, three accepted the invitation and confessed Christ. Two were immersed by Bro. Main on Wednesday, 22nd inst.

July 24.

ALF. S.W.

New Zealand.

SOUTH DUNEDIN.—To-night, after a splendid address by F. L. Hadfield, on "The Cleansing of Naaman," one fine young man made the good confession. God is answering our prayers, and to him we return our heartfelt thanks.

T.H.M.

INVERCARGILL.—On July 6, J. Greenhill preached his farewell sermon to a crowded house. At the close one made the good confession and was buried with Christ in baptism through the week. On June 22nd, one from the Bible Class made the good confession, and was baptised same time. On July 10th the church held a tea meeting and concert to bid farewell to J. Greenhill, who has left us for Kaitangata, where he has gone to labor under the Missionary Committee. During the evening Bro. Greenhill was presented with a travelling bag, rug, umbrella, and pair of gloves, also an umbrella for Sister Greenhill. Bro. Greenhill made a suitable reply, thanking all for their presents and good wishes.

July 14.

G. LADBROOK.

West Australia.

PERTH.—On June 6th we received into our fellowship one man baptised the week before. The same night three more men confessed Christ, and these were immersed on the 13th, when eight others came forward, and another decided after the meeting. Bro. Ewers addressed the Sunday school last Lord's day, after which eight or nine of the older scholars stood up to indicate their desire to become Christians, most of whom will probably confess Christ and be baptised, after being seen by the preacher. Of the thirteen confessions reported above, seven decided at Mr. Geil's special mission.

July 13.

E.

South Australia.

UNLEY.—A. M. Ludbrook addressed the church yesterday morning. The gospel service was again crowded, and after a splendid address by Bro. Gore, a young woman was baptised into Christ.

July 28.

H. W.

GROVE-ST.—Good meeting this morning, when Dr.

Clement Verco addressed the church. The right hand of fellowship was extended to Miss Maud Cole and Connie Caldicot, who were baptised last Wednesday night. Bro. Matthews preached this evening.

July 27.

E. R. M.

PORT PIRIE.—We are glad to be able to report improved attendances at our gospel meetings. Some, we believe, are nearing the kingdom. An evangelist is much needed to go in and out among those who attend our meetings. We have made an application to the Evangelistic Committee for assistance in the support of a preacher. To-day we have been favored with the presence of Bro. Moffit, who is on a short visit to Pirie. He spoke both morning and evening.

July 27.

W. C. O.

KERMODE-ST.—Monday evening (July 21st), A. M. Ludbrook gave his interesting lecture, illustrated by some beautiful views, entitled, "Italy as I saw it," before a large audience, who testified their appreciation by frequent bursts of applause.

Cottage prayer meetings are being held in several homes, for the purpose of imploring God's blessing on Bro. Walden's labors amongst us next month.

V.B.T.

STRATHALBYN.—Last Thursday evening we had a baptismal service. One more lady accepted Christ, and she was immersed (with the one who had confessed Christ previously). We had a good assembly, about the best we have had on a week night. Yesterday morning we extended to them the right hand of fellowship, and received both into the church. This makes three additions for the month.

July 28.

H. J. HORSELL.

PROSPECT.—The Prospect North Band of Hope celebrated its third anniversary on Thursday, July 17, by holding a monster social, the hall being crowded, and everybody seemed to thoroughly enjoy themselves. P. Pittman presided, and read a greeting from our late president, Mr. T. B. Fischer; then in a few well-chosen remarks showed the average attendance for the year was 89, while 20 had signed the pledge. Mr. J. H. Sinclair (Asst. Crown Solicitor) gave a stirring address, dealing with Temperance work. The rest of the evening was well filled with excellent songs, recitations, dialogues and refreshments, after which the prizes were distributed to 9 members for attending every meeting and one for bringing new members.

J.C.W.

Here and There.

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

Read "The Beauty of Holiness."

Four confessions at North Richmond on Lord's day evening last.

There was one confession and baptism at Lygon-st. on Sunday evening last.

P. A. Dickson returns to Sydney to-day, after a month's stay in Melbourne.

Bro. W. J. Williams, M.L.A., of Broken Hill, gave us a pleasant call on Tuesday.

We have still a few copies of the Standard S. S. Commentary for 1902, which we will send, post paid, for 1/6.

Any Sunday School wishing to exchange libraries, please communicate with Mr. B. Barnett, 67 Auburn-road, Auburn.

Bro. W. Charlick sends us another long letter on the question of eating blood. While it is largely a repetition of his first letter, for the sake of fairness we will publish it next week.

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H. G. Harward is having fine meetings at North Melbourne, and up to Monday night there had been five confessions.

Bro. L. J. Bagnall, of Turua, N.Z., is at the present on a brief business visit to Melbourne, and gave the Austral a pleasant call.

The sewing rally for Burwood Boys' Home will be held at Swanston-st. Lecture Hall on Wednesday next, August 6th, from 10 a.m. till 4.30 p.m.

We regret to learn through private sources that Bro. Thomson, the secretary of the church at Warrnambool, is dangerously ill with appendicitis.

Don't fail to order a couple of our cards in two colors to hang in the door of your chapel or Sunday School room, as a standing invitation to all to attend the school. Price, 1/- for the two.

The meeting at Corowa, held by J. A. Palmer, was not a great success numerically, only 3 being added, but the truth was presented to a great many people who never before had heard it.

The church in Bendigo has just purchased a piece of land near the centre of the city, upon which they hope before long to put up a suitable building. The Temperance Hall, in which they have met for years, is crowded out, and they feel very much the need of a home of their own.

Intending students for the Young Men's Training Class are asked to become enrolled as early as possible, as the work for the second term begins in earnest this week. The classes will in future meet at Lygon-st. Sunday School building, Tuesday evening, 7.30, and Wednesday afternoon at 4 o'clock.

Brethren are still complaining about their church reports being curtailed. Let it be remembered that all the space is being used for this purpose as can be done in a paper of this size. Send along all the news, but put it into a few words. More space is being used in the Christian for reports representing about 300 churches, than in the Christian Standard of America, representing many thousand churches.

At a meeting of Sunday School teachers and workers, held at Subiaco on 10th July, it was decided to form a S. S. Union in connection with our Sunday Schools of Fremantle, Perth and Subiaco. The following were elected to office:—Bro. Pallot, president; Bro. Payne, vice-president; Bro. R. W. Ewers, sec-

retary; Bro. Santwyk, asst. sec.; Bro. A. Bell, treas.; Bro. D. M. Wilson, Lucraft, and Vinicombe, visitors.

Three more Durwood Home Boys confessed Christ at Surrey Hills, and one young woman was immersed, last Lord's day evening.

T. J. Gore and Geo. T. Walgen will be in Melbourne next Tuesday, the former on his way to Sydney, the latter on his way to Adelaide.

Any brother having a copy of "The Holy Book and the Sacred Day," by E. V. Zollars, to either loan or sell, will confer a favor by writing at once to us.

A. J. Saunders writes:—"Good meetings last Sunday at Berwick. One confession in the evening, the first of many, we believe. It has been decided to re-commence the Cup Day tea and meeting, which were so successful in years past. If any friends are planning a trip into the country on Cup Day, kindly remember Berwick."

At a special meeting of the Victorian Missionary Committee, held last Saturday evening, it was decided to engage Bro. Ernest Pittman to conduct the singing services in connection with Bro. Harward's Tent and other special efforts throughout the country. Assistance of this kind, especially in the country, was felt to be necessary to the proper conduct of the meeting. Bro. Pittman will probably commence with the Hershman Mission.

In our issues of August 7, 14 and 21 will appear three letters from W. C. Morro, B.A., on "Remnants of Ancient Egypt," "Mosques and Mohammedanism in Cairo," "From Egypt to the Promised Land." They will be illustrated by pictures specially made for them from photos provided by Mr. Morro. These three numbers will be sent to any address for 6d., and must be ordered at once. A few extra copies will be reserved for a week after publication of first number for friends in W. A. and New Zealand who may require them, as it will take a little extra time for their orders to reach us.

A brother asks in reference to Matt. 13: 45, 46, "Does the pearl referred to mean Christ, sought by the sinner, or the kingdom, sought by Christ?" Barnes says, "The meaning is, that the proper conduct in reference to religion is like the conduct of a merchantman. In his searches he found one pearl of great value, and sold all his possessions to obtain it. So, says he, men seeking for happiness and finding the gospel—the pearl of great price—should be willing to lose all other things for this." With this agree Prof. McGarvey and most other Bible scholars of note. Just how anybody could think anything else passes our comprehension.

H. D. Smith reports:—"I and my family are now settling down to work in the Johnston-st. Tabernacle, Fitzroy. Since our cordial reception by the members of the church and representatives from a number of sister churches, much has been done by our friends to ensure our fraternal relations. The brotherhood at the Tabernacle are homely, workful and kind. The officers are good and considerate men. I am gradually finding out where the members live. Recently, we had a members' social; at which every one entering introduced themselves to my wife and I, by presenting cards with their full names and addresses inscribed. Considering that we have 165 members within reach, the attendance at the Lord's table, morning and evening, is good. Our Endeavor meetings are the best I have ever attended. We have an average attendance of nearly 50 every Monday. They are bright, joyful, spiritual services. We have a good attendance at the week-night services. The average Lord's day evening gospel services bring out about 250. Last night we gave an invitation, when a young man, who has been a lay reader and mission preacher for several years for the Anglican Church, came out

and made the good confession, after which he testified how he was led to do it, and what he was willing to be for Christ's sake."

Coming Events.

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

AUGUST 3 & 6.—South Yarra Church and S. School Anniversary Services. Sunday afternoon at 3. Mr. F. M. Ludbrook will give "Puffing Billy," Wednesday, 6th. Tea and Public Meeting. Tea, 6 o'clock. Tickets, Adults, 1/-; Children, 6d. Public Meeting at 8. Splendid programme. Reserve these dates.

AUGUST 18.—N. Richmond Band of Hope will give a Grand Entertainment in the Chapel on Monday, August 18th, at 8 p.m., in aid of the Armadale Rescue Home. Admission, Silver Coin. Don't miss this.

Acknowledgments.

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

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MARRIAGE.

GREENWOOD—SAMSON.—On May 7th, at Malvern, Adelaide, by James Mathie, assisted by T. J. Gore, M.A., Harry Marshall Greenwood, Auckland, N.Z., to Margaret McTurk, second daughter of the late Geo. Samson, Esq., Unley, Adelaide.

BOLDUAN—GEDDES.—On the 2nd July, 1902, by Joseph Pittman, at the residence of the bride's parents, William, third son of Augustus Bolduan, of Emerald, to Agnes, youngest daughter of William Geddes, of Prahran.

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DEATH.

SOUTHWICK.—On the 24th July, 1902, at Russell-st., Bendigo, Victor Reid, second son of Joseph and Christina Southwick, aged 5½ years, of meningitis syncope.

Our little Vic. called home.

IN MEMORIAM.

FERGUSON.—In loving remembrance of my dear daughter Emily, who died at her mother's residence, 62 Scotchmere-st., North Fitzroy, July 29th, 1902, aged 29 years.

Ever remembered.

TABB.—In loving memory of my dear mother, Elizabeth Tabb, who fell asleep in Jesus on August 7th, 1901.

Home at last, thy labor done,
Safe and blest, the victory won;
Jordan passed, from sin set free,
Angels now have welcomed thee.

When earth's songs have all been sung,
"We'll meet again," oh, happy word!
And be "for ever with the Lord,"
Beyond the swelling flood.

—Inserted by her loving daughter, Jessie Little, N.Z.

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The Selector's Cry—Too Late.

PHILIP J. POND.

The selectors away up beyond the Darra-Darra run were having a day off. In the fertile hollows that lay between the mountain spurs, indomitable Australian settlers had taken up selections in this broken country which the squatters had passed as too densely timbered. No artificial park such as cities need to soften stern and stately surroundings was necessary here. The vast grandeur of God's mountain ranges extending far into distance—the lower spurs and hollows clothed with leafy scrub, and the summits towering above in bold, rocky outline—would dwarf such a human creation. The ever-widening view to the front, with the blue dome of heaven resting on either border of scrub covered ridges, and the mellow, golden tints that lighted up the heights, and were flung athwart the overhanging canopy, as Jehovah's great light sunk into the mountain masses, made an art-gallery that would far eclipse man's handiwork. So man's tinkering of God's gospel has but marred its beautiful simplicity and brought about some three hundred sects or divisions. Party pride, which is rank sin (1 Cor 3: 3, 4), is tenaciously clung to; Christ's pathetic prayer for the oneness of his followers (John 17: 11) is wickedly despised, and thereby souls allowed to perish in unbelief (John 17: 21). To proceed:—This mountain country proved a retreat for stock straying away from owners; hence the country each side of the Burrawonga Creek was the home of numerous scrubbers and brumbies. It had been agreed to spend the day in the rough and exciting work of rounding up brumbies into yards built at the end of triangular lanes to entrap them in. Two neighbor settlers were saddling horses for the occasion. The one sturdy bushman, having recently become a Christian, was filled with the subject of religion. "Why, yes," replied his companion, "of course I intend to be a Christian, but however can I find out which is the right church for me to join?" The first speaker pointed out that a person could be a Christian without being branded and earmarked with a party name (1 Cor. 1: 13). "Why should we," he continued, "trouble our heads by taking up the quarrels and disputes of men, some of whom lived hundreds of years ago?" "Now that Christ is once more being looked to, the system—created in the dark ages, when war and ghastly strife were the order of the day—of chopping up into denominations is doomed to die."

By the time the two selectors reached the main party, our friend had convinced his neighbor how to be a Christian, but could not bring him to a present decision. "Not that I shall wait," he said, "till I am an old man or till the eleventh hour, but just as soon as I marry and settle down." Ah! little he knew the eleventh was now.

There had been wild, exciting galloping across frightful gullies, and through dense undergrowth, but a fine lot of brumbies had in the end, been yarded. It was soon noticed however, that Jack Fairfax was missing. He had last been seen dashing along the edge of a big gorge, to turn the mob of wild horses,

before they got round it. But just as he was heading them, his pony had suddenly swerved under a low overhanging bough, and unnoticed by the others, he had been swept from his saddle over the edge of the gorge, falling with the dull, sickening thud on the rocks below.

The search party found him bruised and dying, in the bed of the gorge. Unable to move, for the spine was injured, he looked up pathetically as his friend approached, and feebly moaned—"It's too late now, Harry, but oh! I did mean to be a Christian—the eleventh hour came—before I knew."

His friends tried to buoy up hope, that there was no limit to God's mercy, but he only gasped—"Too late—too late! and thus he passed from time into eternity."

This young selector had heard and believed the gospel message, but had not given himself to Christ. Reader, are you in that position? For you to find out your position, we lovingly invite you to turn to God's Word, and among other passages read John 3: 5; Matt. 3: 13-17; John 3: 22, 23. This last, mentioning the reason for going to Salim, "because there was much water there," harmonises with the idea contained in Coloss. 2: 12, viz., "Buried with him in baptism, wherein also ye are risen with him through faith," etc. Honestly, considering the foregoing, are you following the commands and example of Jesus? or do you respect more the teaching of men, which contradicts these texts by teaching baptism of infants destitute of faith, that a little water sprinkled on the forehead pictures as much as Christ's way, and that it was nonsense for the Apostle Peter to say "Can any man forbid water, that these should not be baptised, which have received the Holy Ghost, as well as we? And he commanded them to be baptised in the name of the Lord" (Acts 10: 47, 48). Dear friend, do not trifle so in this matter.

"To-morrow's sun may never rise,
To bless thy long deluded sight;
This is the time! oh, then, be wise!
Thou wouldst be saved—Why not to-night?"

Obituary.

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

STAFFAN.—On July 8th, Bro. C. Staffan fell asleep. About 34 years ago our late brother was immersed by A. F. Turner, and has ever since been a consistent follower of the Lord. When health permitted he was always found in his place at the Lord's table, and his great regret on his dying bed was that he had not earlier in life commenced to serve the Lord. He was very conscientious in respect to his church obligations. He had promised a donation to the church, and about a fortnight before his death he asked me to take the £5, so that it would be off his mind. His wife has been more or less confined to her bed for many weeks; his eldest daughter has been confined to her bed nearly 12 months, so that it is a home of much affliction. Our Sister Agnes Staffan has been a marvel at business during the day, and at night with patient, loving care, watching over and attending to her loved ones. May hers be the joy of having those whom she has so tenderly and lovingly nursed restored to her, in the prayer of the church at Wanganui.

Wanganui, N.Z.

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A little girl named Dollie was visiting at the home of her aunt. At dinner when it was time for dessert, the hostess said, "Well, Dollie, you'll take a piece of pie?"

"No, auntie," said Dollie, "my mother doesn't want me to eat pie."

How grand we thought it was that a little six-year-old girl away from home should do just as her mother wanted her to whether she was there or not! But the next day at dessert there was a different kind of pie." The hostess said, "I believe you don't take pie, Pollie?"

"Why, yes, aunt, I'll have a piece," the child said, hesitatingly.

"But Dollie," her aunt said, "I thought you said that your mother did not want you to eat pie."

"Well, I didn't like that kind of pie," the girl said. And so it is with our sins. We can give up those we don't like. What about the others?—Selected.

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To work with H. G. Harward in Tent Mission Work from September until next Conference. A good man can be secured if the brethren will supply the money. £70 is wanted. Will all who can help send money or promises to H. G. Harward, 130 McKean-st., North Fitzroy. This is urgent! ATTEND TO IT AT ONCE!!

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