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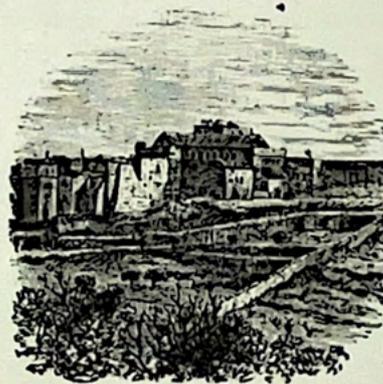
Hebron & Bethlehem.

W. C. Morro, B.A.

The road to Hebron passes to the north of Bethlehem, but the return trip is made through that town. Before we reach this point, however, the road skirts the edge of a broad valley that has been identified by some scholars with the valley of Rephaim, where David on two separate occasions administered signal defeat to the Philistines (2 Sam. 5 : 17-25). At the point where the road to Bethlehem branches off from the one to Hebron stands the tomb of Rachel. It is a modern Mohammedan structure, but may mark the spot where the beloved wife of Jacob was laid to rest. The place of her burial was known in the time of Saul (1 Sam. 10 : 2), and this passage contains the only real objection to the genuineness of the site, for this place is some distance south of the borders of Benjamin and Judah. In all other respects it corresponds to the description of her place of burial as given in Genesis 35 : 19. A little less than half way to Hebron the road passes by the so-called Pools of Solomon. They are filled with water from a spring that issues forth on the hill above. I say issues forth, but that is scarcely the word to use, for in truth the spring is below the surface of the ground and is conveyed to the pools by an underground passage. The only mark of the spring is a small round shaft from the surface. My guide was confident that the writer of the Song of Songs had reference to this when he speaks of "a spring shut up, a fountain sealed" (4 : 12). The uppermost pool is now entirely dry and its bed is planted in melons and cucumbers. The second has but little water in it and will soon be like the first. The third is of superior workmanship and has been recently repaired. An aqueduct conveyed water from this lowest pool into Jerusalem, but it was getting into a state of disrepair, and so last year an iron pipe was substituted for it and was connected directly with the spring mentioned above. Since then the tiles of the old aqueduct have been wantonly broken. The only reason for connecting these pools with the name of Solomon is that in Ecclesiastes 2 : 6 the writer says, "I made me pools of water, to water therewith the wood that bringeth forth trees." Now it is true that a half of a mile below the third pool there are gardens irrigated by their waters, but this is not sufficient proof that Solomon was their maker. With the Arabs Solomon was the great builder. Almost all of the great ruins of this land are accredited by them to him. But it is not they alone that trace these reservoirs to Israel's great

king. Some Augustan monks were beside them when I was there, and one remarked to me, "I suppose this place looks quite different to what it did in the days of Solomon." But who built these pools if he did not? Like the shrewd old professor when asked a puzzling question I will remark that this is a most important query, and, like him again, I will pass on to another topic.

The road crosses many hills and winds along valleys. Ruins are frequently passed. Rock tombs are so numerous that one loses all interest in them. The guide book had led me to expect some forests, for it described some hills as "wooded," but the highest tree



BETHLEHEM.

that I saw would scarcely reach above my head. Farther on towards Hebron the Roman Catholic Church points out a spring as the "certain water" in which the Eunuch was baptised. It is manifest that the man who invented this tradition was not a believer in immersion. Three or four miles to the north of Hebron there are the traces of a building that is called the Shrine of Abraham. Only the foundation and the lower courses of stones on two sides remain, but some of these stones are very large. One I measured is 17 ft. 5 in. in length. It is very difficult to tell what purpose this structure served. I am of the opinion that it was never completed, for there is an absence of broken stones and debris about it.

From this point the road descends into a valley and the aspect of the country becomes more pleasing. The hills are carefully terraced and covered with grape vines. Some of the bunches were of great size, though it was quite a month before they would be ripe. A valley through which we

drove is now called the Valley of Eschol, though the ancient place of that name lay probably near Beersheba. The soil about Hebron has long been famed for its fertility, and this is one reason why it has an unbroken history from the earliest time. It is one of the most ancient cities in the world, and has suffered fewer changes than any other place that I visited. The dress of the people is suggestive of the patriarchs; the children in the street follow the stranger with curious gaze, and the camels fled from our carriage like frightened sheep. But, notwithstanding the simplicity of their manner, the people of Hebron are sons of Belial. Two boys were overheard by my guide planning to pick my pocket, and children not infrequently follow and revile the traveller. I went into a house to see some men spinning and weaving goats' hair into cloth, and such a crowd gathered about the door that I had to leave to avoid commotion.

There are at least two objects of interest to students of the Bible within the town of Hebron. One is the pool above which David hanged the murderers of Ishboshab (2 Sam. 4 : 12), but there are here two pools either of which may have been the one. The greatest interest, however, centres about the mosque, within which is the entrance to the cave of Machpelah, but into it a Christian may rarely enter. A few princes and ambassadors have been permitted to see the interior of the mosque, but not to descend into the cave and view the tombs of the patriarchs. Even the Prince of Wales was not taken into the mosque until a prayer had been offered to Abraham a-king his pardon for the intrusion. I had to be satisfied with walking about it and viewing the huge stones of which it is built. One little incident impressed itself on my mind. As I turned the corner and stepped into the narrow alley which goes behind the mosque I stood face to face with a young and fair Mohammedan woman who, not expecting to meet anyone, had dropped the veil from her face. I got but a passing glance at her features, however, for the veil was quickly readjusted.

The old oak of Hebron is dying, the Mohammedans say because the Christians have gotten possession of it. This tree is a huge terebinth that stands west of Hebron at a distance of more than a mile. It was formerly revered by both Mohammedans and all sects of Christians as the oak of Abraham, but since the Greeks have secured it and built a monastery near by, the Roman Catholics say its genuineness is doubtful, and in this they are certainly correct, though it is so venerable that it is worthy of a visit. Of the four huge branches into which it divides nineteen feet above the ground two are now dead, and the others are rapidly decaying. I confess that I came away more



TOMB OF RACHEL.

disgusted than pleased, for the priests of the Greek Church were saying mass and bowing, to all outward appearance at least, to the tree itself and not to its Creator.

Bethlehem is a prosperous village, and its inhabitants are nearly all Christians. The unmarried women are distinguished from the married ones by a distinction in their head-dress. I will not attempt to describe either beyond saying that the former is the simpler. The Church of the Nativity is entered by passing through the court, on the left side of which is a Latin monastery, and on the right monasteries of the Greeks and Armenians. I wondered if the priests could live so near each other and be at peace, and received my answer when, after passing through the low door-way, I stood face to face with a Turkish soldier. On the right side of the great altar is a space reserved for the Greeks; on the left is an equal space for the Armenians, and between them stand two other soldiers in lieu of a partition. In the crypt, where is the traditional place of Christ's birth, some nuns were engaged in prayer, and behind them stood a soldier on guard. Such scenes as this in a place held so sacred can not but sadden the believer in Christ.

The church is exceedingly plain and is known to be very ancient, possibly going back to the time of Constantine. A priest of the Catholic Church told me that they regard this as the most certainly genuine of all the holy places. He claimed for it an unbroken line of proof from the time of the apostles. The exact spot of Christ's birth, as is well known, is in a cave below the church, and is marked by a silver star. Formerly a continuous passage led from this into the Grotto of Jerome, but this passage has been walled up by the Franciscans, and entrance into the latter may be made only from the Latin Church. In this cavern lived and toiled this great scholar, and here he translated the Vulgate. His tomb is pointed out on one side.

I confess that I left Bethlehem and the Church of the Nativity in particular with a heavy heart. How like the pagan worship of old, and how unlike the religion which Christ taught, are the rites and ceremonies of this place! This is a land of priests and sacerdotalism. I am told that there are more than forty varieties of monks in Palestine, and not one of them apparently

has grasped the fundamental truth that the religion of Christ was to differ radically from all previous worships. It was to be unlike them in kind as well as in degree. To the monks, nuns, and pilgrims Bethlehem is one

of the holiest spots on earth, and yet they sadly fail to manifest the holy life of righteousness and peace and joy in the Holy Spirit.

Smyrna, Asia Minor, July 22, 1902.

PAUL AS OUR EXAMPLE.

4. As a Missionary.

F. PITTMAN.

PAUL, the apostle, was pre-eminently a missionary. Etymologically the two words, apostle and missionary, express the same idea. Apostle is from the Greek, and missionary from the Latin; but these two words, borrowed by our composite language from two sources, are one in their radical meaning. When, therefore, Paul is referred to as an apostle, it means that he was a missionary.

Chief among all the apostles in the work of world-wide evangelisation, Paul may be termed a *model missionary*. He had pledged allegiance to him who had called him "a chosen vessel" to bear his name "before the Gentiles and kings, and the children of Israel." In missionary work he felt that he had no option. He regarded it as a debt to preach "both to the Greeks and to the barbarians, both to the wise and to the foolish." He felt that he had no right to monopolise the truths he had received. The blessings and hopes which he had before regarded as the peculiar heritage of Israel must now be proclaimed to be the endowment of the whole world. Many portions of Paul's epistles may be regarded as commentaries on missions. Though writing amid the distraction of ceaseless cares, he never forgets to plead for world-wide missionary effort. His great aim was to "make all men see what is the dispensation of the mystery, 'that the Gentiles are fellow-heirs and fellow-members of the promise in Christ Jesus through the gospel.'" When not "in bonds" he went wherever the Spirit directed. The whole world was his parish.

A cursory glance at Paul's missionary tours is sufficient to reveal the character of the missionary, and the nature of the work done. Though the journeyings do not bear traces of any fixed arrangement, no doubt the Lord's hand was in it all. God led Paul from town to town, and village to village, in much the same way as in ancient times the soldiers were led in triumphant procession by Roman Emperors. Well might he exclaim, "Thanks be unto God, which always leadeth us in triumph in Christ." The missionary journeys bear some relation to each other. Although, at times, contemplated visits were prevented by adverse circumstances, and work was frequently disturbed, yet, looking back upon the three great tours, we can see clear traces of God's providential hand. The first tour has been likened to what military men call a reconnaissance of the strength of the enemy. It did not extend over much territory, but served to show the universality of the gospel message, and how wonderfully adapted it was to the varying classes and conditions of the people. The experimental stage of mis-

sionary enterprise being over, the great apostle to the Gentiles experienced phenomenal success.

Note concerning this man, the church's greatest missionary, that

1. *His sphere of labor was always widening.* From Tarsus to Galatia—from Galatia to Greece—from Greece to Rome. He had a broad view of the religion of Jesus. He did not look upon some small community of people as alone deserving of his sympathetic interest—

"A little garden walled around,
Chosen and made peculiar ground."

Within his heart there burned the divine white heat which consumes the dross of selfishness, exclusiveness, and narrow provincialism. He loved his own people. He wrote, "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." He began at home. He knew that the kingdom of God is like leaven, which does not attempt at first to act on the most remote particles of meal, but reaches them by operating first on the particles nearest to it. Never could Paul be said to have neglected home mission work. Like his Master, "he came unto his own, and his own received him not." Beholding the degradation of the heathen world, and conscious of the omnipotent power of the gospel, he went forth, visiting amongst other places Antioch, Iconium, Lystra, Derbe, Syria, Cilicia, Asia Minor, Corinth, and even then he writes, *I must also see Rome*. This is the spirit we need in missionary work, and in our daily lives. We must not expect, when one victory is gained, or one set of duties is performed, to go straight up to get our crown. One battle fought and victory gained should be an impulse to fresh effort. "Forgetting the things which are behind, we should press forward," ever possessing that spirit which, having won Greece, says, "I must also see Rome."

2. *His skilfulness in soul-winning.* Though no weight of human authority, or cleverness of human argument, could lead him to deviate in the slightest from that truth which he had received by revelation, he was at the same time ready to recognise truth possessed by others. When opportunity afforded, he began his mission in the synagogue, freely admitting that there were certain great fundamental truths commonly believed in, which would furnish the missionary with the premise of an argument. He thus proved that Christianity is not in all respects antagonistic to the old faith of Israel, but rather a higher and nobler dispensation. He had regard to the circumstances in

which his hearers were placed, acknowledging, where possible, the truth which they already possessed, and the godly lives which they already lived. A much needed lesson may be learned from Paul's example in this respect also; a lesson which is perhaps more applicable to home than foreign missionaries. There is little in common between heathenism and Christianity; the religion of our Lord means the complete overthrow of idolatry, yet there are many ways in which foreign missionaries can apply this lesson to their own experience. We can scarcely realise the position in which those are placed who have been brought up in heathen lands, and rocked in the cradle of idolatry. Almost inseparable obstacles block their way to Christ. A kindly consideration, a gentle manner, a loving word, will do much to unlock the doors of the human heart to the reception of the truth, while rudeness, inconsiderateness, and fierce rebuke, frequently close and lock and bar those doors against the truth. "He that winneth souls is wise." This lesson is of special application to preachers in home lands. Amongst the various Protestant churches there is much in common. We bow the knees to the same God; we worship the same Christ; we read the same Bible; in every denomination there are many who are earnestly praying and working for the salvation of the perishing, and we shall never lose anything, but gain much, if we fully acknowledge privately and publicly that this is so. To heartily and gladly agree that there are certain truths of common acceptance is far more calculated to lead to full unadulterated truth than to make rude assaults, as though we were fighting enemies of our King instead of lovingly instructing those who love him. In dealing with those who know him not we also need to "stoop to conquer," never forgetting that we are to "win souls and not drive them."

3. *His disinterestedness.* Paul sought not what his converts had to give him—he sought them. He had unwavering faith, and knew that his bodily needs would be supplied. Like Abraham, he was "fully persuaded that what he had promised he was well able to perform." Circumstances were frequently unpromising, yet he never failed to put his confidence in the promise of God. No clap-trap methods of raising money were adopted. He leaned not on an "arm of flesh," but put his trust in him to whom he had committed himself, body, soul, and spirit. He believed that "no good thing will be withhold from them that walk uprightly." When the "thorn in the flesh" sorely troubled him, and the Lord would not take it away, Paul concluded that it was good for him lest he should be "exalted by the abundant revelation given him." He knew that "the steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." He was acquainted with the great commission, which contains the order to "go and preach to every creature," and does not add "providing you get a good salary." He had Christ's promise to be with him, and that was enough. "It is better to trust in the Lord than to

put confidence in man." More of this spirit is required in our day. Many missionaries, thank God, possess it. How glorious if all were permeated with it. In home and foreign work, we put too little confidence in God, and depend too much upon the "arm of flesh." We need more faith in God, and greater aggressiveness in missionary work. "The Lord will provide."

In many other ways Paul proved himself to be a TYPICAL MISSIONARY. Much work was undertaken by him which men of average ability could scarcely be expected to do. "The care of all the churches" came upon him daily. He was a wise administrator of the Christian church. The disciples at Corinth are divided into various parties. Paul lovingly remonstrates with them. One of their number is guilty of an awful sin. Paul cuts him off from the fellowship of the church. The man subsequently repents. Paul orders his restoration. Two Philippian ladies, Euoditus and Syntyche, indulge in a private quarrel, while Paul is in prison in Rome; the apostle hears of it, and sends a special message directing them to make peace again. Onesimus wanders from Colosse to Rome; Paul meets him, and finding that the runaway slave desires to return to his master, Philemon, Paul sends a letter of commendation by Onesimus. The Lord's Supper is desecrated by some; Paul kindly reproves them. In these and other

respects he proves himself to be a wise leader and administrator of the churches.

In missionary work, as well as in regard to the things emphasised in previous articles, let us walk in Paul's footsteps, "the true Indian style, one close beside another, and each one putting his feet in the footprints of the leader, so that the enemy might conclude that only one traveller had passed that way." It is said that when Hannibal, the Carthaginian general, was at the gates of Rome, the fathers of the eternal city had not a moment's fear, but offered for sale and actually disposed of to citizens, at great price, the very ground on which the great Carthaginian had fixed his camp. Our captain, the Lord Jesus Christ, claims as his own every inch of human ground, whether it is occupied by the polished collegiates of the Universities of our cities or by plain John Chinaman. We need to cultivate a deeper love for our fellow-men; a higher estimate of the value of a human soul; a deeper sense of our personal obligation to our Lord, if we would possess the true missionary spirit of the great apostle to the Gentiles.

How much better fitted for our great work we should be if the number of those who truly followed Paul was multiplied; men who imitated Paul, as a follower of Christ, as a preacher, as a teacher, as a missionary. The Lord help us, that more of such men may be raised up.

✂ ✂ ✂ Letter from F. E. Stubbin. ✂ ✂ ✂

I have been wanting to write to you for the last twelve months or more, but—and that "but" means a lot. First it means that I have not had time. Secondly it means that perhaps sometimes I might have had time, but never thought of you at the time. First of all I want to thank you for sending the CHRISTIAN to me so regularly. I must say that it is time I wrote this short note to you in answer to the many letters I have received from you; for do you know I look upon the CHRISTIAN as a great big letter from you, sending me all the smaller letters of news that you receive from the different parts of Australia about the progress of the brotherhood over in that sunny land of the south—"the land of the free and the brave." We look forward to the coming of the CHRISTIAN every Thursday morning almost as much as if someone were visiting us from the home country. If it happens to be a day late we feel a little disappointed, and if it happens to be a week late, as it has been once or twice by missing the boat, we think that Bro. Maston has forgotten all about us and forsaken us. But I am glad to say that we have only missed one number ever since I arrived in India, four and a half years ago. It does us good to hear of all the news and progress of the different churches, and the stand you make for the first principles of Christian doctrine according to the teaching of the New Testament. Some people no doubt think you are too strict and straight, but that only proves their want of backbone and stamina.

I received those tracts you sent me, and am now busy distributing them. I want

to send one to every missionary in India, in an envelope the same as the one I am sending you. But my chief want now is to have my name registered for one copy of the book you are getting out entitled "A Jubilee History of Churches of Christ in Australia." I think that it ought to be in the home of every Christian in Australia. So please put me down for one copy for an Australian in a foreign country. If I were in Australia, I should certainly do my best to canvass for more subscribers, but I am not, so you must be satisfied with my small order.

Dear Bro. Maston, when our federal capital is selected please preach often and preach loudly through the columns of your paper for our people to get in there, and get in there quickly, and get a good position and a big position, that they might have plenty of room for expansion. What we want is to get in before the devil does all his tare sowing, and so save ourselves the trouble and expense of turning him out.

Doubtless you are aware that we have a young man in our home, just now turned five months of age. He is a young firebrand full of life and energy, the joy of our home and delight of the country around, for the natives just idolise him, he being the only white baby for many miles around.

I still remember the call I made at your home in January 1898, and so with pleasant memories of that still ringing in my ears, and the hope that we may meet again in like manner, believe me to be

Yours sincerely,

F. E. STUBBIN,

Sunday School.

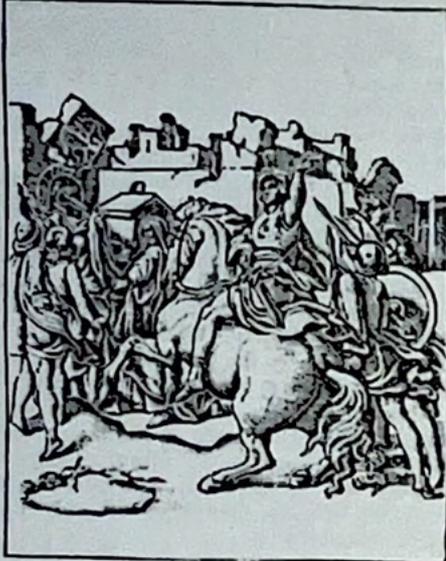
Then were there brought unto him little children.
—Matthew 19: 13.

LESSON FOR OCTOBER 19TH.

The Fall of Jericho.

Joshua 6: 12-20.

GOLDEN TEXT.—"By faith the walls of Jericho fell down."—Heb. 11: 30.



Jericho was situated in the Jordan valley opposite where Israel crossed, and was about seven miles west of the river. It was a strong city, and its downfall was of the utmost importance to Israel.

GOD'S DIRECTIONS.

The Lord directed that the city was to be encompassed once a day for six days, and seven times on the seventh day. At the conclusion of these marches the priests were to blow a blast on the rams' horns, and all the people were to shout, at which the walls would fall down.

THE SILENT PROCESSION.

"The order of the procession was:—1. A body of armed men. 2. Seven priests each bearing a trumpet. 3. The ark and a company of priests. 4. A rear guard" (Errett). The trumpets were to be blown, but apart from that there was to be silence. No doubt the inhabitants of Jericho smiled at the silent procession marching round their city day after day. The world always smiles at the faith of God's people, but faith always gains the victory.

CONQUEST OF FAITH.

On the seventh day in obedience to God the city was encompassed the seven times, at the end of which Joshua cried, "Shout, for the Lord hath given you the city." The people shouted, the walls fell, and the city was taken by Israel. "By faith the walls of Jericho fell down" (Heb. 11: 30); but not by an inactive faith. It was faith that obeyed that won at Jericho. So to-day, the faith that saves the soul is a faith that does everything that the Lord Jesus has commanded, without questioning. And such a faith enables the Christian to overcome "the world, the flesh and the devil."

THOS. HAGGER.

West Australian Letter.

D. A. EWERS.

I am spending a little time in Coolgardie. The church officers kindly granted me a month's holiday, and as I have not been very well of late I am resting in this invigorating climate under the care of Sister Silvester, whose late husband was one of the founders of the cause here. There is a nice little church in Coolgardie, and last Lord's day about 40 met for worship. Bro. Smythe sen., an elder of the Boulder church, gave us a vigorous and original address on Prayer, the chief point of which was that unless we were prepared to do our part we had no right to pray for the Lord to do his. Out of the depths of his long Christian experience he illustrated his argument with several personal reminiscences. Among other stories was one of an eloquent brother who earnestly prayed for success in the Sunday School and that the Lord would provide teachers, which were urgently needed. That afternoon Bro. S. found him lying on the grass discussing politics with a neighbor, while the school was languishing for want of help. Another story was that of a church he was associated with. A prayer meeting was held to ask the Lord to provide funds to erect a chapel. It was resolved to appeal to the churches throughout the colonies. This appeal resulted in the receipt of 3/6. So another prayer meeting was held and earnest petitions offered for the £100 required. A brother said he believed the Lord had already answered their prayers by giving them individually the needed cash, and he would donate £10 of the money the Lord had given him for that purpose. Others followed, and the £100 was at once forthcoming. Some of his illustrations reminded me of the anecdote of a little girl who prayed that the Lord would not allow her brother to catch any birds in his cruel trap. She expressed the conviction that the Lord would answer her prayer, because she had broken the bird-trap before tea. She had done her part.

Coolgardie is very quiet, not at all like the bustling town of six or eight years ago, but the population is not decreasing now, and is if anything better than it was a year ago. One of the mines is getting good stone at 1000 ft., and altogether prospects are brightening. Many of the early members here are scattered and doing good service in other parts. I preached to an audience of about 45 last Sunday night, the best meeting for a long time.

Our anniversary on the 17th, in Perth, was a great success. About 300, including children, had tea, and many were unable to get in to the public meeting. I suppose a report will be sent by the secretary. The church report showed 87 additions during the year, 16 losses, net increase 71, and present membership 256. All this reads very nicely, but we must remember that of the additions 37 were by letter and 8 formerly immersed, while of the 256 paper members about 40 have only a name to live. The roll requires revising. We had a lot of other reports. The S.S. secretary reported 206 scholars, of whom 11, I think, had joined the church. The C.E. reported commencing nearly a year ago with 15 members

and have now 48, of whom 47 are active. The Band of Hope has been re-organised, and has now 86 members with good meetings. The choir has between 20 and 30 members. Altogether the reports were good. The treasurer's, however, told us that the receipts did not quite balance the expenditure. The Lord's day services, both morning and evening, as well as the weekly prayer meeting, are much more largely attended. I have greatly enjoyed my work during this my first year with the Perth brethren. There is a great future for the Perth church, a future in which I should like to share, but I am not sure that I shall be able to. I must not forget to mention the splendid decorations by the C.E., and the excellent music by the choir, our eyes and ears being thus specially catered for. D. M. Wilson is occupying the platform while I am away.

We are much in need of one or two more evangelists in this State, but in this respect we do not stand alone. All the States seem to be calling out for men. If we had a suitable man we could put him into a promising field at once. W.A. is growing more rapidly than any State in the Commonwealth, and our cause should grow with its growth. We have many earnest brethren doing what they can, but more men are required to devote their whole time to the work. In all this large State we have only three evangelists.
Sept. 16.

A Call at Samoa.

Very early in the morning of the 12th instant, the good ship *Sonoma* lay abreast of Pago Pago (Samoa), awaiting the break of day before entering the somewhat treacherous harbor. The stars had not ceased to shine when we three travellers, wearied with the regular monotony of the sea voyage, found ourselves upon the deck casting yearning looks shorewards. Shortly after a hurried breakfast, the ship was moored in a beautiful sheltered bay almost entirely surrounded by majestic hills. Such a sight of nature in her virgin beauty, untouched by the hand of civilisation, remedied our many ills, and the few hours in port were enjoyed to the full. To give an accurate description of the grandeur of the panorama and of the rich luxuriant plant life in its tropical beauty is a task to which abler pens than mine would fail to do justice. Very soon the natives came alongside in boats laden with coconuts, bananas, breadfruits, and various articles of their own manufacture, and business commenced in real earnest. Some managed by the aid of ropes to get on board with their wares, whilst others, after arranging prices with the buyer, would throw up a line for the money (which they were careful to secure first) and then attach the article purchased; this was drawn up, the line returned, and the transaction completed.

For the sum of one shilling each we were rowed ashore. Three or four native boys took hold of our hands and accompanied us till we again left for the ship. Most of the houses and huts are situated quite close to shore, around which runs a shaded path, with coconuts overhead in rich profusion. The majority of the natives were of stalwart

build and healthy appearance. It was so uncommon sight to see one lay down his pipe and another take it up, whilst the habit of smoking was also very prevalent among the women. Almost every woman we met on shore wanted to sell us some curio, such as a tablecloth made from the bark of a tree, a fibre mat, or a necklace of small shells. We had been advised to beat down the natives in their prices, and not to give what was first asked. In one instance, however, the writer, after trying for about five minutes, found this was easier said than done.

After posting the home letters, a start was made for the ship, and in a very few hours we were once more out on the deep, the land having disappeared far over the distant horizon.

Aug. 16.

H. E. J. KINGSBURY.

The Holy Scriptures.

2 TIMOTHY 3 : 15.

W. SMEDLEY.

:O:

"The law of the Lord is perfect."—Psa. 19 : 7.

"Thy testimonies are wonderful."—Psa. 119 : 129.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119 : 18.

It is impossible for any discerning mind to read the Bible and not be affected by its sublime and beautiful teachings. It is the work of men who were inspired by the Holy Spirit, and they have left us an imperishable legacy of divine truth, a storehouse of heavenly wisdom, a spiritual treasure which cannot be valued. In its luminous pages we have a record of God's dealings with mankind and the gradual development of the plan of redemption till God's gracious purposes culminated in the incarnation, work, death, resurrection and ascension to glory of the Son of God, "in whom dwelleth all the fullness of the Godhead bodily." Thus we see that the present dispensation was ushered in by the unique and astounding spectacle of "God manifest in the flesh," "God in Christ reconciling the world to himself," renewing man in the divine image and making him a partaker of the divine nature.

Now, it is very singular that only one nation on this wide earth, and that by no means the most civilised or noted for intellectual achievements, should yet have been so rich in the knowledge of God that from its ranks have sprung the men who have fed the world's hunger and shown us the true God and eternal life. At the time when the most polished nations of antiquity were sunk in degrading superstition and darkness, the light of Israel shone with a glorious lustre; the heathen worshipped stocks and stones and reptiles and abstractions, but Israel worshipped the one God and Lord of heaven and earth, for "in Judah God was known, his name was great in Israel," and their superior knowledge preserved them from the abominations into which the others fell. In this we see the finger of God—the work of him who is "excellent in counsel," and who chose Abraham and his seed that through him all the nations of the earth might be blessed.

To the Hebrews were committed "the oracles of God," "the word of prophecy," "the Holy Scriptures which are able to make wise unto salvation through faith in Jesus Christ," and which, with the writings of the New Testament, constitute the whole Word of God.

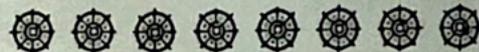
There is no portion of the Old Testament that is so rich in the spiritual element as the Psalms, and eminent writers affirm that there is no work of any nation contemporaneous with Israel which can be compared with it. John Bright declared he would stake the whole question of the inspiration of Scripture upon the Psalms alone, so vastly superior are they to all other writings of any age or nation. In the Psalms we have the sweetest and the noblest strains that man ever uttered, the loftiest conceptions of Deity, the most ardent aspirations after God, the most intense longings after truth and purity and righteousness. Says David: "As the thirsty hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come to appear before God? My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God." "For the Lord God is a sun and shield. The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. God is our refuge and strength, a very present help in trouble." "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." This is the language of one who had chosen God as his portion and loved to communicate with him. His soul had been enriched by long experience of the love, the power and the faithfulness of Jehovah, and his ardent desire was that all might share his felicity, and "taste and see that the Lord is good." "O Lord of Hosts, blessed is the man that trusteth in thee."

It is not surprising that this portion of God's Word has been the favorite resort of his children for so many ages. No matter what their varying moods and circumstances may have been, whether joyful or sorrowful, prosperous or poverty stricken, rejoicing in the sunshine or overshadowed by the gloomy clouds of adversity, affliction and self-reproach, here have they found apt expression for all their feelings and comfort and consolation from on high. There can be no doubt our Saviour often availed himself of its rich treasures, for they referred largely to himself, and he died with a portion upon his lips. This fact may be said to invest the Psalms with peculiar sacredness.

May the Word that Christ loved "dwell in us richly." May our minds be so imbued with this treasure that we may readily speak to ourselves and others in its "psalms, hymns and spiritual songs," keeping the

flame of devotion bright and glowing in our hearts, stimulating us to ardent zeal and complete consecration of all our powers to the Master's service.

"O, may these heavenly pages be
My ever dear delight,
And still new beauties may I see,
And still increasing light."



"Who's Felix?"

At a week-night service one of the elders—a miner—spoke to the following effect:—"I was brocht up in a careless, godless family, and never thocht anything about religion. The first thing that impressed me was that an uncle, with whom I was staying for a night, bad family worship before going to bed. When we rose from our knees I said: 'Dae ye dae that every nicht?' He said 'Yes,' and I said, 'I wonder ye can be bothered!' My aunt replied, 'Eh, laddie, ye dinna ken what it is to us, or ye wouldna say that.'

"Not long after I was persuaded to go to an evangelistic meeting. The speaker was a young chap, just like myself. I remember nothing of what he said, but he stood at the door as we were going out, and as I passed he laid his hand on my shoulder and said: 'Would you like to be a Christian?' I said, 'Yes, but no' to-nicht.' 'Ah,' he said, 'you're like Felix.'

"As I went home I wondered who Felix was, and said to myself, 'He'll be some chap that that man kens.' Still I kept on wondering, and couldn't get rid of Felix. At last, just as I was going to sleep, it struck me that Felix might be in the Bible, and I said: 'When I come home from my work to-morrow I'll search that Book frae the ae brod to the ither till I find out wha Felix was.'

"Next day, when I went to the mine, I was sent to work in another man's place, as he had not come out. I hadn't been working very long when there was a 'fall' from the roof close beside me, so close that it just shaved me. I was knocked down, but was not hurt, and I said as I scrambled to my feet, 'I ken wha Felix is noo. He was a man that got ae chance and didna tak it!' At night I went straight to a man that I knew was a Christian, and asked the way of salvation, and found it."—*Brotherhood Star*.

OUR AIM.

1. The Restoration of Primitive Christianity, and consequent union of all the followers of Christ in one body. John 17 : 21.
2. To exalt Christ above party, and his word above all human creeds.
3. To build a Church of Christ, without denominational name, creed or other barrier to Christian Unity, whose terms of fellowship shall be as broad as the conditions of salvation, and identical with them.
4. To lead sinners to Christ in the clear light of the New Testament teaching example.

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The Leader.

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

The Presbyterian Manifesto.

The Presbyterian General Assembly of Australia is giving abundant evidence that its desire for the union of the churches is something more than mere platform sentimentality. It first of all gave an object lesson in unity within its own borders, and now it is making overtures to other religious organisations to meet in Conference to consider the possibility of securing union on a much wider scale. It is only necessary to consider the past history of the Presbyterian Church in order to realise how great a change has come over this body before the position it has taken could be at all possible. Readers of "Ian Maclaren's" delightful sketches of Presbyterian church life will have some idea of the intense conservatism of Scottish thought in religious matters and may well wonder how it is that so great a transformation has come to pass. And interesting though it would be to find out the causes which have led to the widening of the Presbyterian outlook such a task cannot be ours just now. It is sufficient for us that

they are finding the limits of Presbyterianism too narrow and would widen their horizon. Dr. Meiklejohn, one of their leaders in the union movement, in moving the reception of the report of the committee on the federation of the Protestant churches, explained why such a committee was formed. He said: "The grounds on which the committee was appointed were the existing unity of Protestant churches, the prevailing desire for closer union, and the great good to the church and the Commonwealth it would be if accomplished." He also pointed out that the temporary federation of the churches in the Simultaneous Mission indicated the possibility of a federation that would be permanent in its character. Undoubtedly this is the lesson which the Simultaneous Mission conveys. For if there can be unity at the communion table and unity in the preaching of the gospel there can be no legitimate barrier to a unity that is permanent. That which makes union justifiable for a short period ought to make it valid for a longer one. If not, then it must be evident to the meanest comprehension that there was something in the temporary alliance that would not bear the strictest scrutiny. A surrender must have been made where surrender should have been impossible, or if not, then there is nothing left for the churches to do but to perpetuate a unity against which no valid argument can be advanced.

It says much for the earnestness of the Presbyterian Church in the matter of union that they have formulated principles which they are prepared to consider in connection with the question of a larger union. These principles are contained in the following statement:—

DOCTRINE.

1. That the Supreme Authority in Doctrine and in duty is the Holy Spirit speaking in the Old and New Testaments.
2. That God is personal, transcendent, and immanent.
3. That the Godhead is essentially triune.
4. That Jesus Christ is God manifest in the flesh, and is truly God and truly man.
5. That God is love, and that his love is holy and sovereign.
6. That the Divine Fatherhood expresses an eternal relationship, which has been revealed most clearly by Jesus Christ, through whom the children of men come into the possession of the Spirit and the privileges of sonship.
7. That sin is universal in the human race, and implies lawlessness and alienation from God, and unless repented of and forgiven, involves death eternal.
8. That salvation is wholly of God, having the Father as its source, Jesus Christ as its Mediator, the Holy Ghost as its agent, and is appropriated by faith.
9. That the active and passive obedience in the life and death of Christ is vicarious and propitiatory.

THE CHURCH.

1. That Christ instituted a church upon the earth, of which his people are the members,

2. That Jesus Christ is the Supreme Head of the Church, and that he calls men to the ministry of teaching and ruling.

3. That the people, under the guidance of the Spirit of Christ, recognise and choose those whom he calls and who are thereupon, in churches already constituted, officially set apart by those in office.

4. That the Sacraments of Baptism and the Lord's Supper are effectual means of grace appointed by Christ, and should be regularly and orderly celebrated.

5. That the efficacy of the Sacraments does not proceed from any virtue in the mere administration of the elements, or in him who administers them, but depends upon the Spiritual presence of Christ with believing participants.

6. That those who administer the Sacraments have no priestly function, save that which is shared in by all believers.

To these principles a further clause has been added—

"That the supreme and full revelation of God to man is the Lord Jesus Christ,"

an addition which has the merit of being the fundamental doctrine on which Christianity stands. The first thing that strikes one on reading the statement is its remarkable brevity and simplicity when compared with the standards of the Presbyterian Church. And yet it is claimed that it contains all that is essential in the longer and more complex statement of religious belief. If so, then it is quite clear that a remarkable change has taken place in the Presbyterian method of expounding its doctrines. Evidently this thought was in the mind of Dr. Meiklejohn when he spoke of the Confession of Faith in its relation to the new statement. He said: "The change that has come since the days of our fathers is not, as I think, so much a change of view with regard to the truth or falsity of particular doctrines as to the comparative value of the doctrines held. Our fathers, if drawing up a statement of this kind, would not have left out anything we have put in, though no doubt they would have expressed some things differently, but they certainly would have put in doctrines we have left out. The point of view has been somewhat changed since their day, and the perspective is different. Matters which loomed largely in the vision of the Presbyterians of the past age, such as the doctrines of election, and the eternal suffering of the lost, have not the same significance for their children, and have not the same significance from the fact that revealed truth which was formerly viewed from the standpoint of the divine sovereignty is now viewed from that of divine love."

But however the change of view may be explained it is equally welcome. It marks a distinct advance in Presbyterian theology, or rather it shows that it is approximating more to the theology of Jesus Christ. Modern Presbyterianism is escaping from the error

of the past in which it allowed the authority of the Old Testament to dominate the New. That all Presbyterians have not escaped from this error was evident by the discussion which took place in the Assembly, when a few of the old school sought to reinstate the Old Testament as equal in authority to the New in matters of doctrine. Happily the attempt did not succeed, for the majority in the Assembly held that "they were not prepared to put forward as a statement of doctrine that a text from the Book of Esther would stand equal to the words of Christ." And though the position taken by the majority will seem to most of our readers the only possible one, it must be remembered that the apprehension of it was only regained in a very recent period of time. It was the apostolic idea, but was lost sight of afterwards, and is coming now again into fuller view. Those who are acquainted with the life of Alexander Campbell will remember that the orthodox churches well nigh branded him as an atheist, because he affirmed that the Old and New Testament were not of equal value in the affirmation of Christian doctrine. That which was heresy in the time of Campbell is now a truism which no scholar of repute would venture to question. This saner apprehension of authority in matters of doctrine is gradually having its due effect, and has made possible the declaration of principles which we have now before us from the Presbyterian Church.

Taking the declaration of principles as a whole, it is one that will find favor with all the larger Protestant organisations with the exception of the Episcopal Church. Before that body can endorse the statement it will require to abandon its position of sacerdotalism. Its pretensions in this respect stand as an effectual barrier to even an approach to union. With the other churches, difficulties will doubtless arise when certain clauses are being interpreted, and items which have not been mentioned will probably figure very prominently in any Conference that may be held. In all probability the result of a Conference will be to prepare the way for a larger union of the non-immersionist bodies. There is no real reason why they should not be federated, but in any case it must be the first step in the union of the churches. Afterwards, as immersionist churches cannot surrender their position without a violation of principle, it will remain to be seen whether the non-immersionist churches can meet them in this respect. It is for the latter to make concessions on this point, as they do not question the validity of the position assumed by the former. Immersion and sprinkling are equally valid, they say; consequently they violate no principle in accept-

ing immersion. If we are right in our interpretation of the fifth clause under the heading "The Church," one of the difficulties in connection with baptism is removed, for belief is there made antecedent to baptism and essential to its efficacy. The acceptance of this undoubtedly Scriptural position would go a long way to settle the baptismal question. We are afraid, however, it is too good to be true.

This "Statement," we understand, is to be sent to all the Protestant churches, and the Presbyterians have appointed representatives to meet such representatives of other churches as may be appointed. We do not know if our church will receive the document, but if it does we sincerely hope it will be received in a true fraternal spirit. If such a Conference of churches is held, we should make a special point of being properly represented at it. First, because we plead for union; and second, because it will afford us a splendid opportunity of informing a representative assembly of other churches what our position really is, and thereby remove some of the misunderstanding and prejudice which seem to exist. But whatever may be the outcome of the overtures made by our Presbyterian friends, we desire to place on record our high appreciation of their courageous and loving spirit, and say "Well done, Presbyterians!"

Editorial Notes.

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

Disciples in America.

The *Christian Standard* publishes a list containing the population of each of the United States, the membership of the disciples, and the number of churches. Missouri heads the list, having no less than 1648 congregations with 170,000 members in a population of 3,160,000; that is, 1 member to every 18 of the population. Kentucky, with a population of 2,098,825, has 925 churches and 117,000 members, 1 to every 18 people in the State. Indiana, with 2,500,000 people, has 896 churches and 120,000 members, being 1 to every 21 of the population. No other States reach these in actual or proportional church membership, but Illinois, with 83,681 members; Texas, 78,000; Ohio, 75,000; Iowa, 55,000; Tennessee, 51,000; and Kansas, 50,000, are steadily following on. It will be noticed that these 9 States contain over 800,000 members. On the other hand, there is only 1 church in Utah, 2 in Arizona, 5 in Wyoming, 6 in New Mexico, and 8 in North Dakota; while in Maryland, Delaware and the New England

States combined there are only 24 churches, with 3000 members. There is an immense field for Home Missions yet in America.

"The Annuity Plan."

The Foreign Missionary Society, the Home Society and the Extension Board in connection with our American Conventions have each received a number of gifts on what is called "The Annuity Plan." There are many brethren who require what money they have in order to live upon the interest. By the annuity plan they hand over to the society this money, or any portion of it, and receive in return 6 per cent. interest as long as they live. At their death the principal remains with the society. They thus assure themselves of a good interest while they live and their money is in the meantime doing the Lord's work. It has occurred to us that something of the sort might be done in Australia. If any of our readers would like to assist Foreign Missions in this way let them write their offer to F. M. Ludbrook, 121 Collins-st., Melbourne; or if they prefer helping to develop the Home Fields let them write to the Conference Secretary of the State where they want to put their money to work. Sums varying from £10 to £1000 or more are donated on this system in America.

Victorian Statistics.

From the Religious Census of Victoria so far as published we gather that the Church of England is not holding her own. The number under that heading is 432,700, an increase of 15,518, but while her percentage of the population in 1891 was 37.73, in 1901 it had sunk to 36.5. The Roman Catholics barely hold their own. They have 263,700, an increase of 14,862, and are 22.3 of the population as against 22.5 ten years before. Presbyterians, with 191,400, have increased by 24,373, the percentage rising from 14.95 to 16.2. The Methodists, now numbering 180,300, have an increase of 22,260, their percentage of population being 15.2, as against 14.14 at last Census. Particulars of other Protestant bodies are not given yet. Our R.C. friends cannot congratulate themselves on the hope of capturing Victoria just yet. During the last twenty years they have declined from 22.59 to 22.3. The Church of England remains about stationary, but Presbyterians and Methodists have made good headway.

New Testament Commentaries!

We have now in stock the following Commentaries on the New Testament:—Matthew and Mark, J. W. McGarvey; Luke, J. S. Lamar; John, B. W. Johnson; Acts, J. W. McGarvey; Hebrews, Robert Milligan. Per vol., 6/-; by post, 6/6.

AUSTRAL CO.

South Australian Churches, PLEASE READ THIS!

The Evangelistic Committee will be glad if the churches throughout the State will set apart the third Sunday in October for a special collection in aid of Home Missions. We are without funds, and indebted to the Treasurer to a considerable amount already. As we did not take up any public collections at the Conference this year, we have nothing to carry us on till the annual collections in January next. We are aware that some churches have given special collections within the past six weeks, but only a few responded to the appeal made just before Conference, and the recent missions swallowed up all that came in. The Committee are preparing for aggressive operations which will amply repay all that may be spent, but we cannot make an onward movement until more money comes in. There are open doors on every side, if the brethren will give us the funds necessary to enter them. Please remember the date—SUNDAY, OCTOBER 19TH. Donations should be sent to T. G. Storer, Weller-st., Goodwood.

J. C. F. PITTMAN, Pres.
PERCY PITTMAN, Sec.

From The Field.

The field is the world.—Matthew 13: 38

New Zealand.

OAMARU.—September 7th was on the suggestion of Bro. McCrackett a day of consecration in the church in Oamaru. Special meetings were held throughout the day. The morning meeting was presided over by our Bro. Hope. Bro. McCrackett exhorted the church. At this meeting several who had not been in fellowship with the church for a long time were received back into fellowship. Over 60 broke bread in remembrance of the Saviour. This was the largest gathering we have had for many years. Members at a distance were entertained at lunch in the vestry, and at 2 p.m. a special prayer meeting was held. This was largely attended. In the evening Bro. McCrackett preached to a good audience. At the close another prayer meeting was held. A good feeling pervaded the meetings, and every member must have been spiritually refreshed and strengthened by the exercises of the day. The church is being built up and strengthened by the indefatigable efforts of Bro. McCrackett, and although we have no additions by faith we hope that ere long the good seed sown by our brother will bring forth fruit, and our brother be cheered by seeing the result of his labors.

Sept. 12.

J.G.

AUCKLAND.—We were all greatly pleased and edified by an address given by C. Watt on Sunday evening, September 20th, in which he reviewed in an able and interesting manner a lecture given by Mr. Jelly, Unitarian minister of this city, on "The Deity of Christ." The lecture having been given on a Wednesday evening, Mr. Watt was able to be present, and he took copious notes; and those who had the pleasure of hearing him were satisfied that whatever Unitarianism may be, it is not Christianity as we understand it. Although we have no additions to chronicle, our

work goes on, and we believe good seed is being sown. We await the harvest in due season.

Sept. 21.

H.N.B.

West Australia.

KALGOORLIE.—The interest in the services is being well maintained, and everything wears a hopeful aspect. In order to become better acquainted with the attendants at the gospel services, a public social evening was enjoyed on Thursday night last. In response to our invitation about 30 visitors met with us, and a pleasant and helpful time was spent, which we know will be productive of much good. The visitors' part in the evening was to bring cards with their names and addresses, so that the evangelist may be enabled to visit them in their homes. In addition to anthems, solos, and other music, with elocution, Bren. Ewers and Banks delivered appropriate and helpful addresses. Yesterday morning Bro. Banks addressed a good meeting of the church, and in the evening the best attended gospel service to date was held. Although there have been no confessions for the fortnight, we believe there are some almost ready for the step.

Sept. 22.

LAWSON CAMPBELL.

South Australia.

HINDMARSH.—Last evening nine candidates were "buried with him by baptism into his death" upon confession of their faith. Afterwards was held the largest F.M. meeting we have seen at Robert-st. We had with us our missionary-elect, Miss Abgan, who gave a brief outline of her career, especially with reference to her decision and preparation for the missionary work, many difficulties having to be met and overcome. She pleaded earnestly for the prayers of God's people to follow her in her work. Mr. Arthur Nicholls, who has labored for seven years in China, was exceedingly interesting in his address. He had a large map, and idols worshipped by the Chinese, to illustrate his graphic account of the work. Mr. Brown, returned from Poona, gave an earnest exhortation for increased zeal in F.M. work, and urged young men to offer themselves for the Lord's work among the heathen. Then we were delighted and astonished with the address of Mrs. Testro, who with her husband has been laboring in Burma. Hers was a remarkable personal history. She went out on her own account in prayer and faith amid much opposition, yet God blessed her, as he always blesses those who fully trust him and are his dutiful and faithful workers. She worked as a missionary, while her husband labored as a mechanic and supported himself and her in the work. It was a beautiful testimony of love and self-sacrifice. The audience was held spell-bound for two hours as each speaker followed the other. It was a most wonderful meeting! A.G.

STIRLING EAST.—We have had very fine meetings lately, and the interest is still increasing. Thursday, September 18th, we had a very bright and earnest address from Sister Mary Abgan. We pray that God may bless her abundantly. Bro. Thomas has been here for a week, staying over Sunday, and good meetings were held. We are pleased to report that a man and his wife made the good confession during the week. Many more are searching the Scriptures to see whether the things said are so, and we feel convinced that many more will soon decide.

YORK.—During the past month 14 have either been received into fellowship with us or have come forward and made that noble and inspiring confession, out of

which number 10 are from the Sunday School. The attendances during the day were exceptionally good. A good congregation assembled around the Lord's table, when 3 were received into fellowship, having been immersed on the previous Lord's day evening. The Sunday School was well filled, the number present being 144. We are trusting that God will abundantly bless this branch of his work. The chapel was well filled in the evening, when Bro. Duncan spoke. The ordinance of baptism was observed at the close of the address by two of our Sunday School scholars, after which the invitation to confess Christ was given to any who were persuaded that he should be their Saviour, and two more of our scholars accepted and made their confessions.

Sept. 28.

E. E. W.

NORTH ADELAIDE.—In the interests of the Mutual Improvement Society, Mrs. Henshaw gave a most interesting account of her late visit to the hot spring district of New Zealand, and riveted the attention of an appreciative audience while she vividly described the beautiful as well as the wonderful scenery of Rotorua and the Maori settlements, and the habits and customs of this interesting people. The hot springs, the boiling pools of mud and water, the geysers, the sulphur, oil, hot and cold baths, as well as the transparent waters of the many beautiful lakes, were all graphically described, and inspired the hearers with the one thought, "O Lord, how manifold are thy works; in wisdom thou hast made them all." At the conclusion a hearty vote of thanks was deservedly tendered to Mrs. Henshaw. A number of photographic views and curios from this wonderland lent additional interest to the evening.

At the invitation of the Superintendent (Dr. J. C. Verco) the senior Bible Classes attended the quarterly meeting of the Sunday School in Kermode Street. A varied and profitable programme was carried out, consisting of addresses, quartettes, responsive Bible readings, singing by the scholars, and a review of the quarter's lessons by the writer.

At the gospel service in the evening there was one confession.

Sept. 29.

V.B.T.

QUEENSTOWN.—Yesterday was a time of refreshing from the Lord's own presence and Word in our midst. In the morning one brother who had wandered from the fold was received back. In the evening the chapel was well packed, with seats in the aisles. At the close of the address six of seven who confessed last week were immersed. Six more responded to the call, and it did us good to hear how some of them made the good confession. Three of the latter are the first fruits of our gospel cottage meetings—a young married pair and the wife's mother. Our hearts are full of gratitude for the rich blessings the Lord is giving us.

Sept. 29.

W. MOFFITT.

BORDER TOWN.—The mission still continues. Splendid attendance and a fine interest manifested. Bro. Hagger is in fine form, and has a good hold of the people. Never before have we had such a hearing for the truth in Border Town. Opposition is very strong on the part of the local ministers and a few of their supporters, but we have the sympathy of the people. So far we have had 8 confessions, and 1 baptised believer added. We look for many more ere the mission closes.

H. LENO.

HINDMARSH.—We had splendid meetings again yesterday. In the morning meeting receptions were accorded to those baptised on the previous Wednesday. The names of these are Sisters Hoskins, Brooker, Pittman, Freeman, and Parsons. The latter was an old Sunday School girl, but removed away. She has

now returned, and has the joy of seeing her dear husband follow the Lord, and was received yesterday together with Bren Norman and Hasse. May all these be true and faithful to their Lord and church.

Sept. 28. A.G.

GOOLWA.—We have all been much cheered to-day. C. M. Gordon was with us again. He was with us last Sunday also. Last Wednesday he baptised three—two young women and one young man—to whom he extended the right hand of fellowship this morning. We feel much indebted to Bro. Gordon for the valuable help he has rendered the young church here, gratis, since he came from Tasmania. To-night he preached his farewell sermon, at the conclusion of which a young man decided for Christ. He is to be baptised next Tuesday. Bro. Horsell is to be with us next Lord's day.

Sept. 28. J.M.G.

Victoria.

MALVERN.—The Mission resulted in 21 confessions being taken, and 2 being restored to fellowship; 17 have already been immersed and received into the church. For 21 nights the preacher, J. H. Stevens, B.A., delivered forcible sermons, and F. M. Ludbrook as leader of the song service rendered splendid aid, as also did visiting singers—Mrs. Roy Thompson, J. Johnston, M.A., and the Lygon-st. Quartette Party. Members from sister churches considerably helped by their presence; notably Prahran, which suspended nearly all week-night meetings in order to attend at Malvern, J. Pittman, the preacher, frequently assisting the missionary. The local members worked hard, were determined to succeed, and by distribution of much printed matter, by vocal power, and by personal effort, made the meetings bright and helped to sustain the interest. The people of the district were reached, many strangers attending. The church has been revived, and we are confident that in the future it will be a greater power for good in the neighborhood.

SOUTH MELBOURNE.—On September 23rd, a concert and coffee supper were given at the chapel by the members and helpers of the "Children's Sewing Band," which was started by Sister Carver about seven months ago. In that time the "Band" has grown from six to thirty-four members and four teachers. On Tuesday they gave a public exhibition of the work that the children had done in that time, which is to be forwarded as an "Infants' Box" to the Missionaries in China. The interest shown by the children has so greatly increased lately that Sister Carver hopes to be able to send a large box early next year. F. M. Ludbrook delivered a stirring and encouraging address, and spoke highly of the work that our sister had accomplished. The children under the direction of Bro. Carver rendered various musical and other items, which were greatly appreciated by the large audience. W. MERRISON.

BALMAIN STREET, RICHMOND.—The Mission at Balmain Street commenced Sept. 22. Allowing for election excitement the attendances are good. The first week closes with four decisions, including one baptised believer. P. J. Pond is doing the preaching, and R. Campbell Edwards is assisting in the meetings.

Sept. 29. P.J.P.
HORSHAM.—The able preaching of Bro. Harward and the singing of Bro. Pittman continue to attract the people of Horsham to the gospel tent, which is well attended every night. The interest in the various themes increases, and the Bibles of many are being searched to see if "these things are true." A good

deal of prejudice exists. Some come not to sing, but to find fault. Others come with honest hearts to learn the way of the Lord more perfectly. Sinners come and hear of the Saviour, and 17 have come forward in the tent. 9 have been baptised; some have been hindered from obeying. The Mission continues all this and next week, ending on October 12th. Let us pray on, earnestly desiring the salvation of many in Horsham. Yesterday Bro. Harward visited Polkemmatt, driving 28 miles by the time he returned to Horsham for the afternoon service. In the afternoon the writer preached at Polkemmatt, when two confessed their faith in Christ.

Sept. 29. W. BURGESS.

New South Wales.

PETERSHAM.—Well attended meetings last Sunday. D. R. Hall addressed the church in the morning in a very helpful way, and in the evening A. E. Illingworth concluded a series of sermons on "Proofs of the Messiahship," subject, "The Ascension and Glorification of Christ." Although there have been no additions during the past few weeks by faith and obedience, real solid work is being done, and all are now looking prayerfully forward to a rich harvest in the near future.

Sept. 29. C. J. LEA.

Here and There.

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

Order your Commentaries NOW.

Good meeting and one decision at North Melbourne last Sunday.

Large meeting and one confession at Prahran last Sunday night.

The church at Bet Bet will hold a tea and public meeting on November 19th.

During the Mission in connection with the Malvern church 21 confessions were taken.

One confession at Henley Beach on Sunday evening last after an address by Bro. Colbourne.

C. L. and Mrs. Thurgood arrived in Melbourne yesterday safely after their long journey.

There was one confession at South Melbourne on Sunday last at the close of W. Moekison's address.

W. T. Clapham reports four baptisms recently at Wanganui, N.Z., with large and interested audiences.

E. B. Freeman reports having received £2/10/- for the Mrs. Riley Relief Fund from the church at Bet Bet, Victoria.

The new chapel at Meredith, Victoria, will be opened on October 18th and 19th. We understand that H. Mahon, of Cheltenham, is the speaker.

If you want Sunday School Commentaries for 1903, remember that but one more order will be sent—that on Oct. 23. For particulars see another column.

Splendid meeting at Enmore Sunday night, C. L. Thurgood being the speaker. Two made the confession, one of them being Bro. Walden's eldest daughter.

Many of our Sunday Schools are using denominational literature in their schools when *Pure Words*, our own Australian publication, could be obtained at the same cost. Send for samples.

The letter from F. E. Stubbin printed in another column was intended as private, but we are sure our readers will be glad to peruse it, and that Bro. Stubbin will excuse us for allowing them to do so.

The anniversary of Sunday School at Fitzroy Tabernacle is announced for Sunday, Oct. 5, and Tuesday, Oct. 7. F. M. Ludbrook and H. D. Smith will give addresses on the Sunday.

The Victorian Temperance Committee held very successful lantern nights at Footscray and Brunswick during September. The programmes were conducted by the Committee's secretary, and the pledges secured were 18 at Footscray and 40 at Brunswick, the latter being a record for any one meeting.

Correspondents frequently send news and other items for the CHRISTIAN in the body of other letters. These are noted as a rule, but they are liable to be overlooked. Correspondence intended for publication should be written on separate slips of paper, when they go directly to the place intended. Please note.

"I have just read with much pleasure and profit the booklet by Bro. Morro on 'GOD'S SPIRIT AND THE SPIRIT'S WORK.' To my mind it sets forth in a very clear and able manner the work of God's Spirit and its agency in conviction, conversion and sanctification, and should be read by every member of the church of Christ."—J. GREENHILL.

At the Town Hall, Malvern, on Sep. 23, the temperance people of that district, in recognition of the valuable services rendered to the total abstinence cause by L. W. Holmes during his term as Mayor of Malvern, tendered Mr. and Mrs. Holmes a complimentary concert. During the evening Mr. Holmes was presented with a gold watch and chain, and Mrs. Holmes with a silver tea set.

A very interesting and impressive meeting was held at the Prahran chapel last Saturday evening, which took the form of a baptismal service, when 17 converts, the result of the Malvern Mission, and 1 from Prahran, were baptised. F. M. Ludbrook was the leader of song, J. Pittman gave a most appropriate address, and J. H. Stevens, B.A., was the baptist. From start to finish the meeting was splendidly conducted, and could only leave a good impression on the minds of all present.

HOW CHRIST WAS THE GREATEST MISSIONARY.

Christ was the greatest missionary, because he did not wait for the great occasions, but made such use of the little opportunities as to make them great.

He was the greatest missionary, because he gave himself most completely to his work.

He was the greatest missionary, because in his strength alone all other missionaries labor.

He was the greatest missionary, because he furnished the source, the object, and the inspiration of all missionary work.

A brother asks if it is not the view held by those people who desire to be known only as Christians, or in their associated capacity as churches of Christ, "that baptism is essential to salvation." We believe the New Testament teaches that baptism, coupled with other conditions, is for the remission of sins, but it is not exactly correct to say that we believe it to be "essential to salvation." That may be the logic of New Testament teaching, and if so we are prepared to leave the New Testament to defend itself.

"GOD'S SPIRIT AND THE SPIRIT'S WORK" is a splendidly written book. The subject with which it deals is by many regarded as being, to some extent, involved in mystery, but its author has succeeded in placing facts concerning his theme before the reader's mind in such a way that it cannot fail to be understood. It is one of the most concisely written books that I have seen dealing with this important and interesting topic. Moreover it, to my mind, strikes the death-blow to the Christadelphian idea of the non-personality of the Holy Spirit.—A. F. TURNER.

The church at North Richmond have sent an invitation to G. B. Moysey to labor with them as evangelist.

A very pleasant social was held in Swanston-st. on Monday evening last, the occasion being to say good-bye to Bro. and Sister Johnston, who are about to take up work in connection with the Lygon-st church. There was a large attendance of members of the church. F. G. Dunn presided, and short talks were given by the chairman, C. G. Lawson, P. B. McMaster, John Harding, Robert Lyall, A. M. Ludbrook, F. M. Ludbrook and Jas. Johnston. The chairman, on behalf of the church, presented Bro. Johnston with a set of Hasting's Bible Dictionary in four volumes. All spoke in terms of praise of Bro. Johnston's work, and wished him abundant success in his new field of labor.

We are now engaged in setting and printing the South Australian portion of the Jubilee History. There are nearly 100 blocks, containing the pictures of many different persons representing the past, present and future hope of the church. Only a limited number of this unique book will be printed, and the type will then be distributed, so that the only sure way of getting a copy is to order now. We are not yet sure of the price, but it will be published as cheaply as possible. Many of the churches in Victoria have sent no response to our repeated circulars and notices, for which we are sorry, but the work cannot be stopped to wait for them. There is still time to hear from Victoria if it is done soon.

We received the following telegram just before going to press. "Welcome social to Bro. and Sister Thurgood, under the auspices of the Sisters' Conference, was held in the City Temple, Sydney, on Monday night, September 29. Large attendance, splendid programme of music and elocution arranged by Miss Ettie Kingsbury, social superintendent. Songs, Miss Walton, Mrs. Dr. Kingsbury, Mrs. Shearston, Mrs. Lee, Mr. Tingate, Mr. Walden. Quartette, Misses Walton, Allie Kingsbury, Messrs. John Kingsbury, Tingate. Recitation, Miss Valerie Kingsbury. Short bright speeches of welcome, P. A. Dickson, Theo. Fischer, Thomas Bagley, Arthur E. Illingworth, Robert C. Gilmour, C. T. Forscutt, G. T. Walden. Responses given by W. C. Thurgood, C. L. Thurgood and Mrs. Thurgood. Miss Hobie Maston presented Mrs. Thurgood with a beautiful bouquet of flowers from Victorian Sisters' Conference. Everybody delighted with Bro. and Sister Thurgood, and wants them to stay here always. They are the same delightful, sunshining, enthusiastic couple as in the days of Auld Lang Syne. 'Who dwell with them will live half-way to God.'—EMILY C. RUSSELL."

Obituary.

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

BLAIR.—We have to record that Sister Janet Blair, wife of Bro. Robert Blair, fell asleep in Jesus on Saturday, September 20th. Our sister had been ailing but little over a fortnight, but after a painful struggle for a few days her spirit took its flight to the better land, leaving her husband, son and two daughters to mourn their sad loss. She was a member of the church in the early days of the cause in Melbourne, about 42 years ago, worshipping with the church in the old Temperance Hall, before Lygon-st. chapel was built, from which place her letter was brought to Newmarket, where she and her husband have been since April 19th, 1891. She greatly enjoyed

the worship and fellowship of the church, but, her labor ended, she has gone to her reward. We deeply sympathise with our brother and family, and pray that they may be looking forward to a glad reunion at the resurrection morn.

Newmarket.

J. MORRIS.

WILSON.—Alfred Wilson departed this life on August 4th at the age of 58 years, after an illness of six months. Being a bachelor, and having no one in his own home to care for him, he went to live with his brother, E. Wilson, of Hoteo North, and later on to J. Wilson, of Par Farme, Onehunga, where he passed peacefully away. Bro. Wilson was a member of the Wellsford church, and has met with us ever since he was immersed by H. Exley 16 years ago, and was a faithful attendant, his place seldom being empty. Our brother, though not much of a speaker, was very fond of singing.

Wellsford, N Z.

B T R.

Coming Events.

Observe the time of their coming.—Jeremiah 9: 7.

OCTOBER 5 & 7.—Fitzroy Tabernacle, Johnstone Street. Anniversary of Sunday School. Sunday Speakers, F. M. Ludbrook, 3 p.m., H. D. Smith, 11 a.m. and 7 p.m. Special singing by children, Alexander's Hymns. Tuesday: Tea for Scholars only, 6.30 p.m. Annual Demonstration, 7.45 p.m.

OCT. 8.—A Drawing Room Meeting will be held in the Chapel, St. Georges-rd., North Fitzroy, on Wednesday afternoon, October 8th, at 3 p.m. Mrs. C. L. Thurgood will speak. Mrs. McLean presides. Musical items. Afternoon tea. All sisters invited.

WANTED.

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

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The Church at Footscray require the services of a suitable **PREACHER**. If there should be such a brother disengaged, or one desirous of a change, please communicate to H. K. CARTER, Secretary, No. 12 Austin-street, Footscray.

MARRIAGE.

SCAMBLER—JORDAN.—On August 6, at the residence of J. Y. Potts, Ascot Vale, T. H. Scambler, Evangelist, of Echuca, to Annie Jordan, of Ascot Vale, T. Hagger officiating.

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SUNDAY SCHOOL

Commentaries

FOR 1903.

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

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

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Times of Ordering.

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

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

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CHAPTER XI.

At the next meeting of the class the two gentlemen before mentioned were again present. They were anxious to renew the enquiry on the work of the Holy Spirit in conversion, and I was just as willing that they should. The clerical gentleman opened the discussion.

CLERIC.—“Mr. Chairman, in renewing this enquiry I wish to warn the class against any notions that have a tendency to undermine the work of the Holy Spirit or to dishonor his glorious person, and”—turning to his opponent—“I fear, sir, if you are not careful, you will fall into the fatal error of Faustus Socinus, and deny everything that your finite reason cannot comprehend. You seem already to regard the Holy Spirit and the Word as the same thing.”

CH.—“Thank you for your warning, sir, but I do not think I am in much danger while I humbly and reverently follow the teaching of the Scriptures. And as for holding that the Spirit and the Word are the same, I am sure I have said nothing in this class that ought to suggest such a thought to anyone. That there is an inseparable connection between the two I am sure of, but they are never to be confounded. If I write a letter to one at a distance my spirit is in that letter, in the sense of it being an expression of my mind, but my spirit is in me just the same.”

CLERIC.—“I am pleased to hear you say that much, but all the same you appear to me to belittle the Holy Spirit's work in saying that the Word alone converts men.”

CH.—“I have never said that. God uses human instrumentality as well as the Word, and doubtless he uses affliction and other circumstances in seeking to bring men to repentance; but what I do deny, and will deny till the Scripture is produced proving the contrary, is that men cannot repent or turn to God till the Holy Spirit operates upon their hearts and minds to enable them to do so. I could give you the strongest and most conclusive reasons for holding this view, if you care to listen to them.”

CLERIC.—“I am doubtful about your strong reasons, but, nevertheless, I for my part shall be glad to hear them, if only for the sake of having the opportunity of refuting them.”

CH.—“I will state them, and you are perfectly at liberty to refute them; nay, I will be willing to have them refuted, if you can do so from the Scriptures. My reasons are as follows:—1. It cannot be proved from Scripture that the Holy Spirit ever works directly on the hearts of sinners to enable them to believe. 2. The theory throws the responsibility of man's rejection of Christ on the Holy Spirit, and reduces man to a helpless, passive, pitiable object, instead of the rebellious sinner the Word of God paints him. 3. It represents God as partial, passing by some and specially calling others; whereas the Word says that God is no respecter of

persons, but in every nation he that feareth him and worketh righteousness is acceptable to him. 4. It charges God with double-dealing and hypocrisy, for while his Word condemns men for their unbelief, calls upon all men everywhere to repent, and commands the gospel to be preached to every creature, God knows that they cannot help themselves nor accept the gospel until he specially imparts to them the ability to do so.”

CLERIC.—“My friend, I fear you will isolate yourself from every class of religious belief if you pursue this line of argument much further. You are neither Calvinist nor Armenian. I do not know what to call you.”

CH.—“Sir, you need not trouble yourself to find a name for me. I care not for any of these scholastic designations, so that I be worthy to bear the honored name of ‘Christian.’”

CLERIC.—“I am afraid this discussion will become interminable. Your position covers the whole ground of election, predestination, irresistible calling and final perseverance. According to your view, all these precious bulwarks of our faith are a mere invention of theological genius instead of being the solid rock of our souls' trust. So I am of opinion that we had better not pursue this profitless discussion any further.”

CH.—“Just as you please. I do not wish to obtrude my views upon anyone against his will.”

And thus the matter ended, so far as the class was concerned. But I was profoundly impressed. It seemed to me that the gentleman calling himself “Christian” had the best of the position all through, and it was such a bold attack upon my Calvinistic views that I could not shake it off. I made up my mind with renewed vigor that I would not rest till I was satisfied as to what the Bible *did* teach on this great subject.

I determined upon the following plan:—I would collect all the proof texts of the Calvinistic theory, and subject them to as thorough and impartial an examination as I could. I was really prejudiced in favor of this side of the question, but I tried my best to pursue the enquiry free from bias. It took me a long time, but no time can be lost that is given to the study of the Scriptures. To me the study was fascinating. The more I studied the greater my interest grew in the theme. It is one of those theories that appear beyond dispute, so many are the texts that can be quoted in support of it. But to my great surprise I found one after another of the supposed unanswerable proofs give way before a thorough and critical test. In the end I was forced to the conclusion that the theory was contrary to God's Word.

It may be interesting to my readers if I give an example of my treatment of these texts.

Acts 13: 48, “As many as were ordained to eternal life believed.”

1. This text teaches, without doubt, that of the multitude to whom Paul preached some believed the gospel; that these were ordained before they believed; that they were ordained to eternal life before they believed; that the exact number—no more and no less—who believed were pre-ordained; and those who were not ordained did not

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believe—in fact they could not believe because they were not ordained.

2. This text is SILENT respecting the following particulars:—By whom, or by what means, if any, these persons were ordained; when they were ordained (except that it was before they believed); and as to the meaning of the word "ordained."

3. The word "ordained" is the only word in the text that needs explanation. I therefore bestowed much labor on this word, so as to get a perfect understanding of its import in the text. First I found that the Greek original was *tasso*. I then looked into my Englishman's Greek Concordance, and found that the same word was translated "set," "appointed," "determined," "ad-dicted," and that in every instance it indicated an act performed by *men*. I concluded, therefore, that unless there was something in the text under consideration to compel me to regard the ordaining as God's act I must regard it in harmony with its use everywhere else. But to proceed. I examined various translations of the Scriptures. In most of them the rendering was the same, but in two or three the word was rendered "disposed" in our text. This rendering would of course show conclusively that it was a mental act simply. Lastly I consulted the lexicons. I quote from Liddell & Scott:—*Tasso*: "To arrange, put in order; in a military sense, to draw up in order of battle."

This was all the evidence, except that I found the word in profane Greek history was used in precisely the sense given by Liddell & Scott.

I came to the conclusion that there was no evidence that the word "ordain" referred to a divine act, but, on the contrary, that the weight of evidence was in favor of it being expressive of the state of mind of those that believed; and the sense seemed to be as follows:—"As many as were determined to secure the eternal life preached by Paul, believed."

In the same way all the passages usually relied upon to support the Calvinistic theory of election gave way under fair and impartial examination.

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