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The Philosophy of Faith.

S. A. Conference Essay. By G. B. MOVSEY.

WHAT PHILOSOPHY IS.

Philosophy is that department of human knowledge which concerns itself with the causes or reasons of things. It is neither science, politics nor religion, yet it is intimately, and should be inseparably, connected with all three. Observing facts and phenomena, it enquires for their immediate causes, these causes are found to be effects, the result of antecedent causes, and so philosophy pursues its upward way, and is not content till it reaches the unoriginated Cause of all causes, God himself. It looks upon the whole creation, material, intellectual, and spiritual, as one vast system of means and ends. Beneficent ends demonstrate the goodness of the originator; and the adaptation of means to effect the ends is the highest proof of knowledge and wisdom.

NATURAL TO PHILOSOPHISE.

It is natural for man to philosophise. The moment a new object is presented even to the humblest mind, the enquiry arises, Is it an end or result? and if so, what caused or produced it? Or, if it be an agent or means, the query starts, How does it act as a cause to effect the end in view? His account of the matter may be true or false, but whichever it is, true or false, that is his philosophy, and the man is a philosopher. There is no nobler or more elevating exercise of the human mind than in philosophy. A true philosophy of material nature fills us with boundless admiration for the way in which divine wisdom uses and adapts perfect means to the accomplishment of beneficent ends.

CHRISTIANITY NOT A PHILOSOPHY.

Christianity is not a system of philosophy. It is a display of sublime facts and truths, together with the obligations and privileges, the precepts and promises resting upon and arising out of them. While sometimes stating, and more frequently hinting at the relation between its facts and truths, as cause and effect, or means and end, this nobility of knowledge is usually left to reward the diligence of the student in the deep things of God. Material philosophy, ennobling though it be, failed to discover the truths of religion. "The world," says Paul, "by wisdom, philosophy, knew not God." The most fundamental of spiritual truths is revealed through inspiration and must be received by faith. The fact of the existence of God—a truth which lies at the basis of all true religion—was not a discovery of reason, but an oracle of revelation.

CHRISTIANITY DOES NOT PHILOSOPHISE.

Nor does Christianity philosophise on its own facts. It declares for instance that the eternal Word was made flesh, that he died

for the sins of the world, that his death was an *absolute necessity*, yet wherein this necessity subsisted, why the world could not be saved without this tremendous sacrifice, why other means could not have been used, are not explained. The philosophy of the death of Christ is unrevealed, and the intellect of the church in all ages has sought in vain to fully fathom its mysterious depths. Now what is true thus of the facts of the gospel is true of its commands as conditions of salvation. We are commanded to repent, and as a motive to induce it, we are reminded of God's goodness and the doom that awaits the impenitent at the day of judgment, yet the philosophy of this is left to be discovered by our own faculties. We are commanded to be baptised for the remission of sins, but the nature of the connection between the requirement to be met, and the blessing to be enjoyed, is unrevealed. The Bible declares the fact, but the *reason* of the fact it does not tell.

YET CHRISTIANITY IS PHILOSOPHICAL.

And yet, though not a system of philosophy, Christianity is a most philosophical system; though not the religion of reason it is a most reasonable religion. As a sublime system of facts to be believed, commands to be obeyed, promises to be realised, and privileges to be enjoyed, it is full of divine philosophy. Between its every part as a system of means intended to secure the present happiness and final glorification of man as its ultimate aim, the most perfect adaptation must exist and can usually be shown. As already seen, it is in the philosophy of a system that we especially discover wisdom and knowledge, and the more we understand the philosophy of the plan of salvation, the deeper will be our admiration for the wisdom of its author.

A BEAUTIFUL EXAMPLE.

The object of the human eye is to give man vision—to enable him to behold all that is wonderful, useful and beautiful in nature—and this object is sufficient proof of the benevolence of its designer; but it is in its wonderful construction, in its perfect adjustment to the light, and its complete adaptation to secure the end in view, that we perceive the matchless wisdom of its maker. So it is with the plan of salvation. Its glorious end—the present and eternal salvation of man from sin—demonstrates the benevolence of its author, while the entire gospel as a system of means fitted to accomplish this end is the proof of his unmatched wisdom. Goodness and love blaze through all the facts, precepts and promises of the gospel, while knowledge and understanding are conspicuous in its philosophy.

AN IMPORTANT DISTINCTION.

It is of the greatest importance that we make a distinction between the facts and precepts of the gospel and its philosophy. We must be united as to the former, but there may be the widest divergence as to the latter. We must believe the same facts, obey the same precepts, and rejoice in the same promises, but our understanding of the reasons why they are required, and the manner in which they are adopted as means to accomplish their ends, may be wholly unlike; and while we may "contend earnestly" for our philosophy, as well as our faith, we must never make such differences sources of trouble, or grounds of disunion.

SALVATION CONDITIONAL: WHY?

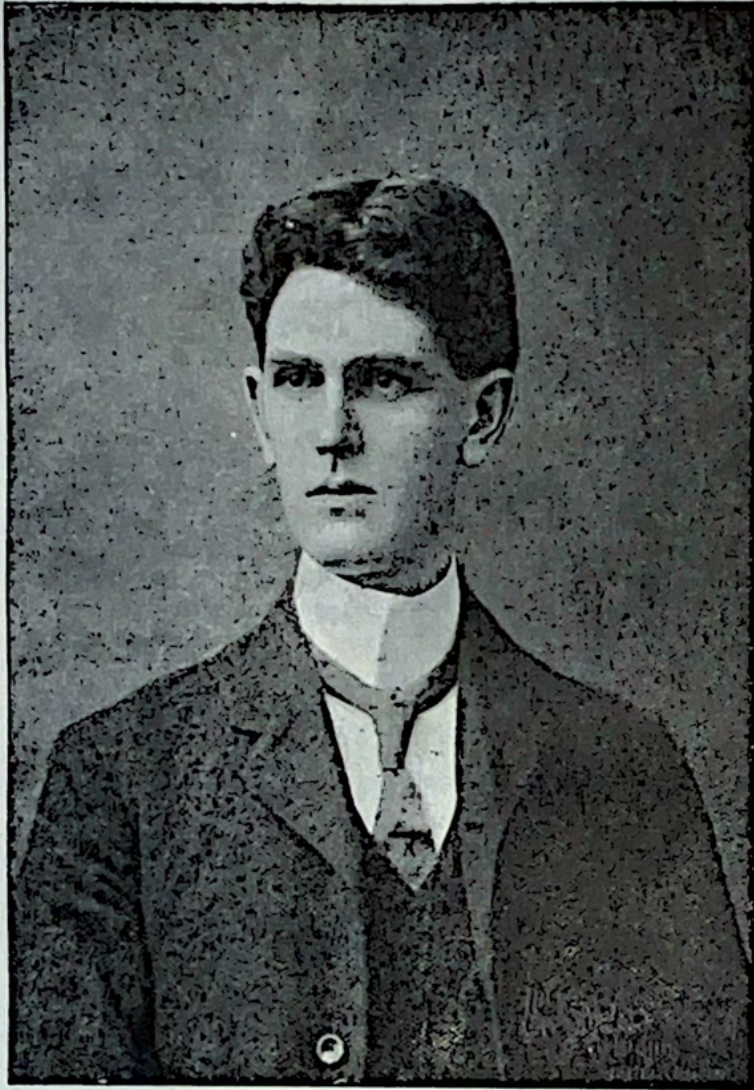
The gospel offer of salvation is not a universal unconditional offer of pardon. Based on the wonderful facts of the life and death of Christ—what he has done and suffered for us—its inestimable blessings are offered to us on clear and well defined terms. Now the moment this fact is perceived, reason and philosophy raise the enquiry, Why is salvation suspended on conditions? In view of the enormous difficulty in the way of inducing men to comply with the conditions, would it not accord better with benevolence to dispense with all conditions and make a proclamation of unconditional amnesty? Or, if conditions are necessary, why those prescribed rather than others, and if so many, why not more, or less?

AN ANSWER.

As to why any conditions are required, the answer doubtless is that every sinner is not, taking all the vast interest involved into consideration, in the proper mental and spiritual condition or position to receive pardon, and conditions are necessary to enable him to see what that position is, and to enable him to reach it. Before the sinner can be forgiven, questions such as the following must be considered and answered:—Does he realise the enormity of his offences? Is his spiritual state such that if forgiven he will be likely to repeat the offence? What effect will the exercise of mercy in his case have upon others inclined to commit the same offence? Is his condition such that others seeing that his sins are unpunished will be encouraged to violate the law? Here, then, in part at least, is the philosophy of conditions. They are demanded by right reason, that the sinner, by complying with them, may place himself in such a position before God and his fellow transgressors that it may not only be just, but be seen to be in the best interests of all concerned, to grant him the boon of pardon.

FAITH A CONDITION.

And standing out conspicuously among the conditions of salvation as first in order, and first in importance, FAITH challenges our attention. But why is faith required, and why is its necessity absolute so that he that



W. J. GRINSTEAD,

Who has just arrived from America to take up the work of preaching the gospel in Grote-street, Adelaide.

"believeth not shall be condemned," and why does the "wrath of God abide on him"? Before we can intelligently discuss the philosophy of a given fact we must understand the fact, and before we can discuss the philosophy of faith we must be pretty certain that we understand its nature.

WHAT IS FAITH?

If our views of faith are radically wrong, our philosophy thereof cannot be right. What then is the true conception of faith? With me faith in its essence is simply belief, and belief is the acceptance of a truth or fact on testimony as true. To accept a statement as true is to believe it, and the result is faith or belief; and to believe it, is to accept it as true, and that is the whole of it so far as a proposition is concerned. The first meaning given to the term faith in the Concise Dictionary (issued this year) is, "Assent of the mind to the truth of what is declared by another; earnest belief; belief." This is its

universal and well undoubted meaning, when applied to human testimony, and the events of everyday life, nor have I yet seen an atom of reliable evidence that, when applied to divine testimony and supernatural facts and truths, its meaning is at all different. The words translated believe and faith are *pisteno* and *pistis*, and are related to each other precisely as are believe and belief, confer and conference, refer and reference; the first expressing the mental act, and the second the mental state, the result of the act.

BELIEVE, FAITH AND BELIEF IDENTICAL.

That the words believe and belief or faith are identical in meaning, differing only as verb and noun, is plain from the way they are connected, as for example in Heb. 11: 6, "Without faith [*pistis*] it is impossible to please God, for he that cometh to him must believe [*pisteno*] that he is." Clearly the faith here spoken of is the result of believing. That to have faith or belief and to believe

are identical is further shown from a fact mentioned in Matt. 8: 10. Speaking of the centurion Jesus said he had not found such *faith* in Israel, and yet it was done unto him as he *believed*. From the fact that the English noun "faith" contains no suggestion of the verb "believe," which expresses the same idea, and from the further fact that the word faith has come down from the middle ages enshrouded in a kind of theological fog, many critics have suggested the idea of dismissing the term from the New Testament, in favor of the simple term belief, which directly suggests its relation to the verb "believe," and admirably expresses the non-theological, commonsense and everyday idea of faith. In M. E. Lard's splendid commentary on Romans the term faith has disappeared, and believe and belief are used throughout.

FAITH BIBLICALLY DEFINED.

The nearest approach to a definition of faith is found in Hebrews 11: 1. As translated by H. T. Anderson, Robinson (Gr. Lex.), Milligan and others, it reads: "Now faith is confidence as to things hoped for, conviction or firm persuasion as to things not seen." The statement that faith is "confidence as to things hoped for" is a statement as to what it is in regard to a *limited class* of objects, viz., *the promises of God*. Promises must relate to objects of hope, therefore faith in them is certainly "confidence as to things hoped for." But there is a large class of facts and truths which do not excite desire, and the question arises, What is faith in regard to these? The second statement is the answer to this. In regard to them it is simply *conviction* or persuasion as to things not seen. "Things not seen," embraces a much larger class than "things hoped for," since it indicates things dreaded and hated, as death and the judgment, or things that excite neither hope nor fear, as the creation or any historical fact. The second statement then is the wider. "Conviction" as to the reality of a thing certainly implies "confidence"; and "things unseen" certainly include "things hoped for." Therefore, the statement that "faith is the conviction or firm persuasion as to things unseen," may be taken as a divine declaration as to the nature of faith *universally*.

BELIEF AN ACT OF THE UNDERSTANDING.

Now this conviction of the truth of testimony in regard to things unseen, or faith, is strictly speaking an act of the understanding, and is as purely intellectual as memory, imagination or perception. In itself considered, it is simply the assent of the understanding to the truth of testimony. From this view of the nature of faith it follows that there can be but *one way* of believing, and he that admits testimony to be true believes in the fullest sense and in the only possible way.

IS THIS "SAVING" FAITH?

But to this it is objected that this is only "historical" faith—merely the faith of the "head" and not of the "heart," and consequently cannot be "saving faith," and the words of Paul, "With the heart man believeth unto righteousness," are quoted with an air of triumph. This disparagement of "historical" faith is without reason. Does

not faith in Moses begin and end with the history of Moses? Does not faith in Jesus begin and end with the history of Jesus? Is there any faith in things sacred or secular, past, present or future, that is not based on history or testimony?

"HEART" VERSUS "HEAD" FAITH.

But it is again objected, this is only the faith of the *head*—saving faith is of the *heart*, for Paul declares "With the *heart* man believeth unto righteousness." In quoting these words the objector plainly uses the term "heart" in the sense of affections or emotions, and his meaning is that with the affections or emotions man believes unto righteousness. We deny that this is the meaning of the term heart as used in this Scripture, and to so use it is to make the apostle violate the laws of mind and utter something like nonsense. When Paul says with the heart man believes unto righteousness, does he mean to contrast believing with the *heart* with believing with the *head*, that is, believing with the affections with believing with the understanding? Certainly not! The contrast is not between the heart and the head, the emotional and the intellectual natures, but between the heart and the *mouth*. Notice!

THE TEACHING OF ROM. 10: 9 10.

"If thou shalt confess with thy *mouth* the Lord Jesus, and shalt believe in thy *heart* that God hath raised him from the dead, thou shalt be saved; for with the *heart* man believeth unto righteousness, and with the *mouth* confession is made unto salvation." Now whatever "believing with the heart" may mean, it is certain that the contrast here is between it and "confessing with the mouth"—an inward change with an outward acknowledgment—and neither text nor context gives the slightest intimation that he was comparing belief with the sensibilities with belief with the intellect.

ANOTHER VIEW.

Some able writers among us have taken the position that the belief which is in order to salvation is with the "heart" because it affects the heart or emotional nature. That the belief which brings righteousness or justification deeply affects the sensibilities or affections, is undoubtedly true, but it is not this fact that leads Paul to use the phrase under discussion. Our hearts are often deeply stirred by memories of the past, perceptions of the present, or pure imagination. Because these purely intellectual acts affect our hearts or affections, do we remember, perceive, or imagine with our sensibilities? The effects of intellectual operations upon our hearts depend entirely upon the nature of the things remembered, perceived, or imagined, and are in no sense parts of these acts themselves. Change of heart or feeling has no necessary connection with faith in itself considered. Change of heart as often follows an act of memory, as it does an act of faith, and is no more a part of the latter than of the former. In either case the change depends, not on the manner of the act performed, but on the nature of the fact remembered or believed.

THE SCRIPTURE IDEA OF "BELIEVE WITH THE HEART."

It is now time, however, to indicate the

sense in which Paul uses the word heart in the phrase "believe with the heart," and it will conduce to clearness to bear in mind the universally acknowledged threefold division of the human mind into intellect, sensibilities and will. The first perceives reasons, remembers, and imagines; the second feels; and the third resolves or determines. Now each of these divisions of the mind is represented by a part of the body—the intellect by the head, the feelings by the heart, and though literary usage will hardly tolerate the phrase, resolution by the backbone, yet the spinal column is usually taken to stand for determination.

"HEART" STANDS FOR THE WHOLE MIND.

The position I take is that the term heart does not stand for the sensibilities only, as it does with us in common usage, but that it represents the *whole mind*, intellect, emotions and will. Sometimes it refers to one form of mental activity and sometimes to another, and which is uppermost in the mind of the writer is to be determined not by the word, but by the subject and context. For example, the heart is said to think, reason, doubt, imagine, purpose, condemn and acquit. These are all purely and chiefly acts of the intellect. Then again the heart is said to decree, to determine. These are acts of the second great mental division, the will. These are common uses of the word heart in the New Testament; but they stand for *intellectual* acts, and show that "heart" in sacred usage is not by any means confined to the emotional nature, and consequently that our modern conception of the meaning of the word heart as equivalent to affections only is not to be read into the Scriptures.

GREEK WORD FOR AFFECTIONS.

To describe the affections, and the affections only, the Greeks had another term, which occurs several times in the New Testament, and that is *splanchna*, the literal meaning of which is "bowels." In the Common Version it is nine times translated "bowels," as in the passage "Put on bowels of mercies" (Col. 3: 12); once it is "mercy," and once "inward affection." In the Revised it is nearly always "tender mercy"; once "my very heart," when Paul says, "Whom [Onesimus] I have sent back to thee in his own person, that is my very heart." The Greeks, instead of saying tender *hearted*, would say enlarged in *bowels*. Now if Paul had used the word "bowels" instead of heart in the phrase "Believe with the heart," he would have necessarily meant the affections; but as we have seen he uses a term which is commonly used to express the whole mind—understanding, will, and affections.

CONCLUSION AS TO ROMANS 10: 9, 10.

It is clear therefore that in the famous sentence "Believe with the heart and confess with the mouth," the contrast is not between the head and the heart, in the modern sense, that is, of the intellect and the affections, but between the *mind and the mouth*, between an inward spiritual change, and its outward and audible expression. The only other instance in which belief is said to be with the heart is in the unauthorised words attributed in the C.V. to Philip in Acts 8: 37, "If thou believest with all thy heart, thou mayest." Being an interpolation it is

of no use whatever as evidence, but its obvious meaning is, to believe with the whole soul, that is, with unaffected sincerity.

THE BELIEF OF TRUTH, SAYING FAITH.

In view then of all the premises before us, we reiterate our conclusion that saving faith, subjectively, and in itself considered, is nothing more than the cordial assent of the mind to the truth of testimony, or the state of the mind which arises from such cordial assent.

A RATIONALISTIC OBJECTION.

But just at this point we have to meet an attack from another point of view, and rationalism, while accepting the definition as just given, boldly challenges its philosophy, as a term of salvation. "If," says unbelief, "the testimony is sufficient, the assent of the mind must be given, a man *must* believe; on the other hand, if the testimony be insufficient, a man *cannot* believe no matter how much he may desire to do so. There is no moral element in faith—no merit in believing, no demerit in disbelieving—practically faith is involuntary, depending entirely on the weight of testimony. To suspend a man's salvation then on his belief is both unphilosophic and unjust."

REPLY: HELP FROM ANALOGY.

This is certainly plausible, and has misled many. To enable us to understand this, let us call to our aid the wonderful analogy between faith and sight. In order to physical sight three things are necessary, the *organ*, the *medium*, and the *object*. Without these man *cannot* see, yet with them all he *may* not see, for like Nelson (who in the battle of Copenhagen placed the telescope to his blind eye that he might not see the signal to cease firing), he may not wish to see and may refuse to look. To every eye, God has furnished a lid, and no matter how perfect the eye, the medium and the object, nothing is seen if the *eyelids* be closed.

FAITH THE EYE OF THE SOUL.

Now the faculty of faith is the *eye* of the soul; evidence or testimony is the medium by which it sees; facts and truths are the objects it perceives; and finally, the power to hear, ponder and investigate is the *lid* of the spirit eye which the soul can shut or open, admitting or excluding the light of evidence at pleasure. A man's faith in most cases depends as much upon his honest examination of testimony as his seeing does upon his opening his eye. The reception of both the light of nature and the light of evidence is voluntary; it depends upon the will.

MORAL ELEMENT OF FAITH.

Here then is responsibility and accountability; here is the *moral element*. And just as he who fails to see a public warning or notice because he neglects or refuses to look is justly blameable for all ill consequences, so he who fails to believe because he neglects or refuses to give due consideration to the claims of Christ is responsible for his condition, and a true philosophy of faith declares that he must take the consequences of his unbelief.

DEGREES IN THE MORAL ELEMENT.

In some cases the moral element connected with faith is more intense than in others, and the *degree* in which this element obtains depends entirely upon the amount of *self-interest* involved. If I am asked to believe

some ordinary historical fact, I find no disinclination to examine the evidence and assent to the truth. Believing it calls for no sacrifices, and involves no losses. In such an act of faith the moral element is almost non-existent—I derive neither praise nor blame. But if I am asked to believe a fact that will change the whole tenor of my life, imply dangerous duties and blight cherished hopes, that for example it is my duty to abandon vast possessions and literally give them to the poor, and devote myself to mission work amongst savages, the case is wholly different. Now all my selfish interests are aroused, and may lead me, through the unwelcome nature of the truth in question, to pervert the evidence, to ignore it, or refuse to believe. If I honestly examine the testimony and accept the fact I have triumphed over self-interest, and in the resolution to be fair to the evidence, to accept the facts it disclosed and abide by the result, I have done an act of high moral worth.

INTENSE MORAL ELEMENT IN CHRISTIAN FAITH.

Now all these moral elements are connected with faith in Christ. It involves the sacrifice of all sinful and worldly ambitions; it may require the relinquishment of vast possessions; it sometimes implies dreadful persecutions; it always means the sacrifice of sinful pleasures and gratifications, and therefore the acceptance of Christ by faith always implies elements of high moral excellence, whereas disbelief in Christ arises too often from unwillingness to believe because of the unwelcome nature of the truth—"men love darkness rather than light, because their deeds are evil."

THE PHILOSOPHY OF THE KIND AND DEGREE OF CHRISTIAN EVIDENCE.

And this consideration of a moral element in faith leads us to notice that there is a philosophy in both the *kind and degree* of evidence which underlies the central truth of the gospel. The sources of our knowledge are in brief, intuition, testimony, and reasoning. Now knowledge derived from the first is absolutely certain and self-evident; that a thing cannot be and not be in the same sense, that a whole is greater than a half, and equal to all its parts, is self-evident to all. On the other hand truths that are derived from *reasoning* owing to the many sources of error to which the mind is liable in laying down its premises and drawing conclusions rest upon a most uncertain basis, and while plain to one may be doubtful or false to another.

FAITH NOT BASED ON INTUITION OR REASON.

Now God, had he pleased, could have made the truth that Jesus is the Christ as certain and self-evident as an intuition truth, but that would have robbed it of its moral element—there would have been no more merit in believing on the Son of God than in admitting that two halves are equal to a whole. On the other hand, had he so chosen, God could have made this great truth to rest entirely on processes of reasoning; but this would have involved it in uncertainty so great as to rob it of its power to direct in life and console in death.

FAITH BASED ON TESTIMONY.

Instead, however, of doing either of these he has based the great truth of the Christian religion on testimony—the testimony of

God, and on well attested testimony men act in the most important matters from the cradle to the grave, and questions of fortune and fame, wealth and honor, life and death, are decided on the principle of faith. The question is sometimes asked, Are the Christian evidences as convincing as they might be? and the answer is, No.

THE TESTIMONY CONVINCING BUT NOT COMPELLING.

They might have been written in letters of flame upon the heavens, or in every man's individual conscience. But they are clear and strong enough to reward the honest seeker after truth with the pearl of great price, but not so clear that the wilfully blind shall be forced to see. Here again is divine philosophy in suiting perfect means to noblest ends. Indeed, the philosophy of faith is pre-eminent when it is considered in the light of a *means to an end*, and a little consideration will show that it is through it, as his chief instrumentality, that God renovates man's moral and spiritual nature.

NO FAITH, NO TRUST.

Firstly, without faith there can be no *trust*. Faith and trust are not identical, but are related to each other as cause and effect. Trust is reliance upon a person or thing as the result of believing in the truth of the claims made on their behalf. To believe in a physician is to accept as true his claims of skill and competency as a healer of disease. As a result, when I am sick I place my case in his hands, and take his drugs—now I am *trusting* him. But possibly I never fall sick, and though I believe in him with all belief, I do not *trust* him, simply because I have no need. The Apostle John informs us that many Jewish rulers believed on Jesus, but they did not trust him, for they refused to confess him. There may then be belief or faith without trust, but there can be no trust without belief.

NO TRUST, NO SALVATION.

But salvation without trust is inconceivable. It is from this angle of vision that we can see the philosophy of the awful sentence, "He that believeth shall be condemned." We are too apt to regard condemnation for unbelief as an arbitrary penalty annexed to formal crime, whereas it is really a necessary consequence following on natural laws. Who can save the dying when he will not trust the surgeon who alone can tie the severed artery? Who can save the lost when he will not trust his only guide? Jesus is the only physician to heal, the only one to save, the only guide to direct, the only food to nourish, and he who refuses to trust him must surely perish, not merely because of a legal sentence, but because he *cannot live*—because he has cut himself off from the *sources* of life. But as without trust there can be no life, so without faith there can be no trust, and here again we see the philosophy of faith as a means to an end.

NO FAITH, NO REPENTANCE.

Again, it is inconceivable that God should pardon an impenitent sinner. To do so would be to pay a premium to sin, and introduce a principle that would wreck the moral constitution of the universe. Now repentance is not wrought in the mind by miracle, but by motives such as, (1) The awful punishment God has threatened against

sin; (2) The goodness of God, and pre-eminently, his love as displayed in his effort to save him by the sacrifice of his Son upon the cross. But unless these facts are understood and *believed*, they cannot stir the emotions in sorrow for sin; they cannot bend the will into a determination for righteousness and eternal life. Here again we see the philosophy of faith. It is a means divinely adjusted to an all-important end. Without faith there can be no repentance, and without repentance no salvation.

NO FAITH, NO WORSHIP.

Again, no act of worship is or can be acceptable without faith. Without faith it is impossible to please God; he that comes to him in worship, must believe in his existence, and that he will reward those who diligently seek him. Hebrews 11: 6, "Whosoever is not of faith is sin." God has revealed but one way of approach to himself, that is through Jesus Christ, and he that disbelieves or does not believe in that way *cannot* please him. The philosophy of faith as necessary to acceptable worship is self-evident. To disbelieve the serious statement or give the lie to a fellow creature is a bitter insult, and all subsequent acts of professed friendship only aggravate the wrong. Now God hath borne awful and glorious testimony to himself and his Son, and he that denies this testimony and its truth impugns the veracity of the Almighty, and all professed acts of worship are simply insults added to injury. "He that comes to God must believe." Why? Can the blind-born paint the multi-tinted flowers, or do homage to the shrine of art in color? Can the deaf-born appreciate the sweetness of melody and the glories of harmony, and burn incense in the temples of music? Faith is the eye and ear of the soul, and to him that believes not God, God is not, and to worship him would be to worship non-entity. He that believes not God, *cannot* worship, for there is nought to worship.

NO FAITH NO POWER IN THE GOSPEL.

And finally, *without faith* the gospel would have no power to purify the heart, cleanse the conscience, subdue the will, and reform and regulate the life. A divine oracle declares that "the gospel is God's power unto salvation." But the *power* of the gospel is in the *truths* and *facts* of the gospel. To one who disbelieves these truths and facts, they are as though they existed not. It is the thunder's roar or the loved one's gentle voice that fills the mind with awe or thrills it with delight, and yet if we hear them not the thunder and the gentle voice alike are in vain. It is the mighty cataract, the ocean in his anger, the mountains towering to the clouds, that fill our souls with sentiments of the sublime, yet if we *see them not* their majesty and grandeur move us not. Now faith is the spiritual *eye* that sees the glories of the eternal world, invisible to sense, yet clearly seen in revelation's holy light. Faith is the *ear* that hears the harmonies of God. But if these spiritual sights remain unseen, if these heavenly sounds remain unheard, they are nought to us, no more than the din of a battlefield to one born deaf, or the glories of a sunset sky to one born blind. As without fact there can be no faith, so without faith no fact beyond the narrow range of sense

can influence the affections and will, or change the life. The only way then in which the gospel as a system of truths and facts can be brought to bear upon the heart and life of man is through the instrumentality of faith. Thus it is that "to every one that believeth," and to him alone, "the gospel is the power of God unto salvation." And hence we see the paramount importance and absolute indispensability of faith.

CLOSING QUOTATION FROM A MASTER MIND.

We shall close our paper on the philosophy of faith by a single quotation from the pen of Alexander Campbell, the modern master of writers on the subject of faith:—"The links in the divine chain of moral and spiritual instrumentalities are five—*fact, testimony, faith, feeling, action*—the end of which is salvation. The whole revelation of God is arranged upon this view or theory of man's constitution. Thus God acts, the Holy Spirit testifies, man believes, feels, and then acts according to the divine will. Thus he becomes a new creature. In truth the Bible is a glorious system of grace—an absolutely complete and perfect adaptation of spiritual means to a great and glorious end," and as such is the perfection of wisdom and the consummation of divine philosophy.

The Story
of an
Earnest
Life.

CHAPTER XVIII.

CLERIC.—"I think a serious objection to observing the Lord's Supper every Lord's day would be the extra time it would take. Worshippers now-a-days think the service too long as it is."

CH.—"That objection, trivial as it is, would find no place, if the worship of God were conducted as in the days of the apostles. The custom of the churches to-day is to make the communion service a separate thing from the ordinary worship of the church; and add it to the latter. No wonder so few are found at these services. When people have been engaged in prayer, singing and listening to a sermon for about an hour and a half or two hours, they feel they have had enough, and are anxious to get home to dinner."

A MEMBER.—"I was not aware that any order of worship was to be found in the New Testament. It is in the old; and that very minutely; but I have yet to learn that any such order is to be found in the New Testament."

CH.—"To a certain extent I agree with you. It is quite true that we have nowhere in the New Testament an entire service arranged in exact order; such as obtains for example in the Church of England. But on the other hand, we know that certain things were done whenever the church assembled for worship. The breaking of bread, or the Lord's Supper, was one of these things. Whenever the church met, so far as we can gather from the New Testament, it was expressly for the purpose of breaking bread. Thus in Acts 20: 7, 'The disciples came together to break bread' on the first day of

the week. In 1 Cor. 11: 20, it is affirmed that this should be the purpose in view whenever the church assembles. It is quite evident, therefore, that it formed an essential part of each service."

A MEMBER.—"Can you furnish any further proof of that. It seems to me a most important matter."

CH.—"It is indeed, my friend; and I am happy to say that the Apostle Paul so treats the matter as to leave us in no manner of doubt about it. In 1st Corinthians he declares that he received his instructions directly from the Lord concerning this ordinance: and he gives the order in detail in chap. 11, showing how it is to be attended to and in what spirit. All this forms a part of the regular worship of the church."

A MEMBER.—"Can you give an idea of the whole service?"

CH.—I cannot, as I said before, find the exact order in which the acts of worship followed one another, but we are not left in doubt as to what those acts were. They are all found in 1 Cor. One of the chief objects Paul had in view in writing that epistle was to correct abuses that had crept into the regular worship of the church; and we are hence able to gather what the proper thing was by way of necessary inference, as well as by direct teaching. In the eleventh chapter he commends them for preserving the ordinances as he had delivered them, but not without some abuses. These he goes on to deal with; from which we learn that when the church assembled they had prayer and teaching, chap. 12, verses 1-5; the breaking of bread, chap. 11, 23-30; singing God's praises, chap. 14, 26; offering of money or the collection, chap. 16, 1, 2. Hence it is safe for the church to observe these things to-day."

A MEMBER.—"I notice in 1 Cor. 12, to which you refer as evidence, the apostle speaks of miraculous gifts. Do you mean to say that the members of the church have these powers now?"

CH.—"No. I have before shown that these miraculous gifts were imparted with the gift of the Holy Spirit, and that the apostles alone had the power to bestow them through the laying on of hands. It follows, therefore, that as the apostles died these superhuman powers would die also. This accords with fact, for they did cease soon after apostolic days. It also accords with Paul's prediction, 'Whether there be prophecies they shall fail; whether there be tongues, they shall cease,' 1 Cor. 13: 8. But though these miraculous powers ceased, it would be folly to conclude that all other divine arrangements ceased with them. While the church remains, the worship remains."

A MEMBER.—"As I read the references you have given, I am struck with the peculiarity of the service. I know nothing like it now."

CH.—"There is nothing like it now as regards the miraculous powers exercised in the service; but I have the honor to be connected with Christians who reproduce the service as at the first, as far as we know how."

At this remark several present expressed a desire to hear how this peculiar service was conducted. The gentleman who had introduced it was but too glad to impart the information. So he continued:—

CH.—"As each Lord's day comes round we assemble in — Hall. The table is ready with the bread and wine upon it. The meeting is opened by the presiding brother—one of the elders of the church—with the announcement of a hymn, which is sung heartily by the congregation; this is followed by a brief prayer by the president. Then two portions of Scripture are read, from the Old and New Testament, by two members of the church. Then any brother able to do so is at liberty to announce another hymn, which is sung by the church; next two or three brethren are asked to pray; then the Lord's Supper is administered; then another hymn. Next follows the 'fellowship' or collection, when each one is expected to give as the Lord has prospered him. The rest of the time is devoted to teaching or edification. Any brethren who can speak to edification are at liberty to do so. This part of the service lasts about 30 minutes. The church then unite in a closing hymn, and the benediction is pronounced by the president. The whole service lasts about an hour and a half. Everything is very simple, and devoid of display. We meet to worship God, not to please ourselves; yet to the spiritually minded this kind of service proves a rich feast."

CLERIC.—"Then you have no ordained ministry?"

CH.—"No, not as you understand it. All are ministers; all are ordained; Scripturally-speaking. God's clergy are his people. 'Ye are God's heritage' (clergy), says Peter. As I have before shown, there were men specially set apart to the offices of evangelists, elders, and deacons; but in the service of the church all who could edify were at liberty to minister in holy things. Thus, we believe, we reproduce as near as can be the church of apostolic times."

A MEMBER.—"Is any one at liberty to attend these services?"

CH.—"Oh, certainly; but not to take part unless they have obeyed Christ by being baptised into the name of the Father, the Son and the Holy Spirit."

CLERIC.—"You are close communionists then?"

CH.—"Yes. We do not find that any but baptised believers were received into membership or fellowship in the church in apostolic times; and as we regard the New Testament as our guide in all things, we follow it in this respect, as in others."

A MEMBER.—"Your people seem to make baptism very important."

CH.—"Not more so, I trust, than the New Testament makes it."

CLERIC.—"An outward and visible sign of an inward and spiritual grace."

CH.—"That is not Scripture, sir."

CLERIC.—"True; but it fairly represents its teaching, do you not think?"

CH.—"Hardly. A sign is a visible mark that remains. Circumcision was so called, and rightly; but baptism is never called a sign. We try to follow the rule to speak of Bible things in Bible terms. This is very important. Baptism is not merely a sign."

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

Disciple All Nations.

There are some passages of Scripture which, by frequent usage, seem to lose somewhat of their force and importance. Familiarity with them has led us into the error of supposing that, so far as we are concerned, their meaning is exhausted. It is, however, not safe to assume that familiarity is an equivalent for understanding. The real student of the Bible is not long in discovering that familiarity frequently makes him blind to things that lie beneath the surface. It is therefore wise, whenever we feel certain that we know all that a particular passage of Scripture has to say to us, to be on our guard lest this over-confidence should lead us into possible error. There is, perhaps, no passage in the New Testament with which we are more familiar than that which we are in the habit of speaking of as "The Great Commission." It has been the theme of so many discourses, which we have listened to with more or less interest, that the mere mention of it as a text from which

a sermon is to be preached is calculated to produce a sense of weariness. We have in our minds at once the outline of the discourse, and are firmly assured that no further light is to be gained upon the subject. We are quite willing to admit that we have felt this way ourselves, but while feeling this way have always been willing to admit that the capacity of the man handling the theme had to be taken into account. Nevertheless our object at the present time is not to deprecate the further use of this text, but to insist that it is one which must ever be kept to the front as one of the great texts of the Bible. In a general way we would say this without any prompting, but we say so specially just now because our attention has been directed to it by a recent article in the *Expositor*, the reading of which has helped to place the Great Commission in a position of even greater importance than it had in our mind before.

The article referred to is the substance of an address delivered by Professor Swete, of Cambridge University, to a gathering of past and present members of the Cambridge Clergy Training School. The Professor took for his text Matt. 28: 16-20, and in the first place gave consideration to the circumstances and surroundings in which the Great Commission was delivered. In his opinion the eleven apostles did not constitute the entire audience which heard the last words of the Master. They formed the central group, but not all of those who were then assembled. For various reasons he thinks that the more than five hundred brethren referred to by Paul were present on this occasion, and though this is not a matter of any great importance, it is worth considering, coming as it does from a member of a communion that is not given to extending privileges outside a certain circle. It is not this thought, however, that claims our attention, but the thought suggested by the Professor that there was a strangeness in the farewell words of Jesus to his disciples which requires to be accounted for. After dwelling upon the words used by Jesus to express the dignity of his position, the Professor says, "Yet there is some strangeness in his interview with those simple brethren gathered on the wild hills of Galilee being opened with so magnificent a proclamation of unlimited authority. We expect some tender words of greeting, some new gift of love, some parable or proverbial teaching as of old. But there is none of these; only this great proclamation of the vast gift he has received. What does it mean in such surroundings? What connection has it with the fresh call which immediately follows?" Now this is one of

the things which our familiarity with this portion of Scripture may cause us to lose sight of. The greeting of Christ to his assembled followers we take as a matter of course, without perceiving or noting that there is a change. It is not quite the same Jesus that is speaking: the same Jesus in all else, but with the new sense of power he had gained through his resurrection.

During his ministry, whatever power he possessed was limited by self-imposed conditions. In the carrying out of his mission, he "emptied himself," but that time of renunciation has passed. He now declares his right to do what he will, whether in heaven or earth. The words he uses sweep the whole empire of God, and in their flight bound away into regions far beyond our knowledge. "Our Lord," Professor Swete says, "anticipated the new relationship between the Mediator and the universe which began with the ascension. Paul's words are the best comments upon this claim, when he teaches that Christ has been set in the heavenly spheres far above every authority and power, and every name that is named, not only in this world, but in that which is to come; that he has been made head over all things to the church; that God had granted him a name above every name that is named, that in the name of Jesus (viz., before the authority of Jesus) every knee should bow, of things celestial and terrestrial and subterranean, and every tongue utter the confession, 'Jesus Christ is Lord'; that it pleased the Father through him to reconcile all things to himself, whether things upon the earth or things in the heavens, and that he is the head of all rule and authority. All this the risen but not yet ascended Lord anticipates and proclaims. It has been his by the Father's gift from the beginning, and the resurrection has now placed it in his hands. He is on the eve of his coronation to the Lordship of the universe, and no failure or delay can intervene." This proclamation of Jesus was the best and fittest greeting that he could give. And that which gave it completeness and filled the hearts of the listening disciples with joy, was the words, "And behold I am with you all the days until the consummation of the age."

Moreover, in the declaration of his supreme authority Christ gave emphasis and power to what the Duke of Wellington described as the "marching orders" of the church—"Go and make disciples of all the nations." It is the last command of Christ, and is enforced by the fact of his possessing universal authority as the strongest possible incentive to a world-wide and age-long mission. It is as if he had said, "Nothing on earth or in heaven

can prevent me carrying out my purpose. No authority which you require in the prosecution of your task can be wanting to you henceforth. You have an open field and the largest powers, for you go in the name of one whose word is law in both worlds. Go in the strength of this knowledge and work." They were not to be dismayed by the difficulties of the task involved in the command to "disciple all the nations." Commenting on this Professor Swete says: "According to Jewish conceptions, the disciples of a great Rabbi were pupils attached to his person, and hearing from his lips. Such had hitherto been the position of the disciples of Jesus. But how was such a discipleship to be extended to the great world? 'Disciple all nations' was surely a paradox, an impossibility, as their conceptions of discipleship went. The next words anticipated this difficulty. The discipleship of the world was to rest on a common initiation, a common faith, and a common life of obedience. The first disciples would have done their work if they started a great movement upon these lines:—'Go, disciple all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to keep all things whatsoever

I enjoined upon you.'" "And this means," he continues, "that the Lord appoints baptism as the universal and only normal mode of admission into the Christian brotherhood. . . . But to pass on. The church is bidden not only to baptise those whom she disciples, but to instruct the baptised." Evangelistic work is implied in the Greek word translated "make disciples" (see Acts 14: 21). It is an essential preparation to an intelligent reception of Christ as the Saviour of men, and to the obedience of faith in baptism. And so in these final words of Christ we find—(1) That he is clothed with supreme authority; (2) That because of this his followers are commanded (a) to make disciples of all nations, (b) this involving the preaching of the gospel, (c) baptism into the name of the Father, Son and Holy Spirit, (d) and teaching in all things enjoined by Christ, (e) with the promise of the continued presence of Christ throughout "all the days." The more we consider these final words of Jesus the more will we find that we dare not trifle with them. In the whole of the New Testament there are no words associated with so much solemnity. And on the faithful carrying out of the divine command depend the salvation of the world and the prosperity of the church.

upper parapet of this garden the Eternal City is seen spread out over its low hills; beyond is the Campagna, and still farther away a silver line marks the borders of the sea. Who has not heard of the seven hills of Rome? I knew their relative location on the map, but when I looked at the city they were not there! That part of the city where are the Quirinal, Viminal and Esquiline seemed every bit as flat as the Campus Martius. I could detect slight elevations where the other hills should be, but all of them are disappointing. Nor does a walk through the city make them seem any more impressive. Never high, they have been levelled down by centuries of building, and the intervening valleys have been so filled that the seven hills of Rome have almost ceased to exist. The churches, palaces and many buildings of the city are somewhat confusing, but to the westward one mighty pile arrests the attention—it is St. Peter's!

The yellow Tiber—truly yellow—flows between it and the Pincian. On its farther bank is the castle of St. Angelo, first the tomb of a pagan emperor and afterwards the stronghold of the Roman Pontiff. Farther away is the building that has become so familiar by reason of the many pictures of it we have seen that its identity is unmistakable. Whatever may be one's religion, he cannot refrain from a feeling of solemnity and awe in the presence of this great temple. No matter that the worship carried on within its walls is little better than pagan, it is nevertheless true "that yonder, in front of the purple outline of the hills, is the grandest edifice ever built by man, painted against God's loveliest sky."

The antiquities of Rome are for the most part in the midst of the modern city. Hoary ruins and smug newness stand side by side. One cannot walk any distance without gazing upon monuments of ancient greatness or medieval history. On the first day of my stay in Rome I went to get my mail. The distance was not more than a mile, but more than an hour had passed before I reached its end. Five minutes after my departure from the hotel I was leaning against the railing which surrounds Trajan's Forum and gazing down upon its broken pillars. In the centre is the famous column of Trajan, roof-topped in height and composed of 34 blocks of marble. It is wreathed around with bas-reliefs of the warrior emperor's deeds, and if they tell the truth about his life, it alone will be sufficient to condemn him when laid before the judgment seat, except he repented. I restrained my feet from the direction of the Capitol and the Roman Forum and resumed my journey towards my letters, but quickly caught myself threading some narrow streets in quest of the ruins of the temple of Mars. Off to the right I caught a glimpse of the mighty arches of the Basilica of Constantine, and later the mightier Colosseum called me with a syren's voice, and near the end of my walk I barely withheld my feet from the portal of the beautiful church of S. Maria Maggiore.

The ruins of ancient Rome lie thickest on the slopes of the Capitoline Hill, and in the Roman Forum. Great has been the devastation wrought by time and barbarous men;

Rome and Her Antiquities.

W. C. MORRO, B.A.

I arrived in Rome during the night, and selected a hotel on the Piazza Venezia. I began my sight-seeing the following morning by a walk before breakfast, but when a pigeon is released from captivity it circles about two or three times before it begins its homeward flight, so I walked all around the Piazza before I could get the points of the compass properly fixed in my mind. Soon, however, I was walking northward along the Corso, a very narrow street but one of the most important in Rome. It is along this street that the gayest scenes during the Carnival and other festive occasions are to be seen, and that the occupants may witness them, every house is studded with balconies. Of these Dickens said, "If year after year, and season after season, it had rained balconies, bailed balconies, snowed balconies, blown balconies, they could scarcely have come into existence in a more disorderly manner." At the end of this street, just within the old Flaminian Gate, is the Piazza del Popolo, the Square of the People, and from this spot I had long ago determined that I would take my first view of Rome.

In the centre of this square stands a red granite Egyptian pillar, similar to the one which marks the site of Hieropolis. This obelisk is venerable; in fact it has been called "the oldest of things, even in Rome." It has stood in its present position more than three hundred years. Long before this, even before the birth of our Lord, it was brought

to Rome and erected by Augustus in honor of Apollo and to commemorate the great victory of Actium. What was its history before that, by whom erected, and by whom seen, we do not know. Hawthorne in the play of his fancy ventures the supposition that this indestructible monument supplied one of the recollections which Moses and the Israelites bore from Egypt into the desert. "Perchance," he adds, "on beholding the cloudy pillar and fiery column, they whispered awe-stricken to one another, 'In its shape it is like that old obelisk which we and our fathers have so often seen on the borders of the Nile.'" On the south side of this square are two churches, that on the left being S. Maria del Popolo (St. Mary of the People). It stands on the spot, or near the spot, where Nero was buried, and it was to counteract the desecration caused by the tomb of so wicked a man that this church was built. I found the church disappointing. It is interesting for what it has been, and not for what it now is. In the monastery adjoining this church Luther resided during his famous visit to Rome, and here he celebrated Mass both on his arrival and before he departed to become Rome's most terrible enemy.

To the eastward of the square is the Pincian Hill, long known as the Hill of Gardens. On this hill stood the villa of Lucullus, who made a fortune in wars and spent it on feasts. This hill is now a public park, and its walks are the most fashionable in Rome. From the

yet much remains, and every stone and every pillar has its history. Temples, arches, basilicas, and pillars were crowded together within a circumscribed space, new edifices arising in each successive period of Roman history, so that to-day the valley between the Capitoline and Palatine presents a confusing multitude of noble ruins. Some are unmistakably identified; others are doubtful. No one speaks with great positiveness except the guides. Directly below the Capitoline is the Arch of Septimius Severus, the noblest of the ancient triumphal arches. In the centre of the Forum stands Byron's

"Nameless column with a buried base,"

now neither buried nor nameless, but known to be the Column of Phocas. I can not take either the time or the space to mention half of the "pillars, arches, pavements, and shattered blocks and shafts—the crumbs of various ruins dropped from the devouring maw of time"—that stand or lie within the Forum, but will pass on to the Arch of Titus, which probably possesses the greatest interest to the Christian of all the magnificent ruins that still attest the greatness and grandeur of ancient Rome. It is well known that the arch was erected to commemorate the victory of Titus in the siege of Jerusalem and the fall of that sacred city. On one side of the vaulted arch, the triumphant general, accompanied by the usual attendants of a triumphal procession and Victory eagle-winged, is depicted. On the opposite side are seen the trophies and relics which were brought from the temple. Time has wrought great havoc with the arch, and fifty generations have almost effaced the images, yet as though by providential preservation the seven-branched candlestick of the Holy Place is almost as perfect as when carved by the sculptor's chisel. The evidential value of this monument is of considerable importance. Jerusalem was destroyed, and to the Jews it seemed that in thus abandoning his visible and local temple Jehovah had permitted the eclipse of his glory and greatness. Rome by this arch boasted of her victory over the chosen city of the Lord, yet Rome has perished as completely as has Jerusalem, yet "the golden candlestick burns and shall burn with an everlasting light, while the enemies of his holy name, Babylon, Rome, or the carcass of sin in every land, which the eagles of his wrath will surely find out, perish for ever from before him." This witness the truth of sacred history is earnestly scanned by Christians, while Jews to this day refuse to walk beneath it, and pass by with downcast eye and averted countenance.

Not far from this arch is the one erected by Constantine, and its history presents in striking colors the idea of honor entertained by the Christian emperor and Roman pontiffs. The upper part of the arch is strikingly superior to the lower half, and this disparagement finds explanation in the fact that Constantine unblushingly appropriated to his own use the material of the Arch of Trajan. The example set by the emperor was unhesitatingly imitated by one of the popes. He plundered the arch to obtain material for a chapel in the Lateran. This

is not the only instance of Constantine's placing his name upon structures erected by other emperors, but it served the good purpose of preserving them from the hands of the populace, who had respect for the edifices of the Christian but not the heathen emperors.

The arena strewn with ruins and our survey of Roman antiquities end with the Colosseum. As one passes beneath the great archway and his eye falls upon the wide arena and the walls sloping back to a grand and lofty height, it is permitted him if he will, by strong imagination to see the great edifice as it used to be, with thousands of eager, blood-thirsty faces staring down into the arena, and such a whirl of strife, and blood, and dust going on there as no language can describe. But soon reality must conquer fancy, and the beholder will see that the Colosseum is a scene of utter desolation; that over it there reigns a solitude deep as that of the desert itself, and yet a grand and majestic beauty peculiarly its own. I will say nothing of the dimensions of the Colosseum; its very name speaks its immensity. It was erected by Vespasian and Titus, and opened by the latter with a magnificence of display that had been before unrivalled. Its architect is not certainly known, but a tradition of the church ascribes it to Gaudentius—a Christian who afterwards perished in the arena of the building that his own skill had reared. So will he ever perish by the tyranny of sin who has used his skill to build up its kingdom! Notwithstanding the magnificent display of the emperor at its opening, though thousands of gladiators fought in the arena, though five thousand animals were slaughtered in its circuit, and the great exhibition was ended by the floor of the Colosseum being flooded with water and a classical sea-fight was acted before the spectators, yet when all was over Titus himself was seen to weep with vexation and disgust, and to bewail his anticipated death. Human history records no better example of the futility of human greatness and efforts at gratification. The Colosseum has greatly changed in recent years. Formerly it was clothed with a great variety of vegetation, and small trees even grew in the arena. An idea of its immensity may be gained by the fact that a book was written on the Flora of the Colosseum, but excavations and the repairs made to preserve the great building have denuded it of all this growth. Yet notwithstanding all its barrenness and its desolation, there is a grandeur and pathetic beauty about the Colosseum which I have felt to exist in no other building.

"There is given

Unto the things of earth, which time hath bent,
A spirit's feeling, and where he hath leant
His hand, but broke his scythe, there is a power
And magic in the ruined battlement,
For which the palace of the present hour
Must yield its pomp, and wait till ages are its dower."

London, England, 15th August.

Queensland section of the Jubilee History is now in hand, and we expect to have it printed in about two weeks. The friends up there should send their orders now.

From The Field.

The field is the world.—Matthew 13: 38

South Africa.

BULAWAYO.—I arrived all safe after some little experiences on the briny. I found Bro. Sherriff and Sister Dobson well, both physically and spiritually. I am glad to tell you that our dear Master has a few faithful ones in Bulawayo, some six or seven of us meeting around the Lord's table to remember him every Lord's day in the house of our Bro. Sherriff. We hope with God's help to make a move in the near future to spread the glad message of salvation. I can assure you that the people are so busy about worldly things and worldly possessions that they will hardly take time to read for themselves the message as it is in the Word of God. Believing that you and our Australian brethren are interested, I would suggest that you would appeal through your valuable paper for the earnest prayers of the brotherhood on our feeble effort. I convey the love of the brethren here to all interested in us.

Oct. 15.

A. J. STREADER (late of Bendigo)

Victoria.

CHINESE MISSION.—The Victorian church of Christ Chinese Mission held its annual picnic at Preston Reservoir, on King's Birthday. Nine van loads of pupils, teachers and friends left the Lygon-street chapel at 9 a.m. The weather being fine, everyone seemed to be in picnic humor. While writing, we might say in regard to the Mission that never before in its history have there been such splendid attendances at its meetings, quite a deep interest being manifested. The Lecture Hall at the Lygon street Christian chapel is filled on Tuesday and Thursday evenings, and Monday and Friday evenings, as well as the Sunday services, show a decided increase in both numbers and interest. As we believe that nothing succeeds like success, we take this opportunity of earnestly inviting any brethren or sisters to assist and co-operate with us in this great work. Visitors to the school will at all times be made welcome. Meetings commence at 8 p.m. on week nights, and 2:30 and 6:30 p.m. on Sundays.

J. JENNINGS.

CASTLEMAINE.—We have just completed a mission which lasted for twenty nights, and was conducted by A. W. Connor. The attendance on week nights was fair, improving towards the end, but always a full meeting Sunday nights. In addition to the meetings in the chapel, Bro. Connor held a short gospel service in the Botanical Gardens on the three Lord's day afternoons during the mission. Four have been buried with their Lord in baptism. In addition to these there has been one restoration, and last Lord's day evening a young girl came forward and made the good confession.

Nov. 15.

J. T.

BALMAIN ST., RICHMOND.—One confession and two baptisms last week, and a lady came forward last night. Our mission band is doing a noble work Sunday afternoons, going through the by-streets and lanes, singing, delivering tracts, and inviting people to come. Our members are rising to the occasion in donating for the new church building. Many are really denying themselves of things counted necessary in order to give.

Nov. 17.

P. J. P.

NORTH RICHMOND.—A most happy meeting, being a welcome to our Bro. Moysey, was held at Coppla-

Here and There.

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

One decision at Malvern on Sunday night.
W. Bolduan reports one baptism at Emerald last Sunday

Editorial Notes and much other matter crowded out of this issue of the CHRISTIAN.

Ten confessions at the close of C. L. Thurgood's meeting at North Fitzroy last Sunday evening.

There were six confessions at the close of H. Swain's address at Collingwood on Sunday night last.

At South Dunedin, N.Z., on November 2nd, after an address by F. L. Hadfield, two made the good confession.

S.S.U., Vic., General Committee.—Last meeting of the year, Monday, November 24th. All delegates requested to be present.

At Berwick last Sunday evening two young men from the Sunday School made the good confession, H. K. Carter preaching.

On November 9th, at Rosewood, Q., one lad confessed his faith in the Saviour at the close of the meeting, Bro. Paradine preaching.

The end of the present year will soon be here, and we hope that all who owe for the CHRISTIAN for 1902 will make it convenient to settle before then.

In another column of this issue will be found full particulars as to binding and prices of the Jubilee History. Read them, and then send your order.

We are delighted to hear that W. J. Grinstead met with a cordial reception in Grote-st on Sunday last. This is just what we expected from Grote-st. people.

A sisters' drawingroom temperance meeting will be held on Wednesday afternoon next, at 3 o'clock, in the Balmain-st chapel, Sth. Richmond. All sisters cordially invited.

In Dunedin, N.Z., this year four young men intend sitting for the Matriculation Examination, with a view to taking an university course in order to fit themselves for preaching the gospel.

We do not ask for cash with order for the Jubilee History, but if any of those who have ordered or intend ordering can see their way to pay in advance it will help us a lot in getting the book through the press.

One good brother writes us, "Now that postage on newspapers has practically been abolished," etc. If that brother had to pay the weekly postage bill on the CHRISTIAN he would soon find out his mistake. It is true that it has been reduced, but only slightly.

The West Australian section of the Jubilee History is now printed, and consists of nineteen pages of matter the same size as the CHRISTIAN pages. All except two are illustrated, containing the pictures of over one hundred persons. This is a good time to order.

All Victorian churches desiring to have a place in the Jubilee Pictorial History are requested to send in matter by November 30th, at which time we hope to begin the make-up of that section of the book. The blocks are now ready, and we cannot wait when once started.

Last Tuesday week, in the Lygon-st. chapel, C. E. Jones gave a most interesting lecture on "America and Its Humor." He dealt with the historic incidents which led to the formation of the American Colonies and their final separation from the mother country. The attendance was fair.

street, North Richmond, Friday, 14th. Selections by the choir, solos, recitations, etc., enlivened the meeting.

A. WINTER.
SWANSTON-ST.—On Lord's day morning last we had a very good meeting. We had pleasure in receiving into fellowship Sister Emma E. Hill from church in St. Kilda. Among our visitors was Bro. Hannam from church in Norwood, S.A. In the evening Bro. F. M. Ludbrook was the preacher.

ROBERT LYALL.
ECHUCA.—Good meetings yesterday at Kyabram. At the gospel meeting, two, a young married couple, stood up for Jesus. Two more have decided for the Master in Echuca.

T. H. S.
NOV. 17.
BENDIGO.—During the last six months only three Sunday nights have lapsed on which we have not been able to record one decision or more. The building is still overcrowded at every gospel service. Each quarter we have a "self-denial week" for our building fund. The sisters are preparing for a sale of work at Christmas time. Last week the Sunday School picnic was held, a long train taking the scholars and friends to Axe Creek. Dust storms made it a memorable picnic, but still the children enjoyed themselves.

JAMES COOK.

South Australia.

PORT PIKE.—On Sunday night last, five were baptised. Bro. Clow's mission has so far resulted in one making the good confession.

W. C. O.
STRATHALBYN.—A lady has been convinced of the correctness of our plea and decided to be added to our number. On Monday evening, November 3rd, at the conclusion of our C.E. meeting, she made the good confession and was buried with her Lord in baptism the same hour. This makes three by faith and obedience to date for November.

NOV. 12.
W. J. HORNELL.
HINDMARSH.—The picnic of the Sunday School was held November 10 and proved a most delightful affair. We drove in vans to the top of Mount Lofty and located in "Torrens Park." About 8 o'clock we reached home, after having spent a very pleasant day. Ernest Doley has arrived safely at Bethany College and has commenced his studies there.

NORTH ADELAIDE.—October 26th, our aged Sister Mrs. McDougal received the right hand of fellowship, by letter, and the following Lord's day, Sister Pateroster, baptised previously, was welcomed into the church. On Tuesday, November 4th, a very pleasant social was tendered to Mrs. Henshaw by the Women's Bible Class. Dr. Verco presided, and a pleasant evening was spent.

UNLEY.—The Y.P.S.C.E. held its third annual social on October 27th. The attendance was over two hundred. The annual report showed that there were thirty-six active members and four associates. Six names had been transferred from the associate to the active members' roll during the year.

NOV. 8.
B. B.

New Zealand.

DUNEDIN.—One was received into fellowship this morning who was baptised on Thursday evening last, having confessed the Saviour last Sunday evening—a young man of about thirty years of age. At the close of Bro. Green's address this evening, four young people confessed the Saviour—two males and two females. Three of them were from the Sunday School. The outlook is hopeful and encouraging.

NOV. 9.

Look at Coming Events for notice of Annual Meeting of Burwood Boys' Home in Town Hall on November 25. A great programme has been provided, and all who are in sympathy with this good work should make a point of being present, and so help to assure the success of the meeting.

DR. JAS. COOK writes:—"The Elements of Divine Truth," by M. W. Green, I much admire for its arrangement and simplicity in teaching. You have set it up nicely, and it is bound to be a useful little work. My best commendation is that I need 100 of them, and will make a wise distribution of them. Send 10s." 1/6 doz., post free.

A very successful picnic was held in connection with the Mooroolbark S.S. on King's Birthday at the grounds adjoining schoolhouse. The attendance was good, the weather fine, and everything passed off very pleasantly. Bro. Darling, on behalf of the scholars and teachers, presented the superintendent, Bro. Langley, with an enlarged photograph (neatly framed) of the scholars and officers of the school.

A.N.A. competitions and the great dust storm interfered somewhat with the Tent Mission at Wedderburn last week. Meetings had to be suspended for two nights, but by Sunday last the work was again in full swing, and there was no diminution of interest, as was evidenced by the large gatherings. In the afternoon Bro. Harward delivered a masterly discourse on "The Mission and Message of Churches of Christ" to a large audience, and in the evening a great crowd assembled to hear a chart sermon on "The Kingdoms."—R. G. CAMERON.

On Friday evening last, in the Christian chapel, Swanston-st., Melbourne, under the auspices of the F.M. Committee, a meeting representing members from most of the churches in Melbourne and suburbs was held, at which very interesting addresses were delivered by Miss Manoramabai and Miss Abrams, describing the famous work done in India amongst the widows and girls by Pandita Ramabai. All present thoroughly enjoyed the meeting, and we would recommend the churches in the other States to hear these ladies when opportunity occurs.

Bren. Harward and E. Pittman conclude the Tent Mission at Wedderburn about November 27th, and the following arrangements have been made for Bro. Harward upon his return to the city:—

Nov. 30—	Lord's day morning	at N. Melbourne
Dec. 7—	" "	Swanston-st.
" 14—	" "	N. Fitzroy.
" 21—	" "	Lygon-st.

(Special missionary addresses on these occasions) For Bren. Harward and E. Pittman:—

Sunday evening,	Nov. 30—	Swanston-st.
Wednesday ..	Dec. 3—	Collingwood
Thursday ..	" 4—	Fitzroy Tabernacle
Sunday ..	" 7—	Swanston-st.
Monday ..	" 8—	N. Fitzroy.
Tuesday ..	" 9—	" "
Wednesday ..	" 10—	" "
Thursday ..	" 11—	" "
Friday ..	" 12—	" "
Saturday ..	" 13—	" "
Sunday ..	" 14—	Swanston st.
Monday ..	" 15—	N. Fitzroy
Tuesday ..	" 16—	" "
Wednesday ..	" 17—	" "
Thursday ..	" 18—	Cheltenham.
Friday ..	" 19—	N. Fitzroy.
Saturday ..	" 20—	" "
Sunday ..	" 21—	Swanston-st.

Six confessions at Enmore on Sunday night last.

Three confessions at City Temple, Sydney, on Sunday night last.

Look at Coming Events, and then make up your mind to attend at least one of the services at Lygon-street anniversary on Sunday, Monday, or Tuesday next

All those interested in the rescue of boys should attend the great demonstration of the Burwood Boys' Home at the Melbourne Town Hall on Tuesday, 25th inst., at 8 o'clock. A most interesting and attractive programme will be provided by leading musical artists and the Edison Bioscope and Phonograph Coy. This is the biggest effort yet made by the Burwood Boys' Home.

Coming Events.

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

NOVEMBER 23, 24, 25.—Lygon-st. S.S. Anniversary. Sunday, 3 p.m., Address by C. L. Thurgood. Evening, Flower Service, conducted by Jas. Johnston. Monday evening, Public Demonstration by Scholars. Tuesday evening, Social Tea for Scholars, Cinematograph, Display of Living Pictures, Donkey Race, March of the Scotch Greys, Traffic on London Bridge, and numerous others. Don't miss it. Free to all. Welcome.

NOVEMBER 25.—Burwood Boys' Home Annual Celebration. Grand Concert and Biograph Entertainment in the Melbourne Town Hall.

NOVEMBER 25 (Tuesday)—Fifth Grand Concert of the North Fitzroy Church of Christ Cricket Club, corner Reid-st. and St. George's-road. Splendid programme. Misses Ethel Benson, Elsie Scott, M. Blenkarn, J. Robertson, Messrs. Frank Barker, H. Monteth, Gerald Massey, Frances Willard Mandoline Club. Commence at 8. Tickets, 6d. L. GOLE.

IN MEMORIAM.

WARNECKE.—In loving remembrance of my dearly beloved mother, Susan Warnecke, who departed this life at Middle Bridge, November 9th, 1899.

O, you who have a mother,
Love her while you may;
She will not always linger here—
Too soon she is called away.

Always in my saddest moments
How I wish that thou wert near!
But, alas! I cannot see thee,
My own sweet darling mother dear.

I dream I see your dear sweet face,
And I miss your loving brow,
And whisper, as I loved you then,
I love your memory now.

—Inserted by her loving daughter, Louie Warnecke.

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Bro Houghton ..	0 10 0
	1 10 0
Sister Cunningham ..	0 5 0
Sister Lucas ..	0 10 0
A Sister, Meredith ..	0 10 0
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Sister Hart ..	0 5 0
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Bro. B. Ball ..	0 10 0
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Bro J. McCallum ..	0 10 0
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I could not take too much risk in the matter, and the number being printed is not large, so that the only way to make sure of securing a copy is to order now. At the beginning I hoped to be able to produce the book in cloth at 10/-, but the work has grown, so that the prices given below are the very best which can be done. The prices quoted include carriage or postage, so that after all we will get but little more than the 10/- originally spoken of. The different bindings are an after thought, intended to meet the wishes of those who want something a little better than cloth binding, but the additional cost will be fully met by the superior binding.

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Sunday School.

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

LESSON FOR DECEMBER 7th.

Ruth and Naomi.

Ruth 1: 16-22.

GOLDEN TEXT:—"Be kindly affectionate one to another."—Rom. 12: 10.



The events of the book of Ruth occurred in the time of the judges. A famine had come upon the land, and an Israelitish family in consequence removed into the land of Moab. While there the father died, and after the two sons had married Moabitish women they died also. The widow and childless woman in her poverty and sorrow determined to return to her own land, and the daughters-in-law proposed to accompany her. She placed before them the disadvantages of such a course, and Orpah, as a result, gave Naomi the good-bye kiss and turned back. This brings us to

RUTH'S CHOICE.

She counted the cost and decided to go with and dwell with Naomi. Brave, beautiful Ruth! She is a picture of the one who counting the cost of being a disciple of Christ, gladly takes up the cross and follows. On their return to Bethlehem the people went out to see them and said

"IS THIS NAOMI?"

but she bitterly lamented her condition and

urged them to call her by a name that better fitted her now. Poor Naomi!

Ruth's after life shows how wise her decision was, for she became an ancestress of David. So the decision of any to follow Christ, even though it may mean parting with friends, and enduring other hardships, will certainly mean joy and blessing later on.

THOS. HAGGER.

Obituary.

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

BLOOR.—On the 31st October Mrs. Mary Bloor passed away at her residence in Park street, Unley. She had reached the age of seventy-two years. Sister Bloor had been a member of the church of Christ for over forty years. Her membership was at Grote-street when the writer of this came to Australia in 1867. Sister Bloor was a most estimable Christian, kind and loving. All who knew her loved her. She was one of the old disciples who had a fine knowledge of the plea we make as a people. She was firm in the faith, and loved the Lord and his church. Bro. Bloor passed away some six years since. And now she, as she in her great bodily weakness desired, has gone to be with the Lord. The three daughters will miss the loving mother. Our sympathies are with them.

Sister Bloor was a niece of our late Bro. P. Santo, and was like him in her devotion to the cause we plead.

At the time of her death she was a member of the church at Kermode-street, North Adelaide. She had many loving friends there. Bro. P. Pittman and the writer laid away her body to rest in the West Terrace Cemetery, in the presence of many loving friends. The aged ones among us are passing away. The Lord has a home for them.

Nov. 12

T. J. G.

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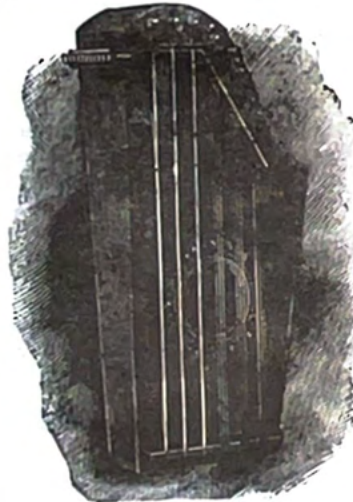
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