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THE ENTERING LIGHT.—Psalm 119: 130.

2. The Bible as History.

W. C. MORRO, B.A.

Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear and say, It is true.—ISAIAH.

All the evidence which we possess from profane sources of a really important and trustworthy character, tends to confirm the truth of the history delivered to us in the sacred volume. The monumental records of past ages—the writings of historians who have based their histories on contemporaneous annals—the description given by eye-witnesses of the Oriental manners and customs—the proofs obtained by modern research of the conditions of art in the time and country—all combine to confirm, illustrate, and establish the veracity of the writers who have delivered to us the history of the chosen people.

A comparison of the New Testament's secondary or incidental facts, with the civil history of the times, as otherwise known to us, reveals an agreement which is at once so multitudinous and so minute as to constitute, in the eyes of all those who are capable of weighing historical evidence, an overwhelming argument in proof of the authenticity of the whole story.—RAWLINSON.

Though the primary purpose of the Bible as a whole was not to give to the world a book of history, yet incidentally, in the development of its plan, the world has been enriched by much valuable information concerning the progress and development of the early nations. The opening chapter, and in truth the first sentence of the Bible, are historical. The aim is to present God as the Creator. The world came not by chance, nor has it existed for ever. "In the beginning God created the heavens and the earth." But this opening, having the universe and the earth in particular as its scope, is too broad for the writer's purpose. The physical world and even the animal creation have no other part in the writer's plan than to show forth God the Creator and his providence over man. The human race and God's dealings with it are the writer's themes. The first five chapters of Genesis are devoted to a general view of the whole race, but, after the flood, the narrative is limited to the career of a single family. The children of this man increasing became in time a nation, and as such it had dealings with other countries, and so by accident incidents and events in their history are mentioned. It will be the aim of this article to show that in its main features not only is the history of Israel trustworthy and deserving of study, but that in many cases the truthfulness of its allusions to historical events of other nations has been

most singularly and convincingly verified and substantiated.

The purely historical books of the Old Testament are the five books of the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings, the Chronicles, Esther, Ezra and Nehemiah. The books of the prophets also contain a fair portion of history. They are not only supplementary to the historical books, but, since they present a view of the same times from a different point of observation, they serve as parallel accounts, and the one may be tested by the other. This has been exhaustively done, but the result is greatly to the Bible's credit. The first five books of the New Testament are historical, but Paul's epistles have scattered through them many historical events and references. Paul's epistles serve as tests of the truthfulness of the history of Acts of Apostles. Strauss attempted to show that there were many contradictions between them, but the world has frankly confessed the failure of his efforts. Paley in his *Hora Paulina* has satisfactorily shown that not only do they not disagree, but that in itself this is a strong proof of the sincerity of both writers and of the truthfulness of their records.

Among the many historical items of Genesis, I single out for especial mention the tenth chapter. The opening verse states that it is "the generations of the sons of Noah." It gives the origin of many early nations. The information there gleaned can not be obtained elsewhere, nor has the research of the archæologist served other than to confirm the statements there made as to the origin of the early races and tribes. Sir Henry Rawlinson declares this to be "the most authentic record that we possess for the affiliation of nations." The books of the Pentateuch give an extended account of the development of the Jewish nation. It was then too obscure to attract such attention from other nations as to be mentioned in their records. Nor can this be expected during the time of Joshua or the Judges. The history of all this time is unique in that it portrays the faults and weaknesses of the nation as well as its virtues. The history of David has been often pointed out as an example of candor on the part of the chroniclers. But what is true of the individual, is equally true of the nation as a whole. It is characteristic of ancient history to exalt the virtues and of one's own country and to exaggerate the weakness and defeat of an enemy. Yet the history of many a country written by an enemy has been more favorable

than this one of Israel prepared by its chosen friends. It commends itself to our esteem by the impartiality of its narrative.

Beginning with the time of David there is no lack of proof from the records and tablets of contemporaneous nations that the general features of Israel's history, as told in the Bible, are true. The division of the nation into the northern and southern kingdom is confirmed by Assyrian records. The rulers of the latter are called Kings of Jerusalem in accordance with the ancient custom of naming kings from the site of their capitals. The kings of the northern territory are singularly called the sons of Omri, but this is understood by remembering that Omri was the founder of Samaria. The mention of every king of Israel from David to Jehu has been found in the records of the nations that surrounded Israel and were synchronous with it, and it has been observed that they are always mentioned in the chronological order given in the Bible.

Many of the leading incidents are also confirmed by the records of these surrounding nations. Before the establishment of the kingdom, there was, according to the Bible, about a half century during which the Israelites were compelled to hide themselves in caves and holes for fear of their enemies. Rawlinson, in his Bampton Lectures, points out that the material features of this period have been confirmed by the records of Egypt, Phœnicia, and the Syrians of Damascus, and of the inhabitants of northern Africa. The conquest of Judah during the reign of king Rehoboam (2 Chron. 12: 3) has been commemorated by an inscription on the walls of the temple of Karnac, in Egypt. Hezekiah was a vassal of Sennacherib, king of Assyria, and rebelled. The Assyrian king invaded his territory and took many of his cities. Hezekiah sent a message to him at Lachish saying, "I have offended; return from me; that which thou puttest on me I will bear." The tribute assessed was three hundred talents of silver and thirty of gold. In one of the excavated tablets of this Assyrian king every detail of this victory is boastfully told, the only discrepancy being in the amount of silver paid, and in all probability the larger amount mentioned by Sennacherib may be accounted for by his adding to the tribute the amount of the spoil taken. In Isaiah 20: 1 there is a mention of Sargon, king of Assyria. This is the only time he is mentioned in the Bible, and his name does not occur even once in profane history. Many believed that such a king had never lived, while the friends of the Bible had to confess that in all probability he was known to history by some other name. A few years ago a tablet of his was discovered, and singular to say, the event of which he

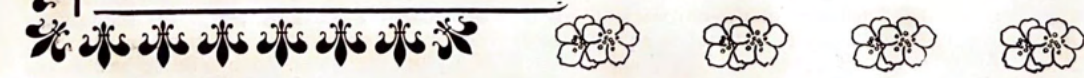
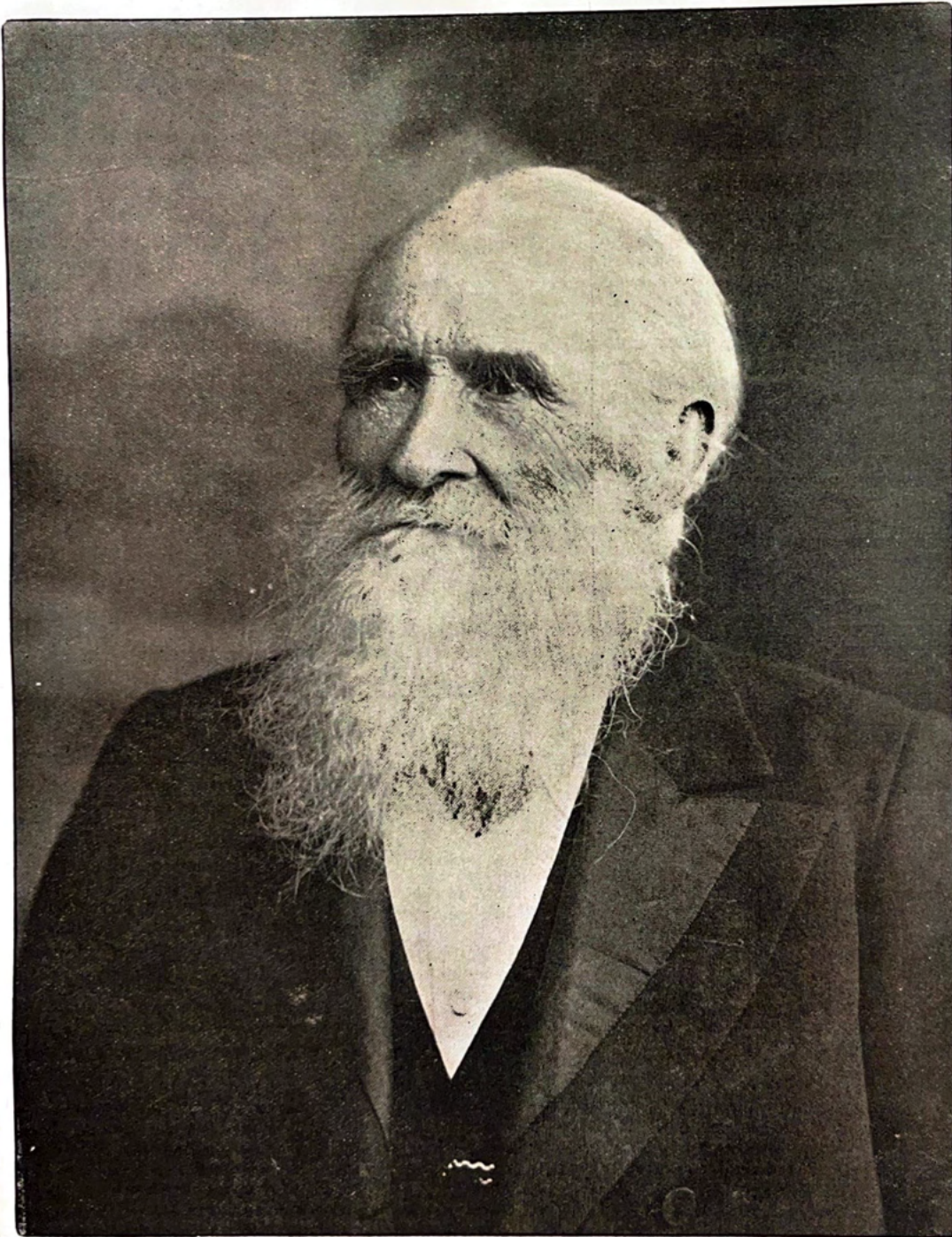


Photo by Alexander,

DR. JOSEPH KINGSBURY.

Enmore.

there boasts is the only one of which the prophet tells, namely, that he was the captor of Ashdod.

The number of instances where the Bible at first seemed to be in error, but its truthfulness has been vindicated by subsequent discoveries, is quite numerous. I give below a few of the most interesting ones. One is the account of the rebellion of Mesha, king of Moab, and the invasion of his territory by the united forces of the kings of Israel, Judah, and Edom, as told in 2 Kings 3: 4-27. According to the Biblical account, the king paid tribute to Israel during the reign of Ahab, but when the latter's son became king, Mesha refused payment. Calling to his aid the kings of Judah and Edom, the king of Israel invaded the territory of Moab. Nothing was known in profane history of Mesha, and there were not wanting those who were willing to affirm that this entire story was a fabrication, and Mesha only a myth. In 1868, F. Klien made a discovery at Dibhan, in the ancient land of Moab, of a stone which proved to be Mesha's own account of his reign. He tells of Israel's oppression of Moab, and of his own rebellion. His story is probably earlier than the Bible record, for, in the usual boasting style of the eastern monarchs, he tells only of victory. It is needless to say that the stone silences for ever any questionings about the veracity of this part of the record, and is exceedingly competent in substantiating the reliability of the Bible as a history.

Another of the Bible stories that has been singularly and unexpectedly verified is Daniel's account of the feast of Belshazzar. The details of this incident are well known to all Bible readers. The account closes with the statement that "in that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." But Daniel is not the only historian of this fall of Babylon. Berosus, an ancient historian, also gives us an account of it, but differs from Daniel in one vital respect. According to his account the king, Nabonadius by name, escaped to Borsippa and was there captured and kept in captivity. The dissimilarity of the names and the conflicting fates of the king seemed to make these two accounts hopelessly irreconcilable. Every sceptic, of course, chose to believe Berosus. But in 1854, Sir Henry Rawlinson in his explorations made discoveries that reconciled the two apparently contradictory accounts. Tablets were found which established the fact that Nabonadius had called his son Belshazzar to share the throne and rule with him. At the siege Belshazzar was slain, but his father escaping was captured at Borsippa and his life spared. This is the first proof other than that of Daniel that there had ever been such a king as Belshazzar, and in this the sacred record was almost providentially vindicated.

These instances might be indefinitely multiplied. Before there had been an extended research in the records of ancient nations, the Bible record stood alone or imperfectly supported. It was its fate to be bitterly assailed by sceptics, but the fuller the investigation, the clearer has been the proof that the writers of the Bible were accurate, conversant with the facts of which they wrote, honest, and veracious. It must be admitted

that in a few instances Bible statements stand contradictory to other authorities. But it does not follow that the sacred writers are necessarily in error. Later investigation may yet vindicate them, as research has done so many times in the past. Yet that which is contradictory is insignificant in comparison with what profane history has brought to light in confirmation of the Bible.

In treating a subject like this, on which whole volumes have been written, much that is of interest must be passed over unnoticed. The remainder of my time must be spent on the New Testament, and this can best be done briefly by limiting our study to a single writer. His own frankness and lucid style incline one to believe that Luke was a candid and truthful historian. The thorough study to which his writings have been subjected and the searching light of adverse criticism have firmly established him in this honorable position. Luke claims to write his historical facts as an ordinary historian, having gathered his information by the most diligent research. His two books cover a period of sixty-five years, a period that is remarkably well known. His gospel is paralleled by three writers, and, more than any other New Testament writer, he makes passing allusions to the political history of his time, a period that, owing to the writings of Josephus, Tacitus, Suetonius, Don Cassius and others, is better known to us than any other epoch in Jewish history of similar duration. A historian who records events narrated by no other writer may make errors that will escape detection. Not so one writing under circumstances similar to Luke's. The scenes and events of which he writes were also spread over a great part of the Roman Empire; he makes notes of travel and geography. It is impossible for one to fabricate an accurate narrative amid scenes with which he is not familiar. Yet notwithstanding the parallel narratives of the evangelists, the searchlights of Paul's epistles, and the neutral, if not actually hostile, testimony of the secular historians, Luke stands, at present, unconvicted of a single historical error! But this is only half the truth. The truthfulness of every one of his statements that men have questioned, with only two exceptions, has been absolutely vindicated. The two that are as yet unsupported are, first, the one about Quirinius being governor of Syria (Luke 2: 2), and second, the statement about the insurrection led by Theudas (Acts 5: 36). But in the absence of proof to the contrary is it not reasonable to assume that so reliable a historian as Luke is right here also? Let it be distinctly understood that Luke's statements in these two instances are not questioned because of any direct evidence to the contrary, but because nothing is known that verifies them. It is a case of the positive statement of a reliable historian against the silence of all others. Luke adorns his writings with a wealth of allusion both historical and geographical, and these but lay him open to exposure of error had he been an inaccurate writer. So great and careful a commentator as Meyer says that the river near Philippi on the bank of which the Jewish women met for prayer was the Strymon, and even in his second edition

did not correct his error, though Howson and others had pointed out that it was the Gaggitas, the Strymon being at its nearest point quite twenty miles distant from the city. This shows how even a careful writer may be in error about political and geographical incidents, especially if he is not personally acquainted with the land of which he writes. Yet Luke makes no errors in geography. In the first chapter of his gospel the ruler of Judea is called a king (1: 5); in the third chapter after a lapse of thirty years Pontius Pilate is said to be governor of Judea (3: 1); a few years later this country is ruled by a king (Acts 12: 1); and at a still later period we read a letter written to the "most excellent governor Felix" (23: 26), all of these changes being introduced without a word of explanation. This indicates either very great carelessness or extremely accurate knowledge. Had we possessed no other information of the times, Luke would probably have been considered as hopelessly at sea, but other historians show that in each case he is correct. He speaks of the ruler of the island of Cyprus as a proconsul (Acts 13: 7), indicating by this that it is a colony which in name belonged to the senate; yet Don Cassius speaks of it as being part of the emperor's dominion and in consequence governed by a proprætor. Some have hastily asked, "Why does Luke speak of the proconsul of Cyprus?" A few years ago there was unearthed on the island a coin of the reign of Claudius bearing the inscription of a proconsul. All such incidents as this rebound to the writer's credit. Lasea, the city near the Fair Havens (Acts 27: 8), whose very existence was long denied, has disclosed its site to the explorer. It has been proved that the sea of Adria, in which the ship of Alexandria bearing Paul and his company drifted, extends far below the point which is now the southern limit of the Adriatic Sea, and so all difficulty on this point has been removed. For the rulers of Thessalonica, Luke uses the rare name *politarchs*, applied to the rulers of no other city, and yet its correctness is verified by inscriptions. It is needless to multiply instances. What is true of Luke is true of other writers. He was selected for review because the scope of his narrative and the character of his allusions render him more liable to mistakes. His accuracy is proof of his honesty, sincerity, and truthfulness. We are able to test the accuracy of the Bible as a history, and finding it worthy of trust in this, may we not rely on it also in those things which are beyond the skill and knowledge of man to explore?

"I like the idea of VISIONS OF THE CHRIST. As the articles were running through the CHRISTIAN brethren several times expressed the hope that they would re-appear in book form. Having received a copy of the neat production you are offering to the public I hasten to congratulate you. The book is rightly named. The writers are well known and have done their work well. The topics, treated in a practical way, are full of interest and present many traits of the beautiful character of our Saviour. It is a work calculated to impress the reader with the loveliness and greatness of the Christ. Let all the brethren purchase a copy, read it, and then send it to a friend who sees not Christ in his beauty."—H. J. BANKS.

Notes on Evidences of Christianity.

2. The Character of Bible Mistakes.

✻ ✻ M. W. GREEN. ✻ ✻

1. It has been noted that about one hundred thousand instances of errors, known as various readings, had been discovered in the manuscript copies of the New Testament. In connection with ancient writings this is nothing unusual. For example:—(a) In the "De Amicitia" of Cicero (a Roman orator and writer of the second century), Tiro, the author's faithful friend and freedman, had carefully examined and corrected the copy before sending it to Atticus the publisher; and the most skilful copyists were employed, yet no two of the one thousand copies published agree throughout, and not one agrees with the original manuscript as revised by Tiro. (b) Terence, one of the best preserved of the early classic writers, in a volume not nearly so large as the New Testament, has twenty thousand various readings, and Bentley affirms that if half the manuscripts of Terence were collated with the same care as the New Testament manuscripts of double the number, the variations would amount to above fifty thousand. (c) Wakefield states in his edition of Lucretius that he had collected about twelve thousand various readings (exclusive of errors in spelling) of that author from five published copies only. (d) Weiske's edition of Longinus presents more than three thousand various readings of the "Treatise on the Sublime," a work about the length of the Gospel of Mark. (e) Bekker has published variations from his text of the writings contained in his edition of Plato, which fill seven hundred and seventy eight crowded octavo pages, and amount to many more than sixty thousand; while the number of manuscripts compared of each writing was only thirteen.

2. Bearing these facts in mind, and that the number of manuscripts of the New Testament which have been compared with each other is over one thousand, it will be seen that in proportion there are immensely more errors in all the profane authors than there are in the New Testament manuscripts. As to the character of the mistakes found in the Bible, it may be remarked that there may be thousands of them, yet not one may affect the sense of a passage.

3. That this is really the case will be seen as we proceed. For example:—(a) Many various readings consist in different ways of spelling the same word; as for instance *David* is spelt *Dabid*, *Dabad*, *Dauid*, *Dauaid*; *Noah*, *Noe*. How many of the one hundred thousand readings belong to this class alone we cannot say, but very many, and do not affect the sense. (b) Many consist in the insertion of a noun or pronoun where it was left to be understood. Of this kind there are five in the eighth chapter of Matthew, but there might be a million of this kind and the sense not be affected. (c) Many arise from wrong numbers and cases of nouns and pronouns and the wrong tenses of verbs being written. Sometimes an error of this kind affects the sense, but not often; for example, "*Him and her been to town.*" In

this are three errors, but the sense is clear—"he and she have been to town." The plural is given for the singular in Matt. 8: 15—*them* instead of *him*. Matt. 6: 12, an error in the case of the verb—*forgive* instead of *have forgiven* our debtors. (d) Very many consist in the insertion or omission of articles and conjunctions. At times these errors very seriously affect the sense, but less so in Greek than in English; for instance, in Matt. 11: 10 *gar* has been placed where it ought not to be, and *hai* has been displaced by *vos*. (e) The substitution of one word for another in similar meaning. In Matt. 8: 2 we have *came* instead of *drew near*, and in verse 31 the word *suffer* instead of *send*. These errors do not affect the sense. While these do not exhaust the list of classes of errors, they serve to show their trivial nature, and that many of them only lightly affect the sense, and the others not at all.

4. Besides the great number of various readings of the above class there are a few of another class which do affect the sense; as for example, (a) Genuine passages of scripture copied into the wrong place, as Acts 9: 5, "It is hard for thee," etc., is an interpolation copied from Acts 26: 14. (b) Others are interpolated ideas, which, though true and scriptural, are nowhere expressed in the same words, as for example, Acts 8: 37. The idea is scriptural (see Rom. 10: 9); it is clear from other scriptures that this confession was made by applicants for baptism, and it was doubtless required by the evangelist Philip from the eunuch; still, it is an interpolation. (c) There are a few in which the fact is wrongly stated, one name being given in error for another:—In Acts 7: 16, Abraham is represented as purchasing land, which Genesis tells us was done by Jacob.

5. It is thus seen that while errors are numerous, their effect upon the whole is really small. Dr. Davidson has stated the negative result of close and accurate criticism in these words:—"No new doctrine has been elicited by its aid; nor have any historical facts been summoned by it from obscurity. All the doctrines and duties of Christianity remain unaffected." This is the united testimony of all acquainted with the subject, and it proves that in all matters of doctrine, duty, and history, the New Testament of to-day is the same as when it came from the hands of its authors.

6. The position of scripture may be illustrated by a remarkable will case which occurred some time ago. The grandfather of a Mr. Stanley left an estate entailed to his descendants of the third generation, and not to be divided until a majority of them were of age. All the parties interested obtained copies of the will, many of these being copies of copies. In the meantime the original will, also the official copy, were burned, with the building in which they were contained. As the time for the division of the property drew near, the heirs, nearly 100 in number, began to examine their copies, and to talk of their respective interests. On comparison, it was

found that the copies differed in a number of particulars—in fact, that no two copies were alike. The parties became alarmed, but on careful examination they found that the differences consisted in the spelling of words, the grammatical construction of sentences, and some mistakes in numbers which were corrected by the written numbers, while in all the copies the rights of the heirs were the same. The result was that each felt more certain than before the mistakes were found out, that his copy correctly represented the meaning of the original will, and the estate was divided in the most perfect amity.

7. Such is the result from the mistakes in the New Testament. The knowledge of their existence at first occasioned alarm, then led to great labor on the part of many Biblical critics, covering a period of nearly two hundred years, and the result has been to develop the heart-satisfying fact that the sense of the scriptures is not practically affected by any or all of the mistakes that have been made, but that he who has the most imperfect copy of the New Testament has all that God commanded, taught, revealed.

8. As Gassen has said, these various readings are of immense value in virtue of their nothingness, and all-powerful in virtue of their insignificance.

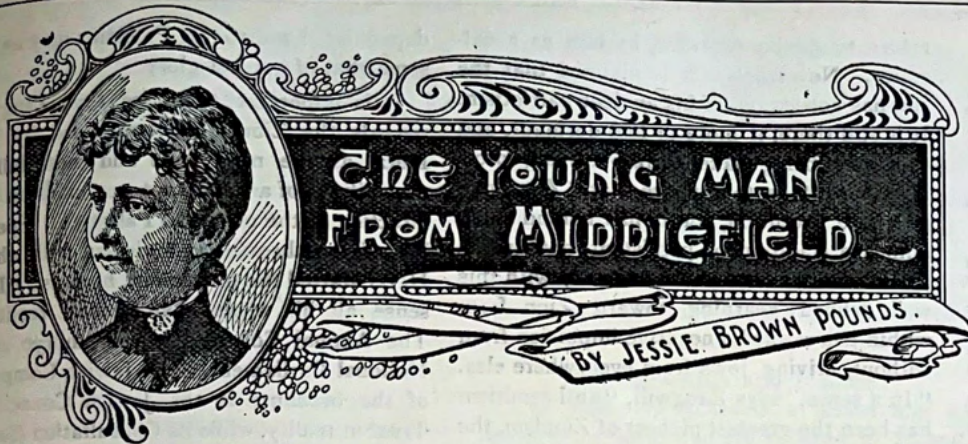
In the next will be seen how these mistakes originated.

Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (n.v.)

Letter from John Thompson.

Leaving Adelaide by the overland express, I visited the following churches on my way to Melbourne:—Kaniva, Lillimur, Horsham, Polkemmett, Ballarat East and Dawson-st., Maryborough, Bet Bet, Dunolly, Bendigo, Harcourt, Wedderburn, Fernihurst, Echuca. During my stay in Melbourne I visited the churches in Swanston-st., Lygon-st., North Fitzroy, Fitzroy, North Richmond and Balmmain-st., Footscray, South Melbourne, Prahran, Malvern, Brighton, Cheltenham, Bayswater, Doncaster, Hawthorn, Ascot Vale, and South Yarra. I also lectured at the Armadale Rescue Home. In Tasmania I paid a visit to the churches at Hobart, Bream Creek and Launceston. While in Victoria and Tasmania I gave 43 limelight lectures, 15 addresses to Sunday Schools, 15 to churches on Lord's day mornings, and on Lord's day evenings I have preached 12 times. To all the brethren and sisters who have so kindly assisted I desire to return my sincere thanks. I am deeply indebted to Bro. Webster, of South Melbourne, for assistance so freely given in working the limelight and lantern for me while lecturing in the city and suburban churches; also to the members of the P.M. Committee, for arranging meetings and for assistance given; and finally to Bro. and Sister Maston, for their extreme kindness to myself and child, who found in them and their family all the kindness it was possible for them to bestow on us.



CHAPTER XVIII.

PETER FLOYD HUMBLED.

Tom had sent for his uncle in desperation rather than in hope. He was literally at the end of his resources. He had tried all the expedients he could think of, and could see no good results. He felt that his uncle should know the worst and share the responsibility.

He was quite prepared for anything. His uncle would probably condemn him, and advise him to let other people's business alone. But Tom felt that he could not be a party to a concealment from which nothing good could come.

His uncle came almost immediately. Tom had asked that he be sent at once to Gerald's room. His cousin was quite unconscious now, and Tom could not risk a scene in the corridor. There was no guessing what Peter Floyd would say when his son's condition became fully known to him.

To-night, however, he did not lose his temper. He seemed to comprehend the situation at the first glance, and he sank down into a chair as if crushed. For the first time in his life Tom felt the inconvenience of being a man. If he were a woman, he thought, he would have known some tender trick of comfort, reserved for such an hour as this. There would be some delicate way by which he could tell his sympathy, other than to say bluntly, "I am sorry for you."

But he was not a woman. Besides, he was sufficiently just to know that his uncle, in a measure, deserved his sorrow, and might possibly profit by it.

But he was not prepared to see that shrewd old face hide itself, as it did presently, behind two half-clenched hands, or to hear the piteous cry that came from his uncle's lips.

"God have mercy on me!" he groaned. "God have mercy on me!"

He had not himself shown mercy many times in all the years of his long and busy life, yet mercy was his only hope. If our God were a God of justice only, there would be few indeed to claim his love and care.

"I've been a fool, Tom," his uncle said, presently, raising his head. "I've tried to put off my burden, but it comes back—it comes back."

"It seemed best to send for you," Tom said, taking refuge on the practical side of the situation. "I didn't know what else to do."

Peter Floyd nodded, as if comprehending. "Where was he?" he asked.

Tom told the story as clearly as he could, omitting some humiliating particulars which did not seem essential to his uncle's understanding of the case. There was silence for a moment. Then the older man broke out suddenly:

"Tom, I'd give every dollar I've got in the world if Gerald were like you."

"He couldn't be made like me, Uncle Peter, and in some ways it would be a great pity if he could. He has very marked gifts, you know, and I have none at all."

"Gifts! Pooh! I'm tired of hearing about his gifts. I wish he had a little sense and a little conscience. That's what I wish. But he is as he is, and I suppose some of the blame is mine."

There was another long silence. Then there came a confession which gave Tom the shock of a great surprise.

"I haven't lived as I ought, in some respects, Tom. I haven't been altogether a good father. I've thought too much of getting along in the world and making a success of my business and all that. I'm not ashamed of the way I've succeeded. I'm not ashamed to have any man know how my money came, for there isn't a dishonorable dollar in the whole pile. But there are some things I have left out, and it would have been better for Gerald if I had put them in. I've blamed his mother for his faults, but some of the blame is mine, too. I haven't been very patient with him. I haven't always set the right things up before him. I wanted him to go my way, and I couldn't be satisfied that he wouldn't. I wanted a chance when I was a boy, and it seemed to me that a boy who had that sort of chance might make something out of it. But I'm over all that now. I'm over asking ever to be proud of him, or anything of that sort. Tom, I believe I'd be willing to see that boy a respectable hod-carrier, or—or piano-player."

These last words were spoken with such evident distaste that Tom smiled in spite of himself. His uncle had been humbled indeed.

"Stay with him," his uncle went on, "Stay with him all night, and as much longer as you need to. I'll give you a day's vacation and fix matters all right with Kieffer. Don't let him be seen if you can help it. And when he is himself, bring him home."

Tom's heart leaped for joy at these last words. He had little hope now of saving Gerald, but surely home was the safest place for one so weak and so easily misled.

His uncle went away abruptly, and Tom sat for a long time before the window, looking down into the brightly-lighted street, with its crowd of careless loungers—the evening procession of a gay city.

How life had changed for him in these last few months! Only a little while ago he had felt like a stranger and an alien in this great city. Now the burden of other lives was almost greater than he could bear, and he realised that he was a part of all he felt and saw. And the realisation made him both glad and anxious.

He had no idea of sleeping. He could not lie down beside Gerald,—Gerald who slept the disgraceful sleep of the drunkard! And of course he could not leave him. He must wait and watch until the morning.

But he was a sturdy young fellow, wearied with a hard day's work. He thought, then he mused, then he dozed. It was broad daylight when he awoke. Gerald was sitting up in bed, haggard and bewildered.

"Tommy boy!" he said, faintly. "You, Tommy boy!"

"Yes, I'm here, Gerald."

"Drunk!" cried Gerald, with sudden recollection. "Crazy drunk, wasn't I?"

"Yes."

"Made a fool of myself at Hooligan's?"

"Yes."

Tom was not at all inclined to soften matters down.

"Was it you who got me out?"

"Yes."

"Don't sit there and say 'yes' to everything. It's enough to drive a fellow mad. Say I'm clean gone this time, and you know it. Say I might better be dead and done with it. I told you that a long time ago. I hope you know it now."

"I don't know anything of the kind," said Tom, pugnaciously. Somehow, Gerald never irritated him quite so much at any other time as when he took this wilfully despairing tone. "You ought to be glad to be alive, and to make other people glad, too. It's a shame and disgrace that you don't."

"I don't think you're very glad," growled Gerald.

"We're going home together after a little, Tom told him, thinking it time to change the subject. "Your father has been here, and he wants you to go home."

"Go home! Does he think I'll sneak home, after being sent away? I haven't much independence left, but I hope I have too much for that. No, sir! Not one step of the way home will I go. I've managed to get along so far without any help from father, and if I need to starve I can do that. But no going home for me."

He was at the stubborn stage, but behind the stubbornness of his present condition there was the resentment of a proud nature. Tom's only hope was to take him now, but just now he would not be taken.

Tom went downstairs and ordered breakfast for two. Then he went to the telephone and called up Nora.

"Bring Dolph and the carriage, and come at once," he said. "Tell your father that you are coming, but don't tell anybody else. I will wait here for you."

(To be continued.)

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THE AUSTRALIAN CHRISTIAN pleads for:

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

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

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

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

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

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

The Leader.

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

The Return to Palestine.

For some time we have been desirous of obtaining a well informed but unbiassed opinion regarding the Jewish question as it relates to the re-occupation of Palestine. This we now believe is in our hands, and is supplied by Israel Zangwill in an article written by him in the pages of the *New Liberal Review*. As a writer on Jewish subjects, Zangwill is well known to the reading public, and his sketches of the life of the Jew of the Ghetto are admitted to be complete and thorough expositions. No one living in the present day knows more of the modern Jew than this gifted writer. Himself a Jew, as his name indicates, he not only knows the inner life of his people, but is able from his high literary qualifications to portray that life faithfully and well. No one knows better than he does what are the aspirations of the Jewish people and what possibilities there are for their realisation. From his undoubted point of vantage he is able to tell us whether the modern Jew has any inclination to return to the land of his fathers or whether this desire has, with the onward roll of the years, vanished into empty space. Generally speaking, the average Gentile is somewhat sceptical of discovering sufficient enthusiasm in the breast of the Jew of to-day to lead him to become a pioneer in the re-settlement of Palestine. On this question, Zangwill indulges in no Utopian visions. He is, on the contrary, eminently practical in his view of the situation, and gives it as his opinion that the return of the Jew to Palestine is dependent upon the conditions being favorable. As things are at present in Palestine, such a

return would be regarded by him as a calamity. Nevertheless it is claimed that the Jew has not lost all of his ancient patriotism. It is still there, if more or less dormant, and capable of being wakened into a living force. It is a mistake to suppose that "Zionism" is a late invention, for it has behind it an immense tradition of persistent but unsuccessful effort. And simultaneously with this well defined yearning toward Zion from within has worked a negative impulsion from without, driving Jews from everywhere else. "In a sense," says Zangwill, "anti-semitism has been the greatest pioneer of Zionism, the one most directly operative both in the foundation of the present Palestinian colonies and the provocation of the great Zionist movement led by Dr. Herzl."

This anti-semitic movement which is likely to play an important part in the re-peopling of Palestine is very naturally regarded by Zangwill as unreasonable and uncalled for. "This anti-semitism," he says, "which formerly figured as religious prejudice and now appears mainly as commercial jealousy, is at root an expression of the universal tyranny of majorities, and the dislike for all that is unlike. . . . Everywhere the Jew is contrasted, not with his actual neighbors, but with an idealised Frenchman, Briton, Teuton, etc. Bill Sikes is not 'the Englishman,' but Fagin is always 'the Jew.'" How much the Jew may himself be responsible for this condition of things it would be hard to say. But to whatever extent he may be responsible, it is none the less certain that his present sufferings are the scandal and shame of so-called Christian countries. The persecution of the Jews which obtains so generally throughout the world is a blot upon our civilisation, to say nothing of our Christianity. It is inconceivably sad that it can be said with truth, "The lot of the Jews is generally as sad and as trying as it was in the darkest Middle Ages. They seem to have been preserved, not only to attest the continuity of the divine love and the majesty of the Law, but also to bear the sorrows of the world." If anything were needed to prove how little the civilised world has realised the true inwardness of Christianity, the infamous treatment accorded to Jewish subjects in Christian (?) countries like Russia, France, Germany, etc., would abundantly demonstrate it. It is not certain that Great Britain would be much better in this respect than other countries if it had a Jewish problem to face. Even as it is, the arrival of the Jew in East London is a signal for raising the cry that the native is being swamped by alien labor. But sad as all this is, it has one gleam of light in it, namely, that it may hasten the time when

depopulated and ruined Palestine may regain somewhat of her lost glory.

It is important to notice that Zangwill regards the Zionist movement led by Dr. Herzl as the most sane and most full of possibilities of any attempt yet made in the direction of the return to Palestine. Speaking of the theories and visions with which Herzl started the movement, he says: "In a sense all his ideas have become realities. The Annual Congress is the embryo of a National Parliament. The Jewish Company of the brochure is the Jewish Council of Trust in reality, while its Consultation Council represents the projected 'Society of Jews.' In a brief five years he has piloted his scheme through storms of abuse and hostility from every class of Jews, till the vaporings of a visionary have become a political possibility, discussed at four great International Congresses, approved by the German Emperor, not disapproved by the Czar, favorably considered by the Sultan of Turkey, the ruler of Palestine, worked for by societies throughout Europe and America and South Africa, capitalised by 120,000 shareholders, and constituting the greatest Jewish movement since the foundation of Christianity." "The biggest company on earth," the Trust has been styled by Mr. J. de Haas, a talented young Zionist of apostolic fervor; and indeed its documents will necessitate a room in Somerset House all to themselves. The Trust, however, will not start operations in Palestine till it obtains a charter giving it at least the status with which the chartered companies of India, Hudson's Bay or South Africa have started. In the carrying out of this great idea there are admittedly great and serious difficulties, but none which may be regarded as impossible. Once a fair start were made on lines which gave any promise of success the idea would grow, until the centre of Jewish life so formed "would become the magnet of the race."

The time for the great movement seems opportune. We are speaking now of course from a purely political standpoint. We are not unmindful that in the strange and chequered history of this people there is a manifest destiny—that behind its fortunes there is the working of an inscrutable providence. But subject to this, it would appear that that which we have so long regarded as a dream has now come within the region of practicable things. During the last generation there have been many changes both in the Jew and in Palestine; more, Zangwill thinks, than in all the centuries of the Christian era. "Neither the Jew nor Palestine," he says, "can wait longer. The Red Sea was divided for Israel's first exodus; it is united to the Mediterranean for the second."

The Suez Canal has brought the world to the doorstep of Palestine. And Palestine is the centre of the world." It is a race for possession between Jew and Gentile, and we think the Jew will win, for God is on his side in this matter. As we have previously said, Zangwill in this matter is extremely practical. He contends that irrigation as in Egypt is a vital first necessity for the prosperity of Palestine. A modern Joseph must do for Palestine what his great ancestor did for Egypt thousands of years ago. Already a great number of Jews have acquired the arts of the agriculturalist in Southern Russia, and require only to cross the Black Sea to step into Palestine. Make life possible for them in Palestine, and they will go there without doubt. This is the aim of the great Zionist Society. And so it may be that earlier than we think the words of Jeremiah will come to pass: "Men shall buy fields for money, and subscribe evidences and sell them, and take witnesses in the land of Benjamin, and in the cities of Judah, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord."

We may close with Zangwill's summing up of the situation:—"We have seen the failure of every other prescription; we have followed the largely unconscious evolution by which—even against his will—Israel's feet have been turned Zionwards at the very moment in history in which it is possible for him to re-occupy the country for the world's benefit and his own. Our examination has been purposely confined to those practical aspects without which the noblest dreams are a form of opium-eating. But the dullerest imagination must feel what a world of romance and spiritual hope, what a ferment of religious revival and literary and artistic activity, must attend and follow the homecoming of the wandering Jew."

Editorial Notes.

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

The Mail Bags Closed.

The gambling propensities of the population of Australia have been so notorious that the increase in this direction of late years has been viewed with alarm by all who have any care for the moral stamina of the people. The evasion of the law in the case of Tattersall's sweeps was especially regarded as an evil of great magnitude, and it was hoped that the formation of the States into a Commonwealth would be the means of bringing into force a uniform law that would be effectual in preventing such evasions. For some

time it seemed as if this hope was not likely to be realised. We learn now, however, that the Ministry have decided to take steps to close the mail bags of the Commonwealth against all documents connected with the promotion of sweeps. This will be an undoubted gain to the community, for while it is not possible to make men moral by Act of Parliament, it is quite possible for it to assist morality by removing temptation out of the road. Evil seen often makes evil done.

Higher Critics and Homer.

The following contains a lesson and a warning to those who are inclined to accept the conclusions of the higher critics in reference to the date and authorship of the books of the Bible:—"A quarter of a century ago the Wolfian theory as to the origin of the Homeric poems was still extremely influential. The theory, which spoke of the *Iliad* as made up of a great number of smaller poems gathered into one at a later time, was supported by archæological evidence, or what was then taken for archæological evidence. It was claimed, for example, that if writing was not absolutely unknown, it was not possible then to write poems of such length, and no man could have composed and carried them in his mind without writing them down. It was also held that the historical atmosphere of the poems was incorrect. The very existence of Troy was denied. And in some quarters there was an inclination to resolve the Homeric poems, as a whole, into Sun myths."

A Lesson and a Warning.

"Then Schliemann began to excavate. Beneath the mounds of Hissarlik old Troy was found. It had even been destroyed and afterwards rebuilt. Further discoveries at Hissarlik, Mycenæ and elsewhere showed that the descriptions of these cities in the Homeric poems were historically correct, and rested upon personal or good contemporary evidence. It was also proved that writing was known and commonly practised at a much earlier period than formerly was supposed. The difficulties in the way of the antiquity and the integrity of the Homeric poems had been created by the critics themselves. They were once more accepted as the work of one man and the product of an early age."

The Claims of Episcopacy.

For a long time the Church of England has taken the position that ministers ordained outside its communion have no proper ecclesiastical standing. This arises out of its unauthorised claim to the apostolic succession of its bishops, the imposition of whose hands is regarded as essential to valid ordination. Nonconformists do not attach any importance to these ecclesiastical claims and distinctions,

very properly regarding them as belonging to "the traditions of the fathers" rather than to any New Testament authority. It is satisfactory to note, however, that some leading churchmen are breaking away from tradition and openly advocate the breaking down of the wall of separation hitherto existing between preachers of Conformity and Nonconformity. Canon Hinson, in the current number of the *Contemporary Review*, thinks that "the time has come for the frank recognition by English churchmen of the non-episcopal ministers." This is doubtless a big step for a Church of England minister to take, but it seems a very little one to those who only recognise as essential qualities in the making of a preacher those of piety and fitness.

Sunday School.

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

LESSON FOR FEBRUARY 16.

The Second Persecution.

Acts 5: 33-42.

GOLDEN TEXT.—"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."—Matt. 5: 10.



The first persecution was directed against Peter and John; the second against the whole of the apostles. The prohibition of the Sanhedrim given to Peter and John was ignored, and the work of preaching and healing went on; as a result many turned to the Lord. The authorities were aroused by the success to action again, and had the apostles arrested. During the night they were miraculously delivered, and at daybreak they were found in the temple, teaching. They were re-arrested and brought

BEFORE THE COUNCIL.

Two charges were made against the prisoners—(a) disobedience to the Sanhedrim; (b) an attempt to make the council guilty of the blood of Jesus. To the first Peter pleads guilty, while the second was dealt with by

declaring once more that they had shed innocent blood. But Jesus after resurrection (declares the spokesman) had been exalted, and now all the motives for repentance and the chance to repent are given to Israel. Of the resurrection the apostles and Holy Spirit were witnesses, while of the exaltation, the Spirit, who is given to all obedient ones, is the witness. This speech irritated the court, and they would have slain the apostles, but they are

SAVED FROM DEATH

by Gamaliel. He drew attention to several who had arisen claiming to be great ones,

and how their efforts had come to nought, and suggested that the movement should not be suppressed by violence, lest they should be found to be fighting against God. The apostles were then beaten and were charged once more to no longer speak in the name of Jesus. At this treatment they rejoiced in obedience to Christ (Matt. 5: 11, 12). The charging of the council did not deter them; they

CARRIED ON THE WORK.

Daily in the temple and in the houses they preached Christ. Brave, bold apostles! Oh! for more of this fearless spirit to-day.

THOS. HAGGER.

DR. JOSEPH KINGSBURY.

Bro. Kingsbury is one of the honored pioneers of New South Wales, and below he tells but a small bit of his great life's story. Our idea is that these great men and women should be honored with words of praise while they are with us. On another page is a picture of this old hero and below is his story:

My family record makes known to me that I was born on October 24th, 1816, at Marsh Farm, near Taunton, Somersetshire, England; and at the age of three weeks I was taken to the minister of the Church of England, and my catechism taught me that I was then made a member of Christ, a child of God and an inheritor of the kingdom of heaven, and that I was named Joseph, so you see I was made a Christian at a very early age. I grew on, and at five years, or about that time, I began the first part of my life that I remember. I grew like other boys in sport, went to school, learned to fish and swim, to shoot, to say bad words when angry and fight when insulted, loved my mother and family and at twelve years helped my father in his practice as a veterinary surgeon; I was bound apprentice at fifteen until twenty, served my time and commenced work for myself in a village two miles from the town where my parents lived, and now began my religious life. I became deeply convinced of sin first by the preached word by a young student from the Congregational College from the text "But know that for all these things God will bring thee into judgment." I began to pray and read the Bible, was on my knees every day, earnestly intreating God to forgive me, and for two years I had no peace. I joined the Congregational Church, became the superintendent of the Sunday School. The Methodists commenced to preach and hold weekly meetings in the school room and I went to hear them; I began to be captivated by their zeal and earnestness, and began to meet in a class and tell my feelings weekly. I soon began to pray in their meetings and to exhort in the absence of the preacher, who purposely kept away that the meeting might urge me to speak. I was soon noticed to preach my trial sermon, and I passed into the rank of local preacher, and so began my preaching life. I now got over head in love with the daughter of the clerk of the parish; kept her company two and a quarter years, and married her in the village church, and so began my domestic life. For fifty-seven years she helped to

make me what I am financially and spiritually; our prayers were never hindered. After three years we emigrated to this good land; sixteen weeks on the voyage in the good ship Coromandel, Captain Neal commander. I took my turn in preaching during the voyage with the late Dr. Forsaith, the Congregational preacher at Parramatta, and Mr. White, Wesleyan preacher in New Zealand. I landed here and began to preach Methodism every Lord's day, but I became disquieted in my mind more and more as I read and studied the New Testament, as I could not find the name or the thing there. About this time I was requested to visit a young man who had just married into their family, to remove his doubts, as he was sceptical about the Holy Spirit; I went armed as I thought with the sword of the Spirit, the word of God, I found him courteous and open to conviction, and he assured me he believed in the Holy Spirit and its work, and opening his New Testament requested me to show my evidence that the Spirit worked on the heart without means; I gave him the portions such as, "My Spirit shall not always strive with man," and "Beareth witness with our spirit," etc. But where is it said immediately upon the heart without the Word? He quoted the cases where the work of the Spirit is spoken of, the Eunuch, the Jailor, the Pentecostians, the Samaritans, etc. I left him more perplexed than ever. I sought proof for my Methodist doctrine but found none. I began to preach a different answer to those enquiring, What shall I do to be saved? I gave the same answer that the inspired Peter gave the thousand on the day of Pentecost, and I soon got into trouble, as it cuts up root and branch Methodism and every other ism. They tried me at the quarterly preachers' meeting, and when the question came, Does he preach *our* doctrine? then the strife began. At last, at two o'clock in the morning, and I refused to be tried by the Watson Institutes but by the Bible, I said, "Well, brethren, I gave you a pledge, if my preaching disquieted you, I would consent to the removal of my name from the plan; and I now redeem my pledge," and so my work as a Methodist ceased. I continued my preaching in the park every Lord's day, and soon, determined to obey the Lord, I made request to be baptised, and on Lord's day morning went out to the river and was immersed with Ed.

Lewis, David Lewis and John Standing. The same morning (September 4th, 1853), we met to break bread and drink of the cup in memory of our Lord and attend to the fellowship and the apostles' doctrine and the prayers. We went on our way joyfully, and from that time the Lord added to our number the saved, most of whom have fallen asleep in Christ, and some continue to this day and ornament the church of God. When I was immersed my pocket was baptised with its contents, and I started on my new life with a purpose to devote a part of my weekly income to the Lord, and often told my brethren that I hoped to see the time when the church here would contain fifty brethren heads of businesses and families, who would be able to place a piece of gold into the treasury, and then we should be able to meet all expenses honestly, and send five good men to preach the gospel to all in this land. My idea has not been realised, but by God's help I have been fully able to act according to my purpose, and more abundantly may the Lord help me to teach the numbers that are now coming into the church how to give, that we may finally hear him say, "Well done!" Now let me say I have tried to teach by my mouth and life never to neglect the assembling on the first day of the week. My life has been busy, yet in the two thousand five hundred and forty eight first days, never but once have I been hindered in breaking the memorial loaf. I may say with a thankful heart that this record has scarcely been exceeded. Now I have come to the time of life in which I wait my call to the family above, and shall be "happy if with my latest breath I may but gasp his name, preach him to all, cry in death, Behold, behold the Lamb."

Geo. T. Walden writes as follows concerning Dr. Kingsbury:—

I have known Dr. Joseph Kingsbury for over thirty years, and intimately for nearly six years. He has been the elder of the church of which I am preacher. He is one of the most gracious and encouraging helpers I have ever known. He never misses a meeting unless ill enough to kill a score of the ordinary church members. He is generous to a fault. He could build several church buildings with the money unworthy people have obtained from him. He has not a single enemy in this community. Three generations have known and loved Dr. Kingsbury. If he had the fees due to him from patients he could keep our Foreign Missionaries going for five years. Though at his age he is necessarily debarred from much service, he still presides with grace and dignity and speaks with power. I believe he is the greatest single factor, humanly speaking, in our success as a church. Not a day passes without fervent prayer for the preacher and members.

Dr. Kingsbury is one of the truest instances of a man growing old gracefully. He is tender, patient, kind in his judgment of others, and all his influence tends to keeping "the unity of the Spirit in the bonds of peace." His children and grandchildren are a credit to him and a strength to the church. Dr. Kingsbury is the most successful man in New South Wales in the treatment of fever

and wounds. Some of his cases are wonderful. Even now people come from far and near for his advice and skill. As an illustration of how he is regarded in the community: I got a cabman (a Roman Catholic) to drive the doctor to the annual meeting of the Dorcas Society. When I asked the cabman his fare, he refused to take any, saying, "Dr. Kingsbury has done too much for me and mine to charge him."

The doctor is very faithful to the plea for a return to "primitive Christianity in its teaching and life," but he "speaks the truth in love." When he is "called up higher," great will be our loss as individuals, as a church, and as a community. We shall all say like Elisha, "My father! my father! the horsemen of Israel and the chariots thereof." He is an example to the flock over which God has made him a shepherd. He is a man of strong convictions, and is not slow to express them. He hates tobacco and the drink, and does not eat meat nor drink tea. Through his influence we have not an officer who smokes, and very few church members. Many of our members are water drinkers. No man could be elected an officer of our church who was not a total abstainer. Wherever I go in N.S.W. I get messages of love for "Old Dr. Kingsbury." Happy the preacher and church that have such a bishop!

Rich has been his life in good deeds! And when the chariot of God comes for him may his mantle fall on us all and make us more like him in faithfulness to duty! Long may he be spared and richly may he be blessed! He works hard and lives economically that he may put his gold piece into the Lord's treasury every Lord's day. I am glad you are putting his picture in the CHRISTIAN. No better face has ever adorned its pages. I suggest that every member that needs the example of a man who gives liberally, works heartily, prays fervently, judges generously, loves truly, to frame the doctor's picture and hang it up where it can be seen, and when you and your children look at it tell them he was all one could desire as a worker in the vineyard of the Lord. As Ian Maclaren wrote of one of his elders, "His loyalty to our Lord he proves not by words, but by unaffected consistency, godly living, and by the most self-denying service of the church. In her cause he never slackened or wearied; to her affairs he gave his best energy and ability. He grudged no pains, no time, no thought. If any one was willing to help the church for her sake he valued him. If any one belittled the church he found it hard to think well of him, and outside his home the church is his chief interest in life. Through all his actions and his thinking ran this golden thread of simple loyalty to what was true and good. He is incapable, by the creation of God, of affectation, duplicity, tricking or falsehood in any form, or to any person. He carries in him an undivided heart, cleansed from personal vanity and private ends. Wherever the light fell he followed without hesitation. He loves truth in the dress to which he is accustomed, and thinks none the less of her robes because they are old; but if it pleased the Lord to reveal himself in other ways it was not for him to refuse the revelation. He preferred the former methods of work and worship, but

if others would further advance the kingdom of God he is willing to adopt them, for he has no other purpose but to serve Christ. And now as he nears the crest of the hill, and almost sees the lights of heaven, we know the Master will say to him, 'Well done, good and faithful servant, enter into the joy of the Lord.'

From The Field.

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

New South Wales.

CONFERENCE NOTES.—We desire to remind the churches in N.S.W. that the Annual Conference will be held in March. We want every member of the church to try and take some interest in the work we are striving to do; this can be done by keeping the dates for various meetings open so that you may attend.

It is proposed to hold the Annual Conference in Enmore Tabernacle. Wednesday evening, March 26th, Essay and discussion; Thursday, Foreign Mission meeting; Good Friday, all day Conference. On Easter Monday, a re-union of delegates and friends.

We hope to be able to place some very interesting matter before meetings, and we would urge as many as possible to be present. We would ask the secretaries of the N.S.W. churches to see that delegates to Conference are appointed as soon as possible, and that those only are appointed who will attend. Sometimes men are appointed who never mean to attend; we would suggest that more care should be taken in selection. Then some members of the church get the idea that if they are not appointed delegates they have no right to be there. This is not so; the Conference is open to all church members; the only privileges the delegates have are in voting on any question and in being eligible for office. So will members take this as an invitation to attend all meetings. Later we will distribute programmes of meetings.

Please remember Annual Conference in Tabernacle, Enmore, on March 26th, 27th and 28th, and be there!
R. STEER, Sec.

South Australia.

NORWOOD.—On Sunday evening week one young woman confessed Christ. The meetings are good. We hope to be able to open our new tabernacle in about a month from date. Later particulars will be given.
Feb. 3.

A. C. RANKINE.

Victoria.

EMERALD.—We have much pleasure in reporting that gospel services are being held every Lord's day evening, and also a prayer-meeting on Thursday evening. Last Lord's day we were pleased to have with us J. T. T. Harding, who spoke to splendid meetings. When no preaching brethren are available, local brethren do the speaking; therefore any speaking brother desiring to spend a Lord's day with us may obtain particulars from the secretary.

W. BOLDUAN.

BALMAIN-ST., S. RICHMOND.—The present week ends tent meetings here. Jas. Johnston preached last week, and there were two decisions, a man coming forward last Monday night, and a lady on Thursday night. Record attendance last night, the usual preacher speaking. This week the speaking will be

conducted by P. J. Pond, Thos. Hagger, and J. A. Palmer.

The S.S. picnic was held on January 27th, at Burwood Boys' Home, and a tip-top time was spent.
Feb. 3. P.J.P.

New Zealand.

AUCKLAND.—The meetings still keep up well, notwithstanding we have no evangelist. The work is carried on by the brethren.

One young woman was last night added to the church by faith and baptism, and in the morning we received and welcomed into the church quite a number of brethren and sisters from the church at Kirkcaldie, Scotland. They have been specially cared for on their arrival by Bro. and Sister Morton, who had formerly known some of them. Mrs. Henshaw is here on a visit and also Miss Greenwood, from Adelaide. Bro. H. Greenwood is also with us. He addressed the church morning and evening yesterday. He starts for his field of labour, among the Maories, this week. Bro. Bull is absent upon a lengthened tour in the interests of the N.Z. Alliance. When he is in this district he is always helpful to the church.

Jan 27.

M. HALL.

Here and There.

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

S.S. COMMENTARIES, 1902 — We have now in stock and for sale the following: Standard S.S. Commentary, Library Edition, Price 3/6, by post 4/-; Standard S.S. Commentary, Limp Cloth, Price 2/6, by post 3/-; Christian S.S. Commentary, Price 3/6, by post 4/-.

We extend congratulations to Grandfather Colbourne.

Large audience and one confession at Enmore on Sunday.

Six decisions at North Richmond during the last fortnight.

One confession, City Temple, Campbell-st., Sydney, Sunday night.

Will church secretaries in N.S.W. please look up statistics for Conference.

Splendid meeting at Swanston-st. last Sunday night. Two confessions.

A. E. Illingworth spent last Lord's day with the church in Dawson-st., Ballarat.

Please notice the reduction in the price of commentaries on S.S. lessons for 1902.

The Echuca district Conference will take place in the Merrigum Hall on February 12th.

We still have a few Almanacs left, which we would be glad to send to any requiring them.

Three confessions at Doncaster on Sunday night—two young men and one lad. Fine meeting.

A. Lucraft, of Fremantle, W.A., with wife and family, is at present on a brief visit to Victoria.

C. F. Hawkins is now laboring for the church at Malvern, under the auspices of the Home Missionary Committee.

J. Selwood has accepted a six months' engagement with the church in Fremantle. He leaves for his new field on February 21st.

Don't fail to read the articles this week by W. C. Morro and M. W. Green. They are both intensely interesting and practical.

The Baptists of the Commonwealth are discussing the advisability of having one weekly paper instead of two monthlies and a fortnightly as at present.

We have now a large and well selected stock of Bibles and Testaments, and friends in either town or country can do no better than call on or send to us.

N.S.W. Conference.—Country churches especially are asked to be represented. An endeavor will be made to accommodate if notice is given by March 1.

The Conference of the southern churches of South Australia will be held at Milang on Tuesday, February 18th, commencing at 11.15 a.m. Essayists, R. Burns and H. J. Horsell.

The Austral Co. and its work are beginning to attract attention among the religious denominations, who frequently refer to it as a kind of work in which they ought to engage.

The annual meeting of the S.S.U. of S.A. was held at Grote-st. on February 3rd. An interesting programme was prepared, including a paper on S.S. work by J. Colbourne.

We have two Lesson Primers, three Lesson Mentors and three Lesson Helpers which have been returned to us, and which we will send post paid for 1/-, 1/6 and 2/- respectively.

N.S.W. Conference Committee have a debit to date of £52. Are there 52 brethren in that State who will send £1 each in February to the treasurer, J. Stimson, 45 Glebe-rd., Glebe, Sydney?

We are given to understand that Bro. J. C. Dickson would return to this country if a suitable opening presented itself. P. A. Dickson, Stanmore-rd., Stanmore, N.S.W., would give all information.

Bro. Johnston desires all students and intending students to meet him in the Swanston-st. lecture hall on Tuesday evening, February 11th, at 8. It is important that every student should be present.

Imagine 2548 Lord's days in a Christian life with only one of them missed from breaking the memorial loaf! Is not this a great record? Read the brief account which Dr. Joseph Kingsbury gives of his long life.

Country visitors to N.S.W. Conference last year stated that they would prefer to stay as paying guests with members of the church than go to a boarding house. Let R. Steer, 25 Perry-st., Marrickville, know your wants and he will attend to them.

The return tea and public meeting given by the scholars of the Chinese Mission in Adelaide, S.A., is to be held at Grote-st. on Tuesday, February 11th. Admission to tea is by invitation, but the public meeting is quite free, and all are heartily welcome. Addresses by A. T. Magarey and others.

The chapel at Charters Towers, Q., has recently undergone some repairs in the way of new matting, new blinds, new clock, and other like necessities, which make it look more comfortable and inviting. E. B. Freeman is doing a good work there.

We have now in stock the first volume of Rotherham's translation of the Old Testament, extending from Genesis to Ruth inclusive. It is uniform in size and get-up with his Emphasised New Testament, of which we have also a few copies. Price, 10/-; by post, 10/6.

Brethren frequently send to us for back numbers for binding. We are anxious to do what we can to please and help, but in a small place like ours we cannot keep a supply of back numbers, and if brethren want to preserve the paper in bound form they had better look after their copies as they receive them.

Our good Bro. T. Rodger, of Dunedin, sends us the following pleasant word:—"I herewith enclose post office order for ten pounds as my contribution to the CHRISTIAN for this year, less seven shillings for my paper. The above amount will help to make up for some of the subscribers you may lose on account of the great rise in the price of the paper of one paltry penny per month."

A successful social meeting was held at Collingwood on January 29th to welcome H. Swain, who is to labor with that church. Addresses were delivered by Bren. Harward, Johnston, Morro, Baker and Swain. On the following Lord's day morning four were received into fellowship, two of whom had been baptised the previous Sunday night; the other two were by letter. At the evening meeting another confessed Christ.

T. H. Rix, of New Zealand, says: "I wish the CHRISTIAN a very prosperous New Year. The more I see it the better I like it. From a literary and letterpress point of view it can hold its own anywhere. Some, however, say that for the quantity of reading matter it cannot compete with the Bible Echo, which I find circulates very largely here, and has found its way into the homes of our own people. With very few exceptions, the brethren and others who take the copies I get from you never had our paper before. The Outlook and War Cry are also taken by brethren. I feel annoyed to see so many sectarian papers circulating amongst our brethren and our own paper shut out. I intend to push it all I can."

The CHRISTIAN contains more reading matter than the Echo; besides, the Echo is what its name implies, an "echo," being made up largely of extracted matter. Much of the matter in the CHRISTIAN is specially written for our columns. If it is quantity the people want we can't compete, but if it is quality, we do not propose to take second place.

Bro. S. Elborn, of Dunedin, writes as follows:—"Allow me to say that my heart beats in unison with your heart in the great work in which you are engaged. I read with great interest, pleasure and gratitude your lucid account of the rise and progress of the Austral Publishing Co., and having done so then arose spontaneously the fervent prayer that God would grant you years and health to firmly establish and extend your influence in the sphere in which he in his providence has placed you. It is exciting to think of the far-reaching consequences of your work. The silent influences of the press are like those of nature very powerful, and it is therefore worthy of the support of all preachers and churches, for they reap more than tongue can tell or pen describe from the seed which you are constantly sowing in the church and world; and what is this but bringing honor and glory to the great name named upon us as a people engaged in pleading for a return to apostolic Christianity in its facts, precepts and promises? Please find enclosed application for ten shares and post office order for full amount of them, which I trust will reach you in due course and be helpful."

Our visit to Sydney was brief but pleasant, all the good friends over there conspiring together to make our stay enjoyable. The people are proud of their harbor; but really, it certainly is the most beautiful natural scenery of its kind in the world, Bros. Bagley and Dickson showing it off to great advantage. The cause in Sydney is like the city itself—on the upgrade. We spoke once each in Paddington, Sydney, Enmore and Petersham. Thos. Bagley has done a great work in Paddington, and we expect greater things in the next year or two. The church in Sydney proper is in a better condition than for years. P. A. Dickson, the preacher in Sydney, and the church generally, have given much assistance to Paddington.

Geo. T. Walden, with the church in Enmore, has an ever widening influence. The building is packed to the doors every Sunday night. The singing is inspiring, and the services bright and crisp. We spoke one Sunday night; it was a great audience. Petersham is again coming to the front, and their new building, which is to be opened Feb. 9, will give them an opportunity in the district they have never had before. With a man like A. E. Illingworth as leader, we expect great results. While in Sydney we enjoyed the hospitality of Bro. and Sister Gole of the Sydney church, where we spent a couple of restful weeks. We had intended to write more, but our space is too crowded with other things.

Coming Events.

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

FEB. 9 and 11.—Collingwood Sunday School Harvest Festival will be held on Sunday next February 9th. At 3 p.m., Service of Song; Readings by Jas. Johnston, Litt. B. And on Tuesday, February 11th, a Grand Programme of musical and other items. Free. Come, and Welcome!

FEB. 9.—Next Sunday afternoon at 3 p.m., in the Lygon-st. Christian chapel, Special Address to the Children, "Show Me a Penny." The audience are requested to provide themselves with penny pieces prior to 1887. Special Singing, and Annual Distribution of Prizes.

MARCH 19.—The Annual Conference of the West Wimmera churches will take place at Kaniva on the above date. Conference Sunday, March 16.

Acknowledgments.

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

VICTORIAN MISSION FUND.

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Cosgrove	£2	0	0
Lillimur	7	0	0
Bordertown	4	0	0
Kaniva	5	0	0
Bayswater (refund)	1	5	0
Prahran, Conference Fee	1	0	0
North Fitzroy, Conference Fee	1	0	0
Meredith	6	0	0
Brunswick, per Sister Dickens	0	14	0
Bet Bet, per Sister Readhead	1	12	6
Fitzroy, per Sister Clydesdale	2	10	0
Kerang East, per D. J. Milne	3	8	6
Murrabit, per D. J. Milne	1	3	6
Bro. and Sister Turnbull, Elmore	0	10	0
Bro. Harry Hare, Clear Lake, Victoria	0	2	3
Sister McGregor, Malvern	0	10	0
Sister Ludbrook, Brighton	3	0	0
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BIRTH.

LOGAN.—On Jan. 7th, at her residence, "Brompton," Illawarra-rd., Marrickville, N.S. Wales, the wife of Mr. G. D. Logan (nee Colbourne) of a daughter—both doing well.

WANTED.

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Consolation.

This world is a difficult world indeed,
And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with the flute.

And I myself have often thought
How very much better 'twould be
If every one of the people I know
Would only agree with me.

But since they will not, the very best way
To make this world look bright
Is never to mind what people say
But do what you think is right.

Our West Australian Letter.

D. A. EWERS.

The gold mining industry of West Australia is far in advance of that of any other State in the Commonwealth. This will be readily seen by a comparison of the output in the four chief gold producing States for the first nine months of the present year. New South Wales raised 202,607 ounces; Victoria, 572,391; Queensland, 596,139; West Australia, 1,360,840. In each of the other States named, there was a substantial falling off in the amount produced, as compared with the first nine months of 1900; but in W.A. there was an increase of 209,142 ounces. Very little gold is raised in South Australia and Tasmania, and the amount in N.S.W., Victoria and Queensland combined for the nine months was 1,371,137 ounces. So that as the *Western Mail* points out, W.A. may be said to produce as much gold as all the rest of the Commonwealth put together. In 1886 only £1147 worth of gold was produced, but the next year it jumped to £18,517 and it has gone on increasing until last year it amounted to £6,007,610. This year as the result of ten months labor, £5,890,923 has been produced, and it is now certain that the total for 1901 will be far in advance of that for 1901. From January, 1886, to the end of October, 1901, the value of gold raised in the State amounted to £28,377,923, eighteen millions of which has been produced within the last three years. In view of the fact that gold mining is but in its infancy, that the enormous extent of auriferous country is practically unlimited and that new and rich finds are constantly being reported, we may fairly conclude that a great future is before the mining industry. The enemies of the State a few years ago, sneeringly called it "The Gilded West," but it can now fairly lay claim to be called "The Golden West." The wonderful development of the gold

mining industry has attracted so much attention that other important industries have to a large extent been neglected. The population of the State has rapidly increased to nearly 200,000, and as a consequence food has to be imported. There will no doubt be great developments in the immediate future in land cultivation. At present wheat, flour, fruit and vegetables are considerably dearer than in the other States, and yet it is certain that in this immense territory with over 975,000 square miles, food can be produced for millions of people. While it is true that much of the soil is inferior and that in the far interior the rainfall is too slight or too uncertain for agricultural purposes there still remains a practically unlimited area for tillage. The South West division of the State contains 67,000 square miles with a temperate climate and a rainfall ranging from 15 to 43 inches. The average rainfall of Perth is 33 inches. North of Perth for a good distance inland from the coast line there is also much land suitable for cultivation.

It is impossible in a short letter to give any full account of the land regulations. I may mention, however, that the ordinary price of land on "conditional purchase, by deferred payment, with residence under section 55" is 10/- per acre payable half-yearly at the rate of 6/- per acre per annum, and any quantity of land may be selected from 100 to 1000 acres. This section is applicable to land within an "agricultural area," and also to any other land in the South West Division, or within 40 miles of a railway within the Eastern and Eucla Divisions, which may from time to time be declared open for selection. "Free homestead farms" up to 160 acres may be obtained under certain simple conditions, and the holder of such free homesteads may also take up land close by under the "conditional purchase, by deferred payment," as above mentioned. These free homestead blocks have to be applied for with statutory declaration, accompanied by a fee of £1. I would advise any readers interested to write to the Lands Department, Perth, for "The Land Selector's Guide," which contains full particulars and all information as to the climate, products, available land, conditions of settlement, &c. I am strongly of the opinion that there are great opportunities for farmers and gardeners in West Australia at present. With the continued rapid influx of population it will be many years before the State becomes self-supporting in the matter of food production, and in the meantime the agriculturalists on the spot will have a decided advantage over those of other States.

"VISIONS OF THE CHRIST" is certainly the most pretentious volume that has yet issued from the Austral press. It is a monument of the progress which has been made by our publishing house, and an earnest of what may be accomplished in the future. The book should be helpful to the Christian, who will find in it much that will be promotive of devotion and spirituality, while the unsaved may by the perusal of its pages be led to the Christ.—R. G. CAMERON.

Obituary.

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

HEATH.—Although the year is young, we have to record since its commencement the third death in our membership, the last to depart being our Sister Heath, who had been a sufferer from the terrible disease cancer for about eighteen months. Our sister's great sufferings were mercifully terminated by death on the night of Saturday, January 18th. Sister Heath became acquainted with our Bro. and Sister Moles in the country, and when the families returned to Melbourne Sister Heath attended the gospel meetings, and was baptised in 1897. Since that time she has been a consistent and faithful follower of her Saviour. Her great sufferings were endured with Christian fortitude and courage. Of a refined and gentle nature, our sister exercised an influence for good, and afforded pleasure to those who had the privilege of her friendship. Sister Heath leaves a husband and two daughters to mourn her departure. To them every feeling of sympathy and solicitude has been expressed in their great trial. W.F.

WYLIE.—On Thursday evening, 16th January at his residence, Thompson-st, Essendon, there passed away in the person of Bro. James Wylie one of the pioneers of the church in Melbourne. Bro. Wylie was a native of Campbelltown, Scotland, and with his young wife landed in Victoria in December, 1852. It was not until October, 1854, that he joined the Melbourne church of Christ, six months after its formation, and in which he remained a member until his death. He was, therefore, the oldest member of the church, and in it he held the office of deacon for over forty years. He was in his seventy-seventh year when he fell asleep in Jesus. During later years he was in failing health, and in consequence asked the church three years ago not to elect him to office again; but the church, in order to show its appreciation of and respect for one who had so faithfully and lovingly attended to his duties and privileges, unanimously elected him to the office with the understanding that he be released from the duties pertaining to that office. Such honor speaks eloquently of the esteem in which he was held by his brethren in Christ at Swanston-st. Besides his Christian attainments, Bro Wylie was identified with the total abstinence movement for many years. He also had the honor of being a Justice of the Peace. The church has lost a faithful member, the brotherhood a striking Christian personality, the wife a loving and tender husband, and the daughters an affectionate and considerate father; but heaven has gained a saint, and he his reward. Though in ill-health for some time, the call was sudden, though not too sudden, for he was always ready to go "home." To the all-wise heavenly Father we commend the widow and fatherless, and the church extends to them its heartfelt sympathy and condolence. J.J.

SHEEHAN.—On the 8th January, after a brief illness of about 24 hours, Bro. and Sister Sheehan lost their youngest daughter, aged 5 years and 3 months. Little Mabel was a model of a child for her age. It is thought that she ate too freely of unripe fruit, which the parents were not aware of till too late. May they be strengthened in their bereavement with the blessed hope that they shall meet their loved one again.

Harvey, W.A.

G.P.C.

FERRIS.—Another of our old members has been

DRINK FRY'S COCOA IT IS THE BEST.

called to his rest in the person of our Bro. John Ferris. Our departed brother joined the church at North Fitzroy in July, 1878. Bro. Ferris was born in Wiltshire, England, over 70 years ago, and was a typical Englishman in appearance and manner—quiet, homely and cheerful. In his nature he had the goodwill and kindly esteem of those with whom he was associated. It was a pleasure to see how regular and consistent he was in his attendance at the meetings and the interest he took in the affairs of the church. Our brother had for some years been a sufferer. He leaves a widow and grown-up family, with whom we sympathise in their bereavement. Our brother was about the oldest resident of the district, having resided in the same spot for 50 years

W.F.

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