

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST THE
CHURCHES OF CHRIST IN THE AUSTRALIAN
COMMONWEALTH AND NEW ZEALAND.

Vol. VI., No. 31. MELBOURNE, JULY 30, 1903. Subscription, 6s. per Annum.
Registered at the General Post Office, Melbourne, for transmission by post as a Newspaper.

THE FOUNDATIONS OF FAITH.

BY JOHN T. T. HARDING.

No. 1: Faith Triumphant.

"Them that have faith unto the saving of the soul."—Heb. 10: 39.

It is not possible to justly estimate the true value of the possession here spoken of—the having of that faith which is to the saving of the soul. The limitations of our knowledge of things essentially spiritual restrict the horizon of our mental vision to comparison with things material. On the highest of possible authority, that of the great Teacher himself, we are held to the conclusion that material things, in their totality, are no sufficient standard of comparison. In direct comparison he taught his disciples to believe that the exchange of a soul for the "whole world" was a profitless transaction, and in the converse that all things material constitute an insufficient ransom for a soul that is lost (Matt. 16: 26; Mark 8: 36; Luke 9: 25).

Should we essay to appraise the value of a soul by taking into account the price actually paid for its redemption we are in no better case. We may say, generally, that to the accomplishment of this end all of the forbearance, mercy, love, goodness, wisdom, and power of God, all of the mystery and glory of the incarnation, life, suffering, vicarious sacrifice, resurrection, and exaltation of the adorable Redeemer, and the

abiding ministration of the Holy Spirit through the Word, were focussed, but having said this, are we nearer an actual estimate of the value of a soul? Verily, no. We have the rather proved conclusively that its value is above and beyond all our finite standards of comparison.

"Have faith unto the saving of the soul." By implication the soul here spoken of was at one time *lost*. Herein then is the supreme excellency of this possession—it is potent to the "saving of the soul," to achieve that which all else in the world would essay in vain. Herein, too, lies the adaptability to meet the universal and supreme want of humanity. The divine sentence has gone forth: "The soul that sinneth it shall die" (Ezek. 18: 4); the eternal fact confronts every soul that "all have sinned and fall short of the glory of God" (Rom. 3: 23), that "death passed unto all men, for that all have sinned" (Rom. 5: 12), and that we are, by nature, "the children of wrath" (Eph. 2: 3): man's supreme necessity is satisfied only by that which is "unto the saving of the soul."

If then this possession be of such priceless value, and meets a supreme and al-

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prevailing want of humanity, surely it is subject for earnest inquiry as to wherein it consists and whereon it rests. Is faith here spoken of something inherent in the individual, or is it something that has been bestowed upon him? Does the writer intend his Hebrew brethren to understand that the possession of faith is necessarily to the saving of the soul, or is he indicating some particular *kind* or *degree* of faith, and distinguishes its excellency by indicating its consequence—"the saving of the soul"? These are reasonable and proper questions, and should be approached in a spirit of true humility.

Whatever we can know of the salvation of the soul must be through the guidance of the divine revelation, and here that instructor distinctly affirms that possession of *something* (called faith) of *some kind* and in *some degree* is "unto the saving of the soul."

Now, what is this something—faith? In the Greek the word *pistis*, and in the English the word *faith*, represent an intellectual process taking place in the mind of the individual said to possess that something which is represented by the word. The operation originates in the individual mind, but is induced by something external to it: so it is at once true that faith is not a *gift* but may at the same time owe its existence to something which has been bestowed. This last consideration determines a point of great importance in this inquiry, viz., *faith is not foundational*. No matter how directly it lies as the support of the entire spiritual superstructure that may be reared thereon, faith is, in the nature of things, rather a base-course than a true foundation. It is this consideration that suggests our inquiry into the foundations thereof.

Before defining the word which is the very centre and core of our inquiry, it is well to note a peculiarity in the translation of the Greek text into our familiar mother-tongue. When the authors of the so-called Authorised Version adopted the word *believe* as the English equivalent of the word *pistuo* in the Greek, they exhibited a scholarly instinct which enforces admiration upon the mind of every critical reader. Nor is that admiration lessened when we find that when the rendering of the substantive *pistis* confronted them they chose the word *faith* and not *belief* as its equivalent. This discrimination is all the more noteworthy when it is remembered that in the current English of the time of James I. of England these two words were used almost, though not altogether, as synonymous. It would certainly have seemed more natural that the form of the noun should have followed that of the verb: there are instances when perhaps we could wish that both words had been used discriminatingly, but we accept the word we have with much of true thankfulness.

A current tendency which appears to be active in some minds to confuse the words *faith* and *belief* would be intelligible if the words were used interchangeably in the translation of the Scriptures, and the meanings had not differentiated in the development of our language. But when it is remembered that the word *belief* occurs only once in the Authorised Version, namely, in 2 Thess 2: 13, "Belief of the truth," and that in current usage the words are not in any sense syn-

onymous, the practice seems incomprehensible.

Taking the "Standard" dictionary of the English language as one likely to be easily accessible to all readers, we find the two words defined as follow:—

BELIEF.—A conviction or assurance of truth or actuality of anything on other grounds than personal observation or experience.

In early English belief was the equivalent of what is now commonly called faith; but in Middle and Modern English it has been confined mainly to the purely intellectual process, excluding the moral element of trust or confidence embraced in faith. Faith in Christ is belief in Christ combined with trust in him.

"Belief is purely intellectual, faith is properly spiritual."—NEWMAN, "Phases of Faith."

FAITH.—A firm conviction of the truth of that which is declared by another by way either of testimony or authority, without other evidence; belief in what another states, affirms, or testifies, simply on the ground of his truth or veracity; especially (as distinguished from mere belief), practical dependence upon a person, statement, or thing as trustworthy; fiducial as opposed to mere intellectual belief.

These are the senses in which the words will be used in these papers, and faith as here defined is without doubt the mental and moral process which is declared to be "to the saving of the soul."

As to the question of *kinds* and *degrees* of faith there is need to say but little. The poet notwithstanding, all faith is not one, and it is not a fact that always "in object, not in kind, the difference lay." It is freely granted that to be effective in the direction of salvation faith must be directed towards the divinely appointed object, "the Lamb of God, that taketh away the sin of the world," and that no other object under heaven can be substituted (Acts 4: 12), but even though this be true the conclusion does not follow, that all differences in *kinds* of faith are to be found in differences of object only. In one short chapter, the second of the General Epistle of James, we have three distinct *kinds* of faith brought directly under notice, and yet other three suggested by antithesis. In verse 14 there is introduced a faith that cannot save, in the 17th verse a dead faith is spoken of, whilst in the 20th verse a barren faith is referred to. Surely these three kinds of faith must suggest their respective antitheses—a faith that *can* save (a saving faith); a living faith; and a fruitful faith.

The faith of which our Scripture speaks is certainly a saving faith, for is it not "to the saving of the soul," and that it is also a living faith and a fruitful one also will become abundantly evident as we proceed.

But then as to *degrees* of faith, are there *degrees*, and if so of what degree does the writer speak?

That there are *degrees* in faith the great Master himself is witness, for did he not speak of "little faith" (Matt. 14: 31) and "great faith" (Matt. 8: 10)? and surely terms of comparison such as these can indicate nothing but difference in measure or degree. So did all his followers understand him; take one single case in proof—Paul. The great apostle speaks of faith in

the superlative degree—"All faith" (1 Cor. 13: 2); and in its progressive development, "As your faith groweth" (2 Cor. 10: 13) are his words to his Corinthian brethren, whilst he rejoicingly says to those of Thessalonica, "For that your faith groweth exceedingly" (2 Thess. 1: 3). Add to this the testimony of the historian, that quite a number of the worthies of the apostolic period were "full of faith," surely no more need be said upon the subject of the Scriptural idea of *degrees* of faith.

Now the faith which we are considering is a triumphant faith, inasmuch as it is effectual to the accomplishment of the whole purpose of the divine philanthropy—the salvation of man—for is it not affirmed to be "unto the saving of the soul"? As to the absolute degree of that faith in the individual it is useless as profitless to inquire, but it must certainly be conceived that relatively the degree is sufficient to maintain in active vitality the potent forces of a living principle.

Here we leave the subject for the present. We have seen faith triumphant—verily, "this is the victory that hath overcome the world, our faith" (1 Jno. 5: 4)—"faith unto the saving of the soul."

Report of the Educational Committee

Appointed at the Melbourne Conference, April 14th, 1903.

—O—

TO THE DISCIPLES OF CHRIST IN AUSTRALASIA:

It need scarcely be said that the growing demand for well-trained evangelists and teachers has come to be one of the most prominent issues before our brotherhood, and that various reasons make it urgent that the needed training be given them upon Australasian soil. Recognising the importance of this issue, the brethren of Victoria, in the programme of their recent Jubilee Conference, included an afternoon devoted to the question of education, with a special view to eliciting the sentiment of the visiting brethren from the other States upon the proposition of *organising and maintaining an Australasian college* for the training of young men for the evangelistic field. After a thorough and spirited discussion, a motion was introduced and carried, calling for the appointment of a Committee from among those present, to draft a plan for Federal co-operation in the training of evangelists, such plan to be submitted to the various State Conferences for their consideration. This Committee was to consist, as nearly as possible, of three members from each State; and each State's representatives on the Committee were nominated by some other delegate from the same State. The Committee was organised as will be seen at the bottom of the report; it met and deliberated carefully upon the question referred to it; and it begs leave to submit the following

REPORT.

I. SHALL A FEDERAL SCHOOL BE FORMED?
We think it is advisable to begin at once the necessary steps to institute an Australia-

sian school for the training of evangelists and church workers.

2. LOCATION.

We think that all the present circumstances point to Melbourne as the most suitable location for such a school; but the brotherhood should be left free to remove it to any other place which may hereafter prove to be more desirable.

3. SCOPE OF ITS WORK.

We suggest that, for the present at least, the object of the school should be purely to train young men and women for church work, and that the course of study should be adapted to this end, both in the selection of the subjects to be taught, and in the determination of the degree of exhaustiveness to which they should be pursued.

4. RELATION TO OUR OTHER TRAINING SCHOOLS.

We recommend that no steps be taken that shall in any way lead to the supplanting of any enterprises that have been undertaken, or that may hereafter be undertaken, in the several States, and in New Zealand, for the training of evangelists and church workers; that nothing be done to discourage their development along whatever lines may seem best to them; that the proposed Australasian school be so organised as to admit students from those training schools, under a uniform method of examination prescribed by the Federal committee of control hereinafter mentioned; and that the students passing such examination, in whatever State, shall be deemed members of the Federal institution.

5. RELATION TO THE AUSTRALASIAN UNIVERSITIES.

We recommend that the students in the proposed school be encouraged to take courses in liberal arts in the universities of Australasia, and that there be in the proposed school a distinct course of study, open only to persons who shall have passed an examination equivalent to that required for matriculation in those universities.

6. RELATION TO BIBLE COLLEGES OF THE AMERICAN BROTHERHOOD.

We think it is desirable to secure recognition from the leading Bible colleges of the American brotherhood, so that students who have attained to a given point in any study in the Australasian school may be admitted to the same point in the American schools.

7. EXPENDITURES.

We suggest that, in calculating the financial needs of the institution, provision be made for expenditures on account of buildings, equipments, salaries of teachers, and incidentals.

8. INCOME.

We suggest that steps be taken to make available, for the needs of the proposed school, the monies already collected and donated for the cause of education among us in Australasia. We make no recommendation as to the details of such steps, preferring to leave to the brotherhood in Federal conference the solution of all problems and differences arising out of this question. Apart from this contingent source of income, we recommend that a limited fee be charged for tuition in each class, and that the brother-

hood be looked to for the necessary financial support.

9. FEDERAL CONTROL.

We suggest that the problem of the method of securing Federal representation in the control of the school be referred to the brotherhood in Federal conference. Two methods were suggested in the Committee, each contemplating a Federal committee of control. The one method proposed to base the representation upon the amount of money donations; the other, upon the number of church members. The Committee makes no choice between these two methods.

10. LOCAL ADMINISTRATION.

We suggest that the details of administration of the business affairs of the school should be left to a local committee, selected and controlled by whatever Federal committee of control the brotherhood may see fit to constitute.

The foregoing is the strictly formal body of our report; but we beg leave to add a few words concerning it. We have purposely adopted the word "Australasia," as including New Zealand, and we intend the word "Federal," for want of a better term, to be similarly understood. There were no representatives from New Zealand, Queensland, or Tasmania, we believe, at the educational conference; and consequently these States were not represented at the sessions of the committee. But we have tried to give them the opportunity to acquiesce in this report, or to differ with it; and we hope that the brotherhood of those States, as well as of the others, will join heartily in the discussion of the recommendations, in order that the wisest counsel may prevail. We have been given to understand that, quite independently of the work of this Committee, a call will be issued in a few weeks for an Australasian Conference, to consider various pressing evangelistic, missionary, and educational problems; and it is in view of this expectation that we have ventured to raise some questions which it would not be easy to settle expeditiously in the independently working State Conferences.

Humbly praying the blessing of Almighty God upon this our work, it is

Respectfully submitted, by

THE COMMITTEE.

(Signed)

JAS. JOHNSTON, of Victoria, Conv.

A. B. MASTON "

F. G. DUNN "

JOHN KINGSBURY, of New South Wales.

JOHN HINDLE "

GEO. T. WALDEN "

ALBANY BELL, of Western Australia.

D. M. WILSON "

A. LUCRAFT "

PERCY PITTMAN, of South Australia.

WREN J. GRINSTEAD, of South Australia, Sec.

MINORITY REPORT.

(Recommended as a substitute for Sec. 8.)

"We suggest that steps be taken to collect funds to establish the proposed school, and that a limited fee be charged for tuition in each class."

Apart from this amendment, I take pleasure in concurring fully in the report.

(Signed)

A. C. RANKINE, of South Australia.

West Australian Letter.

D. A. EWERS.

I have just been reading over the issue of July 2nd. One disadvantage here is the time we have to wait for our Eastern mail. The paper is a week old when it arrives, but this will be remedied when we get our trans-continental railway. I may be mistaken, but this issue seems to me of exceptional interest, or, possibly, I am more appreciative than usual. The first page contains the picture of one of our promising young preachers. I am glad that while the pioneers are honored, the earnest young workers are not overlooked. Then we have J. W. McGarvey's sweetly written "Fifty Years of Wedded Life," with its touching reminiscences. What a grand old man! What a splendid work he has done! The sixth of T. Hagger's brief, pithy articles on "The Apostolic Church" comes next, followed by J. T. T. Harding's appreciative notice of the Pictorial Jubilee History, which he correctly predicts "will be valued by its possessors as a priceless heirloom, to be handed down to posterity as a precious legacy." The W. A. Letter and notes on the Sunday School lesson will interest some, while the Temperance Column tells us that our Victorian Committee are going to work heartily with the Alliance in the great forward movement for liquor reform on the New Zealand lines. Our Committee here shakes hands with them in that determination. Bro. Forsyth's letter respecting the R. C. Archbishop of Chicago's statement of the progress of Romanism is ably dealt with in the leading article, and the assertion is shown beyond all dispute to be incorrect. I may just mention that in Australasia, also, the R. C. Church is steadily, if slowly, losing ground. Thirty years ago the percentage of Roman Catholics to the population was 23.1; at the last census, according to Coghlan, it was 21.6. A. G. Chaffer with characteristic zeal is after F. Pittman for assumed heterodoxy in describing Spurgeon's success as "a genuine revival of the Master's work," etc. It is a good thing to have someone to keep our writers in the straight paths! The fact that I have never, as far as I remember, been criticised by our good brother is, I take it, equivalent to a certificate of orthodoxy. Bro. and Sister Thurgood's letter from the sea just accentuates my regret at not seeing them when in Australia, but I hope to meet them yet. Bro. Moysey, our querist writer, answers a practical question in a practical and Scriptural way. I always like and nearly always agree with his answers. If at any time I cannot do so, I feel sorry for him. The serial story keeps up its interest, and the Foreign Mission department as usual is full of good things. I'm not quite sure, however, that Bro. Gilmour is right when he says the devil does not believe in Foreign Missions. I'm inclined to think the devils believe and tremble about it. J. W. McCallum's little tit-bit on Christ "The Upholder" comes just before the church news, and this with the Here and There department is always full of interest to me. In fact, like many others, I read Here and There first. Altogether I notice over fifty additions reported, besides those by letter. Of the eight obituaries the ages are given in seven, and range

from sixty-six to eighty-eight years. Do Christians as a rule live longer than others? It is pleasing to hear that the circulation of our paper has grown and is growing. The one supreme wonder to me is that every member does not read the CHRISTIAN, so full of good news and rich thoughts.

I clip the following from an article by O. A. Carr in the *Christian Leader*, of America. Bro. Carr is conservative on such questions as organs and choirs, but he realises the need of good singing in church worship:—"A young business man, a member of the church, was in one of the Southern Capital cities, and as was his custom he took his friends and went to the church of his faith. It was one of these congregations not altogether unfamiliar to us, that prides itself upon its soundness. His opinion was that in that part of the service known as the singing it was evidently sound (?) for everyone sounded for himself—no chorists, no tune, no instrument, and not a dozen people in the house under 40 years of age. But it was a sound church, and had sound singing, and a sound preacher. The young man's friends said, 'Why have you brought us here to torment us before our time?' They reasoned that though it might be endured by those too old to escape, yet for them while there was life there was hope of escape from such torture. Afterwards their faces were seen elsewhere."

Bro. Carr then gives the other side of the picture from his own experience: "I went into a church in one of the Northern Capital cities, where the brethren had made a special effort at modernising—had spent £20,000 on a building, and had put in all the modern drawing apparatus. I saw four saints arise in the gallery and move majestically towards a large pipe organ. One of them played something between a march and a quick-step for the people to come in by. Old men and women could not catch the step and hobbled painfully. During the singing and between times, these old folks were tuned up to operatic pitch by that instrument. Everything was so nice and dainty that one would feel that he ought to hold his breath. The pastor in charge artistically did all the reading, all the talking, all the preaching, all the praying, and it would have been well if he had done all the singing, too, provided he would not have to climb into the loft to catch the tune. All of this was meant to 'draw,' but it didn't draw much, for in that church were seats for 1000 people, and not 200 were present, and there were about two dozen young people in the church." We have not got to the pitch of this latter church in Australia, but so far as the singing is concerned, I'm afraid the other picture is not an altogether untrue portrait of a few of our churches. However, I don't know much about singing myself, and merely reproduce the above for the interest of those who do.

Foreign Mission Sunday in this State was on the whole better attended to this year, and I expect there will be a corresponding increase in receipts. The banner church is Fremantle, where Bro. Hagger labors. I hear the contribution there amounted to nearly £22. I shall watch the reports with interest to see how many churches in Australasia exceed that. Our smallest church—Kanowna, with

five members—has sent along £1/10/-. This in proportion to membership leaves Fremantle behind. How many churches will rise higher?

Here is a definition I have come across in an American paper:—"Evolution is a change to a definite, coherent, homogeneity, from an indefinite, incoherent, homogeneity, through continuous differentiations and integrations." It requires a mathematician like Kirkham to translate it into plain English, thus:—"Evolution is a change from a nohowish, untalkaboutable, all-alikeness, to a somewhatish, and in-general-talkaboutable, not-at-allalikeness, by continuous something-elsifications and stick-togetherations."

"Bethany," Palmerston-st., Perth, July 9.

New South Wales Letter.

GEO. T. WALDEN.

Since my last report we have received the following contributions towards Home Missions in this State:—Sydney church £8/0/2, Rookwood £4/4/-, L. E. Rossel £1, Lismore £11/15/-, L. A. Williams, Merewether, 10/-, Enmore £2/19/-, Merewether £7, Bro. Francis 10/-. Towards our tent fund:—Bro. Andrew McIndoe £1, A Manning River brother, per Bro. Collins, £1, Silvester Butler, Mungindi, £1/1/-. At our last meeting it was resolved to purchase a tent, size 90 by 60, with seats to accommodate more than 300 people; it will be used for the first time at a mission at Lismore. Bro. Fischer is now there preparing for the mission, and Bro. Bagley has been asked to conduct it. We are hoping to hold tent missions at Corowa, Merewether, Marrickville and MacDonal-town. The Sisters' Conference have also taken up the matter of raising subscriptions towards the tent, and are now busy canvassing the members from the different churches to this end. We hope that our editor may see his way clear to put a picture of our tent in the next Home Mission number of the CHRISTIAN.

Our Merewether brethren have been greatly blessed during the last few weeks, and have had the joy of baptising nearly thirty, and since the last Conference they have added about sixty to their number. Their building is now crowded every Sunday night, and they are thinking of starting at Hamilton, and Bro. Dickson is to be asked to go up there soon and conduct a mission to inaugurate the work.

Our Temperance Committee is doing good work, holding public meetings in connection with the churches and stirring up a great interest in temperance matters. The last one held was at the City Temple, when the Hon. J. L. Fegan and Mr. N. M. Henessy were the speakers.

An important Conference in this city on temperance and moral reform matters was held in the Queen's Hall recently. Representatives from all the rescue and philanthropic institutions were present, and important resolutions were carried. It was resolved to impress upon the Government the importance of raising the age of consent, and of better affiliation laws. We are hoping with the women's vote to improve matters in N.S.W. in these respects.

Bro. Way is meeting with a good reception

at Rookwood and Canley Vale; the brethren very highly appreciate his labors. Bro. Fischer, in his work at Lismore, is receiving very great encouragement; large meetings Sunday nights, and all looking forward with great hopefulness to the mission that Bro. Bagley is to hold.

It has been decided to hold our Conference next time in January, 1904, and we are making this early announcement that brethren in other States may make their plans accordingly. Last year we were very much helped by the presence of brethren from South Australia, Victoria and Queensland. We trust that you had such a good time with us last January that no effort will be spared on your part to come again and bring a large number with you. Brethren in Sydney will gladly provide hospitality for all visitors, and if six can be induced to come from Melbourne the fare will be £3, from Adelaide, £4, and from Brisbane, £2/12/6. These are return fares, travelling by the express both ways. We should like to see some of our young enthusiastic brethren and sisters from these States save up their money and pay us a visit. No effort on our part will be spared to give them a happy sojourn among us, and we know that their presence will greatly assist us in the holding of a successful Conference. I have not mentioned delegates from the Golden West, for as a New South Welshman I feel too modest to make a request for visitors from such a long distance, but if they can come we can assure them that the welcome that they will receive will fully repay them for their journey of two thousand miles.

Appeal

BY THE

Temperance Committee of the Associated Churches of Christ in New South Wales.

—:O:—

To our Sisters and the Women Electors of our Congregations.

In Reference to Your Vote.

—:O:—

We are constrained to supplement the appeals which are being sent to you from other societies by a direct petition ourselves, in the interest of social, moral and temperance reforms.

WE DESIRE

1. To remind you of your privileges.—Every woman over the age of 21 years has now been entrusted with the power to vote for members of our Federal and State Parliaments.

2. This privilege is a responsibility.—No matter what your views may have been as to the utility or necessity heretofore, there can be no question now that such an effective method for good government cannot be lightly esteemed.

3. Your privilege is a duty.—By recording your vote you now assist to make laws for the general welfare of the whole community. By refusing to vote you neglect your duty and waste a "measure" of power for sobriety and righteousness which can only be regarded as a serious matter.

4. Your duty is to vote intelligently.—To do this you will necessarily devote some little

time to such questions (in the newspapers of the day) as *The Liquor Traffic, The Protection of Children, Education, Marriage, Public Health, Benevolent Institutions, Hospitals, etc.* All of these subjects will directly concern the welfare of your homes and families, on which you will now be enabled to assist in making equitable, humane, and effective legislation.

5. *We urge you to use this privilege wisely.*—It is your power to raise the true standard of public life, to resolve that we shall be represented only by men of honorable upright character. Let the women make it clear that it is an honor for a man to represent his fellow-citizens in Parliament, an honor worth seeking by the best and most distinguished in the land.

6. *Finally.*—As Christian women we beseech you to vote *only* for men you believe will prize "truth and righteousness," and who will be prepared to the best of their ability to enact laws in accordance with the precepts of the "Word of the Living God."

On behalf of the Temperance Committee,
GEO. T. WALDEN, President.
THOS. MORTON, Secretary.
A. E. ILLINGWORTH,
Delegate to N.S.W. Alliance.

The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

G. B. MOYSEY.

HARDENING PHARAOH.

QUERY.—In Exodus 9: 12; 10: 1, 20, 27; 14: 8, we read that God hardened Pharaoh's heart so that he hearkened not to Moses, and refused to let the Israelites go. If his refusal to let the people go was the result of his being hardened, and his being hardened was the result of the act of God, then how can he be held responsible for refusing to let the people go? Does it not seem an injustice to punish him for acts toward which he was divinely and irresistibly impelled?

REPLY.—The main facts concerning this remarkable case are as follows:—(1) God, having all the circumstances as to Pharaoh's future conduct in relation to the children of Israel in view, predicts to Moses that he will "harden his heart" (Ex. 4: 21). (2) Then we find that after the first miracle of Moses (the changing of his rod into a serpent) had been counterfeited by the magicians, Pharaoh's heart *was hardened* (Ex. 7: 15). In the common version it reads that the Lord hardened his heart, but it is now conceded by Hebrew scholars that it should read simply "was hardened," and is so rendered in the Revised Version. (3) Then follows the first plague—the turning the river into blood. The magicians counterfeited this also, and the result as to Pharaoh is stated in the words, "and Pharaoh's heart was hardened, and he hearkened not unto them, neither did he lay this to his heart." Here, as in 7: 13, the fact merely is mentioned, but as to who did it, and how, there is no statement. (4) Next followed the plague of frogs (8: 1-15). Notwithstanding that this also was counterfeited by the magicians, Pharaoh relented—his heart softened—and

he said to Moses, "Entreat the Lord that he take away the frogs, and I will let the people go." Accordingly Moses besought the Lord and the plague was removed. Now notice the result: "But when Pharaoh saw that there was respite, he *hardened his heart* and hearkened not unto them, as the Lord had spoken." As previously he, under pressure of the plague, is said to have relented, so now upon removal of the plague he is distinctly said to have hardened his own heart. (5) Now comes the plague of lice, and though the baffled magicians were compelled to say, "This is the finger of God," Pharaoh's heart we read "was hardened" or "strong," and he hearkened not unto them. Neither the agent nor method of the hardening is mentioned. (6) Then follows the plague of flies, and Pharaoh's heart is softened—he relents and says, "I will let you go that ye may sacrifice: intreat for me." And Moses intreated the Lord, and he removed the swarms of flies from Pharaoh and his people, and there remained not one. And now what happens? Pharaoh stiffens himself up again—"He hardened his heart this time also, and he did not let the people go." A second time the hardening is distinctly said to have been *his own act*. (7) The plague of the murrain comes next, but, notwithstanding that all the cattle of Egypt died, "the heart of Pharaoh was stubborn, and he did not let the people of Israel go." Plainly, having hardened his heart, he was simply persisting in his hardness, and stubbornly resisting tremendous forces calculated and intended to make him relent. (8) And now comes the sixth plague—that of boils—and here for the first time we find direct divine agency introduced in relation to Pharaoh's heart. "And the Lord hardened Pharaoh's heart, and he hearkened not unto them" (Ex. 9: 12). From this onward the divine agency in the matter receives prominence—*once* again Pharaoh is said to *harden himself*; *once*, simply that he *was* hardened; and *four times* that the Lord hardened him. Let it be particularly noticed that God is not said to have hardened Pharaoh till he, in spite of stupendous miracles intended to soften him, had at least *twice* hardened his own heart. If now as a *judgment* for this God sent upon him hardness of heart and blindness of mind, there is no injustice, for God has surely the right to punish a man here by giving him over to a "reprobate mind," and to the practice of iniquity from which he has refused to be divorced, and to still hold him responsible for all the further sin he commits in his abandonment. This is precisely the case referred to by Paul (2 Thess. 2: 11). He tells us of certain characters on whom God would "send a working of error ['strong delusion,' c.v.] that they should believe a lie." But why this awful judicial visitation? Notice!—"Because they receive not the love of the truth that they might be saved." A disposition to believe a lie is sent upon them in judgment because they refused to believe the truth! This is the case of Pharaoh. Judicial depravity visited as punishment on self-chosen moral depravity, and the sinner responsible for both. The question as to *how* God hardened him sug-

gests another view, which we present. This hardening may have been merely by *withdrawing from him* influences tending to soften him, but which he resisted. As God both brought the plagues and removed them, the effects of their bringing or removal may be said to be caused by him. When God inflicted the plague of frogs, and Pharaoh's heart was softened in consequence, it is correct to say that God did it; and when God removed the plague and Pharaoh's heart was hardened again, as God foresaw it would be, it is true in the same sense to say that God hardened it, though in this case it is distinctly said that Pharaoh hardened his own heart (8: 15). This principle is strikingly illustrated in connection with the plague of hail. The result of this tremendous visitation was that Pharaoh's heart was softened, "Intreat the Lord for me," said he, "and I will let you go." As this relenting of his heart was the result of a cause set in operation by God, it is true to say that God produced it. Inasmuch, however, as Pharaoh yielded to these influences, it is equally true in a minor sense that he relented or softened his heart himself. As soon as God, in answer to Pharaoh's petition, removed the plague, when he saw that "the rain and the hail and the thunders ceased, he sinned yet more, and hardened his heart." Here the action is attributed to himself alone, as though there were no other agency, but since we know that the circumstance which led him to relapse into his old hardness was God's removal of the plague, it would be true in this case also to say that the Lord hardened his heart. For if God had continued the pressure Pharaoh's heart would have continued soft; when, therefore, God removed the pressure, knowing that Pharaoh's heart would relapse into its old hardness, he, as a fact, in the sense of occasion, caused that relapse. And so, although in this case it is said that Pharaoh hardened his own heart, in the very next verse but one (10: 1) we read the Lord said to Moses, Go in to Pharaoh, for *I have hardened his heart*. Here then is the case in a nutshell: When Pharaoh softened his heart it was but the ungracious yielding of his will to punishment by irresistible force; when he hardened his heart it was the prompt return to congenial and chosen obduracy the moment the force was withdrawn. God softened him by bringing to bear upon him forces which rendered it impossible for him to remain hard, and he hardened him by merely withdrawing forces fitted and intended to make him soft. So proud and obdurate was he that judgments which another would have crushed only bent him, and mercies which another would have melted only added hardness to his heart. The sun that melts the wax but hardens clay.

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THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. MASTON

EDITOR.

All Communications should be addressed to **The Austral Publishing Co., 528 Elizabeth Street, Carlton.**

Terms.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6s. In New Zealand, Four Copies or more to one address, or single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6s. Single Copy posted Weekly to any part of the world, 7s.

Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Tuesday evening. Births, Marriages, and Deaths, 6d. each. Coming Events, 4s words, 6d.; each additional 4s words or fraction thereof, 6d. Wanted Advs., 1s. To insure insertion this must be paid in advance.

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The Leader.

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

Lord Kelvin and Theism.

Dr. Hillprect's "Explorations in Bible Lands," which has just been issued from the press, is one of the most notable books of recent years. It not only contains the ascertained results of Dr. Hillprect's researches in Babylon, but also those of other explorers in Assyria, Palestine, Egypt and Arabia. It, moreover, indicates that the results now given us are only a promise of what is to come. It is estimated that, so far as Babylon is concerned, enough clay tablets have been discovered to take about twenty years in the work of their decipherment. As to the main results arising from the reading of the tablets our readers have been kept pretty well posted, and more particularly so if they have had any bearing on Biblical matters. We

have held, and still hold, that the Bible has nothing to fear from any well-attested fact of history or science. We want all the light that can be thrown upon it, because experience has demonstrated that the more light that is cast upon its pages the more easy is it to discern the riches that are hidden within its pages. And so the light which has come from the buried cities of antiquity has made the pages of the Bible more luminous, and we read with greater interest and more intelligent appreciation the incidental allusions to cities which once flourished in the dim mysterious past. With the knowledge gained from the clay libraries of Babylon and Egypt, Genesis becomes a new book. We read it over again with more absorbing interest, and the impression is deepened in our minds that we have in our hands the masterpiece of literature, whether ancient or modern. Even when the fierce light of science beats upon its pages the result is just the same. Nothing is destroyed but our own ignorance, which hitherto has been a bar to our receiving a full knowledge of the truth.

It is quite true, of course, that what we have just said will not be endorsed by all. There are still some Rip Van Winkles left who are ignorant of the trend of modern science, and who still live in a region of discredited scientific theories. Our daily press occasionally affords us a striking example of this. Just recently the *Age*, in reviewing Dr. Hillprect's book, goes out of its way to tell us that "science has effectually discredited the theory of a special creation." It is quite possible that some of its numerous readers will believe this statement because of its unqualified dogmatism. If they do, we can assure them they are making the greatest mistake of their lives. Science makes no such affirmation. What it does affirm is precisely the opposite. And this is more than we expected. The utmost that we looked for from science was that it would take up a neutral position. It, however, has found that a neutral position is impossible, and, driven by the stern logic of things, it now declares itself to be on the side of the doctrine of a special creation. That we are justified in making this assertion we will now proceed to prove. In the *Nineteenth Century* for June will be found an article entitled, "Lord Kelvin on Science and Theism." This article is contributed by the editor himself, and consists in the main of a letter written by Lord Kelvin. It appears that Lord Kelvin gave an address at the University College, which was reported in the *Times*, and which contained so important a statement in reference to science and theism that the editor of the *Nineteenth Century* wrote to him asking for an authentic and authorita-

tive version of it from his own hand, with a view to its appearing in the pages of his magazine. In the address referred to, Lord Kelvin is dealing with some remarks made by Professor Henslow, in the course of which he said: "I am in thorough sympathy with Professor Henslow in the fundamentals of his lecture; but I cannot admit that, with regard to the origin of life, science neither affirms nor denies Creative Power. Science positively affirms Creative Power. It is not in dead matter that we live and move and have our being, but in the creating and directing Power which science compels us to accept as an article of belief. . . . Cicero's expression 'fortuitous concourse of atoms' is certainly not wholly inappropriate for the growth of a crystal. But modern scientific men are in agreement with him in condemning it as utterly absurd in respect to the coming into existence, or the growth, or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of Creative Power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He answered, 'No; no more than I could believe that a book of botany describing them could grow by mere chemical forces.' Every action of freewill is a miracle to physical and chemical and mathematical science." "I admire," continued Lord Kelvin, "the healthy breezy atmosphere of free thought throughout Professor Henslow's lecture. Do not be afraid of being free thinkers! If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion." In these pregnant words it will be noticed that Lord Kelvin does not only speak in his own name, but in the name of science also. No man living is more entitled thus to speak. His chairman referred to him as "the prince of science," and without the slightest doubt he is the acknowledged head of the scientific world to-day. And so, as we said at an earlier stage, the Bible lives and grows more luminous in the fierce blaze of scientific light. Thousands of years before the scientific result announced by Lord Kelvin had been achieved, the Hebrew writer recorded the truth, "In the beginning God created the heaven and the earth."

We started with the intention of saying something more about Professor Hillprect's book, but find that our allotted space will not permit our doing so just now. There are some deductions which have been made from it, by our secular contemporary already

referred to, which require some consideration, and which we will deal with in our next issue. The question of chronology is one of these, which, apart from anything that has been recently said, demands thoughtful attention. Also, the allegation, frequently made by professed friends and open enemies, that some of the documents used in Genesis and Exodus are of Babylonish origin, requires to be examined and the untenableness of the position exposed. In these, as in all other things, we are prepared to accept facts or necessary inductions, but we are not prepared to accept as gospel the utterances of shallow reasoners, nor the unsupported statements of those who do not take the trouble to conceal their dislike to anything that professes to be a revelation from God.

Editorial Notes.

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

Men Wanted.

Our American brethren have a difficulty in finding men for the Foreign Mission fields. The *Missionary Intelligencer* says: "The applicants are very few. The society has to search for men and to beg them to go. There is no lack of women. Six apply where one can be sent. There is a great dearth of men." How are we to account for this? We are told that "it is far harder to get men than to get money. There are hundreds of those who give to support this enterprise who would strongly dissuade members of their own families from going out into the fields. They would not object if they were going out as consuls or as ambassadors or to make money. But they are not willing for them to go as heralds of Jesus Christ. The church is commanded to pray the Lord of the harvest to send forth laborers into his harvest. This is almost the only thing that the church is commanded to pray for. The command has been forgotten, and the work suffers in consequence." Is not the above true also of Australia? How many able young preachers have volunteered for the foreign fields? We have been making special efforts to increase our F.M. offerings. Is it not time we took steps to arouse competent men to offer themselves? Who will volunteer?

A Matter of Principle.

The attitude of passive resistance to the payment of rates for the support of sectarian education in England is one that must command the sympathies of our readers generally. By the new Education Act the public are compelled by law to supply the funds for the schools under the management of the Church of England. In plain English it amounts to

this: Nonconformists are compelled to pay for the education of children along Episcopalian lines. If they refuse their property may be seized, and they may even be sent to prison. The attitude generally advocated is that of "passive resistance." They will refuse to pay the educational rates, but will allow their goods to be seized and sold, and will not resist even if their persons are taken. All over England are prominent men, leaders of thought and men of light and learning, who have resolved on this course. These are to be found among all denominations, and we are pleased to notice that our own brethren are not behind in their resolve not to submit to such an iniquitous law. It is to be hoped that the members of the free churches generally will stand united in their opposition. The coercion of a few millions of intelligent men in a matter of conscience is rather a large contract to undertake, even by so strong a Government as that which now holds the reins of power in the home land.

Annuities and Bequests.

The Home and Foreign Mission funds of our American brethren are largely augmented from annuities and bequests. There are brethren with means they need during life, but who desire the principal to be employed in mission work. It is therefore handed over to the Missionary Committee, for which they receive good interest in the form of an annuity, and after death their money becomes the property of the Committee and is added to the general fund. Last year the Foreign Missionary Society alone received about £5900 from this source, making a total of nearly £30,000 since the plan was adopted. It is possible that in Australasia there are brethren who, while unable to at once donate their money, might yet desire to have it used for the extension of the gospel during their lives; and our American brethren have shown them how this is practicable. A considerable amount of income is also derived from bequests. Last year the Foreign Society only received about £600, but the year before it was nearly £3000. The total bequests from the commencement amount to £23,000. The general Home Mission fund and the various State Mission funds and educational institutions have received much aid from bequests. A few have done something in this line in Australia, but there are many others who might well consider the advisability of remembering our Home and Foreign Mission work in their wills.

JUBILEE HISTORY to hand. There are many faces and facts spoken of which take our memories back 30 years, and we shall ever prize the **HISTORY**, which refreshes our memory of those who have borne the burden and heat of the day, but who now rest from their labors.—THOS. BURT.

Sunday School.

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

LESSON FOR AUGUST 16TH.

Saul Tries to Kill David.

LESSON—I Sam. 18: 5-16.

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



The connection between this lesson and last will be found in 1 Sam. 17: 55—18: 4. David is brought to Saul and made known to him. Jonathan, the son of Saul, and David become fast and firm friends, so much so that "Jonathan loved him as his own soul." This friendship between David and Jonathan was probably unknown to Saul. The king raised David and "set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants."

David is returning from an expedition against the Philistines, and evidently news of the great victory that he had just achieved preceded him, for, as he drew nigh unto home, "the women came out of all the cities of Israel, singing and dancing," to meet the king. In their joy at victory, one band cried out "Saul hath slain his thousands"; another group respond by declaring that "David hath slain his ten thousands." These statements immediately arouse in the heart of Saul jealousy. We do not think, however, that Saul was of a jealous nature, because of his popularity with the people, and of the fact that he had friends to the last. From this on Saul looked upon David with suspicion. His hatred does not cool, because the very next day he prophesied, *i.e.*, raved over the sayings of the women.

In his proud heart the king plans murder. The first stage of his fall was when he disobeyed God in sparing the flocks of the Amalekites. The second stage is now reached. When the king was troubled with melancholy fits David had played before him, and it is likely that his services had been in demand all along. The king tries almost openly to slay him, but is unsuccessful in his efforts. But David acted at all times with wisdom, for God was with him; also, "all Israel and Judah loved David." H. G. MASTON.

The Apostolic Church.

BY THOS. HAGGER.

8—DOES IT NOW EXIST?

An affirmative reply to this question would be given by very many in the Christian world. Quite a number of religious bodies claim to be the true apostolic church, and they base their conflicting claims upon a succession in ministry. Such a claim is absurd.

Wherever there is an individual who has accepted Christ in the way laid down in the New Testament, there we have a member of the church which existed in the days of the apostles, and all such members on earth, together with all such who have passed on, constitute the church of the living God—the body of Christ. The same steps taken to become a Christian bring the person taking them into the apostolic church. A Christian is a member of the church of Christ, and a member of that church is a Christian; we cannot be the one without being the other.

But are these congregations to-day which are like the congregations in apostolic times, simply churches of God or churches of Christ? Yes, thousands of them. A congregation that wears Scriptural names, that has Christ as its creed and the Bible as its book of discipline, that meets in a simple brotherly manner on the first day of the week to break bread, that preaches the same gospel, and inducts men into Christ in the same way, in short, one that has reproduced the characteristics of the churches of apostolic times, is, without a doubt, such a congregation. But it must not be supposed that the members of these Scriptural congregations exhaust the church. These congregations should therefore never be referred to in the aggregate as "The church of Christ"—such would be an unscriptural and sectarian use of an unscriptural and Scriptural name.

God has a people in Babylon (confusion or sectarianism), and his desire is that they should be called out from the position they have taken up (Rev. 18: 1-5). It is the duty of those who occupy the Scriptural position, not only to preach the gospel to those who have never professed faith in Christ, but to seek to liberate those Christians who are in Babylon; to try to induce them to give up party names and unscriptural practices for the pure and beautiful Christianity of the New Testament. This done, and unity among all who love Christ will have been attained, and the church which Christ established, and which is in existence now, will move on to greater conquests than she has ever met with in the past.

Wedderburn Mission.

R. G. CAMERON.

The mission following upon the opening of the new chapel, which commenced on July 7th and closed on the 22nd, as respects the attendance, interest and immediate results was even more satisfactory than was that held in the tent last year. The reputation of Bro. Harward as an eloquent and powerful exponent of Christian truth, and of Bro. Pittman as a singer of the gospel and leader of song service, was fully sustained,

while the evangelists and the church have had their hearts filled with gladness because of the surrender of *twenty-four* souls to the authority of Christ. "The Lord hath done great things for us, whereof we are glad." To his name be all the praise. Amongst those added in this mission was a Methodist local preacher, together with his wife and son. Having made a careful examination of those things that are most surely believed and taught among us, and being convinced of the truth of the things for which we plead, these good people severed the church ties and associations of a life-time, and, nobly braving the opprobrium of their late associates, took their stand for Christ and his truth. May they ever be loyal and faithful, until life's battles are over or until Jesus comes to take his people home. This report would be incomplete without a reference to the faithful and much appreciated service of Sister Edith Treble, who, both in the recent mission and in that of last year, presided at the organ, never once being absent from her post. The church goes forward now, greatly strengthened in numbers and influence, its future bright with promise and full of hope, more than ever satisfied that our glorious message is that which is best fitted to meet the world's direct needs and win it for Christ.

Sunday School Union, Victoria.

ANNUAL DEMONSTRATION.

The annual demonstration and distribution of prizes was held in the Masonic Hall, Melbourne, on Tuesday evening, July 21st. It is very evident that the action of the committee in engaging this hall was a wise one, as, long before the appointed time for commencing, it was literally packed by an enthusiastic throng of about 1700 Sunday School workers and scholars, and the late-comers were again disappointed and could not gain admittance.

The proceedings opened by the President, C. W. Mitchell, announcing the familiar "Count your Blessings" and G. B. Moysey leading in prayer. The choir under Nat Haddow sang "The Children's Welcome," and during the evening rendered several of the swinging choruses that were so successful at the Town Hall gathering at Easter.

Miss Woff (Cheltenham) was the first school representative, and sang "When the Heart is Young" very creditably, though the effect was spoiled through a little excitement being caused at the back of the hall by a handkerchief catching fire. A pretty spectacular piece by several Newmarket young ladies, entitled "The Song of the Flowers," was nicely rendered and appreciated by the audience, as was also "The Baby Boy," a choral dialogue by 20 little folks from North Melbourne, which was so enthusiastically received that an encore was demanded.

At this stage of the programme the retiring President, F. W. Martin, presented the prizes to the successful competitors at the recent examination, whose names have already appeared. Bro. Martin addressed a few suitable words to the winners in handing over the prizes, and encouraged them, and urged those who were not so fortunate to

work hard and endeavor to come off successfully at their next attempt. The certificates were then handed to school representatives, to be presented to winners at their schools.

Continuing the programme, the Lygon-st. Quartette Party rendered "Rock of Ages" in their usual efficient manner, and as an encore "Australia." Master Morgan (Preston) pleased the audience with a violin selection, and the action song by Swanston-street scholars, entitled "The Chinese Lantern," was one of the successes of the evening. Miss F. Wilson represented the Fitzroy Tabernacle, and recited "How Jane Conquest Rang the Bell." A vocal duet by Misses Johnson (Williamstown) and a dialogue entitled "Decision," rendered by six young men from Ascot Vale, completed the items rendered by school representatives. The choir then sang "Good-bye," and the audience joining in "God Save the King" closed a very successful gathering.

LEN GOLE, Hon. Sec.

From The Field.

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

—O—

Victoria.

BENDIGO.—At the Lord's day morning meeting the brethren had the pleasure of an address in writing from Bro. Streader, in South Africa, read by the secretary, on "Stir up the gift of God that is within you," which will prove very helpful. In the evening we had another good meeting. At the close of the address three were baptised who the week previously made the good confession. We have been asking God's blessing on the mission at Brim, to be conducted by our evangelist, commencing August 2nd; also on our own mission, commencing August 23rd, conducted, with the approval of the H.M. Committee, by Bro. Connor. The prayers of the whole brotherhood are urgently requested on behalf of this mission, which we intend to conduct in the hall we have met in for the last thirty years, and which we almost look upon as our own. So we say to the readers of our paper: Brethren, take a real, live interest in this special effort for the Master.

July 26.

J.S.

NORTH RICHMOND.—Eight were received into the church here on Sunday last—six by letters and two by obedience of faith.

July 28.

G.B.M.

MEREDITH.—Fine meetings last Lord's day, when 44 met to break bread. In the evening G. H. Browne delivered his farewell address. At the close a scholar from the Sunday School confessed Christ.

July 27.

A. McKAY.

LYGON-ST.—Last Lord's day morning we had a very large meeting, when four received the right hand of fellowship—one from the "Brethren," and three by letter (mother and two sons). In the evening Bro. Johnston preached a powerful discourse to a full house, his subject being "Calvary—the Curse Removed."

July 28.

J.M.C.

MELBOURNE (Swanston-st.).—Very good meeting last Lord's day morning, when a young man was received into fellowship. In the evening we had a splendid meeting, and an excellent address by Bro. Meldrum; text, John 3: 14. Our Wednesday evening

lantern lectures are taking well. Last week Bro. Maston was the lecturer; subject, "Bethlehem and its Place in History." The chapel was nearly full. Bro. Meldrum concluded by fifteen minutes' gospel talk, and by this means we are reaching numbers of strangers not touched at Lord's day meetings.

July 28.

R.L.

SOUTH YARRA.—Four confessions last Sunday evening, E. F. Ryall and D. Pittman conducting the service. The meetings have been very good for some time past, and we are hoping for great things. The S.S. rally has stirred up the neighborhood, and we think the anniversary meetings will still further advertise the plea of the church.

July 27.

J.T.E.

FITZROY.—One from the Sunday School was baptised last Thursday and received into fellowship on Sunday morning. At the evening service a young lady in Bro. Smith's Bible Class confessed her faith in Jesus Christ and her determination to follow him.

G.M.

NEWMARKET.—Since last report, half yearly business meeting was held; several very important resolutions, bearing on the future development of the work of the church, were recorded. Three more deacons were elected, bringing the strength up to six. The gospel services have been well attended, and last Sunday, July 26, Bro. Greenwood preached to a large audience on "God's Call to the Unconverted." At the conclusion one married woman confessed Christ. The prospect for the future progress of the church and our plea here is very encouraging.

A.W.S.

Queensland.

VERBOR.—On July 5th we had the pleasure of extending the right hand of fellowship to a young woman who had previously been immersed, and we had also another addition by letter. Bro. Smedley has been with us lately, and has had good meetings. The young people have started an Endeavor Class, and are making good progress with it. Foreign Mission collection from church, £2/3/5½; from the Sunday School, 13/5½.

July 15.

O. ADERMANN.

New Zealand.

HAMPDEN.—We have been saddened during the last few weeks by the loss of six (by letter to Oamaru), including the late secretary. The church, though numerically weak, has been greatly encouraged by listening to D. M. McCrackett, who conducted a mission from June 26th to July 1st. Many thanks to the office-bearers at Oamaru for leave granted to Bro. McCrackett for this purpose.

J. GREEN.

N.E. VALLEY (Dunedin).—The Young Men's Christian Mission held a social to celebrate its eighth anniversary on Tuesday evening, July 7th. The president, T. Arnold, occupied the chair. The following is an extract from a report submitted:—"About eight years ago, six young men, under the leadership of the president, banded themselves together with the object in view of preaching the gospel. To effect this a scheme of Bible study was necessary, in order that errors might be avoided, and attention given to the art of elocution so that those truths might be presented in the best possible manner. The membership soon increased, and though about twelve have left the district, twenty are still in active work here. As a result of the efforts of the society, a mission hall at Normanby—where services are now held—was erected, and the distribution of tracts and White Cross literature now receives attention. In connection

with the membership there are at present seven preachers, seven S.S. teachers, ten who preside over religious meetings, and eleven who take part in the public reading of the Scriptures, besides tract distributors and sick visitors. The thanks of the society are due to the president, as the mission recognises that its success is in a great degree attributable to his untiring efforts in the preparation of studies to fit us for the work which we have undertaken." Addresses were delivered by the president, T. H. Mathison and H. Holmes. A miscellaneous programme of songs, recitations, etc., was gone through. We are pleased to record that A. H. Smith, of Mataura, has organised a Y.M.C.M.

W.L.

New South Wales.

SYDNEY.—The anniversary of the Bible School, held on July 19 and 21, passed off very successfully. The Sunday was wholly given over to the children, a large number of whom attended the morning service, when J. Crawford, in his exhortation, urged the necessity of early training the young in Bible truths. In the afternoon D. R. Hall, M.L.A., gave a stirring address on "Character Building." The bright choruses by the scholars, under the leadership of T. C. Walker, combined with songs and recitations, made this service one to be looked back on with pleasure by those present. The children's gospel service at night was well attended, when the scholars again helped with their singing; at the conclusion of an interesting address by P. A. Dickson three made the good confession, one of whom was from the school. The chief events, in the children's eyes, were on Tuesday night. The scholars turned up in full force to the annual tea meeting, after which the school demonstration took place in the upper hall, before a full audience of parents and friends. An interesting programme of dialogues, recitations, songs and a pretty little action-song by the juniors, was well rendered. The presentation of prizes by the chairman, Mr. J. S. T. McGowen, M.L.A., who has been connected with Sunday School work for over 30 years, brought our most successful anniversary to a close.

S.O.G.

LISMORE.—Sunday morning saw another splendid gathering at morning worship, over 50 being present, and at the gospel service at night there must have been quite three times that number. At the close of the address, a young man and a young woman came forward and confessed Christ, and the young man Albert Brown, who came out at the gospel meeting a fortnight ago, was immersed. The observance of the Lord's supper at night seems to be filling a long felt want, and we were very pleased to see some dear familiar faces at the table last night, being the first time for a long while. The Sunday School is still growing, and we have another class, making five in all. The many brethren who have met J. P. F. Walker will regret to hear that he has been too unwell to leave his house for over a week.

July 20.

F.R.F.

PETERSHAM.—The morning meeting on last Lord's day was a very nice one; president, Bro. Halliday; speaker, Bro. Edwards. At gospel meeting the same evening three young people confessed Christ. Lately we have been blessed with numerous decisions of the young for Christ, mostly from the school.

July 27.

C.J.L.

West Australia.

BOULDER.—Good meeting last night, the chapel being nearly full. Interest is aroused by distributing handbills and tracts to the crowds in the streets on Saturday nights. One confession last evening.

July 20.

C. E. POND.

Here and There.

Here a little and there a little. —Isaiah 28:10.

Four confessions at South Yarra on Sunday night. Last Thursday evening there was one confession at Prahran.

Look out for our Special Home Mission Number, on August 13th.

We have received from B. J. Lawrance 5/- for Seed Wheat Fund.

We have received from "Christian," Queensland, 10/- for W. W. Davey.

A large meeting and three more confessions at Lake-st., Perth, on the 19th inst.

Good meeting at City Temple, Sydney, on Sunday night, and three more confessions.

We have received another letter from Wm. Charllick, which will appear next week.

We have received from Mrs. Wylie, Essendon, for W. W. Davey, 5/-, and for Mrs. Fleming, 5/-.

Attention of Sunday School Secretaries of Group No. 4 is drawn to the announcement in "Coming Events."

Fine meetings at Wedderburn last Lord's day. 12 received in the morning. A big meeting at night and two confessions.

Miss Valerie Kingsbury returned to her home in Sydney on Friday last, after spending several weeks' holiday in Hobart and Melbourne.

The sisters are reminded of the Burwood Boys' Rally, Wednesday, August 5th, Swanston-street Lecture Hall, 10 a.m. Any sister welcome.

Will those doing business with the "AUSTRAL" Publishing Co. be careful in addressing correspondence, as there is an "Australian" Publishing Co. in Elizabeth-street.

H. G. Harward and E. W. Pittman are now engaged in a meeting at Williamstown, preaching to large audiences. On Sunday night three young men confessed Christ. The building was crowded to the doors.

We have now the unabridged edition of the "Life of Elder John Smith," by J. A. Williams. This work is both a biography and a history; 578 pages, neatly bound in cloth, with steel engraving. Price, 8/-; by post, 8/6.

In the *Adelaide Register* of July 25th, A. C. Rankine comes back on his critics with a regular broadside. The facts and figures are striking, and if we can possibly do so we shall lay some of them before our readers next week.

We have some beautiful large print New Testaments, which we have imported from New York. They are in size 7½ x 5½ x ¾ inches, and weigh 16 oz. They are nicely bound in stiff morocco, gold over red edges. We can sell them for 3/-; by post, 3/6.

We have received from America by the last mail, Alexander Campbell's "Lectures on the Pentateuch." This is a volume of lectures that Campbell delivered to the students of Bethany College in 1859-60. These lectures throw some interesting sidelights on Alex. Campbell as a teacher of the Bible. Clear, comprehensive and instructive. Price 4/-; by post, 4/6.

PREVENTIVE HOME.—Miss Petchey, who has charge of our Preventive Home, wishes it to be known that she has two vacant beds for young girls, who through neglect or destitution are in danger of being led astray. The home is for young girls—too young or otherwise unfit for service—who are trained to earn their own living. Address, c/o J. Pittman, Airline Avenue, Armadale, Victoria.

JUBILEE PICTORIAL HISTORY came to hand in good order. It is a splendid work. We are greatly pleased with it. It shows to what a state of perfection you have brought your Printing and Publishing House, so as to be able to produce such excellent workmanship. I regard the P.J.H. as an album of old friends; I know so many in different parts. We were quite enthusiastic in looking over the pictures. —H M. GREENWOOD.

EGINA asks:—"Is it according to the plea of the church of Christ, to 'speak where the Bible speaks and be silent where the Bible is silent,' and in keeping with the pattern set forth by Jesus, when he instituted the Supper, for the organ to be used as an aid to the singing at that Supper?" There is no account in the New Testament of which we have any knowledge which says the organ was used at the institution of the Supper.

The following is from an Adelaide paper, the only news at hand:—"Last week it was announced that owing to the success attending the mission at Croydon it would be continued. So gratifying have been the results for the whole fortnight that an announcement has been made that it will be held for at least another fortnight, under the supervision of F. Pittman. Large numbers have gathered each evening, and much enthusiasm has been aroused in this somewhat novel way of getting people to go to church."

James E. Thomas and Ira A. Paternoster, of Adelaide, S.A., along with Theodore Edwards, left by the R.M.S. "Sierra," which sailed from Sydney on Monday last, for U.S.A. Bren. Thomas and Paternoster are going to the College of the Bible, Lexington, Kentucky, while Bro. Edwards intends studying at the Texas Christian University. In Adelaide, Sydney and Melbourne we know of numbers of young men who are only awaiting favorable opportunities to go to America that they might further fit themselves as preachers. We wish these three young men much success in their studies.

A brother writes:—"Would you kindly answer this—Why prayer (audible) should be offered at a gospel meeting." We do not think that it is absolutely essential to a gospel meeting that prayer either audible or inaudible should be offered. In the sense in which we think of them now there were no gospel meetings in New Testament times; but the fact that they preached the gospel is abundantly plain. No fact of the New Testament stands out with more boldness than that prayer is always in place. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" is but an epitome of the whole letter and spirit of the New Testament.

At a recent Orange celebration in Adelaide, A. C. Rankine gave rather a warm address; as a result the newspaper correspondents have been giving him a warm time of it. "Horse Prodesant," who is defending Rome, states that "unless he [Mr. R.] modifies his language about Catholics, some 'ould Irish woman' may come on him by stealth and give him a taste of a waddy that would make him 'look nine ways for Sunday.'" One correspondent advises both parties to read "Priests and People in Ireland," and we are taking his advice, and how any man can read that book without having his eyes opened passes our comprehension. This book is written by a faithful Roman Catholic.

"Jubilee History to hand. I expected a good deal, but I must say I was agreeably surprised with it. I almost feel inclined to say, 'The half was never told.' To those who are unacquainted with our work and

workers it is a surprise to see the great number of faces and places. To us, who read the church news column, and know by name and reputation the hundreds who are helping in the Restoration, it is a real pleasure to turn over its pages and look on the faces of so many of our kindred. The church here has bought a book for the use of the members who could not afford to buy one for themselves—a plan every church ought to adopt."—C. M. F. FISCHER.

A brother, in sending a contribution for the W. W. Davey fund, says:—"I have noticed from time to time suggestions in the CHRISTIAN for the formation of a fund for the use of old and infirm preachers, and I think it is only our duty as followers of Christ to relieve those suffering from want in our midst. The church of Christ has a membership of some 16,000, and if these members each paid 6d. per year towards the fund we would have a sum of £400 a year. I am sure none of the members could object to paying this nominal sum. Perhaps it is not for me to suggest it, but I think the time is ripe for us as Christians to act and not only speak of these matters. Trusting you will be able to have the attention of the different churches drawn to this very necessary matter." We would be glad to see a permanent fund established; but as we have no such fund we must just take each case on its merits as it comes. Bro and Sister Davey are now receiving 10/- a week, not much it is true, but quite enough to supply their simple wants.

Where the Bible speaks, we speak; where the Bible is silent, we are silent.

WE

"Search the SCRIPTURES."—
Acts 17: 11.
Wear no NAME but Christ's—Acts 11: 26.
Have no PRIEST but Christ—Heb. 7.
Accept no CREED but Christ.—Matt. 16: 16-18.
Submit to no AUTHORITY but Christ's.—Matt. 28: 18.
Ask you to BELIEVE on Christ—Acts 16: 31.
Ask you to REPENT in the Name of Christ—Luke 24: 47.
Ask you to CONFESS Christ—Matt. 10: 32.
Ask you to be BAPTISED into Christ—Gal 3: 27.
Ask you to LIVE for Christ.—2 Cor. 5: 15.
Plead for UNITY in Christ—John 17: 20-21.

Thos. Hagger writes:—"In your issue of Feb. 26th there is an article on 'The Relationship of the Holy Spirit to the Believer,' by J. Inglis Wright—an article that I enjoyed very much, and one that should do good. But is Bro. W. right when he applies the promise of guidance found in Christ's farewell address to his disciples (John 14: 16) to us? Was not the promise of guidance into all truth, bringing all things to their remembrance, etc., made to the apostles? And has it not been fulfilled in the writing of the New Testament? It seems to me that Bro. W. almost teaches the impossibility of learning the truth apart from such guidance. If so, what about the world? The world cannot receive the Spirit (John 14: 17), but the world must learn the truth in order to be free. Certainly the believer should look to his heavenly Father for help when seeking to know his will, but I am inclined to think that the guidance promised by Christ was limited to the apostles, or at any rate to the early disciples, and consequently has long since been fulfilled. We cannot learn the truth apart from the Word, and then we must use our eyes and brains, and not expect miraculous guidance."

C. L. Thurgood, of Pittsburg, U.S.A., and W. C. Thurgood have donated over one hundred volumes to the library of the College of the Bible here. Among them is a complete set of the Britannica Encyclopædia, and three Bible Dictionaries of three vols. each. Several brethren have also clubbed together and have put the new Dictionary Encyclopædia and Atlas (10 vols.) in the same library. Last week Sister Martha Burn, of N. Melbourne, generously donated £10 to the funds of the College to secure a secretary for Bro. Johnston, so that the great strain upon him may be largely released, owing to the increased number of resident and correspondent students. From the above the brethren can see that the work of the College is taking hold of the brotherhood, and that gradually the various equipments are being supplied. Without any public solicitation we believe that all that is needed will soon be forthcoming. The Administrative Committee accept these donations on behalf of the College, and thank these brethren for their sympathy and valuable assistance.

By invitation we attended the social demonstration of the Salvation Army in the Town Hall, Melbourne, on Monday night. Their report shows an enormous amount of work done. The Prime Minister presided, and addresses were delivered by prominent citizens. We are or try to be in sympathy with all work which has for its object the lifting up of the fallen, though we are far from being in sympathy with the Salvation Army as a religious organisation. It is useless to say that their social work is quite apart from their religious work. That is what the Little Sisters of the Poor say, but they are careful to bring all and sundry who come within their range under the influence of Roman Catholicism. The Salvation Army receives grants from the Government for social work, but they make soldiers of all whom they can reach. A large number of little girls from their homes were on the platform, who in their very looks were Salvation lasses. We are prepared to allow the Salvation Army the right to make all the converts they can, but we object to the use of the tax payers' money by the Salvation Army, Roman Catholics, or any other religious organisation.

As a matter of interest to some, we make a few extracts from letters received from our daughter Melba, who is now in school in Carr-Burdette College at Sherman, Texas, U.S.A. She is describing a trip to New Orleans, the occasion being the reunion of the old soldiers of the Southern Confederacy. "We travelled in a private car. The car was draped inside with lavender and white, the college colors, and in the centre was a large lavender and white bell. On the outside was written in large letters, 'Carr-Burdette College.' While in Louisiana we passed through Chenneyville, where Bro. Houchins lives, but it was in the night, and I did not get to see him. Louisiana is very beautiful, with its little white-washed cabins, sugar mills and plantations; each plantation seems a little village in itself. On Tuesday we went to the encampment and visited all the different divisions and sang some of the old songs, which greatly pleased the old soldiers. One day we went to see Mrs. Stonewall Jackson. In the evening after the great competitive college drill I had the honor of carrying the Bonnie Blue Flag and holding it over Mrs. Stonewall Jackson." Speaking of a visit to Mineral Wells, Texas, in company with Mrs. Carr, she says: "Just after we left Dallas a gentleman sitting just in front of Mrs. Carr turned and introduced himself as Bro. J. C. Dickson, of Tyler; then of course you know the rest, how that Mr. Dickson and I talked of Australia and all the folks over there. When I told Bro. Dickson about P. A. Dickson's chickens he had a good long laugh. While at

Mineral Wells I met Bro. Tom Smith, formerly of Australia; Mr. and Mrs. Drummit, who know Bro. Harward; Mr. Stockard, a schoolmate of Bro. Meldrum; Mr. Schoonover, who knows Bro. Morro, Bro. F. W. Greenwood and Bro. Wren J. Grinstead; and Mr. Bush Whu, who knows Bro. G. T. Walden. Amongst other things I got a new subscriber to the AUSTRALIAN CHRISTIAN, Mr. J. R. Hodges, Kaufman, Texas."

We regret to hear of the death of Robert Harkness, of S.A. Full particulars will appear in a future issue.

Obituary.

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

PILLAR.—On July 9th Richard Pillar passed suddenly away. Our brother, who had reached the advanced age of 82 at the time of his death, was baptised at Alma 26 years ago; and nearly all his children have since become members of the church. Our brother was buried on 11th July in the Alma churchyard, in the presence of a goodly number of relatives and friends.

Alma, S.A. R. J. CLOW.

SMITH.—Our Bro. and Sister Sidney Smith have been called upon to part with their only son, a bright little boy of seven and a half years. His illness was only very short, and was not thought to be serious until too late, making it harder to bear, but he is now—

Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptation,
Sin cannot harm him there.
Free from the blight and sorrow,
Free from all doubts and fears,
Only a few more trials,
Only a few more tears.

July 20.

A.S.C.

Coming Events.

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

AUGUST 2 & 5.—South Yarra Church and Sunday School ANNIVERSARY will be celebrated. Sunday Services will be held in the South Yarra Hall, Toorak-road. Afternoon at 3. F. M. Ludbrook; special singing by the scholars. Evening at 7, H. Mahon. On Wednesday a Tea and Public Meeting will be held in the Prahran Town Hall. Tea at 6 o'clock. Public Meeting at 7.30. Addresses by Brethren Meldrum, Johnston and Mahon. Special Singing, etc. Tickets for Tea—Adults, 1/-; Children, 6d. Public Meeting Free.

AUGUST 4 (Tuesday).—Temperance Essay Competition, as arranged. Also last day for entries for schools comprising Group No. 4, viz., Hawthorn, Surrey Hills, Malvern, Murrumbidgee, Cheltenham, Doncaster, Bayswater and Burwood; also Shepparton and Maryborough; entries to be sent to W. Woodbridge, 27 Haines-st., North Melbourne.

AUGUST 9 & 11.—Collingwood S.S. Anniversary, Stanton-st., opp. Town Hall. Sunday, 9th: speakers, J. Johnston, M.A., A. Meldrum and H. Swain. Tuesday, August 11th, at 7.45, Grand Demonstration by the Scholars and Distribution of Prizes. Everybody should make an effort to be present at these meetings. Unique and artistic decorations, with a splendid programme, offer large inducements for the brethren to make a sacrifice in order to be there. Keep these dates in mind—August 5th and 11th.

IN MEMORIAM.

FERGUSON.—In loving remembrance of Emily, dearly loved daughter of Emily and the late J. C. Ferguson. Died July 29th, 1900.
Ever remembered.

MARRIAGE.

MANIFOLD—BLACK.—On April 22nd, 1903, at the residence of the bride's mother, Tweed-st., Invercargill, N.Z., by Frank Hales, George Manifold, B.A., preacher, Christchurch, to Alice, fourth daughter of the late John E. Black.

WANTED.

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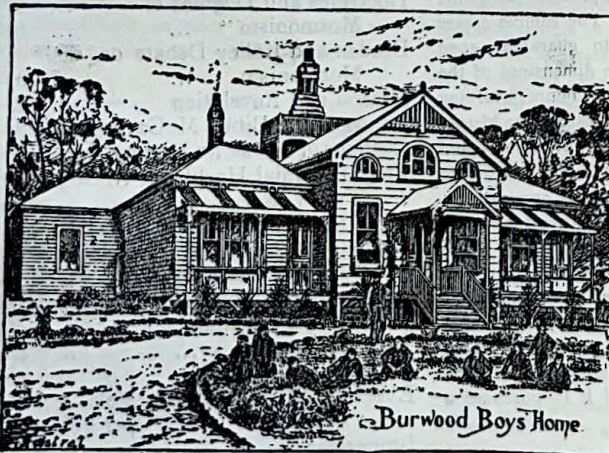
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PART II.

CHAPTER V.

BEWILDERING CHANGES.

"Love took up the harp of life,
And smote on all the chords with might."

A fortnight later Mrs. Hunter remarked:
"Well, Dr. Grayson, your prescription is working admirably, I must confess. Now my only fear is that you may be repenting your generous offer; I suppose there is a limit even to your good nature."

"Mrs. Hunter, I assure you that I have found the reading very pleasant. Miss Deering is so quick to understand and makes such rapid progress that it could not be otherwise than a pleasure to read with her."

There was nothing extraordinary in the remark—but, as he spoke, a slight tinge of red made itself perceptible in his face.

Mrs. Hunter observed this, and as she gazed the red deepened. Instantly the expression on her face changed, as though a new idea had flashed upon her brain. She paused a moment, then, as if partly in apology for what she had often said, she added slowly—almost regretfully, Grayson thought—"I wonder if I have been mistaken in the girl? Perhaps I have. It would not be strange if I had misjudged her—under the circumstances. I never saw her very much until she came here, and she always appeared so distant toward me. Naturally, too, I was prejudiced against her on her mother's account, although, I suppose, I ought not to have been. Possibly, I am the one who has been most at fault, Mr. Grayson."

Grayson was bewildered. He detected a false ring; but where or what it was he could not tell. He was ashamed of the suspicion, and tried to rid himself of it; but, somehow or other, he could not succeed in making himself feel that her words were wholly due to an awakened sense of the injustice which she might have done her niece. He puzzled over the matter during the weeks following, but did not hit the real secret of this sudden change in Gertrude's aunt. Whatever her purpose might be, and however anxious she might be to hasten the desired end, Mrs. Hunter did not propose to defeat her object by any betrayal of it.

But if this was bewildering to Grayson, how much more to the girl herself, knowing nothing of the conversation between him and her aunt. If she had known, her woman's intuition might possibly have helped her toward a solution. As it was the change seemed unaccountable. She could not even put her finger here or there, and say that her aunt had changed in this or the other particular. It was a vague, indescribable something, but Gertrude felt it none the less, and it was none the less perplexing, for with it all, Mrs. Hunter was not a whit more affectionate.

Grayson was the only one who could have told when the change began. Gertrude had

her first hint of it the day after the conversation referred to. She had been up to the college, and when she returned her aunt was entertaining callers in the parlor. But she thought nothing of that, and would have gone to her room as usual; but her aunt, on hearing her footsteps in the hall, came to the door.

"Gertrude," she said, "will you come in? I wish you to meet these friends of mine."

Gertrude was surprised, although, as she told herself afterward in thinking it over, there was really nothing very surprising about it—it was only a natural request. She thought more about it because she had fancied, too, that her aunt had introduced her just a little differently than she ever had before. And she was confirmed in this conviction by what took place a day or so later.

Her aunt had been out shopping all that afternoon, and, as the result of it, some huge bundles were delivered at the house in the early evening. Mrs. Hunter called Gertrude to inspect their contents.

"As my niece, you will be invited out as soon as it is understood that you are able to go," Mrs. Hunter began; "and you have improved so much that Dr. Goodrich tells me that he thinks it advisable to have you go out occasionally. You are a stranger here, and my guest; so it will not matter in the least whether you have ever made your debut in the regular way or not. When I mentioned it to your uncle he expressed his approval, and instructed me to see that you had everything of the best."

A sudden blow would scarcely have confounded the girl more. She could only stammer, "Thank you! I thank you both; it is very kind of you!"

Mrs. Hunter mentioned, in a casual way, among her friends and acquaintances, that her niece was recovered sufficiently to permit of her going into society, and Mrs. McFarlane claimed an old friend's privilege of introducing the girl at an affair she had planned for.

When the important evening arrived, Mrs. Hunter took upon herself the supervision of the girl's toilet, and led her downstairs in triumph to the parlor where Grayson waited.

"Instead of the bookworm, behold the society butterfly," Mrs. Hunter said gaily. Then, as there was a peremptory call from her husband, she hurried back upstairs, leaving the two together.

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"Seeing is believing," Grayson had remarked smilingly. But when Mrs. Hunter was out of hearing, with his heart in his eyes, he added softly, "Butterflies have wings—will she flutter away and leave us some day, I wonder?" and there was a touch of sadness in his voice.

The long black lashes fell over the girl's brilliant eyes as though she could not endure the pleading in his.

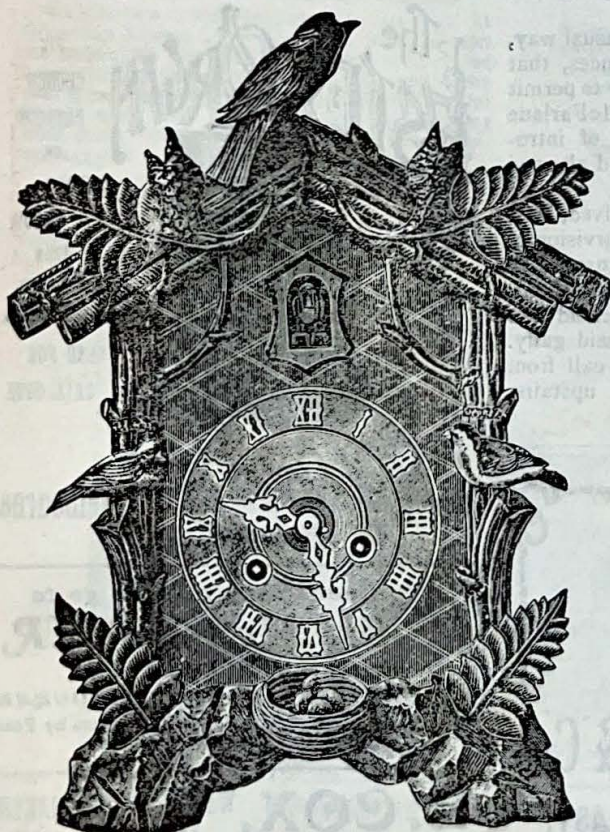
"Why, don't you know?" she answered, after a moment, with a little laugh that seemed to ignore the earnestness which had thrilled through his light words—"the wings of the society butterfly are for a delusion only, like the wings of the angels in a tableau."

Grayson watched Gertrude Deering with furtive intentness all the evening. She was more at ease than he had expected she would be, and less awkward than her aunt had almost feared she might be. Indeed, that lady had been slightly surprised, howbeit agreeably so, to overhear one gentleman saying to another: "I had no idea that Mrs. Hunter's niece was such a brilliant girl."

Moreover, while Grayson was watching Gertrude, Mrs. Hunter had been keeping a watchful eye on him; and, taking it altogether, she decided that she had reason to be complacent over the way matters were progressing.

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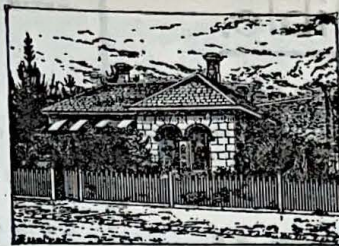
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