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THE FOUNDATIONS OF FAITH.

BY JOHN T. T. HARDING.

No. 3:

The Testimony of the Tablets.

"The word of prophecy made more sure."—2 Peter 1: 19.

In discriminating between the two foundations of faith, of which we speak, we primarily take into our consideration that which is the natural origin of all possible belief—the verity of the existence of the Deity, and of the provision which he has made for the saving of the souls of them that seek after him. Here everything is wholly and unconditionally divine, yet we are conscious that whatever of evidence we possess concerning these verities has in the first instance reached us through the testimony of our fellow men, and not through the avenue of personal experience. Our faith has been called into existence by the presentation of the word "spoken unto the fathers in the prophets" and unto us (those to whom the writer addresses himself) "in his Son" (Hebrews 1: 1). But even this presentation of divine truth, through the ministration of those to whom it was revealed, is seldom directly personal to the believer. A further intervention of human activity is generally present in the person of the preacher, through whose utterances attention is directed towards that which otherwise might possibly pass unobserved, or disregarded.

Concentring all the attributes of the divine nature and perfections as a guarantee of its immutable stability, pledging all the infinitude of the divine verity to assure its all-embracing philanthropy, and evidencing by the stupendous measure of its sacrifice the immeasurable comprehensiveness of the Almighty love, the divine foundation of faith is, of a truth, "a precious corner-stone, a sure foundation." But to be of practical value to the spiritual builder, a knowledge of the existence and accessibility of this foundation is essential. How is this knowledge to be attained? Physically man cannot make discovery in this matter. These are not things subject to the exercise of those faculties through which he takes cognisance of material things. Spiritually unenlightened, he is insensible to "the things of the Spirit of God." For mental guidance he is dependent upon his personal experience and the testimony of others who have preceded him: and in every department of his rational existence the latter of these two sources is that which most materially shapes and directs his course of conduct.

Not more in religion than in any other

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department of life is man dependent for guidance upon the testimony of others. In all the spheres of mental activity, the sum of personal experience is infinitesimal in comparison to the overwhelming volume of accumulated experience of others which is accepted with implicit confidence as a reasonable and proper guide for direction of our activities. Indeed, as a rule, in the earlier stages of activity the sum total of direction is derived from the accumulated experience of others, and this is the foundation upon which a subsequently developed personal experience is acquired. It is therefore but natural that in spiritual things a like condition should prevail, and that in the initial stage of his enlightenment man should be dependent upon the testimony of others for a knowledge of that which otherwise would be unknowable to him.

It is the province of the sacred Scriptures of truth—"the tablets of testimony"—to afford necessary testimony of the being, attributes and purposes of God, and originally this is the only source of such knowledge so far as we are concerned. Yet, it does not customarily happen that in the awakening of the individual soul the initial knowledge is derived directly from this source. More generally first impressions are awakened by the presentation of the divine truth through the personal presentation thereof by some preacher of the gospel of the grace of God. Thus, to a degree, the earlier belief rests upon the ground of distinctly human testimony to the extent that it falls short of the divine assurance which is essential to a living, vigorous faith.

It would seem to be this very circumstance which induces the aged apostle to refer "them that have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ" (2 Peter 1:1) to "take heed, as unto a lamp shining in a dark place" (2 Peter 1:12), to the "Word of prophecy made more sure." He had made known to these disciples the coming and power of our Lord Jesus Christ (v. 16). These believers knew these things, and were established in the truth (v. 12). The apostle assures them that they had not followed cunningly devised fables in the proclamation which he had made to them, but spoke of personal knowledge the things which he had testified unto them. Yet, in the face of all this, he commends them to the testimony of the tablets—"the Word of prophecy made more sure," literally, verified, confirmed and realised, for the further consolidation of their faith.

In the presence of so notable an apostolic example it is, surely, not unreasonable to infer that a similar course of procedure is proper in the case of all whose original conviction of divine truth rests upon the oral testimony of their fellows, none of whom can lay claim to an equal authority as an eye-witness with the great apostle. The basic foundation of our faith lies deep in the eternal attributes and purposes of God, and in the structural building hereon the most stable material lying ready to our need is the revelation of himself and his purposes which God has been pleased to vouchsafe through his inspired Word, "for no prophecy ever came by the will of man: but men spake

from God, being moved by the Holy Spirit" (2 Peter 1:21).

Such a consolidation is not alone proper, but indispensably necessary, if the structural foundation is to be adequately stable. In the example of the two builders (Luke 6:48, 49) the great Master illustrates and enforces this truth. The vital lesson of the teaching here is as to the solid building of the structural foundation of the spiritual edifice. It is not upon any essential differences of *circumstances*, but in *conduct* in respect to use of means and opportunities, that the whole story turns. The same natural foundation is assumed as underlying both the structures reared thereover—the stable and the unstable—but in the one case there was a mere superficial resting upon, and in the other a sensible union with the solid rock below. The practical lesson thus taught is easy of apprehension: a faith that is based upon a superficial acceptance of the saving truths of the divine revelation can have but little permanency of hold upon the intellect, and possibly less upon the trustfulness of the affections. It is where first impressions and convictions of truth have been confirmed, widened and strengthened by a deeper and more adequate penetration into the revealed mysteries of the divine mind that

"By added confirmation, and redoubled proof," stability and permanence of assurance and trust are most surely attained.

The foundations of God standeth a sure foundation, unshaken and immovable, but the ultimate stability of the edifice depends upon the manner in which the structural work has been consolidated. In the time of stress and storm the work of the "wise builder" stood, on the authority of the great Teacher himself, "because it had been well builded." There had been a right and diligent selection and application of divinely-provided material in constructing the foundation and so uniting the active fruitful faith with the only stable resting-place amid the transient things of time. In this work of structural consolidation nothing is more helpful to success than a constant contemplation of the light of "prophecy made more sure."

Starting from an absolutely atheistical standpoint, the evidence of the divine oracles is, within the knowledge and experience of the writer, if dealt with on lines of honest rational criticism, sufficient to compel belief and inspire faith: it is sufficient, to the open mind, to produce conviction of the truthfulness of the testimony and inspire trustfulness in the faithfulness of the promises. To the natural man, apart from and independent of any abstract spiritual interposition, the Word of God is as "a lamp shining in a dark place": its illumination at once penetrating and far-reaching. It illuminates the dark places in the intellect, and by this means calls into activity the almost dormant faculties of conscience, and so justifies the apostle's estimate of its power and potency, "Living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit . . . and quick to discern the thoughts and intents of the heart" (Heb. 4:12).

In a faith that "is unto the saving of the soul" there is unbroken continuity between

the initial belief and the hopes it inspires and the trust it evolves. Its foundations go down and rest on the "Rock of Ages," and rise solidly through the intervening space that separates the dependent soul from certain conviction and unfaltering trust. So far as capacity makes it possible and opportunities present themselves, each new fact of revelation is calmly scrutinised, evidences and objections are impartially weighed, and rational judgment is formed upon the issues presented. So far as possible whatever of testimony the tablets give, intrinsically, or concurrently with the testimony of nature and the knowledge originated in experience, which men call history, is garnered cumulatively to buttress the earlier convictions of truth and to fortify the nascent reliance of trust. By these means the structural foundation is well and truly builded—

"In solid bond, and even course—well and truly laid,"
"Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone (Eph. 2:20).

Walking by Faith.

[We publish below the replies received complying in some degree with the general conditions laid down. We insert them as promised without note or comment, and want it understood that here the matter ends. We do not say that at some future time we might not publish something on either side of this question, but for the present it ends.—EDITOR.]

No. 1.

I see by your number for July 23rd that the "organ question" is presented for examination. I am not a correspondent in any sense of the term, but I desire on this occasion, and with your permission, to make a few remarks.

According to your editorial notes on page 417, the replies are very much restricted, circumscribed, barb-wired—wisely, perhaps.

It seems to me that the remarks of Mr. Kurfrees may be summed up in the following syllogism:—As regards New Testament Christian worship, that which is not found, either by command, precept or example, in the New Testament, in connection with said worship, is unscriptural (major premise); the use of the organ in connection with Christian worship is not so found (minor); therefore the use of the organ in connection with Christian worship is unscriptural.

Allow me to place one or two syllogisms, equally as logical, for Mr. Kurfrees' consideration. Accepting the major premise as before, let me now state the minor premise. The singing in harmony during Christian worship is not found, either by command, precept or example, in the New Testament; therefore, the singing in harmony is unscriptural. Is Mr. Kurfrees prepared to accept this latter conclusion? Bass is not melody; tenor is not melody; alto is not melody. The air is the only melody. Now basses and tenors and altos sing nothing but the melody. Melody is commanded, but not harmony.

Again: the Jewish day was reckoned from sunset to sunset. We know our Lord instituted the Last Supper at night: here we have example. If we examine Acts 20: 7, we find that the disciples came together to "break bread"; after which Paul preached until midnight, and was ready to depart on the morrow, or morning—for the Greek word may be rendered morrow or morning. From the aforesaid meeting we may confidently infer that the disciples met at night—at all events after sunset—such being in accordance with the Lord's example. Will Mr. Kurfees show any Scriptural authority for the "breaking of bread" in the forenoon, as is now customary?

It may be urged, "Three wrongs do not make a right." Certainly not, and three wrongs will never make a right. I am not presenting a Scriptural plea for the use of the organ, or of any musical instrument, except the voice—not even the tuning-fork; but those simple instruments assist materially in rendering the singing portion of the worship more edifying—but without fear of logical contradiction, I assert that we have as much Scripture for the use of the organ in worship as we have for harmony-singing in worship, or for the meeting in the forenoon.

It may be stated that the use of such, or similar instruments, gives offence to some. So does the curling and frizzling of the women's hair; so does the wearing of a miniature flower-garden in the breast of the preacher. It would take a Chinese diplomatist to discriminate. The supposed offenders are offended, because the offended ones have taken offence, and where will it end? or how will it end?

The sounding of the tuning-fork is not worship, but it assists the worship, and the fork may be struck during the service if there be more than one hymn or song. Looking at musical notes is not worship, but such looking assists the singing in the worship. The striking of a chord or chords on an organ is not worship, but such chords assist in the worship, and are an effectual assistance, if singing in harmony be allowed.

Upon the remarks of the fathers, whether those fathers be ancient or modern, I cannot expatiate, as the names of the only ecclesiastical fathers whose writings I know a little are found within the walls of the New Testament.

THOMAS GERAGHTY.

No. 2.

The question as to whether or not a musical instrument should be used by the church during the meeting for worship is from time to time receiving far more attention and is creating more feeling than is warranted by the importance of the subject, but seeing that the CHRISTIAN has devoted over five pages to a reprint of an article by Bro. Kurfees, which article is considered to be the strongest presentation in opposition to the use of an instrument which has ever been made, I write this reply as one of "the other side" to prevent the possibility (should there be no protest from some abler pen) of it being considered that the arguments of Bro. Kurfees are unanswerable, and that the worship of all who use an instrument is offensive to God, as stated by Bro. Kurfees.

In your introduction to the article by Bro. Kurfees you invite "the other side" to express their views. But when you lay it down as a condition that the writers must present the teaching of the Scriptures on the subject, you ask for that which does not exist. The Scriptures of the new dispensation are silent on the subject, neither demanding nor prohibiting the use of an instrument in the assembly of the saints, and the matter is treated as one of Christian liberty. There are many things upon which neither the Lord nor his apostles have given any legislation. They have, for instance, commanded that the disciples should assemble themselves for specific purposes, but whether such assembling shall take place in private dwellings or in fields, forests or caves, or in buildings specially erected for the purpose, has been left entirely to circumstances and to the sanctified common-sense of the disciples. The disciples are commanded to baptise, but whether the baptism is performed in a river, pool, reservoir or sea, or in some private or public bath, or in a specially built baptistry, is a matter on which no command has been given, and which is left to the discretion of each individual congregation or disciple. So also is it in respect to the use of a musical instrument. The Christians have received the injunction to "teach and admonish each other in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," and they are told to sing and make melody in their hearts to the Lord," but whether they depend entirely on whatever musical ear and talent they may possess, and rely upon one or more of their number to lead the singing, or whether they prefer to use a musical instrument to keep them in the proper time and in the right tune and pitch, is left entirely to their own intelligence and sanctified common-sense, and may be determined according to their special circumstances. There is no law in this subject but perfect liberty. The church which is able to carry on its singing satisfactorily without an instrument is at liberty to dispense with the use thereof, while the church which can get along better with the aid of an instrument need not hesitate to provide one.

In his long article Bro. K. labors hard to show what a great wrong it is, and how displeasing to God for any church to use an instrument during the meeting for worship. We as a people profess to speak where the Bible speaks, and to be silent where the Bible is silent. Why, then, does he make such strong denunciations in a matter upon which the Bible does not utter a single word of warning or condemnation? Why does he not remain silent in this matter upon which the Bible is silent? But perhaps our brother, if he had the opportunity given him, would use this argument against us, and put the question to us: Why do you then use an instrument when the New Testament does not ask for it, nor even recommend its use? I want to point out that there is a great difference between the stand our brother takes and our own position. We both agree that the Bible is silent on the subject; but our brother comes along and practically says to us: Although the Bible does not condemn it,

yet I declare it to be wrong, and you ought not to use it! On the other hand, the stand we take is this: The Bible says nothing about it, and makes no restrictions, therefore those who consider it best to use no instrument need not do it, and those who find it helpful to use one are at liberty to do so! Which of these two is the more correct attitude?

It is true that Bro. K. uses a great deal of Scripture in seeking to prove that on which the Scriptures are silent, but his arguments and his logic remind one of the methods employed by those who seek to defend from the Scriptures such unscriptural systems as infant sprinkling, Seventh Day Adventism, faith healing, and others. In seeking to condemn those who are doing what God in his Word does not condemn, Bro. K. applies passages and uses illustrations which have not the slightest connection with nor bearing on the subject. This can be easily seen by reviewing a few of his principal points:—

1. The first argument of our brother is based upon the words: "In vain do they worship me, teaching for doctrine the commandments of men." In the use of this passage Bro. K. makes the mistake not to discern between things which differ. The playing of an instrument is not a matter of doctrine nor a commandment of men; it is only a useful method adopted by some to overcome a difficulty. Nor is it in itself an act of worship, but only a help to the proper and orderly performance of an act of worship (the singing). If any congregation were to do away with the songs of praise and of adoration, and substitute for such instrumental music as an act of worship, there would be some grounds for the accusations made by Bro. K. But so long as the singing retains its right and proper place, and the instrument only occupies the position of a guide and help in the singing, there is nothing in the passage which applies to our subject. Those who employ the aid of an instrument do not substitute the precepts of men for the commandments of God, and therefore they are not, as Bro. K. asserts, under the condemnation of Jesus.

But Bro. K. really condemns his own position in connection with his argument based on the words, "In vain do they worship me, teaching for doctrine the commandments of men." His paper bears as a heading the words "Walking by Faith," and he strives to show that those who use an instrument during worship are not "walking by faith," whilst those who use no instrument are. As the use of instruments as an aid to praise and thanksgiving has God's approval in the Old Testament, and has never been reprobated or prohibited in the New, and as the prohibition to use the same is entirely of human origin, it follows that those who use the instrument are walking by faith, and those who would prohibit such use are the ones who teach the commandments of men, and who therefore come under the condemnation of the Lord Jesus.

2. The second point raised by Bro. K. is to compare the using of an instrument with Saul's disobedience in not slaying Agag the king of the Amalekites. But where is there any similarity between these two? God had

sent to Saul a direct and explicit command: "Go, smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox, sheep, camel and ass." To this command, which left no room for uncertainty, Saul was disobedient: he spared Agag the king, and also kept the best of the cattle and of the sheep. Where do those who use an instrument manifest any disobedience against a command of God? The incident has not the least bearing upon our subject.

In a similar manner also Bro. Kurfees compares the use of an instrument to the rebellion of Korah and his companions. God had definitely and unmistakably appointed the house of Aaron to be the only one that should burn incense. Against this order of God Korah and his companions became rebellious, and in their presumption they undertook to do that from which they had been prohibited by God. Can Bro. K. show any rebellion against the will of God in the action of those who use an instrument? The whole argument is at fault, because there is neither disobedience nor rebellion when a church uses an instrument to help them in their singing and to remove what otherwise would be an unpleasant feature in connection with the worship.

3. Bro. K. further improves the opportunity by imputing wrong motives to those who use an instrument. This is a risky undertaking for anyone who is unable to search the hearts of men. While there may be some who introduce an instrument merely for the gratification of the senses, there are many others whose only object is to remove a cause of unpleasantness. Has Bro. K. never heard singing which was of such a nature that it became almost impossible to join in the singing and sing with the heart and the understanding on account of the many jarring sounds? Has he never been present at meetings where some were singing too fast, while others were dragging behind, and where some were singing too high and others too low? I will quote an extract from Bro. Ewers' letter on page 436 of the CHRISTIAN, which is to the point in this connection: "Bro. O. A. Carr is conservative on such questions as organs and choirs, but he realises the need of good singing in church worship, and gives the following experience:—'A young member of the church took his friends to the meeting of the church; it was one of the congregations which prides itself upon its soundness. In that part of the service known as the singing it was evidently sound, for everyone sounded for himself—no choir, no tune, no instrument. But it was a sound church and had sound singing,' etc. The young man's friends never turned up again at those meetings, and Bro. Ewers says:—'I am afraid that the picture is not an untrue portrait of a few of our churches.' We now ask, Does not in all such cases (and there are a good few) an instrument help us to carry out the apostolic injunction, 'Let all things be done decently and in order?'"

4. Bro. K. next compares the use of a musical instrument with "the washing of hands," which the Lord Jesus condemned in strongest terms. This washing of hands was enjoined by the Pharisees as an act of worship or service to God, and they saw a

merit in doing so. But the use of an instrument is only a matter of convenience to ourselves, without the element of worship or of service to God (except that everything we do should be governed by the desire to please and serve God). We do not play the instrument to God, but to ourselves, to help us in our singing. The argument of Bro. K. on the washing of hands has therefore no application.

I feel I must protest against the repeated insinuations of Bro. K. that the object in introducing the use of an instrument is to please and gratify the senses, and to set our own will above the will of God. To prove this he has written the second part of his paper, and has also introduced a list of historians who speak of the time when the simple worship was changed to an external ceremonial and show, and when the service of the church became like the performance at an opera house. The simple playing of a tune for the purpose of correcting or guiding the singing of the church has nothing in common with the decidedly objectionable innovations to which the historians refer. So long as there are men and women who do sing wrong and who do spoil the harmony of voices, so long is there a need of and a justification for our calling to our aid the help which an instrument is able to give. It must be remembered that there is no special virtue or edifying influence in bad singing, nor has anyone ever been specially helped in his devotions by discord; neither is there on the other hand any offence against God or hindrance to true worship in the employment of an instrument to regulate and assist in the singing by the people of God.

There are several other points raised by Bro. K., but the arguments are all similar to the foregoing and have no real connection with the subject. In my opinion the views held by Bro. K. and other worthy brethren with him are but another proof that the human mind is like a pendulum swinging from one extreme to the opposite. In rightly objecting to and recoiling from the abuse of musical instruments when employed for the gratification of the senses, and from the theatrical display which in connection with music has at times been introduced by worldly churches, these worthy brethren have gone to the opposite extreme of denouncing even that which in itself is only a convenient help in the singing of hymns of praise and spiritual songs, and which is perfectly admissible. We agree with them that a musical display or performance is wrong in connection with a meeting for worship, but in the simple use of an instrument to guide the singing there is no wrong whatever. No principle is involved, and it is a matter which is entirely subject to the laws of Christian love and Christian liberty. Each congregation should be permitted to deal with this question as it suits its particular case and circumstances. The principles laid down in Rom. 14: 2-13 can well be applied, and in my humble opinion it would be quite legitimate to use the very words of the apostle in that chapter, and substituting the words "using an instrument" for the words "eating meat," apply the passage to our subject and make it read: "One believeth that he may use an instrument: another, who is weak, only sings with the voice. Let him that useth an instrument

despise him not that useth it not; and let him that useth no instrument not judge him that useth it: for God hath received him. . . . He that useth it, useth it to the Lord, for he praiseth God; and he that useth it not, to the Lord he useth it not, and praiseth God. Who art thou that judgest another man's servant? To his own master he standeth and falleth."

I hope that these few thoughts may be of some help in removing the prejudice and mistrust of one another with which this question has been so often connected.

DISCIPLE.

No. 3.

"For we walk by faith, not by sight."—2 Cor. 5:7.

In the first section of his article the author of "Walking by Faith" ignores the fact, as clearly seen in the 14th chapter of Romans, that there can be a walking by faith even in matters of opinion. Paul urges all who hold diverse views on such matters, "Let every man be fully persuaded in his own mind." So then, when one walks according to one's opinions, even in regard to service towards God, whereas no command of God is directly disobeyed or set aside, one is walking by faith. There is no Scripture countenancing the exercise of opinion apart from faith, or placing the one in contradistinction to the other, as our author does. Faith is placed in distinction to sight.

Our author now proceeds to show that Jesus laid down a fundamental principle in his definition of "vain worship." He quotes Matt. 15: 9, "But in vain they do worship me, teaching for doctrines the commandments of men." Without reference to the context of this passage, or to similar passages such as Mark 7: 1-13; Matt. 23: 23-26; Luke 11: 38-42, he draws the false conclusion that the worship of the Scribes and Pharisees was vain because they were doing, as religious service, *things which God had not commanded*. Had he more carefully considered the above passages, he would have perceived that what Jesus objected to was not the fact of their washing their hands, etc., giving gifts to the altar, tithing mint and rue, but rather the *substitution* of the purely human doctrines that inculcated these actions for the commands of God or "the weightier matters of the law." The rest of our author's reasoning rests upon his false conclusion, and therefore falls to the ground. Paul admits that a man may render acceptable service to God, where God has made no command, by esteeming one day above another and observing the same as a holy day. He says, "He that observeth the day observeth it unto the Lord" (Romans 14: 5-6). He, however, requires faith or persuasion in regard to the matter, and declares that "whatsoever is not of faith is sin." So then it appears that where God has made no command we are at liberty to be guided by our opinion and yet render acceptable service to God. The poor woman who gave *all* her living in the form of two mites rendered acceptable service to God, as Jesus bears testimony, though she had no command of God to do so. The early Christians, likewise, who sold their possessions and gave the money to the

apostles for the general good, also rendered acceptable service, though they had no command of God to do so. Our author's statement, then, that "an act which is wholly sinless outside of religious service, is nevertheless sinful when performed in religious service in the absence of any command of God," is a most grievous error and subversive of all free-will offerings. To my mind our author traduces the character of God.

In two instances Paul gives his opinion or judgment for the guidance of the members of the churches, where God made no command (see 1 Cor. 7: 12, 25). In these instances he says emphatically, "Speak I, not the Lord," "I have no commandment of the Lord." Can it then be *sinful* for a church to have instrumental music with the singing, when God has made no command in regard to such music? May not the Holy Spirit of God guide a whole body of believers to do that which may be of benefit to itself where God has made no command, or where no command of God is set aside? To my mind our author seems to possess very crude ideas of Christian liberty, when he denies us the exercise of opinions where God has left us free.

In concluding my reply to the first section I must not pass over our author's confident statement in regard to eating meat at the Lord's table—that it is *not forbidden*. Had he carefully referred to 1 Cor. 11: 17-34, he would have perceived (1) that the bread and the wine alone were appointed to represent the Lord's body and blood; (2) that the disciples were to meet round the Lord's table for the purpose of eating that bread and drinking that wine only in remembrance of their Master. All other eating and drinking was to be done at home. It then appears that the eating of meat at the Lord's table would set aside, in some measure, the object for which the Lord's supper was appointed, and would thus be an act forbidden of God. But instrumental music with singing would not set aside any command of God! If instrumental music were substituted for singing, there would then be some force in contending for its exclusion from church worship. An unknown tongue was not to be excluded if it could be interpreted. I contend that hymn books interpret the instrument.

In all the other cases cited by our author—that of Korah, Dathan, and Abiram (Num. 16), of Saul, of infant baptism, and of washing of hands—commands of God were either directly disobeyed or set aside by some doctrine of man. What command of God is disobeyed by the use of instrumental music accompanying the singing?

No. 2.

"For I am come down from heaven, not to do mine own will, but the will of him that sent me."—John 6: 38.

In this second section our author proceeds to show when instrumental music was introduced into Christian worship, and asks—When and by whose authority was it introduced?

In the Jewish dispensation God made no command in regard to the use of instrumental music in the tabernacle, temple, or national worship, yet we find his people,

after the lapse of generations, using such music in their worship without a single note of displeasure being expressed by God on that account. The fact is, that in both dispensations God left his people at liberty in the matter, and when they had become somewhat established they adopted and cultivated that art which they could not very well do in times of persecution and difficulty. It is a matter for regret that the liberty we possess in many matters is sadly abused, but surely no one would contend that on that account our liberties should be taken from us. Rather let there be a correction of abuses, and a scrupulous abstention from all practices directly opposed to God's commands, or which supersede his commands, and then there can be no danger of the Christian churches departing from the truth. But it is significant of the times, as it was of our Saviour's time, that while so many strain at this goat of instrumental music in the church worship, they connive at, for example, the too common practice of marriages between Christians and non-Christians. If more were written and spoken against practices that directly oppose God's will, and these matters of opinion ceased to be agitated, there would be greater results toward union and righteousness. In these matters of opinion we should study to tolerate, and even to please one another, as Paul urges in Romans 15: 2. Debates on such matters of opinion distract the attention of the members from the weightier matters of righteousness, peace and joy in the Holy Spirit, of which the kingdom of God consists, cause divisions, strife, etc. When our author remarks that "those who decline to follow this (instrumental music) and similar departures from the Word of God, choosing to render simply the worship prescribed in the New Testament, are often denounced in unbrotherly terms by advocates of this innovation," he states that which certainly applies to his own side, for he quotes Alexander Campbell, a leading light on his side, as having not merely a poor opinion of instrumental music in church worship, but also an exceedingly poor opinion of those who advocate it. The quotation is as follows: "That all persons who have no spiritual discernment, taste, or relish for spiritual meditations, consolations and sympathies of renewed hearts should call for such aid is but natural. Pure water from the flinty rock has no attraction for the mere toper or wine bibber. A little alcohol, or genuine Cognac brandy, or good old Madeira, is essential to the beverage to make it truly refreshing. To those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume to all spiritually minded Christians, such aids would be as a cowbell to a concert."

These sentiments of A. Campbell towards those who advocate instrumental music are certainly most uncharitable and wholesale in their condemnation. He forgets that though Christ, no doubt, preferred pure water, he so far sought to please others that he was reproached for being a wine bibber. Could not the opponents of instrumental

music so imitate Christ, their acknowledged leader, as to seek to please their brethren in this matter of opinion? Paul, in imitation of his Master, says, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. 10: 33); and again, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jew; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be a partaker with you" (2 Cor. 10: 19-23). Let us develop not the spirit of Campbell, but of Christ.

In the 12th chapter of 1 Cor. we have a clear exposition of the relationship of the church to Christ, and that of the members to each other. Paul says at the close of the chapter, "God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." Now if the members are variously gifted for the benefit of the whole body, surely it is a grievous wrong to any one member to refuse it the exercise of that gift for the general benefit. If one excels as an instrumentalist, should he not have scope to aid his fellow members in their praises to God; to hide their deficiencies of voice (in a small church especially), in the want of unison or even harmony; to teach them appropriate tunes to the several hymns (at Christian worship is sometimes the only time they may conveniently learn); to himself praise God through that which is his delight? Must his sensitive ear (or the ears of others for that matter) be continually shocked through the selfishness of others who refuse to be tolerant in a matter of opinion, *i.e.*, a matter not connected with salvation? It appears that our author is so bold as to consider that those in favor of instrumental music in church worship are damned because of their opinion and practice, because he declares it sinful. And even A. Campbell seems to think so too, stigmatising them wholesale as having "no real devotion or spirituality in them"! According to these authorities, Jesus our Lord and numbers of the Old Testament saints must have been sinners, for they participated without protest in the temple worship, where musical instruments were used without command of God! Can a false conclusion lead to a greater absurdity? But enough, let us proceed.

It is incumbent upon every member of the church to exercise his gifts, natural as well as spiritual, for the benefit of his fellows,

Continued on page 515.

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The Leader.

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

An Indictment against the Drink Trade.

When the author of "In His Steps" formulated the idea of conducting a daily newspaper on the principle of "What would Jesus do?" he probably did not dream that within a very short space of time his ideal would assume tangible shape. It is a fact, nevertheless, that that which seemed to be visionary and altogether hopeless has now materialised into solid fact. Strangely enough, the journal which has had the honor to achieve this distinction bears the same name as Mr. Sheldon's ideal newspaper. The *Daily News* of fiction has become the *Daily News* of fact. And this *Daily News* of fact is not an obscure provincial journal struggling to secure an audience, but one of the most powerful of the London dailies. Acting upon the prin-

ciple of "What would Jesus do?" it has set itself against two gigantic evils—BETTING and DRINK. The *British Weekly*, referring to this, says: "The *Daily News* has for some time ceased to minister to the vice of betting by proscribing the publication of betting news in its columns. And it has prospered amazingly—not so much in spite of the proscription as because of it, because of the great national support it has received from those who realise the immensity of the peril and sympathise with any attempt to stem it. And now the *Daily News* has decided that in future it WILL NOT PUBLISH ADVERTISEMENTS OF ALCOHOLIC LIQUORS." Not only has it done this, but it has laid itself out to include columns of religious news. It has thus violated the recognised rules which make for prosperity in the opinion of all proprietors of secular newspapers. Liquor advertisements are a prolific source of revenue, and the exclusion of them will entail a very great financial loss. It was a brave thing to do and a costly sacrifice to make. It now remains to be seen whether there are enough people of the right sort in Great Britain to make this new departure a triumphant success. When it is understood that the *Daily News* is a first-class paper in every respect, and that every department of it has been brought up to a high level, it is not going beyond the bounds of propriety to say that it will be to the lasting disgrace of the religious community of England if the *Daily News* is allowed to suffer loss for its magnificent stand against the two greatest evils that afflict the nation. It is a splendid opportunity for the religious community to demonstrate to the world that it pays to do right.

And though we very gladly express our admiration of the efforts of the proprietors of the *Daily News* to give a "clean" paper to the reading public, our object in doing so is mainly to use their action in refusing liquor advertisements as an object-lesson for the Christian community generally. If a secular newspaper can, at such great sacrifice, take so bold a stand against the drink trade, what excuse can the professing Christian have to offer if he is found either directly or indirectly arrayed on the side of the liquor interests? Surely there is no escape from the conclusion that he is not sufficiently unselfish or brave enough to take a stand against an evil that is in itself a prolific source of many other evils. The *Daily News* could only have been moved to take the step it did because it was confronted with an evil alarmingly on the increase and threatening to destroy the best interests of the nation. Keen business men—and the proprietors of the *Daily News* have proved themselves to be such—do not go tilting

against windmills, especially if such a practice means the immediate loss of great sums of money. If they are moved to take a stand against an evil, they require that the evidence submitted to them shall be absolutely clear and conclusive, not only that the thing is an evil, but that the evil is of such magnitude that it imperils the well-being of the nation. No one can doubt for a moment that evidence of this character was before them in abundance before they took the step they did.

There is no doubt at all that the evil is growing to a most alarming extent. And what makes the matter more serious and full of peril is the fact that the drinking evil is spreading among women to a fearful extent also. The peril is grave enough when we see our men giving way to the drinking habit, but it is increased a hundredfold when it is found that our women are on the downward grade as well. The health of the nation depends on the sobriety and virtue of its women. Any large lapse from these means the decadence of the race, physically and morally. We have no wish to be alarmists, or to draw pictures which have their origin in the heated imagination of temperance orators. Our remarks are not caused by information supplied by persons supposed to be biased, but by the secular press that would as soon take an advertisement from a publican as from anyone else. Thus the *Age* tells us:—"The fearful extent to which the drinking evil is spreading among women is made manifest by the result of enquiries made by a representative of the *Daily Express*. A hansom cab driver who plies in the West End (London) was asked for his views. 'Tell you the truth,' he said, 'I drive, on the average, three drunken ladies home every week. Mind you, they are ladies living in some of the finest mansions, and entering by the front doors. They don't get drunk in public houses. Not a bit of it! This is what they do. I am engaged off the rank to drive the lady to a house where, she says, her dressmaker lives. On arriving there she hands me a sovereign, calls someone to mind the horse, and sends me for a bottle of the best brandy. She goes inside. I wait for her according to orders. . . . We get cases like that every week, and they seem to increase.' In the poor parts of London, another witness testifies, 'It was nothing uncommon when I first came here to see children in their mothers' arms quite drunk. You could see it by their eyes.' If information were sought, it would be found that this state of things is not confined to London. Nearer home, in the great cities of the Commonwealth, the drinking evil is increasing among women. There are no statistics about the secret drinking among women. The "man in the street," however,

knows something about it. If one of our daily newspapers cared to investigate the subject and publish the results, it would astound those who think that the women's vote would go solid for prohibition.

Speaking generally, the indictment against the drinking evil is of the gravest possible character. It is frequently asserted by temperance lecturers that drink is responsible for the major part of the crime committed, and these statements cannot be successfully gainsaid. Interested persons may affect a certain amount of scepticism, but independent investigation puts the matter beyond question. Only recently the *Sydney Daily Telegraph* sent out a representative to make careful investigations, with a view to arriving at a dispassionate estimate as to the cost which the drinking habit entails directly on the State. The enquiries were confined to gaols, law courts, insane hospitals, asylums for aged men and women, and the State Children's Relief Board. In these enquiries it was made clear that there was no prejudiced desire to prove a case against the drink traffic. Here are some of the results. The Acting Comptroller of Prisons said: "Taking it all round, there can be no doubt that drink is responsible for a very large proportion of crime, and where not a direct it is a large contributing cause." The Governor of Darlinghurst Gaol said: "I am quite satisfied that drink contributes very largely to crime—that a very large number of people are in gaol directly or indirectly through the effects of excess in drink. If there was no drink in the country we certainly should not want so many institutions of this kind, or lunatic asylums, and the homes of the people would be more prosperous." The Director of Government Asylums for Old Men and Women said: "Drink is the larger contributing cause for bringing them here, and in producing the destitution and physical incapability which sooner or later bring them on the State." Dr. Sinclair, the Inspector-General for Insane, said: "The percentage of cases of insanity due to drink in this State is from fifteen to seventeen. Then there is a certain other large class whose health has broken down through drink and insanity follows. They are not included in the seventeen per cent." Other examples might be cited from the same source, but enough has been given to prove the truth of the allegation in regard to drink as a contributing cause to crime and poverty. But when all this has been said, the half has not been told. Outside of the prison-house, the lunatic asylum, and homes for the aged and destitute, there is the larger record of misery which is never tabulated by State officials, all taken together forming a stupen-

dous tale of evil beyond the power of arithmetic to express, or the words of the most fervid orator to convey. Our time and space in writing about these things would be wasted if we failed, here and now, to point out the obvious moral arising from what we have said. It is this:—Every Christian man and woman should be a determined foe of the drink trade in every shape and form. It should be banished from every Christian home, and the entire church of God should open a crusade against it which should never cease until the evil is banished entirely from the land.

Editorial Notes.

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

A New Messiah.

This latest addition to the long roll of false Christs hails from the Punjaub in India. Messiah Ahmed is a Mahometan, and in appearance is described as a typical Turk. Ahmed's wrath has been roused by the statements of Dowie in America, who claims to be the reincarnated Elijah and the forerunner of the Messiah. Ahmed as the Messiah utterly repudiates his American herald, and issues a challenge to him. Dowie, it seems, has taught that all Mahometans shall perish. Ahmed challenges him to test the matter of their rival claims by prayer. Elijah and the Messiah are to unite in a prayer that whichever is the liar may perish first. The prayers are to be offered, and published with the signatures of a thousand people on each side. Ahmed says: "In making this proposal I have not taken the initiative, but the jealous God has inspired me upon Dr. Dowie's presumptuous prediction that all the Mahometans shall perish." We are afraid the test would not prove very satisfactory to any but the followers of the surviving pretender, and even then that gentleman would have quite a list of other rival prophets and Messiahs to dispose of in a similar way. However, it is a fair offer to fight the American claimant with his own weapons. Dowie contends that his prayers are heard in the removal of those who oppose him. His followers triumphantly point to the fact that Dr. Dowie's claim to be Elijah is accepted by over 50,000 disciples, but here comes a claimant who goes one higher and professes to be the Messiah himself, and his followers are said to number 100,000! The worthy Doctor must take a back seat.

Ecclesiastical Precedence.

The question of ecclesiastical precedence at State and Federal functions is again to the front. It is well known that the R.C. leaders

will not take a secondary position on such occasions. Because Cardinal Moran could not have precedence over the representatives of all other religious bodies, he refused to take any part whatever in the procession at the inauguration of the Commonwealth. Though numbering less than one-fourth of the population in a country where no State church exists, the Romanists openly avow they must and will be first. For our part, we should be pleased if the Government ignored all denominations at public functions. We see no particular reason why any religious leaders, as such, should be invited. But if, as representing the religious sentiment of the country, they are to be present, commonsense would seem to require that precedence be given according to the numbers represented. This would in the Commonwealth place the Episcopalians first, to be followed by the Roman Catholics, Methodists and Presbyterians in the order named. In South Australia the Methodists come second, and in New Zealand the Presbyterians, but in all the rest the Roman Catholics. We should decidedly prefer to see the whole system of church representation abolished; but failing that the most reasonable course is representation in numerical order according to the census. The arrogant claim in a free country of twenty-one per cent of the population to official recognition as the leading religious body of the land ought not for a moment to be tolerated.

Walking by Faith.

Continued from page 513.

and for the others to receive such service gladly, sympathetically and thankfully, taking care in no case to countenance a command of God being directly disobeyed or practically set aside. This principle opens up a wide field of service in the church, and such that, consecrated to God, would prove a blessing to those rendering it. There must be room for service in the church for precious souls possessing endless variety of gifts; and God has given ample liberty, as is clear to those who choose to see, for all to render service and so express their love and gratitude to him. He that gave us our senses, has he not a regard for the senses he created? His whole creation proves that God appreciates, at least, what our senses appreciate. Surely, since he has given us our senses for our guidance, subject to his will, he would not have us shock each other (or him either) by anything which is offensive to any one or more of these senses. Yet how often those who oppose instrumental music in church worship persist in having intoxicating wine at the Lord's Table, or wine that is offensive to the sense of taste. I do not advocate excess in the use of the senses we possess. We must let our moderation be known unto all men, and submit our senses to the will of God. A wider knowledge of the subject of

Christian liberty would be very helpful to the disciples of Christ in winning souls, rendering them more capable of being "all things to all men," while saving them from passing those harsh judgments on others in matters of no importance which alienate and divide even Christian people. Let us study to "give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God," but, like Paul, "please all men in all things, not seeking our own profit, but the profit of many, that they may be saved," being "not without law to God, but under the law to Christ."

I trust it will not shock my readers to learn that a member of the church of Christ advocates the use of incense in church worship, sometimes, if not always. In crowded buildings it is conceivable that it would be very acceptable, rendering a service tolerable when without it many with sensitive nasal organs would be disagreeably affected. With this food for thought I will close my reply to "Walking by Faith."

Stanley Brook, N.Z. EVAN FORSYTH.
Aug. 9, 1903.

Sunday School.

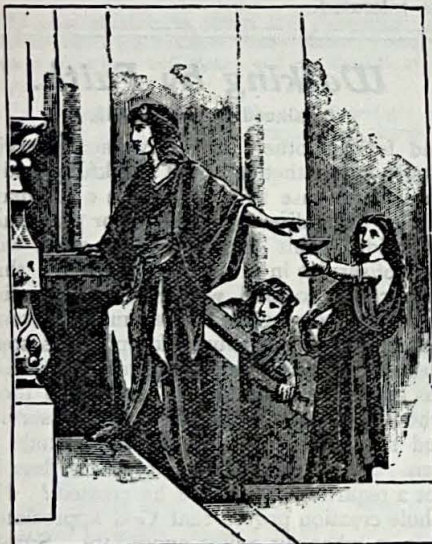
Then were there brought unto him little children.
—Matthew 19: 13.

LESSON FOR SEPTEMBER 20TH
(Temperance Sunday).

Abstinence from Evil.

Lesson—1 Pet. 4: 1-11. Study the whole chapter.

Golden Text.—"And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5: 18.



For awhile our thoughts turn aside from Old Testament history to study a portion of 1 Pet. 4. It is the first duty of every person who is really anxious about his spiritual welfare to bear in mind the great necessity of purity of life and living in Christ. If we would arm ourselves against temptations we must have the mind of Christ (1 Pet. 4: 1). Why have the mind of Christ? Because the Master's one desire was to be obedient to the will of God, thereby enabling him to fulfil his supreme mission (Phil. 2: 5). Likewise we can apply this to ourselves.

Having thrown aside sin, being freed from it by our fellowship with the sufferings of Christ, we must live no longer for the world, but for Christ. While we were in sin we devoted ourselves to it, but now, being in Christ, we should live to the will of God. These are the thoughts of verses 1-3.

Peter gives us the common sins of the Gentiles. These the Jews also copied to a more or less degree. Verses 3 and 4 are especially interesting. It would be a good thing if all professing Christians, particularly those who have loose convictions or none at all, would read carefully and understand these two verses. Those Christians who are inclined to be worldly, generally, when admonished by their brethren, see no harm in worldly pleasures. They probably fail to see for the same reason that the Gentiles did, as given in 1 Pet. 4: 4. The Gentiles are worldly and indifferent because they know not Christ. So, when we hear of any Christian who "sees no harm" in worldly pleasure, we can naturally conclude that such an one has "wrought the will of the Gentiles" that the apostle speaks about in the third verse. Oh, how can we understand the glorious truths of the gospel unless we come out of the darkness into the light!

Verse 6 is a difficult one to understand. Who are the "dead" referred to here? Some commentators think that Christ, in the Spirit, preached to early mankind; these base their arguments on 1 Pet. 3: 20-21. This, to say the least, is a very literal and simple explanation. Personally, we believe that the "dead" mentioned referred to those who are *spiritually* dead, because we do not think that the gospel was preached, for obvious reasons, not even to the antediluvians, as some claim. If Christ had revealed himself in spirit, then another word than "gospel" would have been used. We are, however, open to conviction on this point. H. G. MASTON.

Christian Endeavor Notes.



"For Christ and his church." Matt. 16: 16-18.

OUR BIBLE DATING PLAN.
Through the Bible in One Year.

DATE.	OLD TESTAMENT.	NEW TESTAMENT.
Sep. 14...	Pro. 19, 20, 21	...2 Cor. 7
" 15...	" 22, 23, 24	" 8
" 16...	" 25, 26	" 9
" 17...	" 27, 28, 29	" 10
" 18...	" 30, 31	" 11: 1-15
" 19...	Eccl. 1, 2, 3	" 11: 16-33
" 20...	" 4, 5, 6	" 12
" 21...	" 7, 8, 9	" 13
" 22...	" 10, 11, 12	Gal. 1
" 23...	Sol's. Song 1, 2, 3...	" 2
" 24...	" 4, 5	" 3
" 25...	" 6, 7, 8	" 4
" 26...	Isa. 1, 2	" 5
" 27...	" 3, 4	" 6

Mark the date opposite the corresponding verse of your Bible, each day reading the

portion assigned. If you have not already done so, begin at once. These dates will be continued every fortnight.

AN APOSTOLIC Y.P.S.C.E.

Paul's account of certain of the brethren in Corinth. Stephanus, Fortunatus and Achaicus were the Sunshine Committee, "who set themselves to minister to the saints, help and refresh the apostles in their work, and supply that which was lacking." Doubtless there were some good brethren of those days also who tried to paralyse work by unfair criticism and parading any little weaknesses or faults in those who were endeavoring to "supply that which was lacking." Perhaps they were moved by pique, or a distorted vision of facts and ignorance of the work done, but Paul tells them to "acknowledge ye therefore them that are such." It would be well for the church to-day were this commendatory spirit emulated more by some of the brethren, instead of playing the part of discouragers and critics (without suggesting a remedy), thereby damping the enthusiasm of those younger and more inexperienced brethren who are eagerly striving for the cause of Christ and the primitive church.

L. Gilmour, writing from Marrickville, Sydney, reports:—"On arriving here from Melbourne, having obtained permission from the church officers, I set about the formation of a Society. The task was difficult, owing to long-standing failures, etc. We started with 4 active members, and after about four months' work have 10 active, 1 associate and 4 honorary members. The Sunshine Committee has paid between 30 and 40 visits, distributed about 20 bunches of flowers to the sick, and are now considering the best mode of conducting cottage prayer meetings. Our Society largely contributed to the success of the District Union rally by helping in the song service, and our response from Jno. 9: 4, with chorus from No. 12 in Songs of Triumph, was a marked success."

The rally was a success. The addresses were brimful of inspiration, and enough food for thought was given to each Endeavorer to keep them busy for some time to come.

Applause greeted H. Peacock's announcement that Williamstown could not attend, as they thought it their duty to stand by Bren. Harward and Pittman in their mission. They were proving their training.

Responses from Bendigo, Ballarat and G. S. Bennett were heartily received.

Maryborough's greeting came the next day.

Preston gave a real Endeavor response—every member took part.

Hawthorn made their first public appearance and were cordially welcomed.

The five minutes of choruses gave the meeting life, and the chairman, T. J. Cook, kept things brisk.

BENDIGO CONVENTION.—Names for hospitality not to be sent to the Union secretary, but to the Vic. C.E.U. before September 14th. Secretaries, note this!

W. McCANCE.
28 Erskine-st., N. Melb.

From The Field.

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

Victoria.

PRAHRAN.—On Friday evening, August 28th, the Mutual Improvement Society held a most successful social. A large number attended. Several solos were rendered, and a short paper by Mrs. Tucker was much appreciated. A. Meldrum and H. G. Harward addressed the gathering. During the evening the president, J. Pittman, was presented with a handsome travelling-bag, beautifully fitted up, and Mrs. Pittman was the recipient of a silver-mounted umbrella. W. Brown, who made the presentations on behalf of the Society, referred in feeling terms to the work of Bro. Pittman in their midst, and to the esteem in which he is held by all. He trusted that the holiday about to be spent in South Australia would greatly improve the health of the president, so that he might return to the work with fresh energy. Bro. Pittman suitably replied. Refreshments were served during the evening. The Society is in a flourishing condition, as indeed are all departments of work.

CHELTENHAM.—On August 30th we had interesting meetings, and at night there was one decision—the wife of Arthur Judd.

R.W.T.

BALLARAT (Dawson-st.).—Two baptisms (one joining the Geelong church); one received by letter. There have been 122 additions to the Bible School in two months, showing a nett gain of 90 scholars; thus the school has doubled. The Reds and Blues were a tie.

C.M.

WILLIAMSTOWN.—The four weeks' mission conducted by Bren. Harward and Pittman was a great success. The members received Bible teaching that built them up and made them strong in the faith. The building on Sunday nights proved too small for the audience, and on week nights was comfortably filled. The visible results of the mission are—82 confessions, 76 baptisms, 74 received into the church. Present membership, 218. The thanksgiving service was well attended. Bren. Harward and Pittman were each presented with an umbrella as a small token of esteem, and Miss K. Johnson, organist, with a purse, for valuable services rendered during the mission. Two confessions last Thursday evening, F. M. Ludbrook speaking.

E.C.K.

BENDIGO.—The first week of our mission terminated on Saturday night, when a noble decision was made. The second week opened as the first with an overflowing meeting, at the termination of which our hearts were cheered at seeing a scholar from the Bible School come forward, and also five men and women stand up as an indication of their willingness to give themselves to Jesus. We are satisfied with the splendid effort of Bro. Connor to make the message clear, and it only remains for us to bring the people along. We are hoping for a good time this week, as numbers are almost persuaded. Will all the readers pray for this special effort to extend Christ's kingdom.

J.S.

SWANSTON-ST.—The Y.P.S.C.E. has made great improvement during the past few months. The

papers that are read, the speeches that are made, and the deep spiritual tone of the meetings, reflect great credit on our young people. Our roll-call numbers 71 members. Last Thursday we decided to support a native boy at Damoh, India. Enthusiastic speeches were made by the members, then an offering was made amounting to £11/10/7. We have also taken in hand to do some practical work among the poor. Each member is requested to bring some provisions to the society; the sisters of the Dorcas have kindly consented to inform us of needy cases, to which we will distribute the collected provisions. We are all enjoying the meetings, and hope to do much more for the Master in the future than we have done in the past.

A.M.

WARRAGUL.—We report the addition of one by faith and baptism—our aged Bro. Heath, father of Sister Heath. On account of his age and infirmity he went to Berwick to be immersed, the conveniences there being more suitable. He was received into fellowship last Lord's day.

Aug. 31.

R.W.J.

FOOTSCRAY.—The third anniversary of the Young People's Society was held on August 26th. The president, A. R. Main, occupied the chair, supported by A. J. Saunders, Jas. Johnston and H. Peacock. The choir rendered a number of choruses under the leadership of T. B. Easton, Miss K. Johnson, of the Williamstown church, and Miss E. Easton presiding at the organ. Addresses were delivered by the visiting brethren. The annual report, which showed that the class had made satisfactory progress during the past twelve months, was read by the secretary, A. W. Joiner. The following assisted with the programme: Miss E. Somerville, Miss L. Kemp, Misses K. and O. Johnson, Miss Coucaud, Miss L. Johnstone, Miss S. Wells, and Messrs Voight and P. Sharp.

Aug. 28.

A.W.J.

BUNYIP.—The tea-meeting in connection with the Sunday School was held on August 28th. Many of the Kaniva brethren were present, and helped with the programme at the evening meeting. Addresses were given by Bren. Leng and Oram. The school, which opened in May, 1902, with twenty-five names on the roll, has increased to fifty-four. Since the commencement twelve of the scholars have confessed Christ.

Aug. 30.

R.W.W.

MELBOURNE (Swanston-st.).—Last Lord's day all our meetings were well attended. In the morning Bro. Ghent, from Nth. Carlton, was the speaker, and gave an excellent address. Bro. Meldrum's subject for the evening was "Confession." H. G. Harward was present as a visitor, and read the Scripture lesson. Last Wednesday evening Bro. Maston conducted the lantern lecture; subject, "The River Jordan." There was a large attendance, and all were interested and instructed.

Aug. 31.

R.L.

CARLTON (Lygon-st.).—Lord's day, Aug. 30, one sister was received into fellowship. H. G. Harward was present and exhorted the church. Bro. Johnston spoke as usual in the evening to a full house, his subject being "Felix, the Governor."

J. McC.

Queensland.

MARYBOROUGH.—The Sunday School anniversary was commemorated on Thursday evening, August 20th, by a public meeting and entertainment, and the distribution of prizes to deserving scholars. The walls were very artistically decorated with large and specially painted Scriptural mottoes, ornamented

with palm leaves and flowers of every hue. Over fifty excellent prize books were distributed, including also Bibles, New Testaments, and hymn books. The choir, under the leadership of W. Stiller, junr., rendered their special selections very creditably. S. O'Brien occupied the chair. The meeting opened with the singing of "All Hail the Power of Jesus' Name." After the distribution of the general prizes, the chairman, on behalf of the church, presented Miss Bella McCosh, the organist, who is going to reside in Brisbane, with a pretty "lady's companion" as, he observed, an inadequate mark of their high esteem of her services as organist. The meeting closed by the singing of one verse of "God be with you till we meet again."

BRISBANE.—On Lord's Day, August 23rd, Bro. Denham was privileged to immerse the youngest daughter of our Bro. Keable, of Tannymorel, near Killarney, she having made the good confession before many witnesses, and at the gospel meeting a young man came forward and confessed faith in Jesus the Christ as the Son of the living God. We trust others will follow.

Aug. 24.

A.S.W.

New Zealand.

DUNEDIN (Tabernacle).—On Wednesday evening August 19th, J. I. Wright gave an excellent lecture, in aid of the Sunday School Foreign Mission, illustrated by about 100 beautiful views of places in India and the South Sea Islands. It was very interesting, and was highly appreciated. On Thursday evening a young man was baptised on the profession of his faith in the Lord Jesus.

J.L.

South Australia.

SADDELEWORTH.—I am pleased to report that a church was started on May 31st, when five formerly immersed were given the right hand of fellowship. On August 14th we had the pleasure of adding two to our number. We hope soon to have more. About ten at present break bread. We have an attendance of about fifteen at our meeting. We need the prayers of our brethren everywhere to strengthen us.

Aug. 24.

F. PLANT.

HINDMARSH.—The church has decided to hold mission services on Lord's day evenings in a hired hall in Brompton, using the available talents of the young men of this and sister churches for the proclamation of the gospel. The oversight of the work devolves upon the officers of this church. Our members are feeling the dullness of the times very much; many are out of work, and much sickness prevails. One confession after the sermon last evening.

Aug. 31.

A.G.

BROMPTON MISSION.—This is a work which is being undertaken by some of the young men of the church at Hindmarsh, and the opening service was held on Sunday evening, August 31st, when W. C. Brooker, of York, delivered an impressive address. Additional attractiveness was lent to the meeting by a solo by Miss R. Wilson, and by two quartets by E. Fisher, E. E. Wilson, F. Harding and W. C. Brooker. We would ask the brethren to pray for this work, for it is hoped by this means to open up new ground and pave the way for greater efforts in the future, the main desire at present being to carry the gospel to those who do not usually attend places of worship.

S.

WILLIAMSTOWN.—Glad to report two decisions last Lord's day evening, after a splendid address by Bro. Warren. Attendance keeps up well. We hold meet-

ings four nights in the week. Anniversary services to be held late in October. We are expecting good times.
Aug. 26. W.G.P.

YORK.—Splendid meetings again to-day, morning, afternoon and evening. We had a magnificent meeting at night; chapel packed, with chairs all along the aisles. Bro. Horsell's subject, "The Conversion of the Jailer." Three came boldly forward and confessed Christ, after which six others who had previously made the good confession were buried with Christ in baptism. We believe others are near to the kingdom, and are expecting them to soon make the wise choice. The church is in a flourishing condition.

Aug. 30. H.H.

PROSPECT.—We had the joy of seeing three faithful women go forward after the service this evening and confess Jesus as Christ, some of whom we have been praying for a long time. The interest in the coming tent mission is increasing daily. We hope this will be the best effort as far as the tent is concerned up to the present.

Aug. 30. J.C.W.

New South Wales.

BUNGAWALBYN.—The writer had the privilege of spending part of another week among the brethren here, holding meetings each night. The attendance was very gratifying, and three scholars from the school, John and Mary Stewart and Helena Patch, made the good confession, and were immersed into the waters of the River Richmond. The brethren here are weak in numbers but strong in faith. May our Lord bless them richly.

Aug. 24. THEO. B. FISCHER.

LISMORE.—Yesterday morning another friend from the Baptists decided that "the name that is above every name" was sufficient for him, and received the right hand of fellowship, together with the two maidens who were baptised the previous Sunday. At the close of the gospel service at night there were two immersions and one confession. Over 70 present at Sunday School.

Aug. 24. F.R.F.

PETERSHAM.—We had the joy of meeting round the table of the Lord with Bro. Lockwood, of the church at Subiaco, W.A., at the morning meeting last Lord's day. On that occasion Bro. Hawkins gave a very helpful address to the church. At the gospel meeting in the evening W. J. Williams conducted the service, and made some telling points on the subject dealt with—"Doubting Thomas."

Aug. 31. C.J.L.

PADDINGTON.—Good meeting last night, Bro. Walden preaching in Bro. Bagley's absence at Lismore. He delivered a splendid discourse, and three made the confession at the close.

Aug. 31. A. W. SHEARSTON.

ENMORE.—Herbert Saxby, evangelist of the church at Kearney, Mo., U.S.A., arrived in Sydney by the s.s. Ventura on Saturday, on a visit to his relatives and friends in N.S.W. Bro. Saxby left here about 15 years ago to study at Lexington University, and has since labored in the States. He spoke at Enmore yesterday, addressing the church in the morning, the scholars and parents in the afternoon, and preaching the gospel at night to a large audience. On Tuesday night a social will be held to enable Bro. Saxby to meet old friends and give some account of his experiences. Bro. Saxby is a fine speaker, very clear and logical, and his hearers yesterday were delighted with his presentation of New Testament teaching.

Aug. 31. E. J. HILDER

Here and There.

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

:0:

SOUTH AUSTRALIAN CONFERENCE.
—In the programme published last week, the Conference Picnic to Belair was advertised for Monday. This is a mistake. It should be FRIDAY, September 11.

On Tuesday afternoon there will be a short paper by Bro. Horsell, on "Methods of Soul-winning, besides the Conference Essay by Bro. Grinstead."

One confession at Lake-street, Perth, on August 23rd.

There was one confession at Maryborough, Q., on August 23rd.

One confession at Fremantle on the 23rd August, Bro. Beck preaching.

We hear of one confession at Leederville, W.A., on the 23rd ult., Bro. Hayes preaching.

A. L. Crichton, of Lygon-st., was re-elected one of the Councillors for Flemington and Kensington.

D. A. Ewers is spending a month at Kalgoorlie and will, as President of the W.A. Conference, visit each of the churches on the gold-fields.

By consulting Coming Events the reader will find particulars of the concert to be given in Lygon-street chapel, by the Band of Hope, on September 7.

On Monday we received a short note from J. E. Thomas, T. F. Edwards, and Ira A. Paternoster, dated at Honolulu. So far they have had a pleasant journey.

As will be seen by an advertisement in another column, there is now a small meeting of our brethren in Johannesburg, South Africa. Those interested will please note.

A brother asks:—"Is there anything in the Bible with reference to the Lord's Supper to condemn using single glasses, except where necessity demands it." Not that we know of.

A brother wants to know the difference between a Rechabite and a teetotaler. We are not up in outside things, but we understand that both are total abstainers or supposed to be.

Allan Price, his wife, sister-in-law and family of five children, are spending a few weeks in Perth en route to Sydney, having just returned to Australia from a visit to the old country.

A reader wants to know who the "New Lights" are. There is an organisation in the United States known as the Christian Church, sometimes by their enemies called the "New Lights."

The death of Charles Grocock will be a great loss to the Sydney church. Bro. Grocock did not say much, but he was one of those reliable solid men who make churches a power in many ways. An obituary notice will appear next week.

A well attended Home Mission meeting was held at Fremantle on August 19th, Bro. Lucraft in the chair. Stimulating addresses were given by the chairman, and Bren. Banks and Ewers, and the meeting was enlivened by the excellent music of H. Wright's combined choir.

The following clubs have entered the "Church of Christ Cricket Association" for season 1903-4:—Ascot Vale, Lygon-st., Swanston-st., North Fitzroy, Collingwood, North Richmond, Williamstown, Brunswick and Fitzroy. Matches are played on matting

wicket. Any church or Sunday School desiring to enter, please send name to L. Gole, 19 Bennett-st., North Fitzroy, not later than Thursday, September 17th.

Those interested in the welfare of the CHRISTIAN will be glad to know that the paper now has the largest circulation in its history, and that it is gradually increasing. We trust that as the year draws to a close all our friends will do their best to help us extend our circulation.

M. W. Green writes to us stating that as Mrs. Green's health does not admit of her residing in Dunedin during winter, he has concluded to return to Victoria at the end of the year. Any church desiring to communicate with Bro. Green can do so by addressing him at Dunedin, New Zealand.

We regret to note the death of Mrs. Jane Barton, wife of James Barton, of Spring Grove, N.Z. Mrs. Barton and her husband were amongst the oldest disciples in Australasia. Our love and sympathy go out to Bro. Barton in his bereavement. A notice of Mrs. Barton's death will appear next week.

Do not forget the great Home Mission meeting in the Masonic Hall, on Tuesday, September 29th. Speakers: A. Meldrum, "The Ever Widening Circle"; A. B. Maston, "Our Missions"; Jas. Johnston, "The Supreme Devotion." Mrs. McClelland will sing. Choruses under the direction of Nat Haddow.

Last Sunday morning a week ago, at Williamstown, Victoria, H. G. Harward gave the right hand of fellowship to 31 persons, who had been baptised the week before. As far as we know this is a record in Australia. If any of our readers are aware of a greater number they might let us know the particulars.

To all former students of Kentucky University.—We have been authorised and requested to organise an Australian Branch of the K.U. Alumni Association. All graduates and former students are eligible, and should join by all means. A meeting will be held at the South Australian Conference to organise the Branch. Send your names for membership to WREN J. GRINSTEAD, Adelaide, S.A.

We spent last Sunday morning and afternoon with the church at Malvern, it being the anniversary of their Bible School. The meeting in the morning was very pleasant, though not large. In the afternoon the singing by the scholars was very fine, though very simple. H. D. Smith gave a most suitable address to the children. We are always attracted by the neatness and comfort of the little meeting-place at Malvern.

The half-yearly demonstration of the Lord's day School, North Fitzroy, was held in the Fitzroy Town Hall on Thursday evening, August 27th, as the chapel has been found in the past to be too small to accommodate the people, and, judging by the numbers who were unable to gain admission to the Town Hall, that place is also too small. The superintendent, W. T. Forbes, presided. The programme, which consisted of the following items, was well received and enjoyed: Pianoforte selection, Misses A. Ashworth and Good-enough; chorus, school choir; recitation, "Baby in Church," Miss Elsie Gole; action song, "The Banner of the Cross," scholars; song, "Sunshine and Rain," Miss Nellie Millis; chorus, church choir; club swinging, Misses May Jackson and Lily Ross; song, "A Life on the Ocean Wave," Gordon Lake; chorus, school choir; recitation, "The Irrepressible Boy," Miss A. McMillan; song, "Remember Me no More," Miss E. Tinkler; chorus, school choir; action song, "Would you Hear the Bells?" scholars; chorus, school choir; club swinging, Misses R. Gole, A. McMillan, and E. Briggs; chorus, church choir;

song, "Poor Wandering One," Miss Ethel Benson; action song, "Gay and Happy as a King," scholars; duet, "Ora Pro Nobis," Misses G. and A. Hagger; recitation, "Baby Actor," Miss Ruby Gole; song (with invisible chorus), "Children's Voices," Miss H. McMillan; dialogue, "Learn to be Contented," Misses Heath and Clipstone, Messrs. J. Butler, J. Tinkler, and Albert Cousins; chorus, school choir.

Mrs. R. Hindle writes:—"I am glad to report a very interesting F.M. meeting held by Enmore sisters this month. The topic was India, and instructive papers were read thereon, interspersed with hymns and prayers. All the sisters were interested and greatly enjoyed the meeting."

The Temperance Competitions in Group 4 were held on Tuesday, Aug. 25th, at Hawthorn and Maryborough. The result at Hawthorn was:—Division under 14—1st, Ida Plummer, Hawthorn, that being the only division in which there was a competition. At Maryborough the results were:—Division under 14—1st, Muriel Richards. 14 to 18—1st, Amy Beard. 18 to 25—Lily Holland, 1st.

"I have just read what J. Inglis Wright has said about the JUBILEE HISTORY. I was pleased with mine and endorse everything J. Inglis Wright has written. It has enabled me to shake hands with men of whom I have read and admired for their work's sake in the cause of primitive Christianity. I noticed the postage on mine was 3/8, for which please accept the enclosed Postal Note."—S. O'BRIEN.

The following telegram reached us from Lismore, N.S.W., as we went to press: "Glorious opening; tent crowded, many outside; five confessions." The tent was used at Lismore for the first time on Sunday last, and it is gratifying to know that the opening was so successful. T. Bagley and T. B. Fischer are there in charge of the work. The N.S.W. brethren are asked to take an interest in this work, and remember that while it is effective it is expensive, and send contributions to the treasurer, J. Stimson, Glebe-road, Glebe, N.S.W.

H. G. Maston writes:—"All who heard Herbert Saxby's address at Enmore last Sunday evening had a splendid treat. Bro. Saxby has a fine appearance on the platform, but there is none of the 'clerical' style about him. He rivets the attention of everybody from start to finish, and gives the gospel message in a truthful, earnest, and above all simple manner. His clear and simple presentation greatly impressed us. This, coupled with intense but unassuming feeling, readily appeals to everyone. We are not listening to the man, but to what he says. As a preacher he wins you by his earnestness; as a man, by his humility."

Acknowledgments.

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

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N.S.W. TENT FUND.

The secretary of the N.S.W. Sisters' Conference wishes to acknowledge the following sums collected on the cards for the Home Mission Tent. As the greater number of the cards are not received yet, they will be acknowledged later on:—

Mrs. Macindoe, Sydney Ch.	...	£0	10 0
Mrs. Campbell, Enmore	...	0	7 6
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Mrs. Kingsbury, Enmore	...	17	8 6
Mrs. Shearston, Paddington	...	2	0 0

Total, less 6d. exchange on Moree Cheque, £31 3 3

The sisters would be very glad to receive donations to this fund from isolated members and others.—E. C. K.

Coming Events.

Observe the time of their coming.—Jeremiah 23: 7.

SEPTEMBER 6th & 9th.—Cheltenham Lord's Day School Anniversary Services, Sunday and Wednesday, 6th and 9th September. Morning, 11, Meeting for Worship; Afternoon, 3, Service of Song, "Battle of Life," will be rendered by the scholars; Evening, 7, Special Address to young people by Bro. Mahon. Wednesday, Tea-meeting and Entertainment. Good programme. A hearty invitation is extended to all to be present at these meetings.

G. J. BROUGH.

SEPTEMBER 7.—Church of Christ Band of Hope Grand Concert, in the Christian Chapel, Lygon-st., Carlton. Programme:—Overture, "Norma," Misses Jeannie Dickens and Jeannie Craigie; Selection, "Song of Australia," Lygon-st. Quartette Party; Song, "The Death of Nelson," F. Barnden; Song, "Tell Me My Heart," Mrs. Roy Thompson; Selection, "Limelight Shadow Waltz," Mandolin Quartette Party; Song, "Thy Sentinel am I," W. Murray; Recitation, "Jealousy in the Choir," W. P. Roberts; Song, "The Snow that Husheth All," Mrs. B. J. Ball; Selection, "The Singers' Quarrel," Lygon-st. Quartette Party. Song, "The Wood Nymph's Call," Mrs. Roy Thompson; Trio, "Memory," Nat Haddow, F. Barnden and W. Murray; Song, "Three Fishers," Mrs. B. J. Ball; Song, "Selected," F. Barnden; Selection, "Hail, Smiling Morn," Lygon-st. Quartette Party; Song, "The Bandoliers," W. Murray; Recitation, "Selected," W. P. Roberts; Selection, "March," Mandolin Quartette Party; "God Save the King." Admission, 6d. Musical Director, Nat Haddow. A. Tate, Hon. Sec.

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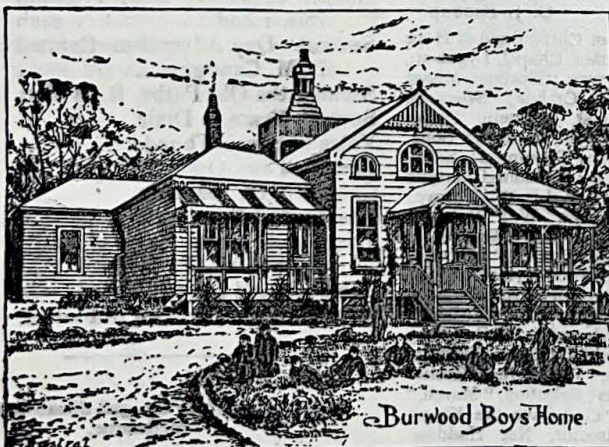
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PART III.

CHAPTER I.

AN UNLOVED HUSBAND.

Garth Grayson was slow to realise, and slower yet to acknowledge, the reality of the hard truth that he was an unloved husband. But as time went on, day by day, the bitter consciousness forced itself relentlessly upon him.

Sometimes with a half-earnest playfulness Gertrude would tell him that she wished she had not married so good a man, but one who would have raved back at her and kept the balance even, then she would have had no scruples and could have been as disagreeable as she chose.

And he, with the utmost gentleness, would only laugh and tell her that she need have no fears; she might be as disagreeable as she could, and he should love her just as much, and she could not help herself. Furthermore, if it would be any consolation for her to see so dismal a failure as the attempt was sure to be, he even offered to do his very best at trying to scold her.

But there were other times, when, for all she pitied him as she did, and for all she tried to hide her feelings, she would unconsciously shrink from him in a way that cut him to the heart. And though he did not say a word, she always knew when this was so—it seemed a part of her punishment that she would always know, and realise, too, to the fullest extent, the cruelty of it.

"O Garth!" she would sometimes cry out piteously, in a perfect passion of regretful sorrow, "I do not mean to hurt you!—indeed, I do not!—but I cannot help it! I ought never to have married at all! I am too much like a wild creature—all fetters chafe me beyond endurance, even the silken threads that bind me to so gentle a master as you are!"

And then he would beg of her not to feel bound—to be free. "I don't want to bind you by so much as a silken thread," he would say with sorrowful patience; "I would hold you to me by love alone!"

"Garth!" she broke in impetuously at one of these times, "you must not take what I say so much to heart—I am not well. I believe I am getting where I was when I first came here. Honestly, Garth, I do feel half sick all the while!" She paused a moment with a sigh, then added wistfully: "I was so much better in the West!"

"My poor girl! I did not know—men are so slow to see—you ought to have told me sooner," he began with tender reproach. "We must consult a physician at once. I wish I could take you West again, but I don't see how I can leave"—

"You need not go," she interrupted eagerly; "just let me go; oh, if you only would! I can look after myself. It isn't as though I never had been there; I shall get along all right, I know I shall. Mrs. Canfield, you remember, was wishing in her last letter that

I could be with her while Mr. Canfield is away; do let me go!"

"Oh, I couldn't, dear! I should miss you so," Grayson began, but again she interrupted him, laughing nervously.

"A good miss, though, I should think, such a provoking piece of humanity as I am! Forgive me for asking so much, but do let me go. It will benefit me more than all the doctors! And then, when the college year closes, you can come, and we will go to some place where the air will not affect you as it did last summer." It made her ache, the way his face brightened at her last words, to see how hungrily he caught at the slightest expression that would seem to hint at a longing for his presence.

Finally, as Gertrude knew very well that it would, unselfishness won the day, and Grayson gave his consent.

Mrs. Hunter talked mildly against the idea when it was first mentioned to her; still, she was not troubled greatly. Why should she be? She had done her part. Now the young people must manage their own affairs. John Hunter took the matter much more seriously.

"Gertrude," he said, looking straight at her with his shrewd, kind eyes, "it strikes me as being a queer freak for a young wife to take—going off this way."

"Well, did you ever know me to be like anyone else?"

Here regarded her gravely for several moments before he spoke.

"I sincerely hope that you are not like some others whom I have known," he said, almost sternly, at last.

"I know what you are thinking," she exclaimed, ready to cry. "You think that I don't appreciate him—but I do—honestly, I do!"

"Well," her uncle returned bluntly, "if you do, I must say that you are taking a strange way of showing your appreciation."

Grayson's face was so sorrowful as he helped her with her packing. It pleaded for him more affectionately than any words could have done. Two or three times that morning, when the silent reproach of it seemed more than she could bear, she assured him that she would be the soul of punctuality to write him; he should hear from her three or four times a week, at the very least—he need not be surprised if she wrote to him every day.

She had spoken this way once or twice before he made any reply. Finally, when she repeated it again, without lifting his eyes from the trunk which he was strapping, he answered gently: "Thank you, dear; I shall be very, very glad to hear often; but letters cannot bring your presence to me."

She was on the point of saying that she would give up going; she hesitated—and was lost.

She did write often, as she had said she would, long, interesting letters, about what she was doing, about the people she was meeting, how fast she was gaining in health, how much she was enjoying herself—letters which lay like a burden upon the heart that was longing for a word of affection, some hint of tenderness between the lines, some faint tinge of loneliness without him; the nearest approach to this last was the casual remark, in connection with some bit of

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description, that she had thought of him when she looked at the mountain height or the tinted sky, wishing that he might have been there to enjoy the beauty with her. And over such casual expressions as these, her husband lingered with all the greediness of the starving, reading them over and over again, trying to believe that, after all, she did think lovingly, longingly of him sometimes.

Grayson's class at the mission had been growing steadily in numbers and in interest ever since he began to teach it. Now, in these days of loneliness and heartache, he busied himself more and more with new plans for helping his boys up to higher thoughts and better living. Having succeeded in rousing within some of them the stirring of unwonted impulses, he felt himself responsible for the opening of doors of opportunity to the ambition thus newly awakened. For quite a while there had been in his mind an idea which had gradually been taking shape, and which he proceeded to work out in his own original fashion, as much untrammelled by precedents as he was unmoved by prophecies of failure. His idea was a room which should be a novel combination of reading-room, evening school and boys' club, and yet more than any or all of these—a place where he could have classes for such as wished to take up certain studies; a place where there would be plenty of interesting and helpful reading for those who liked to while away an hour in that way; a place that should be free to all who chose to come there, and yet with somewhat of the privacy of a home; a cheery place to spend the evenings which might otherwise be spent in an atmosphere as unwholesome for the soul as malaria for the body.

All this was a constant demand upon Grayson's leisure hours, a constant strain upon his mind. But he loved the work; and he fancied, too, that the burden of it eased the heartache just a little.

His year's work with the college drew to a close, and his vacation came. But it was only to be confronted by the fact that now no one else could take his place with the boys; it had been a hard matter to find a substitute while he went West the summer before; it would be impossible now, unless he closed the room. He could not think of doing this. His boys did not belong to the fortunate class who are borne off for a summer of delight beside lake or seashore; and the room could be made such a blessed refuge, clean and cool, from the hot glare of the streets.

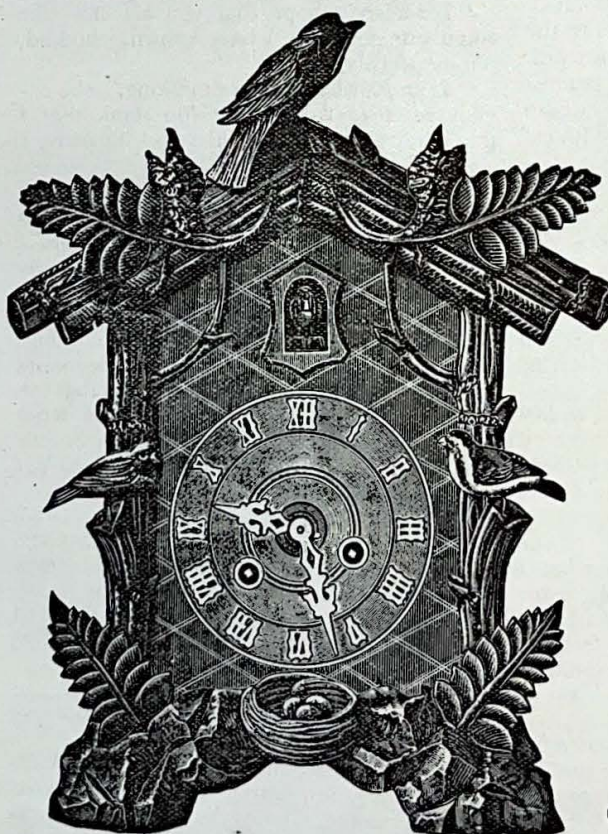
At last, after studying the situation from the opposite standpoints of manifest duty and loving inclination, he wrote to Gertrude, telling her how absolutely the success of his undertaking seemed to be depending upon his own personal attention just at this time, and asking her to come back. She was free; would she not come to him?

And yet, even then, while he was writing

it, a sad foreboding fell upon him—a foreboding which he could not shake off.

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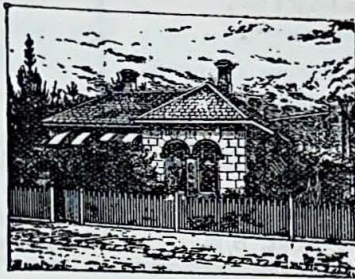
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