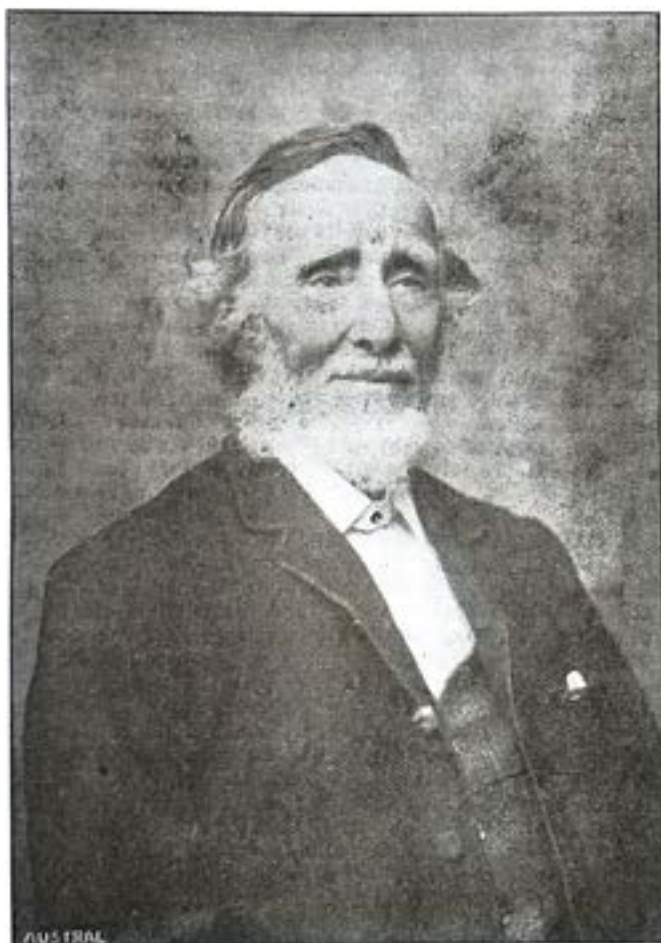


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H. W. CROUCH.

An old and honored pioneer of Churches of Christ in Victoria, who for very many years has *lived* and *talked* primitive Christianity. Bro. Crouch is an old member of the church at Doncaster.

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••• 528 • ELIZABETH STREET ••• MELBOURNE •••

* * * A WEEK IN LONDON. * * *

W. C. MORRO, B.A.

I crossed the English Channel in a pouring rain, a light fog, a boisterous wind and a rough sea. It was proverbial Channel weather. Soon I was in England, the Homeland of the Australian and the country which we Americans speak of as Mother. I had long looked forward to this privilege, and most eagerly did I drink in the sights of English rural life as I passed them *en route* to London. I can well understand that one coming fresh from America will find the English homes, the country and the customs strange, but my three years' residence in Australia had familiarised me with many of them. The fresh green fields and trees and hedgerows were very beautiful to one who had spent some weeks in lands so parched and brown as are Egypt and Palestine. I saw many of the objects of which I had so often read as being features of the English landscape. Here were the small fields, the English trees, the flocks of sheep, and the spires of the village churches. Our train sped on past the green that had been refreshed by a generous rain and was now basking in sunshine, but after a time the fields were replaced by rows on rows of houses, and instead of church spires I saw factory chimneys—and I was in London. It is a marvellous world within itself. No other city has so many and so varied attractions. One has not seen Egypt well till he has visited the Egyptian collection in the British Museum. The inspection of the Acropolis at Athens is incomplete without the Elgin Marbles. The manners, the customs, the wealth and the curiosities of all lands may be better seen in London than in any other spot except in those countries themselves. Dr. Johnson ventured the assertion that "there is more learning and science within the circumference of ten miles from where we sit [Temple Bar] than in all the rest of the Kingdom." This is substantially, though not literally, true at the present day; certainly no other circle of equal area in the world is now so highly favored.

My first contact with London was at the Charing Cross Railway Station, and I stepped from it to the Strand. It was on this street that Charles Lamb said he often shed tears from fulness of joy at so much of life. And I will pause to say right here that to my mind the most important things to be seen in London are in her streets. Cairo is visited for its quaint Oriental life; Rome, for her ruins and churches; Paris, for her elegance; but London, for her crowds and streets and active life. I do not underestimate the museums, the Abbey, St. Paul's, and her foreign sights, but one who has gazed at all these has not seen London. The spirit of London is in her thoroughfares and her population. A passion for crowds can nowhere be feasted so full as in London. It is something to ride through the streets of the city and read the names of its streets, names

familiar in the stories of childhood, reappearing in the heavier literature of more mature years, and crowded with the personages and events that make the warp and woof of English history—such names as the Strand, Ludgate, Holborn, Cheapside, Drury Lane, Fleet, and a host of others equally familiar. But to study these streets, to see the houses built on them, to watch the throngs surging to and fro along them—this is to see London. A great historian said, "I have looked on the most marvellous sight which the world can offer to the astonished mind; I have seen it, and I wonder at it still. Memory still gazes upon a forest of houses, between which ebbs and flows a stream of human faces, with all their varied passions—an awful rush of love, hunger and hate—for such is London." There were two things that I set myself to see thoroughly—the British Museum and the city. I desired to see the former for obvious reasons, the latter that its names and associations might be in the future something more than mere names to me. I believe that a recent writer spoke truly when he said that "no one has seen London properly who has not watched the excited crowds at the Stock Exchange, threaded the labyrinth of the Bank, wondered at the intricate arrangements of the Post Office, attended a full choral service at St. Paul's, beheld the Lord Mayor drive by in his coach, stood amid the wigged lawyers and whitening pigeons of the Guildhall, and struggled through Cheapside, Cornhill and Great Tower Street amid the full tide of week-day traffic." I took this sentence as a guide of London.

The morning after my arrival I attended the service at St. Paul's, and when it had concluded went through the old Cathedral. At first it is disappointing, for one fresh from the Continent is apt to make comparisons with St. Peter's, but greater familiarity convinces one that the former has charms of its own, and that the two are so unlike that no comparison should be made. St. Peter's is all light and color and beauty; St. Paul's is dark, sombre and grand. St. Peter's appeals to the mind through the sense of beauty; St. Paul's speaks to the soul with suggestions of worship. St. Peter's overawes by the number and richness of its marbles and frescoes; St. Paul's boasts of an "exquisite harmonious simplicity." The exterior of London's great Cathedral is unspeakably grand and noble in spite of—perhaps I should say because of—its sooty appearance. A considerable portion of the money to pay for the cost of erecting St. Paul's was raised by a tax on coal, and ever since it has been receiving contributions from the collieries of England, but mostly in the form of coal-dust from the factory chimneys. So covered with soot is it that in only a few places can the original stone be seen, but many believe that "all the incense which all the chimneys since

the time of Wren have offered up at its shrine, and are still flinging up every day from their foul and grimy censers," has only increased the nobility and grandeur of the old building. The interior is adorned with the grand simplicity of being unadorned, and its sacred character is made prominent, so that one is not misguided into thinking it a temple of the beautiful. Visitors may pass through St. Peter's and the other churches of Rome in utter disregard of their sacred character. The service is no bar to inspection, but in St. Paul's many notices warn the visitor that the edifice was designed for worship and invite him to turn his thoughts to God. During the service idle examination of the monuments and parts of the Cathedral is forbidden and prevented. The monuments are uninteresting, but they mark a nation's gratitude towards many of her noble sons. I went to the Whispering Gallery, and a man on the opposite side of the dome whispered the leading facts of the building's dimensions into my ear. Then I went to the Stone Gallery at the base of the dome. Here I got a good view of London, though as may be expected it was somewhat marred by a lack of clearness in the atmosphere. Many objects were seen, but, as through a glass, darkly.

"A mighty mass of brick, and smoke, and shipping,
Dirty and dusky, but as wide as eye
Could reach, with here and there a sail just skipping
In sight, then lost amid the forestry
Of masts; a wilderness of steeples peeping
On tiptoe through a sea-coal canopy;
A huge dim cupola, like a fool's cap crown
On a fool's head—and there is London town."

I suppose that many of my Australian friends read of the great crowds that thronged the Abbey to see the Coronation Chair and the arrangements of the interior to accommodate the numerous invited guests. I reached London the day after the King's Coronation, and had an opportunity of viewing the decorations. Three days later it was announced that persons could visit the Abbey on any one of three days. I selected the third day and went. I was there before the doors were opened, but already thousands were in line waiting their turn. I took up my position fully a quarter of a mile from the Abbey door, and after an hour and a half's wait was pushed forward to the door by the thousands behind me. The papers stated that more than 20,000 persons passed the turnstile that day. My preference would have been to see the Abbey at its normal condition, but that was impossible. I have been through the Abbey, but have seen none of its historical monuments or chapels. On my right and my left hand as I passed down the nave were tiers of seats covering completely the objects of historical interest. When the elevated dais on which the Coronation Chair stood was

reached the line of people divided into two columns, stood and gazed for probably half a minute, and then passed on to give room for others. The only other part of the Abbey that I was able to enter was the old hall where Parliament held its sittings before its present commodious quarters were erected. With the exception of the Abbey London quickly returned to its normal condition, and two or three days after the Coronation there were scarcely any tokens of such an unusual event. Now and then a house fluttered with flags and bunting which the occupant was slow to take down, but such instances were not frequent. I was pleased to observe that the Stars and Stripes formed no inconsiderable part of the decorations. In a walk from Russell Square to St. Pancras Railway Station I counted no less than fifty-three American flags, some on the houses of American residents, but others placed by British subjects beside the Union Jack. I am not an advocate of any formal bond of union between the two great nations. I believe that such a compact would strain rather than foster friendship between them. But my sincerest wish is that their flags may ever thus wave side by side, in token of a friendship that arises not from constraint or agreement, but spontaneously from mutual respect and esteem.

London clings to its old customs. Other cities adopt new inventions and transform themselves, but the streets of London are much what they were a generation ago. I was surprised at the absence of trams. I knew of the busses, but I was not prepared to find them without rivals. I only took one tram ride during the week, and that was in the distant suburb of Woolwich. There are more modern methods of travel in London, but they are not on the surface. I had been in the city for three or four days when in going from the Bank of England to the British Museum some one suggested, "Take

the Tuppenny Tube," and by the Tuppenny Tube I went. I paid my twopence, and armed with my ticket I followed the crowd. Suddenly we were checked by an iron grating. On the right wall was an exhortation to smoke Dash's tobacco, and on the left was the startling information that smoking was prohibited. While I pondered, something crashed, and on turning I saw that it was an iron grating behind us. We were confined within a cell as secure as those that made the Bastille so terrible. But I was in London, and so felt no alarm. Suddenly the floor beneath our feet began to sink, and it seemed as though the earth had opened its mouth to swallow us as it swallowed Dathan and Abiram, but after a short drop we stopped, the iron bars in front were thrown open, and we walked out *enraptured*. Soon the train came along, and we were borne swiftly from station to station. All the arrangements were clean, commodious and comfortable. Near the stations the tube is lined with white tiles, and electric lights make it as bright as day. The Londoner boasts of this tube, and declares it to be the best system of suburban transportation in the world. It is certainly very superior, but my fellow-countrymen sometimes retaliate by remarks about an American having designed and built it.

I have not attempted to describe London, for its points of interest are too well known to many of my readers. I have only given some of my impressions. My original plans embraced a more extended tour in England, but news from home made it necessary for me to cut this part of my trip short, and after one week's stop in London I sailed from Southampton for New York on the "Philadelphia" of the American line. My next letter, therefore, will conclude these accounts of rambles through the historic countries and cities of this great world.

Tolesboro, Ky., Sept. 17th, 1902.

serious drawbacks and hampering conditions that afflict America, and the awful dead-weight of the long-continued entrenchment of the traffic in the Home country, we are happily free from. Our sea-girt isles seem to invite to a fair, thorough, and honest trial of prohibition.

We have distinctly taken the position that it is ours to solve the drink problem for ourselves, not to wait till some other country has demonstrated the solution and then adopt it. Such waiting would be suicidal and criminal. While the Temperance reformer waits, the liquor trafficker entrenches himself and carries on with ever-increasing success his death-dealing trade.

For long years we agitated to obtain the legal right of the people to deal directly with the problem at the ballot box. Our legislation now concedes the right, and our experience during the past six years has mightily impressed us with the great educative value of the referendum on this question. The triennial presentation of the issues to the people in connection with the General Election, has served to familiarise them with the idea of reform in the traffic. It has given the workers a splendid definite objective point for which to labor. We are persuaded that the idea of the complete abolition of the traffic as a practical issue has reached a greater number of our people by this means than could possibly have resulted in any other way that we might have devised.

Liquor dealers say, "Prohibition doesn't prohibit," and "there will be as much, if not more, drinking under prohibition than under license." But the approach of a local option poll loudly proclaims the fact that they do not believe their own words. They devote a great deal of time and money and energy in endeavoring to cajole and frighten the people into voting for the continuance of licenses. Why, passes comprehension, if they will do a bigger trade under no-license, with the added advantage of not being mulcted in license fee, and customs and excise duties.

The carrying of no-license in several electorates at the recent poll has raised a wail of despair from some of those who will not, after June next, be able to purchase from the people the privilege to retail fermented and spirituous liquors. An absolutely correct return of the local option poll for the colony is not yet available, so that a very brief statement of the general result is all I can now give. Six electorates have carried no-license, viz., Newtown (Wellington suburb), Ashburton (Canterbury), Chalmers (Dunedin suburb), Bruce, Clutha and Mataura (in Otago). In a leader *The Auckland Star* says, "The most noticeable feature in connection with these results is the prohibition boom, if we may use the term, which has prevailed in Southern Otago, and especially in the districts adjacent to Clutha. Bruce and Mataura are the electorates on either side of Clutha." It is indeed noticeable and significant. It is absolutely the best reply to all assertions as to the failure of prohibition in Clutha. Clutha by a big majority has re-affirmed her satisfaction with the no-license law, and Bruce and Mataura were doubtless largely influenced by actual knowledge of the beneficent working of the law in Clutha. Some

TEMPERANCE REFORM in NEW ZEALAND.

By T. J. BULL.

4.—A VISION OF HOPE.

"Where there is no vision, the people perish," is a proverb confirmed a thousand times over in the practical experience of all peoples. When present conditions are accepted as inevitable and impossible of improvement or change, when no one rises superior to environment even in his imagination, however awful the condition, its continuance is inevitable.

The vision of "the joy that was set before him" (we say it reverently) nerved our blessed Lord to "endure the cross and despise the shame" that lay in the way of accomplishing redemption.

The visions of John in Patmos have given encouragement and cheer to the suffering, battling, enduring saints of God in every succeeding age. Deliverance final, permanent, eternal, will come as sure as God is God and right is right, is the great consoling, inspiring message of the Book of Revelation.

Luther's vision of the people's right to the

Word of God in their own tongue led to the ending of the great famine of the Word of the Lord for which Rome had been wickedly responsible.

Campbell's vision of the church of God united on the broad, simple and sure foundation of the Word of God, was the beginning of deliverance from a sectarian rivalry which threatened to exterminate our common Christianity.

The vision of a free, sober, clean, contented, happy and prosperous people, with no blighting liquor curse, has ever been the alluring picture before the mind of the Temperance reformer. Without that vision, more or less perfect, there will be a tame and cowardly submission to the dominance of the liquor traffic.

In New Zealand the vision is distinctly one of hope. The suppression of the traffic is well within the sphere of practical politics. We possess the opportunity of any people in dealing with the great liquor problem. The

electorates missed carrying no-license by but a few votes short of the required three-fifths majority of the votes. Several have carried reduction of the number of licenses.

A correspondent in *The New Zealand Herald* sums up the situation in these words:—"The significant fact is, that notwithstanding the aid given to it by a powerful daily press—notwithstanding its organisation and its almost superhuman effort to retain its grip upon the country—notwithstanding its ramifications and lavish expenditure of money,

the drink traffic has been voted out of several districts of the colony by more than a three-fifths majority, and it stands to-day banned by an absolute majority of the electors of the whole colony." This being true, we "thank God and take courage," inspired with the vision not only of "a New Zealand both sober and choice," but of that coming kingdom of God, when his will shall be done on earth as it is done in heaven, confident that from the precincts of that holy empire the defiled and defiling liquor curse will be absolutely banished.

Chesterfield Sketches.

By "JEAN KYTHE."

No. 6.—Cyrus Ptolemy Plunks, "Who Moves With the Times."

I have read a good deal concerning the science of biology, and I am a strong believer in the law of heredity, so that I can account quite easily for the extraordinary dissimilarity which existed between Cyrus Plunks and his pompous old father, Deacon Plunks, of pious memory. Cyrus, I am convinced, was a reversion to some ancestral type in the forgotten past; he was what I think the scientists call a "throw-back." You may account for it differently, but to most folks he was a subject for much speculation and even astonishment. His brother, Alexander Hyppolyte, on the other hand was an "enlarged edition with notes" of their lamented father—to wit, a good deal of the humbug. But Cyrus—well Cyrus was in the truest sense a *man*. Full of eccentricities and peculiarities, he was none the less true and upright, earnest and sincere—in these respects the exact antithesis of brother and father. At one time Bro. Cyrus—"Jimmy" the young folks irreverently called him—had been a member of the Church of England, but some ten years ago had abandoned the Thirty-nine Articles for the simplicity of New Testament truth. Since his conversion he had been an earnest student of the Bible: it was meat, drink and almost all else to him. He carried his profusely marked Oxford Bible in a black bag with his lunch to business, and kept it there, laid at the end of his shop counter, ready for use, which arose generally very frequently during the day.

Cyrus Plunks was a scraggy little fellow, and I must say quite common-place looking but in one respect: his eyes, coal-black, big, glaring orbs, lit up with that supernal fire that betokens the unquenchable spirit of religious enthusiasm—fanaticism if you will—which has ever characterised the hero of faith and the martyr. He owned a grocery store, and at one time did a good business, but owing to his "warning," "encouraging" and "teaching" of people "in season and out of season"—more often "out of season"—he had driven away much trade, while the very commercial travellers were afraid to encounter him. Still he made a fair living—though his staff was reduced to a lad and a message boy—for the quality of his goods was always of the best, and his knowledge of

the trade very complete. But trade! ugh! trade to him was an evil to be endured; and when remonstrated with for his apparent neglect of business, the answer invariably was, "Wist ye not that I must be about my Father's business?" And somehow I got the notion that the Father whom he loved so much made it a special "business" to look after his strange and eccentric child, for he was always able to clothe respectably and provide for his wife and little ones.

His thoughts were ever on Bible subjects, and when he discovered a new truth it was a source of infinite delight and put him in the happiest humor for the rest of the day.

I remember going into his shop once during the period when he was occupied with the study of the Book of Revelation, and his conversation was an amazing commentary on vials, seals, trumpets, woes, empires and scarlet women. Don't mistake me—I don't seek to ridicule him, for I afterwards found that he had constructed a synthetic interpretation of the whole book, in which he had consulted the foremost writers of the day, and his intelligence and intellect were alike keen; but the incongruity of his impassioned utterances, with the surroundings—a pile of bacon, strings of onions and such like—would have made an angel smile.

"Miss Kythe"—with the Bible open in the palm of his hand, and in his earnestness having come from behind the counter to my side—"Miss Kythe, we are living on the verge of the last days. The predictions of John are all but accomplished, and the indications of this time as set forth in Second Timothy three and one are in course of daily fulfilment."

"Well, Bro. Plunks, I haven't studied Revelation much."

"Nay, but dear sister, I entreat you, do so. It is part of that Word of Truth which God has placed in our hands to be for our instruction and—"

At this juncture a woman came into the shop, and Bro. Plunks bowed profoundly. "Good day, Mrs. Jones. Glad to see you! What can we do for you?"

"I wanted a bottle of pickles, the same as the last we had, but I forget the name; it had a yellow label, and it—"

"Certainly. Sammy! just show Mrs. Jones the different brands of pickles we have. I think she wants 'Orient' brand"—and while the message boy went to attend to the lady, in the absence of the lad gone to his lunch, Bro. Plunks followed me to the doorway, whither I had gone in the hope of slipping out. "Yes, Miss Kythe, you are living in the dark; you are ignorant by your own desire—"

"Well really, Bro. Plunks, I think you ought not to say that."

"Pardon me, dear sister, in that day, that great day, should the Lord address you and say, 'Jean Kythe, why did you neglect the study of the last book of my revelation to mankind?' what will you say?"

"I'm afraid I—"

"Ah yes! that's it! that's it! you'll be afraid—opportunities neglected always bring fear in their train."

"Excuse me, but I must hurry off, Bro. Plunks; I'll have a talk with you again on the subject."

"Very good, sister"—and he followed me out and along his verandah. Shaking hands, he called after me, "See Revelation one and three, 'Blessed is he that readeth'; even the reading of this book carries a blessing." As he turned to go back to the shop I heard him murmur, "Thanks be unto God for his unspeakable gift."

He was a dear fellow; one couldn't quarrel with him: his earnestness was too apparent, while the anxious intensity of his piercing eyes kept one in some sense spell-bound. He was a mystery to me. Had his environment been different he would have taken a forefront place among the world's religious leaders; yet here he was, running a small pettifogging grocery store.

Bro. Plunks occasionally spoke at the Lord's day meetings, and his addresses were to my mind sublime, though not a few who had no patience or taste for such as he, said, "He sticks it on too much." Poor fellow! It took him, I often felt sure, a good deal of trouble to adapt his form of speech to the level of his hearers' literary capacities.

Now I write a little shorthand, and I will give you the opening sentences of an address I once heard him deliver on Paul's words in 2 Tim. 1: 12, "I know in whom I have believed." He began thus:—"I know! Standing upon the ruins of empires and civilisations, on the dust of myriad races and countless generations of humanity; surrounded on either side with the hangings of inscrutable mystery; with the unknown beneath, enwrapped in the unknown, and the eternal heavens above, we stand, and with Paul, the immortal, amidst all the uncertainty and the impenetrable, we are privileged by the grace of God to hold ourselves erect and say with the force and strength of positive certainty, 'I KNOW in whom I have believed.'"

Space forbids to tell of the wife who adored her "half-cracked" husband (as folks sometimes said). Yes, and of his ministrations by the sick-beds of the poor and needy. As I say, space fails me, but you may rest assured if you are happy enough to reach the streets of the eternal city—the home of the "Well done!"—that you'll hear more of Cyrus Plunks there.

PROOFS OF GOD IN NATURE.

The Question: "Is There a God?"

Jas. Johnston, M.A.

The nature of this question is primary and fundamental. There can be no antecedent question. We cannot conceive of anything preceding it. For centuries past the mind of man has been reaching out for data to answer this question, and at the present time the search is just as keen. It is therefore a question of burning interest. Who would not like to soar into the great unknown and tear the veil of oblivion aside, so that he may bring to earth the knowledge of having seen the invisible, omnipotent, omniscient and omnipresent One? Such has been the expressed desire of some. Alas for man's credulity, for we shall show that nature is crowded with the foot-prints of her God. Then again, this question is of supreme importance, and has a practical bearing on everything in life. This question answered clears the fogs and mists of speculation and chance away, and furnishes the solution for every problem in creation. The supremacy of this question cannot be questioned. No man has any right to consider any other question until he has settled or answered this one. It is assuming a task too gigantic, too stupendous, for anyone to shelve this question and expect to be able to give an adequate reason for nature's phenomena.

There are certain limitations under which our investigation must advance. In accounting for this universe we are shut up to three possible hypotheses. But meanwhile we must admit of two entities—mind and matter. The best way to define these is in the quaint way a writer has put them: "What is mind? No matter. What is matter? Never mind." The first hypothesis is that *mind is eternal*. This position is both unscientific and unreasonable, for as mind is never matter to adopt mind as eternal would be to have abstract mind. It is possible to conceive of mind in the abstract while it is impossible to conceive of abstract mind. Abstract must necessarily come after concrete, and never after abstract. The sweet violet is concrete, while its fragrance is undoubtedly abstract; hence abstract comes after concreteness. Therefore to make mind eternal is to have abstractness preceding concreteness, a position impossible and therefore untenable. The second hypothesis is that *matter is eternal*. If this is so, then all things as they now exist are but the evolution of matter, which presupposes that matter, which is dead, had in it the power of generation. This is scientifically untrue, therefore we need not go further with this division. The third is that *mind and matter are co-eternal*. God has crossed the chasm and both are wedded in a divorceless union. This is the hypothesis we accept and will endeavor to elaborate.

Far-reaching as this question is, there can be but three attitudes taken in relation to it. First: "There is a God—Theism." This is an important attitude, for the question of my origin has a great deal to do with my obligations. If dead matter is my parent, then I came from a clod and I am returning to a clod. This carries a sense of no obligation,

and such a position is repulsive. He who never asks the question "Why am I here?" dishonors God. He casts off his parent and hazards his destiny—a destiny that must be met by beggar and lord, illiterate and scholar, mortal and immortal. How many of them will meet it as they should? The second is: "There is no God—Atheism"; or, "Let us eat, drink and be merry, for to-morrow we die." This we can easily dismiss as wrong, for every voice of nature condemns it. The third is: "I do not know—Agnosticism." Even to those who have had no revelation ignorance is not bliss. Nature points to nature's God—so said Paul the scholar. Therefore there is no excuse for ignorance, and he who cannot settle this question cannot be trusted to settle any question of importance.

Correspondence.

I also will shew mine opinion.—Job 32: 10.

Your correspondent "W.," in criticising the service at the church at Collingwood on the occasion of the Sunday School anniversary, has raised a most interesting and important point. The question as to how far the church can legitimately go in her efforts to induce the public to attend the gospel is a problem that seems to be very difficult to solve. So far as I know, the New Testament is silent upon the method of presenting the gospel, so we are compelled to apply the broad principles that underlie the spirit and teachings of Christianity. Referring to the above meeting, can it be said that any law has been infringed by the introduction of the scholars, and the mode of conducting the service slightly altered from the general custom? We think not. Before there can be transgression there must first be law. For where no law is, there can be no transgression. So far then we are right. Have we been guilty of doing something that is opposed to the spirit of the apostles' teaching? Let us look at the motive that prompted the service. It was simply to attract to the meeting those that otherwise might not have been there, and thus get them interested and probably induced to come again. Is it not right to use our skill so that our meetings should be made attractive? The Apostle Paul reminded the Corinthians that, being crafty, he "caught them with guile." Was he unscriptural? Did not he also state his readiness "to be made all things to all men, that he may by all means save some"? Can we not conclude that under similar conditions the great apostle would have considered himself justified in using all the means at his disposal to take the gospel to the people? I am of the opinion that the church must move with the times so far as method is concerned, and every effort made to counteract the influences that are tempting men to use the Lord's day as a time of holiday-

making. So after all the church officers, who are alive to these questions, moved with the noble desire to bring the people under the influence of the gospel, using the opportunities God gives to them, are helping to hasten the time when all shall know the Lord from the least to the greatest, and these are the members who are deserving of the highest commendation. H. SWAIN.

Collingwood, December 14th, 1902.

The "Jubilee Pictorial History."

CHAS. WATT.

Our examination of the advance sheets of this work has afforded unmixed pleasure. We looked for something good, but the sight of these convinces us that the most sanguine expectations will be more than realised. With the same standard of excellence maintained to the completion of the bound book, it is safe to say that this "Jubilee History" will take premier place among colonial publications. The paper is heavy and of exquisite finish; the letterpress, both in type and arrangement, all that could be desired by the most fastidious; while the illustrations are exceedingly well executed. Even the full-page portraits—some of them with as many as twenty-four figures—are admirably reproduced. The portrait of the late Hon. Dr. Magarey is a "speaking likeness," and it might be questioned if a better picture ever appeared in any publication. The book will be a graceful and substantial link binding us to the past, and will serve to keep future generations in touch with the early struggles and growth of all our churches from Northern Queensland to Southern New Zealand, and should hold an honored place in every home of the disciples in Australasia.



The New Year.

W. J. WAY.

Heighho! New Year, with joy we hail thy golden dawn

O'er the wild rugged paths of life with waggons drawn.

With pensive hearts we stand and hopeful wait
For clemency and blessing at thy op'ning gate.

Other golden years thy shadows have preceded,
Lost in the yawning vortex of eternity;
Their many lessons and blessings all unheeded,
No lasting fruit nor wealth for immortality.

Life we know is more than poetic enterprise;
Beneath its faltering steps lie stern realities,
And though wise we steer our barks or otherwise
We all approach the great eternal verities.

Some vital spark of higher life in us awake,
In us arouse new potent energy divine;
From out e'en this life's struggle fierce and late
Some gold, some love-germ from our crucible refine.

That latent secret germ of God in us excite,
Cave out vile excrescences of folsome leaven,
The better law of Christ inlay though reconcile,
A royal tested "Magna Charta" from sweet heaven,

THE GREAT TREK.

A Thought for the New Year.

PERCY PITTMAN.

A caravan winds its slow way down from the land of famine to the land of plenty. It is a great trek. Old Jacob and his tribe are migrating over the desert sands to Egypt. A halt is made at Beersheba. The patriarch offers sacrifices to the God of his father Isaac. He is in doubt and fear. It grieves him to leave the borders of Canaan. He wonders how the promise will be fulfilled, that this land shall be his and his children's for ever. He thinks of that unknown country to which he is journeying, mysterious Egypt, the abode of the foreigner, the land of strange gods and strange men. Ominous forebodings fill his mind, and the dim eyes fail to close in sleep.

But God looked down that night in pity on the old man, and spoke to him. "Jacob, Jacob." And a trembling voice said, "Here am I." And God said, "I am God, the God of thy father: fear not to go down into Egypt, for I will there make of thee a great nation: I will go down with thee into Egypt, and I will surely bring thee up again: and Joseph shall put his hand upon thine eyes." Then the poor old heart was comforted, and with calm confidence the aged pilgrim resumed his journey.

You and I, dear reader, are on the borders of another year. We form part of a vast caravan of millions of human souls moving slowly forward into the unknown. It is the great trek. The New Year lies before us as a foreign country, a land of mystery. Who can tell what it may hold for you and me? Who knows what experiences await us, what meetings or partings, what tears or laughter, what poverty or plenty? Shall we be blameable if, like old Jacob, our hearts are touched with forebodings? If such a mood should be upon us, can we do better than to listen to a voice that says to us also, "Fear not to go down into Egypt, into this unknown year: I will go down with thee"? That is enough. If God be for us, who can be against us? As Jacob met both Joseph and Death in Egypt, so delight and sorrow may both be our portion in the coming year, but we shall have the presence of our God for ever. Pharaoh may be there, and the Egyptians with their gods and magicians, but the living God will be with us. It is enough.

But listen, there is a further promise: "I will there make of thee a great nation." He will make this New Year a blessing to us. Its experiences shall develop our nobler powers. There may be bondage, oppression, taskmasters, and bread of affliction. Other kings may arise which know not Joseph. Our tasks may be doubled, and we may be compelled to make bricks without straw. But these things will only make us strong, patient, and wise, a prepared people for a prepared place, an Israel ready for Canaan.

Listen again, there is something further: "I will also surely bring thee up again." If we live, it will be by God's favor that we enter another year beyond this. If our thread of being is snapped somewhere during the progress of the next twelve months, yet

he will surely bring us up again into the land of promise, that bright and better land. Like the Book of Genesis, the record of our life may close with "a coffin in Egypt," but there is an Exodus to follow.

And listen yet once more: "And Joseph shall put his hand upon thine eyes." This was the sweetest promise of all to Jacob. His long lost, darling child was to be restored to him, never more to leave him. To you and me this is none other than Jesus himself, who was sold by his brethren, taken from prison and judgment and exalted to the throne. By his wisdom he has gathered the years of plenty into his storehouse, and there is corn in Egypt. Returning good for evil, he has revealed himself to his brethren as their deliverer. He will protect and provide for us to the end, and when our eyes shall close in death, it will be the touch of Jesus that shall seal our lids with peace.

Sunday School.

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

LESSON FOR JANUARY 18TH.

Paul at Thessalonica and Berea.

Lesson—Acts 17: 1-12. Study—Acts 17: 1-15.
Golden Text.—"Thy word is a lamp unto my feet."
—Psa. 119: 105.

For the next six months we will continue our studies in apostolic history. We closed the year in seeing Paul and Silas opening up Europe to the gospel at Philippi. Here Lydia and her household were converted, and a church was established. Paul in casting out an evil spirit attracted public attention. Finally this results in him and Silas being imprisoned and beaten. An earthquake wrecks the prison, the jailer is converted. The next day they are released. Leaving Philippi, Paul and Silas make a continuous journey to Thessalonica, about 100 miles southeast of Philippi. Entering the synagogue of the Philippian Jews he boldly preaches the gospel; and not in vain, because many Greeks and quite a number of women of social standing obey the gospel. Once more Christianity and Judaism are in conflict. The Jews, envious at the success of the gospel, by base means attempt to set the populace against the preachers. Getting together a mob of idlers they attack the house of Jason, where Paul and Silas are staying. Unsuccessful in capturing Paul and Silas, they drag Jason out of his house and bring him to the rulers, saying, "These that have turned the world upside down are come hither also." In these words a great truth is expressed. Christianity's influence is great; but it does not work the works of confusion or revolution, but of order and good and right living. Jason and other of the new converts are informed of the persecution. They escape by night to Berea. Here we find the Bereans willing to hear the

gospel, and many are added to the church. The Bereans are more amiable, open and better disposed than the Thessalonians. The gospel always has its winning power with men and women of the Berean type.

West Australian Letter.

D. A. EWERS.

Just at present our minds are so full of our tent mission that we have room for little else in our thoughts. Later on I will tell you all about it. I may say just here that we are having fine audiences, there is a good interest, fifteen have confessed Christ to date and we have hope of many more. I noticed by the religious advertisements that the leading Baptist and Presbyterian ministers of Perth were to preach on baptism last Sunday. It is a good thing when the ministers get interested in baptism. Their congregations are likely to catch the infection. Anything is better than indifference. I remember reading of one of our preachers in the States who had just located in a town. Going to the post office one day, he met the resident Methodist minister there waiting for the mail, who said to those around, "Here comes Bro. Blank. We shall hear plenty about baptism now he has come to our town." Our preacher said, "Bro. Methodist, if you'll promise to preach one sermon a year on baptism, I'll promise never to preach on it at all. Your sermon will start the people thinking, and if you beat the bushes we are sure to bag the birds."

The influence of your Victorian Jubilee Convention has reached here, and at our Conference Committee meeting yesterday it was decided to postpone our Conference to allow of some of our prominent brethren visiting Melbourne. Quite a number, including our president, are talking of going. It is likely our Conference will be held on Prince of Wales' Birthday, in June.

I hear that one of our churches is after Bro. Hagger, and that strong pressure is being brought to bear on him to induce him to remain in this State. We all hope he will.

A happy new year to all my readers. May it be the most successful year of our work as a religious body. There are indications that it will be.

16 Dangan-st., Dec. 11.



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The Australian Christian.

We propose to celebrate the Jubilee Year of our cause in Australasia by making the **AUSTRALIAN CHRISTIAN** the very best volume in its history, and we ask all our present readers to share in this joy by taking the paper themselves and trying to interest as many others as possible up to the "taking point." To show that this paper is not being run on the hit or miss plan, and to give some kind of an idea of the good things that may be expected, we present the following

PROSPECTUS FOR 1903.

Editorial Contributors:

F. G. DUNN. D. A. EWERS.

The Royal Commission.

BY CHAS. WATT.

1. Its Scope.
2. The Organic Law of the Kingdom.
3. The Action of Baptism.
4. The Purpose of Baptism.
5. Its Blessings.

The Apostolic Church.

BY THOS. HAGGER.

1. Its Establishment.
2. Its Organisation.
3. Its Discipline.
4. Its Worship.
5. Its Finance.
6. Its Edification.
7. Its Unity.
8. Does it Exist?

At the Lord's Table.

BY G. B. MOYSEY.

This well-known writer on devotional themes will contribute a series of short articles on the above subject.

Our Relationship to God.

BY M. W. GREEN.

1. If a Man Die shall he Live Again?
2. How may We become Just before God?
3. The Heavenly Pathway.
4. The Great Transformation.
5. God's Royal Way to Heaven.
6. The Wonders of the Heavenly Home.

"Wayside Voices."

BY PERCY PITTMAN.

A short series of talks on the current topics of the day.

Three Important Themes.

BY J. COLBOURNE.

1. The Vanity of Worldly Pleasures, and the Sufficiency of Christ.
2. Repentance, and Its Fruits.
3. Liberality, or the Use of Wealth.

The Evangelist.

BY W. J. GRINSTEAD, B.A.

1. The Evangelist's Relation to the Church.
2. The Training of the Twelve.
3. The Training of the One.

Living Subjects of To-day.

BY A. T. MAGAREY.

1. Bible in State Schools: Objections Answered.
2. Bible in State Schools: Advantages.
3. Supplying Australian Preachers for Australian Fields.
4. My Idea of a Sunday Morning Service.

Studies in the Words of Jesus.

BY A. R. MAIN.

1. Scripture Searching to Little Purpose. John 5:39,40.
2. Life Bartered. Matt. 16:26.
3. When Brethren Offend. Matt. 18:15-17; 5:23-24.
4. Limitation to the Son's Knowledge. Mark 13:32.

Some Historical Studies.

BY W. J. WAY.

1. Reformation in the Church of Rome.
2. Want of Toleration in Luther, Calvin, Zwingle and Others.
3. The Mother of Harlots and Her Daughters.
4. Was Peter Ever in Rome?
5. Why the Pope is a Prisoner in Rome.
6. The Genealogy of the Church of Christ from Pentecost to the Present.

Devotional and Practical.

BY R. G. CAMERON.

1. The Guidance of God.
2. The Indwelling Spirit.
3. Sanctification.
4. The Christian and Amusements.
5. The Christian and Drink.
6. The Christian and Money.

The Foundations of Faith.

BY JOHN T. T. HARDING.

1. Faith Triumphant. "Them that have faith to the saving of the soul." Heb. 10:39.
2. The Prime Postulate. "He that cometh to God must believe that he is." Heb. 11:6.
3. The Testimony of the Tablets. "The word of prophecy made more sore." 2 Pet. 1:19.
4. The Living Witness. "He which is from God, he hath seen the Father." John 6:36.
5. The Day-star of Dawn. "Until the day dawn, and the Day-star arise in your hearts." 2 Pet. 1:19.
6. Unto This End. "The conclusion of the whole matter." Ecc. 12:13.

Modern Revivals

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1. Our Age an Era of Evangelism.
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4. Prophecies Concerning "Judgments"—(a) Continuous, (b) Local, (c) Climax.
5. Prophecies Concerning "The Kingdom of God"—(a) Parabolic, (b) Spiritual, (c) Inclusive.
6. Prophecies Concerning "The Seed of Abraham"—(a) Spiritual, (b) Literal.
7. Prophecies Concerning "Many Nations."

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All this goes to show that the AUSTRALIAN CHRISTIAN is on the upgrade, and that you will do well by giving it a helping hand.

A. B. MASTON,
EDITOR.

THE
Australian Christian.

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The Leader.

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

The Message of the Old Year to the New.

It is quite possible that a great number of people will look back upon the year 1902 as one which had but few special points of interest connected with it—that from the standpoint of the historian it had very little that might be regarded as eventful or could be looked upon as of an epoch-making character. On the other hand, those who look at it from a different standpoint may be able to discern some features that are not without their elements of greatness and promise of future good. The history of a year consists of something more than political, social and scientific progress. It might have developments in these departments of more than ordinary interest, and yet be a year that contributed very little to the essential progress of the people. It might be a year which contributed very largely to the extension of the Empire, and yet be one that could not be regarded as one of blessing to the community at large. And here we mean that there is no progress, in the truest sense of the word,

which is not built upon a foundation of righteousness. Consequently no year is one of real progress in which the cause of righteousness has not been materially advanced. Dr. R. F. Horton gives expression to the same idea in his lecture on "A Really Great Englishman." He says, "A really great Englishman must be a true Christian, because what has made his country great has not been the original qualities of the people that dwell in it, nor has it been the accident of its trade, nor the valor of its soldiers in spite of our boasts. What has made this country great, if it is great among the nations of the earth, has been simply the degree in which the spirit and power of Christ have been accepted in our culture, and have formed our manhood and our womanhood." And so, in looking back, we are not so much concerned about our material as about our religious progress. For if it be true, as the great statesman and orator, Edmund Burke, has said, that "true religion is the foundation of society," it must be of the first importance, in estimating the value of a year's progress, that its religious development should be clearly seen and capable of being demonstrated.

Looking, therefore, at the past year from this point of view, we may very cheerfully concede that it was not without its element of greatness. It was a year of religious revival and progress. At a time when men were beginning to think, and even to say, that the gospel of Jesus Christ had lost its ancient power, it was made abundantly manifest that this was not the case. It was a year in which great victories were won for Christ by the simple preaching of the gospel; and not only so, but it was a year in which resolves were made that the work of revival which had then begun should not be allowed to fall through in the years that were to follow. It was therefore a year not only of work accomplished, but of inspiration and encouragement for future work. The old year gave a message to the new year that it should "expect great things from God and do great things for God." It practically said to the church: "There must be no more of taking your ease in Zion. Throw off your garments of slothfulness and put on the white robes of victory." It is this message that comes to us at the opening of the new year, and we have to ask ourselves what we intend to do with it. Shall we receive it with enthusiasm or shall we receive it with cold indifference? The way in which we answer this question will determine whether or not we have any spiritual life in us. Those who have the Spirit of Christ dwelling in them will gladly receive the message, and rejoice in the fact that they are counted worthy to

do service for the Master; and it may be that their holy zeal and enthusiasm will put new life into the dry bones of those whose Christianity has become somewhat petrified.

To receive this message aright we should be fully impressed with the measure of our responsibility. It should be remembered that the work of preaching the gospel is entrusted to the church of God, and that it is by the preaching of the gospel that the world is to be saved: not by miracles, but by work. If the gospel is not preached the kingdom of God cannot be extended. We may dream about the coming of a good time, but that time will not come unless we work for it. We may pray for the hastening of the time when the knowledge of the Lord shall fill the earth as the waters cover the surface of the mighty deep, but that time will not come unless the church of God is doing something to hurry it along. It is a great and precious truth that the Apostle Paul gives utterance to when he says, "Whosoever shall call upon the name of the Lord shall be saved," but not less important is its practical context, "How shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? How beautiful are the feet of them that bring glad tidings of good things." It is this practical context that places the burden of responsibility upon the church—that is, not the church collectively only, but as composed of individuals who are severally responsible for what they do or leave undone in attempting the salvation of the world. In the great vision given to us in the Book of Revelation in which we see the conquering Christ riding upon a white horse and clothed in raiment sprinkled with blood, we learn that his victories were won by the sword which proceeded out of his mouth: which is really a parable, in which we are taught that it is the gospel of Christ that wins the day against evil in all its myriad forms. And the necessary inference seems to be that the responsibility for the prevalence of evil in the present day is due to the apathy and selfishness of the church of Christ—the extent, at any rate, in which it has neglected its opportunities to carry on aggressive warfare against the strongholds of sin and Satan.

If the church is at all disposed to make much of its past victories and assume an attitude of contentment with what has been achieved, a brief survey of what remains to be done ought very speedily to dissipate this self-complacency and make it righteously discontented with the comparatively meagre results achieved. What remains to be done

is briefly hinted at by Mrs. Isabella Bird Bishop in her "Impressions of Twenty four Years' Travel." Speaking of the work that is before the church in this century she says: "To take a broad view of it, we will suppose, as has been estimated, a thousand millions of our race (that is about two-thirds) ignorant of the Lord Jesus Christ—ignorant because his grace has never been preached to them. That means that two-thirds of our race are in rebellion against their rightful King. Of these thousand millions it is estimated that thirty millions annually pass away Christless, pass away while we are talking about them; pass away while we are discussing and, perhaps, rejecting their claims; pass away at least beyond our power to help, into the invisible world. Then we have to conquer all these regions, all these races, all these hundreds of millions, for the Lord Jesus Christ; and we have to re-conquer the lands which were conquered in the early days by the faith and devotion of Christian missionaries, and have since fallen under Mohammedan sway." One of the facts impressed upon her mind as the result of what she saw in many lands was that the faiths of these people had no "resurrection power"—they could not raise them from the depths into which they had sunk. Referring to the faiths of Asia, she says: "I came to see that in every faith the good had been lost, and the great philosophical faiths of Asia, in their descent down the ages, had lost the purity of moral teachings with which they started; that there could be no hope entertained of any reform within them; and that if these people are to be raised—politically, morally and religiously—it must be by the Christian faith, for there is no resurrection power in any of their own faiths." And when we have finished our survey of the vast unexplored fields of foreign lands, we may turn and look at those fields nearer home, which, though we cannot say they are unexplored, yet still need the resurrection power of the gospel. And when we have looked well and learned what it all means, let us ask ourselves, What are we doing to help to lift the world out of its sin and misery?

And if the task before us seems too vast, let us remember that as individuals we are only asked to do what we can—not more. The limit of our responsibility is our ability. Very many of us are waiting to do good things, and some of us will die while we are waiting. The things we could do, we despise or neglect, and for these things God will hold us responsible.

"That low man seeks a little thing to do,

Sees and does it;

This high man with a great thing to pursue

Dies ere he knows it."

It is the aggregate of all the littles that makes our universe what it is—so vast and wonderful. It is the aggregate of all the little forces in the church of God that will fill the earth with the resurrection power of the gospel of Christ.

Editorial Notes.

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

The Past Year.

The past year has been prolific in events of importance. The Coronation and serious illness of the King, the conclusion of the disastrous war in South Africa, and the still existing Venezuelan difficulty, with its possibilities of future developments, are among those things affecting the Empire of which we form a part. In Australia the great drought, extending over so large a portion of the eastern States, and which has been unparalleled in our brief history, has been the most absorbing topic of interest. But ere the year closes we hear of refreshing rains in the parched districts, and may reasonably hope that prosperity is in the near future. While, however, we cannot congratulate ourselves on a year of financial progress, in religious matters there has been a decided uplift. In the great simultaneous missions held in Melbourne and elsewhere multitudes have professed conversion, and however defective much of the preaching and teaching may have been it has distinctly made for righteousness. In common with other churches, those known simply as churches of Christ have had a time of unusual spiritual and numerical prosperity. There has been a decided increase of evangelistic fervor, and our pages have been crowded with refreshing reports from all directions. We have much cause to thank God and take courage.

The Future.

But great as have been the blessings of the past year they are but the promise of greater things to come. Our evangelistic, benevolent and educational interests are all on the up-grade. Our past has largely consisted of preliminary work. The pioneers have laid broad and deep the foundations of a mighty structure. As the walls rise they will command attention from the public, and more workmen will enter the service. Prominent among the events of the year will be the Victorian Jubilee Conference. This is of more than Victorian interest. In New South Wales and West Australia the churches have altered their usual Easter Conventions to enable brethren to visit Melbourne, and

the inspiration of the great Conference will be felt in every State of the Commonwealth. Then, we may expect large results from the tent meetings. In three of the States at least the brethren are enthusiastically preparing for extensive tent work during 1903. Our educational interests are advancing, and we are justified in anticipating a time, at no very distant date, when we shall cease to send our young men to America for Bible College education. From all standpoints the outlook is bright with promise, and by a faithful adherence to the primitive gospel and a kindly, uncompromising presentation of its claims to the world, we may confidently expect such a measure of blessing and success as we have never yet experienced.

New South Wales Letter.

GEO. T. WALDEN.

Through the courtesy of the Editor, New South Wales is to have a space in the CHRISTIAN occasionally to let you know what the mother State is doing.

First and foremost we want you to remember that this year we hold our Conference on January 26th, instead of at Easter, and we are doing this for the convenience of our workers who desire (and we are hoping many of them will desire) to attend the Jubilee Conference of our Victorian brethren. Some of us would like the New South Wales Conference to be held at some other time than Easter every year. This would mean that the three principal Conferences in Australia would be held at such times as to enable brethren from South Australia, Victoria or New South Wales to attend each other's Conferences. New South Wales as the mother State might lead, having its Conference in January, Victoria coming next at Easter, and South Australia in September. Everything will depend on the success of our experiment, and if a number of brethren from South Australia, Victoria and Queensland can be induced to attend it will very much help us in our Conference, and indicate what an advantage it would be for us to hold our Annual Meeting at some other time than Easter. If six brethren and sisters can be induced to come from Adelaide, the return fare, second class, would be £4. If the same number or larger can be induced to come from Victoria the return fare would be £3, and if we could persuade six to come from Queensland the return fare would be £2/12/6, second class, and we could then have almost a Federal Convention, and I am sure it would do the brethren from the other States good to be with us at our Annual Meeting. We will promise them Christian hospitality, and sights that cannot be seen in any of the other States. Please put the next line, Mr. Editor, in black type, and I hope all the readers will cut it out and paste it up in some conspicuous place—

SYDNEY CONFERENCE, JAN. 26, 1903.

When the census returns of the religions of Australia were published it was a disap-

pointment to many of our members that no mention was made of ourselves as a people. I wrote to Mr. Coghlan, the statistician for New South Wales, and he very kindly furnished me with the following particulars:—

NUMBER OF MEMBERS OF CHURCH OF CHRIST.

	MALES.	FEMALES.	TOTAL.
New South Wales...	1,613	1,840	3,453
Victoria ...	5,349	6,076	11,425
Queensland ...	924	860	1,784
South Australia ...	2,714	3,389	6,103
West Australia ...	586	548	1,134
Tasmania ...	471	599	1,070
Commonwealth ...	11,657	13,312	24,969
New Zealand ...	2,860	3,245	6,105
Australasia ...	14,517	16,557	31,074

Of course it is understood that these figures include the children of our members, and it is certain that these figures are much below our actual strength. In Victoria, for example, we have over 6,000 members, and yet we are given only 11,425, including all of our children and those who may be called adherents. Our strength is nearer 50,000 than 30,000 in the whole of Australasia.

One very significant feature of the census returns was the infinitesimal proportion of the people who were infidels, freethinkers or agnostics, the total being 3,545 over the whole of Australasia. The figures will be an encouragement to Protestants, as they receive 76 per cent. of the population, but it does not explain the fact that the Roman Catholics seem to have so much political influence with less than 25 per cent. of the population. The explanation is to be found in the unity of the Roman Catholics. They speak in all their demands as one man, while Protestantism is a divided army.

Dr. Dill-Macky, a Presbyterian minister in Sydney, the preacher of the oldest Presbyterian church that we have, and cousin to Bro. Campbell Edwards, a man who believes it quite right to be immersed and has himself immersed a candidate, has been spoken of as the high priest of Protestantism in N.S.W. No man is better known throughout the length and breadth of our State. He has been the cause of stirring up Protestantism and forming a new organisation called the Protestant Defence Association, having for its object the resistance of the demands of Rome. His church has kindly granted him six months' leave of absence, and he is going throughout our State establishing branches of this organisation. All those who are interested in it think that this association will cut no small figure in the next Parliamentary and municipal elections. Protestants are not asking that Roman Catholics should be denied any right that belongs to them, but they are getting sick and tired of the deference paid to 25 per cent. of the population.

In the returns of women voters in and around Sydney, prepared by the police, it is found that we have 20,000 more women voters than men, and, if Protestant churches are only as successful as the Roman Catholics will be in getting their women to the polls, some of our politicians who have been pandering to Rome and the liquor interest will have a rude awakening at the next election. As far as the Enmore Tabernacle

is concerned, we hope to poll every voter—both men and women—that we have. It is the rankest hypocrisy for the Christian to pray for the reign of righteousness while allowing men to be elected whose lives and principles are a contradiction to everything that is good.

The Canley Vale and Sydney churches have recently held missions conducted by Geo. T. Waldeo. At Canley Vale we had good audiences for the week, and illustrated the sermons by lantern views, but there were no additions. Bro. Fischer is very hard at work in this field and Rookwood, sometimes having to conduct in the two places five services, besides travelling between twenty and thirty miles. He is the pioneer preacher of our people in this district, and has visited every house within a radius of some miles, and if the fruit seems long in coming, such faithful and consecrated work is bound to tell in the future. They have a good Sunday School, and have recently formed a Mutual Improvement Society, and the work is full of promise. The Sydney brethren have been holding cottage prayer meetings in the different suburbs where their members live, as a preparation for the mission, and this has had such a good effect in stirring up the members that they have about decided to continue these cottage prayer meetings. This may be a suggestion for every city church whose membership is widely scattered and unable to attend many meetings. Have cottage prayer meetings, and they can be made very interesting and will help the church members; some good may also be done by inviting neighbors to attend them.

The Enmore church is in the committee stage of alterations to its building, and we hope soon to give the readers of the CHRISTIAN a picture of the building enlarged sufficiently to accommodate from 800 to 1,000 people.

From The Field.

The field is the world.—Matt. 13: 38.

Queensland.

MARYBOROUGH.—The 7 converts who confessed Christ the previous Lord's day were baptised 7th December, and received into fellowship last Sunday morning. 3 others (2 married women and a youth) confessed Christ at the gospel meeting the same evening and will be baptised next Lord's day.

Dec. 15. E. T. BALL.

New Zealand.

CHRISTCHURCH.—Last Lord's day evening, at the close of Bro. Manifold's address, a young man went forward and made the good confession, and last evening he, together with an elderly lady who had also decided to enter into the Way, was baptised.

Dec. 11. G. P. P.

MATAURA.—Soon after Bro. Franklyn left us, Bro. Jas. Hay, of N.I., entered upon an engagement with the church, but unfortunately, after a few months' stay, was compelled through ill-health to resign, and returned to the North last month. S. Elborn very kindly consented to assist us for a while, and is now

with us rendering valuable aid in proclaiming the gospel and other church work. Last Lord's day evening, after Bro. Elborn's address, two made the good confession and were immersed, viz., a young lady and a young man from Oamaru.

Dec. 6. JOSEPH TOWNSEND.

INVERCARGILL.—Two baptisms and also two restored to fellowship. Yesterday was a record, when three men, a father and his two sons, confessed their faith in Christ, thus making 10 additions.

Dec. 22. GEORGE LADROOK.

OAMARU.—At the close of last Sunday evening's meeting two were immersed. The good work progresses slowly but surely.

J. G.

MORNINGTON.—At the close of A. H. Smith's address to-night, a young man, a son of our Sister Jarvie, made the good confession.

Dec. 21. M. G.

NORTH EAST VALLEY.—All church agencies working well together. 20 confessions, 18 baptisms during last six weeks.

THEO. ARNOLD.

BURNSIDE.—Since last report a mother and daughter have followed Christ in baptism.

Dec. 17. T. H. R.

CHRISTCHURCH.—Geo. Manifold having received a call to Mataura, the wishes of the church in the matter were ascertained by means of a ballot, the result of which being an almost unanimous vote for his remaining here. Bro. Manifold will therefore continue his labors with us.

Yesterday the annual Sunday School picnic was held in the grounds of Professor Bickerton, and a large company of children and friends found their way (by tram) to the picnicking ground.

Dec. 17. E. P. P.

Victoria.

BRUNSWICK.—A young lad from the Sunday School, the youngest son of Sister Collings, was baptised on December 21st. Our sister has now had the joy of seeing her 12 children put on Christ.

Dec. 21. R. J. MCSOLVIN.

MEREDITH.—We have just closed a series of special meetings in connection with the new chapel here. On Saturday, December 13th, a temperance meeting was held, and seventy signed the pledge. On Lord's day, 14th, a fine time was spent. H. Mahon, of Cheltenham, spoke three times—morning, afternoon and night. On Monday, 15th, the tea meeting was held, when about two hundred were present. The public meeting afterwards was crowded. Bro. Allen of Ballarat, Hale of Geelong, and H. Mahon gave short addresses. On Tuesday evening a gospel meeting was held, and there was one confession at the close. Meetings are being continued every evening this week. Bro. Mahon is preaching and encouraging the brethren.

Dec. 17. M.

BET BET.—On Lord's day, Dec. 21st, the church had the pleasure of receiving three into fellowship. The two young men who were baptised, and one sister (a baptised believer not before in church of Christ). About 60 broke bread, and at the evening meeting for gospel preaching one young man decided for Christ.

C. G. L.

South Australia.

KADINA.—Another grand meeting on December 21, the 6 o'clock prayer-meeting being the best we have had. Two confessions at the close of the address.

The sister baptised last Lord's day evening was received into fellowship this morning.

Dec. 20. J. SELWOOD.

NORTH ADELAIDE.—The closing meeting of the present session of the Mutual Improvement Society was held on Friday, December 18th, when Bro. Theodore Fischer, of Rookwood, N.S.W., gave a limelight entertainment, showing and describing many beautiful views of Sydney. A hearty vote of thanks was unanimously accorded Bro. Fischer at the close. One confession Sunday evening, after an impressive discourse by Bro. P. Pittman.

Dec. 21. V.B.T.

West Australia.

BOULDER.—On Dec. 7, the wife of R. H. Somerville was baptised. On Thursday evening, the 4th inst., a social gathering was held to bid farewell to Mrs. Banks, who is leaving Boulder for a trip to Victoria. J. W. Smythe, on behalf of the church, presented our sister with a handsome brooch, and spoke as to her sterling Christian character, and the esteem in which she was held by all of us. H. J. Banks, on behalf of his wife, acknowledged the token of love and esteem. We are looking forward with joy to Bro. Hagger's coming amongst us to conduct a mission.

Dec. 10. W. P.

New South Wales.

COROWA.—On Monday, 22nd inst., the church here will have to part with their much loved and greatly esteemed evangelist, F. Collins, who proceeds to Hobart to take up the work of preaching there. We find it extremely hard to part, for since our brother's arrival in Corowa he has spared no effort to make the cause successful, and we love him not alone for his personal worth, but for his work's sake. At a social held in the chapel on 15th inst., the opportunity was taken by the Secretary, on behalf of the church, to publicly bid Bro. Collins farewell, presenting him at the same time with a purse of sovereigns, as a manifestation of the esteem and good-will borne him by the church. We are endeavoring to obtain the service of another preacher, as we realise the great importance of keeping the flag flying in this place, it being the only church within a radius of many miles pleading the cause of primitive Christianity.

Dec. 19. E. J. W.

PETERSHAM.—Our Master's benediction seems to be resting upon the work here. All departments of the work show signs of growth. We enter the New Year very hopefully.

Fine meeting last night (Dec. 21st): one confession and one decision after the meeting—two splendid young men. This makes eight decisions during the past four weeks.

A. E. ILLINGWORTH.

Tasmania.

HOBART.—A church social was held on Christmas night, and was a great success. A short programme was gone through, to which the Misses M. and A. Walker (from the church at Petersham, N.S.W.) contributed. As this meeting was so successful, it has been decided to hold a similar one every year on Christmas night.

Dec. 26. T.W.S.

Jubilee Pictorial History of the Churches of Christ in Australasia.

Here and There.

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

Will not all our Agents and friends generally make a **SPECIAL EFFORT** to call attention to this Issue of the **CHRISTIAN** on 4th January. Distribute the **CHRISTIAN** and ask the people to subscribe.

A. Cowper reports two baptisms lately at Cairns, Q. Splendid meeting at Berwick Sunday evening week, and three confessions.

Lygon-street school took up a collection for Indian Children on Sunday of £12/5.

T. C. Magarey and his two sons, of Adelaide, are spending a few days in Melbourne.

D. A. Ewers spoke at Sabiaco, December 7th, and at the close two confessed Christ.

Bro. T. Roger, of Dunedin, sends us £3/10/- for "free list" of **CHRISTIAN**. Thanks.

Bro. Thomas Geraghty, of Queensland, sends us 7/2 for the "free list" of the **CHRISTIAN**. Thanks.

The sisters are requested to consult Coming Events column re notice of united praise and prayer meeting.

F. B. Eaton reports two baptisms at Maryborough last Thursday evening, and also two who came from Bet Bet.

A man made the good confession and was baptised at Brisbane on December 7th. The work in that city is doing well.

Allan Price and family, of Sydney, are in Melbourne this week on their way to England, whence Bro. Price goes on business.

Bro. McGeorge, of Enmore church, passed through Melbourne this week, on his way to the College of the Bible, Lexington.

Bro and Sister Chapman of Black Hill, Gordon, have just started a Sunday School in the district. 20 scholars are attending.

Yesterday our book bonus offer for advance payments of the **CHRISTIAN** expired. From this date no more books will be sent out.

Read our New South Wales letter and then pack up your traps and get ready to go to the New South Wales Conference on January 26.

Stephen Ludbrook is interesting himself on behalf of the **CHRISTIAN** in England, and has sent us a number of subscribers. Thanks.

As a result of the tea-meeting at Berwick, on November 4th, we will be able to hand over £4/10/- towards the Famine Relief Fund.

At the close of A. E. Illingworth's address on Sunday, December 14th, at Petersham, there were four confessions. Others inquiring.

In a note dated December 17th, D. M. McCrackett, of Oamaru, N.Z., informs us that he expects to take a brief holiday in Melbourne, arriving in this city about January 21st.

Bro. Allan Stewart is at New Chum Creek, Healesville, where he expects to reside for some time, and he would be glad to know of any brethren living in that neighborhood.

The attention of all artists or designers is directed to the prize competition announced in this issue. A good opportunity for your latent talents. Have a try, it costs nothing.

It will greatly help us when friends are sending money for the Jubilee History to clearly state whether the amount is for copies already ordered or for order sent with money. Please note.

By our request Bro. H. Swain withdrew his first letter and sent in its place the one now appearing on page 5. In this letter he discusses the question in a kindly spirit and we gladly insert it.

On Sunday week there were twelve additions to the church at Lygon-st.—nine by baptism and three by letter—and last Sunday night there were two baptisms, three confessions and one restoration.

We have received a very neat Christmas card from the officers and teachers of the church of Christ Sunday School, Dixon-st., Wellington, N.Z., specially prepared and issued by them. Thanks.

I consider the booklet entitled "The Elements of Divine Truth," as published by the Austral Publishing Co., to be suitable to lead to young Christians, and other young people who are not Christians. The Scriptural answers ranged alongside the questions make many points much clearer to young minds than they otherwise would be.—A. C. RANKINE.

This number of the **CHRISTIAN** will fall into the hands of many who do not read our church paper regularly. We ask for it your careful consideration. This is a fair sample of each number of the paper except the four pages of advertisements printed in blue, which will not appear again. If you can see your way to become a regular subscriber we will be glad.

A South Sea Islander, at the close of a religious meeting, offered the following prayer:—"O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off, and folded up in a box till another Sabbath comes round. Rather let thy truth be like the tattoo on our bodies, ineffaceable to death."

We have now signed orders for over one-third of the entire edition of the Jubilee History. By the day of publication we hope to have names representing every copy to be issued. Over 200 pages are now printed, so that we are in strong hopes of having the book out on time. We are thankful to many brethren for ordering and paying in advance, as it has helped us much.

Bro. C. E. Jones, who has been temporarily incapacitated by sickness for continuing his labors as teacher of Memory Culture, will resume the practice of his profession with the commencement of the New Year at the old address, 111 Rathdown-street, Carlton, opposite the Exhibition Building. Pupils who were in communication with Mr. Jones will oblige by communicating as usual.

We have all the matter for the New Zealand section of the Jubilee History now in hand, and the photographs are now in the hands of the engraver. Our historian, J. Inglis Wright, has done his work well, and we feel sure the New Zealand churches will be pleased with the result. The same care will be taken with the New Zealand section as with the other parts of the book. New Zealand churches are greatly encouraging us with their orders.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him, "Now pray a little prayer of your own." What do you think Shadi's prayer was? It was a good prayer for any little child to make, for it was this: "Dear Jesus, make me like what you were when you were six years old."

W. Modis says:—I thank you for Bro. Morro's little book on "The Holy Spirit and His Work." Bro. Morro has proved himself a workman that needeth not to be ashamed in his method of dealing with a subject of such importance. I think he has left very little (if indeed anything) more to be said on

the subject. The churches would do well in possessing a stock of them to put into the hands of new converts from the denominations, whose minds have been filled with mystery upon the Holy Spirit's work, especially in conversion.

H. E. Quire, writing from Motley, Qld., says:—"We prize the CHRISTIAN more highly than ever since arriving here. We are isolated from the churches, but the paper brings us good news of work that is going on in the States, but especially in Victoria. We are getting along fairly well with the Sunday School that we opened shortly after arriving. We have an attendance of over 30 scholars. This is indeed a dark corner, but the gospel of Jesus Christ is designed for dark places. We hold meetings for worship in our own house on each Lord's day, but have not met any brethren since leaving Toowoomba."

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By W. C. MORRO, B.A.

THIS is a very neat booklet in paper of 104 pages. The first chapter contains a complete catalogue of all the Scriptures in the entire Bible which, in the writer's judgment, have any important bearing on the subject; not the reference only, but the passages in full. This alone is worth more than the price of the book. Then there is a chapter each on "The Personality of the Holy Spirit," "The Sphere of the Spirit's Activity," "The Miraculous Work of the Holy Spirit," "The Baptism of the Holy Spirit," "God's Spirit in Man's Conversion," "The Indwelling Spirit," "The Witness of the Spirit." At the end there is an index carefully and exhaustively prepared by Jas. Johnston, which will enable the reader to find, in a few minutes, any reference for which he may be looking. It is not a large book, but every word means something. The book is scholarly, but at the same time plain and simple. Price, post free, 6d.

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Mrs. Davis, in a letter to Miss Mitchell from Shanghai, writes: "I have seen Miss Tonkin and paid two visits to their 'Bethany Home.' I specially enjoyed being with them last Sunday, and seeing something of their work. The chapel is very bright and attractive, and was filled with intelligent looking men and women, many of them, apparently, belonging to the educated class of Chinese. One of the native evangelists preached, then Mr. Bentley presided at the Lord's table, assisted by two native deacons. It always thrills one to receive the emblems from the Chinese Christians, and to think of the power of the grand old gospel that can change the hearts of the heathen, bringing them from the degradation and darkness of heathenism into the light and liberty of Jesus Christ. The service was the same as we have it at home, and was such a strong link with the homeland and dear ones there. Miss Tonkin looks very well indeed, and is happy and bright in her work, getting on well with the language. I also saw Mr. and Mrs. Ware and their family."

C. Watt of Auckland, N.Z., writes:—"On Friday, 12th inst., the weather conditions were perfect as the U.S.M. steamer 'Sonoma' moved slowly up our beautiful harbor, thus affording the passengers a magnificent view of 'the Queen city.' Our interest was centred in two of those passengers, C. M. Gordon and Melba Maston—the one en route to Lexington Bible College; the other to complete her education under the care of Bro. and Sister O. A. Carr. We tried to give the travellers a pleasant few hours in Auckland, and think we succeeded. They got the famous view from the summit of Mount Eden, in an atmosphere absolutely free from even a suspicion of haze; and had the pleasure of descending to the very bottom of the crater. Went through the Public

Library, etc., then finished up with lunch at The Strand, arriving back at the 'Sonoma' in ample time. And now they have waved their final adieu and their figures have melted in the distance. May the good Lord richly bless them both, and bring them back again to lives of conspicuous usefulness in their native land."

CHURCHES OF CHRIST C.E. UNION SYLLABUS.

JANUARY.

Consecration—Why?

That Which Comes First—Matt. 6: 33; Gen. 12: 7; Matt. 8: 22.

Tempted and Tried—1 Cor. 10: 13; Heb. 2: 17, 18; Heb. 4: 15.

National Prosperity—Prov. 14: 34; Deut. 6: 10-13.

FEBRUARY.

Consecration—Joy In.

Prayer; A Necessity—Matt. 26: 36-46.

Missionary; Go Ye into All the World—Mark 16: 15.

The Secret of Endurance—Heb. 11: 24-27; Ex. 33: 9-23.

MARCH.

Consecration—Personal and Practical—Rom. 12: 1-21.

Our Own for Christ—Psa. 85: 1-13.

Temperance; Why Total Abstinence is Best—Rom. 14: 13-23.

Practical Humility—Matt. 23: 1-11; Isa. 57: 15.

Our Talents and Their Use—1 Cor. 12: 1-10.

APRIL.

Consecration; Christ Died for Me, Therefore—

Easter Week—The Jubilee Rally.

Means of Growth—Phil. 3: 12-16; Col. 1: 10-14.

Cheerful amid Adversity—Acts 27: 22-36.

MAY.

Consecration; I Promise Him.

Thanksgiving and Thanks-giving—Psa. 116: 12-17; James 1: 27.

Missionary; Cure for the World's Woe—Isa. 45: 12-23.

Ready for His Coming—Luke 12: 31-40.

Whitsontide—The Holy Spirit's Temple.

JUNE.

Consecration; Whole Hearted.

A Suggestion in Addition—2 Pet. 1: 4-9.

Temperance; Self-Mastery—1 Cor. 9: 25; Gal. 5: 16-26.

For Me—Isa. 53: 6; Luke 22: 19, 20; Rom. 5: 6-8; 1 John 3: 16.

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Coming Events.

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

JANUARY 9.—A United Praise and Prayer Meeting under the auspices of the Sisters' Executive will be held in Swanston-st. chapel on Friday afternoon, January 9th, at 3 o'clock. Mrs Thurgood will give a short paper. ALL sisters cordially invited.

PRIZE DESIGN FOR PLEDGE CARD.

A PRIZE of TWO GUINEAS is offered by the Victorian Conference Temperance Committee for the best design for a COLORED PLEDGE CARD.

Conditions:—

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 2. Title-head to be "The Victorian Churches of Christ Temperance Pledge."
 3. All competitors to be members of churches of Christ.
 4. The prize design to become the property of the Temperance Committee.
 5. Competition to close February 9th, 1903.
- For any other particulars, etc., apply to T. J. Cook, Secretary, Station st., Fairfield Park.

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TEACHING BY CORRESPONDENCE

As an Earthling.

BY HATTIE A. COOLEY.

PART I.

CHAPTER I.

THE HUNCHBACK FRESHMAN.

"As long as any man exists there is some need of him."

It was before the Ladies' Hall was built; and, in those days, the girl students were scattered about among private families. As for the boys, most of them boarded together in clubs of a dozen or more, and roomed in a large barn-like structure standing in a thick woody grove on the top of a hill, and overlooking what was proudly referred to as the College Pond, a tiny sheet of water that was the result of much laborious excavation. The hill was on the very outskirts of the town. From the Boys' Building there was a foot-path leading down the hill, past the end of the pond, across some low flat fields, and up a little rise of ground to the college building proper, commonly called The College. It was a three-storey building of red brick, and stood on the town side of a street which was, in reality, a winding country road that seemed to serve as a sort of boundary line, for from it a number of streets with their double rows of houses stretched away eastward through the town.

On this September morning, the leaves on the trees in the woody grove had scarcely begun to turn, and the yellow sunshine lying across the flats had still a warmth and clearness that was almost summery; but, at the same time, along the horizon, over the surrounding range of hilltops, there was a faint purplish tinge, and above that enough of smoky haze to hint that it was autumn.

There was much chatting of vacations, and much querying about new teachers, new students, and new studies, among the groups of college boys who were strolling down the foot-path, as well as among the twos and threes of girls who were sauntering up the various streets, and turning toward the college. Three of the girls had paused suddenly on one of the corners, to wait for another trio whom they discovered far down the street. And, while they waited, they stood watching the different groups that were coming one after another across the flats.

"Who is that next to your brother, Miss Denham—a little boy?"

"Why, no," interposed the third girl before Miss Denham could reply; "No; he's too broad-shouldered. Don't you see?"—unconsciously she dropped her voice as she said it—"he's a hunchback! Doesn't he look queer hitching along beside Nate?—it must be perfectly dreadful to be that way—he fairly has to trot to keep up—Nate always strides off as if he had seven-league boots on. Just look! Actually, girls, the top of his hat only comes up to Nate's elbow—supposing he should ask to walk home with us, what-
ever would we do? Just imagine him standing on tiptoe trying to offer his arm to May"

As she was rattling on in her usual heedless fashion, that was really more heedless than heartless, the tall girl, whom one had

addressed as Miss Denham and the other as May, broke in indignantly:

"Shame on you, Nell Hastings! Isn't it bad enough to be that way, without being made fun of and snubbed? Suppose, now, it were Nate like that; he came near it when a little fellow, so the doctor said."

"What?—not Nate!—big, splendid Nate!"

"Yes, Nate; and if he should be in our classes, I mean to act as if I did not notice; I shouldn't want the girls to slight Nate, if he were that way."

"I wasn't making fun of him," Nell pouted, half apologetically; "of course, I shall use him well—it's just awful to be that way, and I feel sorry for him."

In the hall they found several young men who were halting at the foot of the stairs before going up to chapel. Among them was the tall young man spoken of as May's brother, and with him the hunchback, whom the big fellow was introducing right and left as Grayson. Speaking particularly to his sister and the girl called Nell, he said:

"Grayson is to be with you; he had his examinations yesterday, and enters with flying colors as a freshman."

The hunchback's eyes twinkled, and, with that taking good humor which does not hesitate to bring a laugh against one's self, he made a droll little bow and gesture of assent.

"Yes, yes, I assure you," he said, jerking his words out with peculiar rapidity, "very fresh indeed."

While they were laughing, a slight young fellow came hurrying in. He had a winning face, with frank, friendly eyes. Just now his face was flushed, and he fanned himself vigorously with his hat.

"I did get here in time for chapel! I thought sure I should be late," he said.

"Well, Grayson, I suppose Denham has done as he agreed? It was a shame for me to desert him the first morning," he explained, "but, you see, I didn't make up my mind to come back till about two minutes before I started, and I didn't have time to write for my old place at Hueter's, and he wasn't in last night, so I thought I'd better run down this morning and see about it; and I had to turn Grayson over to Denham. But, then, as grandmother would say, he's such a master hand at introductions, while I can hardly introduce myself without forgetting my own name, that I guess it was rather lucky for you, after all, Grayson, that you did fall into Denham's hands." As he spoke, the bell rang, and, thrusting his hand through the hunchback's arm in a friendly fashion, he added, "Come, chummy, we must mount." And, separating, two long processions, one of the girls, and the other of the boys, filed slowly up, each by their own winding stairway, to the large room in the third storey where the chapel exercises were held.

When these were over Grayson and the slight young man entered Professor Hutson's room a little in advance of May and Nell, who were coming from the opposite direction. As they came through the door the professor greeted Grayson as having seen him the day before. Shaking hands, he said, "Well, Hastings, we are glad that you made up your mind to come back."

A couple of strangers were standing by the professor's desk in the back part of the room; and, after speaking with May and Nell, he brought forward the two new students, introducing them as Mr. Bruce and Mr. Hobbs. Both were large and correspondingly awkward and bashful.

"Only seventeen, but very tall and stately," quoted Nell behind her handkerchief, nudging May with her elbow as the two, evidently much embarrassed by the introductions, turned and sat down as far away as possible, miserably conscious of being different from the young people who were chatting so easily and familiarly with Professor Hutson.

They were scarcely seated when Nell drew up one corner of her dainty white apron—fashion's fancy just then was for the beruffled nothings, and Nell was well supplied with them—managing, behind a pile of books upon her lap, to scribble slyly on the wrong side:

"He was a Scottish laddie,
Come down to dwell in town;
The plaid of his clan was his necktie,
With its orange and red and greenish brown."

Thoughtless Nell! She little dreamed of the history of that scarf.

In response to a nudge, May glanced down and read the silly rhyme. She bit her lips, and looked steadfastly out of the window to keep from laughing. As usual, she was provoked at herself to think that, while thoroughly disapproving of it, she should still feel like laughing at Nell's nonsense.

Presently May turned her eyes from the window, and they chanced to rest on the face opposite. Grayson was intent on what the professor was saying in regard to the lesson for the next day. May could not help noticing how white his broad forehead looked in contrast to the dark hair above it; and his great brown eyes were so unmistakably clear and true. May had forgotten that she was staring at the hunchback until, moving uneasily, his eyes met hers.

"Mercy!" Nell whispered, covering her mouth with her hand, "do look at that Grayson; his shoulders are on a level with his ears—actually, I believe his head goes on without a particle of neck."

Her friend flushed indignantly and deigned no reply. Nell knew her too well to expect any, even if Professor Hutson had not glanced their way just then.

The two girls were unlike. Nellie Hastings was a gay little blonde, fairly bubbling over with fun and nonsense, careless of other people's feelings, and yet possessing much of that peculiar winsomeness which made her cousin Roy such a leader and favorite among the students. May Denham was a brunette, nobly proportioned, dignified, gentle and womanly.

The Denhams, whose home was in a neighboring city, were cultured and well-to-do. Nell's father and Roy's were brothers. They had been young men of good education, but they belonged to that class of well-bred persons who have not the faculty of making money. Nell's mother had brought her husband all the property they had. She was the daughter of a prosperous farmer, merry and harum-scarum; in fact, very like her daughter. She was uneducated and

Nell's father had determined that, in this respect, his Nellie should be different. She was the oldest of his children. Roy was an only child. He had been most carefully reared by a gentle Christian mother who had been his nearest friend and confidant.

The students were through with the classes earlier than usual. Grayson and Roy and the two young ladies stood chatting on the shady north of the porch when Denham came and joined them.

"We haven't the excuse of botany," he said, "but let's take a walk before settling down to business"; and he stepped beside Nell.

"Say, I wish I could, but I can't go with you," Roy began, apparently speaking to them all, but looking at May; "I told Hunter that I'd be right down as soon as I was through—but here's Grayson; he can go in my place."

"Thank you"; the hunchback hesitated, and looked at May half appealingly.

"I shall be pleased to accept your substitute, if he doesn't object to being disposed of in such an off-hand way," was her reply.

Denham and Nell sauntered on ahead.

"Mercy! I'm glad that I'm not in May's shoes," Nell began; but Denham broke in with hot impulsiveness:

"Nell! for God's sake don't go making fun of him!—it's bad enough to go through life like that—I came near it myself!"

Instantly the girl's cheeks were burning red, and tears sprang into her eyes. There was not a young man in the college whose good opinion she cared so much for as that of her friend's brother; and she tingled all over with the sudden keen sense that her nonsense was distasteful to him.

"I didn't intend to make fun of him," she protested, wavering between penitence and vexation.

"Well, see that you don't, then," was her escort's only reply.

"Ob, Nate," said her sister, "Mr. Grayson was just telling me that he met them both in the mountains last summer; and that was how he happened to decide to come here."

This led them to ask him about his trip. Garth Grayson was a vivid talker. Even his quick, jerky way of speaking served rather to bring out the sparkle of his quaint originality.

"I do like to hear him talk," she conceded to May, "that is, if I don't see him," she added quickly, with an expressive movement of her shoulders.

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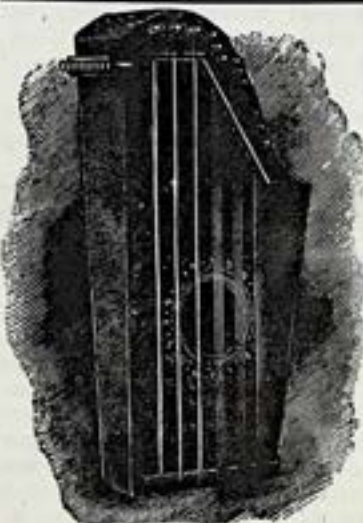
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