

THE AUSTRALIAN CHRISTIAN

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

Vol. VI., No. 3. MELBOURNE, JANUARY 15, 1903. Subscription, 6s. per Annum.

Registered at the General Post Office, Melbourne, for transmission by post as a Newspaper.

Dangers that Menace Us.

3.—The Menace of Gambling.

CHAS. WATT.

From all quarters there comes the strongest testimony to the extent of the gambling evil—from judges and magistrates, from Christian teachers, from the nobler class of politicians, and from those philosophers whose special forte it is to note the progress of certain national tendencies. The enormity of the evil is seen

1. IN ITS ALL BUT UNIVERSAL PREVALENCY. As a nation we have become emphatically a gambling people. We gamble on almost everything now-a-days—racing, cricket, football, tennis, and all manly sports. And the worst feature of the thing is that those who might be reasonably looked to for example are usually the worst sinners. In Britain all the members of the royal house are notorious for their gambling propensities. And in these colonies the governors and their responsible ministers are invariably foremost in this direction. While from these down through all grades of society, even to the shop and school boy, the evil flows! Nor does it stop here, for many churches even resort to it as a means of improving their finances. And in such cases—where the gambling has the odour of sanctity—such schemes are often resorted to as would secure a private individual's incarceration. In many church bazaars it is a question of "heads we win, tails you lose."

2. IN ITS UNHEALTHY EXCITEMENT. The prospect of gaining something for nothing, or, at any rate, much for little, is the exciting element in gambling. Fifty men will put a pound each on a mere throw of the dice, or the dealing of a pack of cards, each in the fond hope that the luck will fall to him. And to do this many keep themselves poor and miserable, hoping against hope that some day they will turn up the winning card or throw the winning number! And I am credibly informed that at the race season the grocer and baker have to go without their money much longer than they ought because so many of their customers put all

their money on horses! Then, again, it is this terrible excitement that is fast ruining all our manly sports that are in themselves so good. The *Otago Daily Times* well said in a leading article recently, "There is a very grave danger that the trail of betting will affect all popular sports unless very strenuous efforts are made by those in authority to repress an evil that is rampant," their "degeneration" being caused by the betting and swindling that have become their accompaniments."

3. IN THE TEMPTATION IT PRESENTS TO DISHONEST PRACTICES. Various things indicate this. The many instances in which employers and others are robbed in order to find money for gambling. In the loaded dice, the marked cards, the injured horses, etc., etc. And quite recently a circumstance occurred in the city of Melbourne in connection with the Austral wheel race that serves to emphasize this tendency. The first prize was for £400, and Martin, who won, was backed by gamblers to the extent of £8000. On this, the leading article already referred to says, "With so much money at issue on the race, we must not be surprised that one competitor was disqualified for running in the interests of other competitors—doubtless against Martin, whose defeat would have brought so much grist to the mill of the bookmakers. Nor yet that the Melbourne Cricket Council had refused to let their ground again for cycle racing." This reveals an alarming condition of things, and shows the urgent need for strong protests being made.

But the seriousness of this menace is most seen

4. IN THE FACT OF ITS LEGAL ENDORSEMENT. The most lamentable phase of our RUM evil is that we have given it a legal standing—the very worst thing we could have done. We have endorsed it with the country's approval by granting it a license under which to carry out its nefarious and diabolical

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work. Now there is no vice hatched out by the most fiendish ingenuity that would not flourish and batten under such conditions. But then, of course, by legalising vice we charge so much for the license, and thus the Government make money out of the degradation of the people! But think of such a gospel for New Zealand! The most advanced country with the most democratic Government on earth!! Yes, this paternal Government and "uncrowned king" has now licensed gambling in the shape of the totalisator!!! And from all sides there comes the clamor that the result has been "an alarming increase in gambling." The Anglican Bishop of Christchurch is one of the fiercest denounciators of the system. But then his denunciation must be taken *cum grano salis*, for at a meeting in which he attacked the totalisator he was about to put a motion condemning it when an amendment was proposed extending the condemnation to church raffles; "his lordship" ruled this out of order!! We need not be surprised, therefore, that last year his church took out 21 licenses for gambling, while the Roman Catholic took 33!! The official year book indicates the steady growth of the gambling mania under license.

| Year. | Number of Licenses. | Invested by the Public. | Paid to the Treasury. |
|---------|---------------------|-------------------------|-----------------------|
| 1899 .. | 144 .. | £912,969 .. | £13,695 |
| 1901 .. | 165 .. | £1,275,813 .. | £19,040 |

Thus we perceive that, so far from restraining gambling, our licensing it has had the very opposite effect.

Then what ought Christians to do? Firstly, join with any religious or political party in trying to influence public opinion against it and to bring pressure to bear on our legislators. The other day the *Daily Telegraph*

wrote in a leader on the Melbourne Cup: "The bookmaker, as the prop and stay of the whole business, is licensed to do on the racecourse what is made a crime to do in the shop, and the State which makes the anti-betting laws goes out of the way to offer people facilities for breaking them." Secondly, keep our own hands clean from everything that savors of gambling. If there be a game that, more than any other, leads to gambling, that game is cards; and this because of the very element of chance in it. And multitudes of Christians are infatuated with it; though, truth to tell, they don't long retain their Christianity when card-playing becomes a pastime. Let me tell you a story that is as true in every detail as the gospel. A few years ago the writer was invited to tea by a prominent member of a church in one of the capital cities of the Commonwealth. After tea we adjourned to the drawing-room, where cards were produced. I at once wished to withdraw, stating that I had never played cards since I became a Christian. Being urged to remain a while I consented just to see what transpired. Very soon little piles of money began to accumulate on the occasional tables at which the players sat, and I found, to my deep disgust, that the fashionable home of this fashionable Christian was merely a gambling saloon!! Bear in mind that this was *Saturday night*, and I afterwards learned that they continued gambling until Lord's day morning!

Brethren, if we desire to prevent the gambling mania laying hold of our children, let us banish cards from our homes. The spiritual life of our young men and women will never develop in an atmosphere of card-playing. While encouraging all healthy recreation of games of skill, let us place under ban all games of chance.

The Perth Mission and Apostolic Christianity in West Australia.

THOS. HAGGER.

The first of the series of special efforts which I came West to conduct is now a matter of history. Bro. A. Bell has placed at the disposal of the brethren here a fine tent capable of seating 400 people comfortably. This tent was pitched in the centre of Perth for this first mission. When I say that Bro. D. A. Ewers was the organiser of the mission, it is at once understood that it was thoroughly done. The brethren took their various parts in the work with promptitude and cheerfulness; it would be too great a demand on your valuable space to mention names. Let me just say that the mission was planned well, and that the arrangements were carried out in first-class order. Had the mission been carried on 5 or 6 weeks instead of closing after 23 days, I believe there would have been the greatest ingathering in the history of our movement in Australia. As it was there were 40 confessions and 2 restored, and 1 baptised believer added; the net gain to the church will be about 40, one or two of those who came out, as is general in these efforts, not obeying the Lord in baptism.

West Australia is a great State. It has

about one-third of the entire area of the continent. Its population is rapidly increasing, unfortunately a little too rapidly, as work cannot be found for all who are flocking here, and many men are walking about with nothing to do. So far as the coast is concerned it is not the land of sand and sorrow that so many in the East imagine it to be. It is certainly marked by sin, but the drink traffic is so much greater here than in any other of our States, the necessary result of which is a greater amount of sin. There are about 20 towns of over 1000 inhabitants, and altogether there are 190 declared town-sites in the State. The cause of apostolic Christianity is only represented in about eight of these towns. There are four churches, and a mission point in the coastal district of Perth and Fremantle; about four churches on the goldfields, and a few household congregations in other places. There is here a magnificent field for evangelisation, and we ought right now to enter scores of towns and districts with the primitive gospel, as well as consolidate existing churches. I pray the Lord of the harvest to send forth laborers into this white field, and would urge every

brother and sister residing in this State, whether a member of a congregation here or in the East, to contribute to the funds of the West Australian Home Missionary Committee. Special mission work will need to become a prominent feature of the work here, as well as the locating of evangelists in the various districts, if this State is to become, as it ought to do, a stronghold of "the ancient order of things." Forward West Australia!

The writer has enjoyed the kind hospitality of Bro. F. Illingworth and wife during the stay in Perth. When in Victoria Bro. I. placed Bro. Macallister at his own charges to labor at Williamstown, and one of the converts made during that time was the writer.

Foreign Missionary News.

COMPILED BY H. D. SMITH.

Under the auspices of the Foreign Mission Committee of the churches of Christ in Victoria, I have been engaged for the past two months in mission work among some of the Chinese women in Melbourne. During the afternoon I visit them in their homes, and we have quite a happy time together. They seem delighted to have me come and teach them, and make me very welcome. To begin with, we have a Scripture reading and writing lesson. Then comes the singing lesson, which they enjoy so much. Some of the simple hymns from Sankey's Collection we have, such as "Jesus Loves Me." The work is intensely interesting, and I believe the light is already beginning to dawn in one of my little women's darkened soul. She understands the English language fairly well, and as I tell out the wonderful story of the great love of Jesus in redeeming a lost world, she listens so intently and will ask me questions concerning him. On Lord's day afternoon and five nights in the week I teach and help in any way that I possibly can at the Chinese Mission, held in the school-room of the Lygon-st. chapel. We have a large attendance of scholars and teachers. The work is progressing, and ere long we hope to have an ingathering of precious souls for the Master's kingdom, who, when they return to their native land, will not go empty-handed, but will offer to their brethren the precious Book of Truth. Brethren, we want your prayers for this work, that it may be a great success. In beginning this mission—simple as it is—there will be many disappointments, difficulties, and dangers. The dangers are chiefly spiritual, and they arise from the hostility of the "principalities" and "powers" and the rulers of the darkness of this world, against whom we have to wrestle. Therefore we need very specially the help and sympathy and prayers of God's dear children; that he will keep us from taking our own way in anything, that he will shield us from all evil, and fill our hearts with his great love, so that we will go forward with renewed strength; that he will himself direct and bless this mission in every detail, for his own glory.

MARY ANGAN.

Bro. Stubbin has prepared plans for brethren who seem to be organising to open

educational work at Calcutta. If carried out, this work will cost £5000.

Miss Spotswood has withdrawn her offer to enter the mission field for the present.

Miss Abgan is working for a while in the Chinese classes. She also visits some Chinese women about Melbourne, who are being taught English, singing, and gospel truths. They cordially receive her. Sister Abgan's departure for China has been postponed, because of directions given by Bro. Ware not to send her. It appears that those directing work in China now require candidates going there to receive a required standard of education, which we in Australia consider a prohibition on our sending workers to cooperate for some time to come. Perhaps some other basis may be reached by which needy classes in China may be evangelised. Enquiries and directions have been sent.

Sister R. L. Tookin sends the accompanying report of the annual convention in China, with a packet of serials, from which we will make extracts in our next paper:—"The meetings were held from October 15th to 19th inclusive, at Nankin. The day's proceedings were opened with devotional exercises. The business was discussed in a beautiful, brotherly spirit. Though many difficult problems were discussed, nothing but harmony prevailed, and the great object of this annual gathering was kept in view, viz., How can we better equip ourselves as a mission to extend the kingdom of our God and his Christ? None had any hobby, but each sought the others' good. Bro. Meiggs made a good president, plans and suggestions being well thought out, and he wisely guided the meetings. The writer and Miss E. P. Dale, also a newcomer to the field, were cordially welcomed to the meetings. The reports were good and encouraging, though we should like to have reported more in numbers; still we feel that the interest is increasing. All our medical and educational works are for the one object—the evangelisation of China. Many of the women who become Christians have to walk a long way, and they try to induce their neighbors to come with them, and when they won't come the Christians say, 'If these other women knew how precious the gospel is they would walk as we do in spite of our small feet.' Great numbers of women are accepting and publishing the Word of God according to his promise. Huxley's works on evolution are being translated by heathen scholars, and their wide translation is causing the displacement of heathenism by agnosticism. This evil is being met by Dr. Macklin and other writers translating works on history and the biographies of the great Christian 'epoch-makers,' which show that all true benefactors of humanity have been believers in the reign of a righteous God."

No one can be a real Christian without being a real missionary. To be a missionary one must be eager to go wherever Christ sends, to whatever person, on whatever errand, to stay as long as Christ wishes, and to meet whatever reception may come.

Letter from Japan.

THE AUSTRALIAN CHRISTIAN with its feast of good things comes regularly and is much enjoyed. We have rejoiced again and again with you over the success that has attended the "Missions" recently. The religious wave that reached the sunny south land was also felt in this land of the rising sun. Bro. and Sister Thurgood are now with you. We had expected that they would have gone to Australia by way of Japan, so we are a little disappointed, and if you will send them back this way we will be glad. Bro. W. J. Edmonds, formerly of North Melbourne, is now in Manila working as a clerk in the American Civil Service. He exerts his influence in behalf of the church where our missionary, W. Hanna, labors. I am now located in Tokio. I am editor of our Japanese paper, the *Seisbo no Mical* (The Bible Way). It was my pleasure recently to preach three sermons in our churches, and also to give two impromptu speeches in Japanese at welcome meetings given to myself and Bro. Guy, who is about to open up our new Bible School for the training of evangelists. Our mission work has been retarded in Japan till now because of our meagre equipment for service. The Bible School is the beginning of better things. A girl's school is badly needed. I might mention also the fact that every one of our missionaries here could easily each year dispose of fifty thousand tracts and do good with them, if we could get enough money to publish them. The man who has "money to burn" as they say in America, would do well to send it to Japan to be consumed in our missionary fires. Up to this time I have written to you seldom, but there is never a day goes by but that I pray for the Australian churches and also to be made worthy of their interest and prayers.

Nov. 7.

PERCIVAL A. DAVEY.

American Letter.

A. G. DAY.

It may seem strange that the letter of travel from Honolulu to San Francisco has been delayed so long, but it was thought better to wait till we could give an account of the completed journey and of the place in which we expect to sojourn for a while. After a pleasant trip we arrived at San Francisco on Monday, August 25th, 1902, and were met by Bro. W. M. White, the preacher of the West Side Christian church, and Mrs. D. F. Parker, the wife of one of the elders of the same church. A very warm welcome was extended to us, and through the kindness of our friends we were enabled to feast our eyes upon some of the beautiful and also some of the wonderful sights of that city.

On the Wednesday evening, at the prayer-meeting, we were afforded the privilege of saying a few words about the churches in Australia, to which we heartily responded. After the service, all present were invited to adjourn to the church parlors, that they might meet us; and, to our great surprise, preparations had been made for a social, which we enjoyed exceedingly. Still further, as though we had not received enough kindness, some of our friends provided for us a large hamper of delicacies for the journey

across by rail. On Thursday, at 8 a.m., we boarded the train, and were soon flying across the New World. The first part of our journey was very enjoyable, as we were soon travelling through the beautiful scenery of the Sierra Nevada Mountains. When we were crossing the mountains we passed round a point on the edge of a valley which is estimated to be 3000 feet deep, and the train went round almost as though it were level ground. Further along on the mountains we passed through snow-sheds, but unfortunately for our sight-seeing there was no snow.

After coming over the great heights, we went down along the plain, called the Great American Desert, and we had a night and one day in which we were surrounded with dust on every hand, in the car and out, which made travelling at this stage very disagreeable.

We passed the great Salt Lake City, and the Salt Lake, the former being the home of the Mormons. After a while we came to the Rocky Mountains, which are wonderful as regards size and magnificence, but as far as beautiful scenery is concerned they do not excel our Australian mountains. The Rocky Mountains are bare and tremendously high, whereas the Blue Mountains in Australia are covered with beautiful foliage and trees, surpassing by far the most beautiful artistic imagination. After this we passed over the Mississippi, Missouri and Ohio rivers, which are not equal to our expectations, for they are muddy and appeared to be nothing extraordinary, at least at the point where we crossed. While in the train several people and even one train conductor expressed great surprise, when they had discovered that we were natives of Australia, that we were white, and that we spoke English so well. The conductor expressed his astonishment that we were able to speak English with such accuracy when we had been in America only one week.

On Tuesday morning, Sept. 2nd, 1902, at 11.30 a.m. we arrived at our destination, and were very kindly received by Bro. Mark Collis, formerly of Australia, and taken to make the acquaintance of our worthy president, J. W. McGarvey, when to our great surprise we found Bro. W. C. Morro, late of Victoria, seated at dinner. We arrived about one week too early for school, and President McGarvey very kindly had a room fixed in the dormitory for us to occupy temporarily.

Lexington is much larger than we had anticipated, but to all appearances it is very old. There are darkies to the right of us, darkies to the left of us, darkies behind and in front—in fact, darkies all round. It seems as though half the town is occupied by these colored people. It is a lamentable fact that football and baseball are both played on Sunday, and various other sports are held. Then again, the post office is open for the convenience of the public; so also are quite a number of the shops.

Two of the trio had the opportunity to go out and preach on the first Sunday after arrival, while the third had a call to Macedonia to lead the singing. Individually and collectively we have put up a record which has yet to be broken. At the present time we are all comfortably situated in the dormitory, and are prosecuting our studies.

CHILDREN'S SUPPLEMENT

The Stray Cat.

WHEN Puck first strayed into the yard she was left there by somebody. Nobody but Winnie would have thought of calling her "a nice kitty." She was thin and hungry-looking, and her rough fur and big eyes gave her a queer, owl-like look. But Winnie carried her into the house, as if she were a great prize.

"I wouldn't kape that tramp cat, honey," said Bridget, looking at it with dislike. "Sure I'll get ye a pretty white one from me sister."

"Ho, what a cat! If you must have one, Sis, I'll get you a nice Maltese that was offered me the other day," promised brother Fred.

But Winnie only shook her head and clung to poor Puck, saying she wanted her and no other.

"But why wouldn't you rather have a prettier one?" asked mamma.

"Cause the pretty cats can get plenty of homes," answered Winnie, with tears in her brown eyes, "but the poor little ones like Puck can feel cold and hungry all the same, and nobody wants 'em. Puck hasn't anybody to like her but just me."

"Little kind heart! Keep her if you want to," answered mamma, with a quick kiss. "I shouldn't wonder if she grew better looking when she has had enough to eat."

And sure enough Puck grew so plump and glossy that the family quite forgot that they had ever called her ugly. Then she began to be useful. She came running along the hall one day, and when Winnie opened the door there stood Puck with two mice in her mouth.

"Two of 'em! That cat's jist a jewel!" said Bridget.

And Winnie answered, softly: "I guess it pays to be kind—even to cats."

I think so too.—*Sunbeam.*

A Gentleman.

"Do you know what a gentleman is?" asked Miss Lewis, and all the little boys and girls in the infant class put up their hands.

"Well, Katie," said Miss Lewis, "you may tell me."

"It's a boy that's polite to his sister," Katie said.

"Pooh," said Jack Brown, "it's a fellow who has a fine watch and chain."

"It's a boy who helps his mother," said Will Clark.

Which would you have said?!

Never fret about what you can't help, for it will do no good; never fret about what you can help, for there is no need. If you can help it, go to work to set things right, and do not fret or worry.

The Lady Sun.

"Peek-a-boo," said the Lady Sun,
To the little children three,
"Did you open your eyes to see me rise?"
And she kissed them—across the sea.

"We came to say, O Lady Sun,
Good morning, if we may;
May your face so fair, and your golden hair,
Shine all the clouds away.

"Are the stars in bed, O Lady Sun?"
Said the little children three,
"Did you sleep all night on a cloud-bed white,
And wash your face in the sea?"

"I never sleep," said the Lady Sun,
"I only go away
To show my face in another place
And give the children day."

Jesus Loved Us.

Dear child: When you sing, "Jesus loves me," will you not remember that it was because he loved you that he gave his life for you? "He died that we might be forgiven; he died to make us go to heaven." You cannot help loving such a kind Saviour as this, who loved you enough to die for you.

A Cheering Thought.

A small boy sat quietly on one of the seats in the coach of a train running between two of our Western cities. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uninteresting day's journey in the whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward, asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly, and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly, and, like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.—*Evangelical.*

Our Father's Business.

Daily little duties, obedience to parents, studying the Bible and school books, being kind and unselfish, all are "being about our Father's business."

A Little Missionary.

Harry went to Uncle Jack's on a little visit, all alone. He enjoyed himself very much all the morning, and when dinner-time came his eyes were very big with pleasure over the things that Aunt Nellie had to eat. It seemed to him she must have planned that dinner just for him, for there was surely everything he liked best, and so much of it.

But first, as he always did at home, he bowed his head for the blessing; but though he waited some time, no blessing was asked. Uncle Jack kept on laughing and talking, and even began to carve the turkey.

Harry sat quite still for a few moments, and then he said softly:

"Uncle Jack, you've forgotten something, haven't you?"

Uncle Jack looked troubled for a few seconds, and then he said gently to Aunt Nellie, "I'm afraid we have forgotten for a long time, Nellie"; and he bowed his head and asked the blessing Harry expected.

Harry has often been to Uncle Jack's house since then—indeed, he is a big boy now—and there is always a blessing before each meal. And I'm quite sure it isn't only when Harry is there.

And this is the story of how Harry was once a little home missionary, by just expecting people to do what was right.—*Meyflower.*

Largest Wall in the World.

The Chinese Wall is the largest in the world. It was completed by the first emperor of the Tain Dynasty, about 220 B.C., as a protection against Tartars. Its length is 1250 miles. Including a parapet 5 feet, the total height of the wall is 20 feet; thickness at the base, 25 feet, and at the top, 15 feet.

One Boy's Hobby.

When William W. Jefferis, of Westchester, Pa., U.S.A., was a boy he began to collect curious stones and pieces of minerals found in the earth. When the other lads were at play, this boy would tramp off to the mines or quarries looking for rare specimens. The hobby followed him through his life, and now that he is a middle-aged man he has a collection of stones, crystals and gems valued at £10,000.

This is not all. His fancy for stones, and the observations he has made, have given him a storehouse full of interesting facts of value to geologists. He has become a recognised authority.

It is a good thing for a boy to have a hobby. Play is essential to a healthy lad, but it is just as well if he makes up his mind to adopt some studious pursuit for recreation part of the time.—*Young People.*

New Zealand Notes.

CHAS. WATT.

CHRISTMAS.—What a flood of happy memories sweeps over one at the mention of the word! How vividly it brings back the remembrance of good cheer, presents and plum-pudding! Socially the word is admirable, suggesting as it does the blazing log, the roast goose, the stuffed stocking and the annual family reunion. Religiously the word is highly objectionable, savoring as it does of the scarlet woman which indicates its unholy origin. The one thing that is certain about it is that the 25th of December is not the date of the Saviour's birth. The day was a purely heathen festival, and was seized and used for the purpose of Christian representation by an apostate church.

But what of that; we commemorate not days but facts, and while God has wisely hidden the day, he has revealed the fact in "many infallible proofs." The Almighty, knowing the inherent tendency in men to idolatry, and that an annual day would be sure to degenerate into a mere display of pageantry and pride, carefully obliterated all evidence of such days from records otherwise marvellous in the accuracy of detail. Hence the only day that receives any sort of distinction is "the first day of the week, when the disciples came together to break bread." And the superlative wisdom of this is seen in the fact that, undeterred by the evident intentional omission of such annual days from the sacred records, men have supplied the deficiency and manufactured certain "annual festivals," to which they attach a religiousness they refuse even to the Lord's day!

A NICE SITUATION.—Wherever we have won, in the late local option contest, the brewers and publicans are putting forth strenuous efforts to upset the poll. In South Wellington, for instance, where No License was carried, they are prepared to spend £10,000 in the attempt. And in Dunedin, where reduction was the decision, they are agitating to have the poll declared invalid. However, Mr. John McGregor, the leading solicitor there, has written a letter to the papers which shows that in this matter the poor liquor dealers find themselves between Mephistopheles and the deep sea. For, if they succeed in getting the poll declared void, the whole of the public houses will have to close next June!—the reason being that an amendment of the Licensing Act declares that "no license of any description can be granted or renewed until the electors of the district have previously determined whether licenses are to be granted." Now it so happens that just before the election the Dunedin district was altered; if, therefore, the vote be declared invalid no licenses can be renewed, as there is no provision for another poll. This is interesting, and the prohibitionists may sit down and smilingly watch the course of events secure of a win either way; for if Boniface jumps out of the frying-pan of reduction he lands in the fire of No License! Doubtless in view of such a *denouement* the liquor dealers will elect to keep out of the courts, preferring to "let well alone."

West Australian Letter.

D. A. EWERS.

THE TENT MISSION.

We had been praying for it, working for it, longing for it and talking about it for at least a couple of months before the time came. At first it was intended to have had two Tent Missions before Christmas, the first at Subiaco and the second in Perth, but Bro. Hagger was a little later than we expected and it was decided to hold one only and that in the city. A fortnight before the Mission we had the city placarded with the largest of posters, "quad crown," with "Hagger is Coming" in the biggest letters obtainable. I think this was about the most effective bit of advertising we did. People on all sides were asking "Who is Hagger?" Some thought he was a lecturer, others an actor, but the handbills soon let the public into the secret. Early in the arrangements a number of committees were appointed. Bro. E. Howell looked after the prayer meetings, several special ones being held. Bro. A. Johnson was the able convener of the tent committee. Bro. Rhodes superintended the distribution committee. Bro. H. Wright had charge of the singing. Bro. Ewers undertook the collection of finances and assisted Bro. Hart with the advertising and printing part of the business. Bro. A. A. Lightfoot and the writer were appointed joint secretaries of the Mission. The foregoing with the church officers formed the executive committee which managed the general business.

The tent itself is the property of Bro. Albany Bell and will comfortably seat about 400. There are 200 folding chairs connected with the tent. We got 80 from the chapel and hired the rest. A large platform accommodated the speaker, organ and choir of about 50, and was made additionally attractive with pot plants. The floor was composed of wood turnings and shavings. The tent was lit up with electric light, with a large arc lamp outside. Bro. Quick, the caretaker, kept everything in perfect order, and altogether the arrangements left nothing to wish for. Situated on a piece of fenced land just opposite the Public Library, kindly granted by the Commissioner of Police, the position was all that could be desired, and as four lines of electric trams ran past, the large calico sign could be read by every traveller. The city was divided for distributive purposes into 28 districts and a brother or sister placed in charge of each with helpers. 7000 handbills were taken round, followed by 7000 door-knob callers with list of first week's subjects, before the Mission. Two more lists of subjects for the second and third weeks were distributed during the Mission.

The singing deserves a special paragraph. Bro. Wright's choir, assisted by singers from Subiaco, had practised a number of Alexander's Hymns, found in the book published by the Austral Coy., of which we obtained 1000 copies. Some musical critics tell us that the quality of the music to which Alexander's Hymns are set is of a distinctly inferior order. I am not competent to pass an opinion, but whether good or bad it just

served the great majority. The singing formed one of the most attractive items, and after the meetings were over a large portion of the audience remained every night as long as the choir continued singing, which they always did for a considerable time. Bro. Wright, who is one of the best tenor singers in Perth, if not the best, frequently rendered suitable solos which were especially appreciated.

And what of the preacher? Well, Bro. Hagger was in splendid health and full of vigor. With the eloquence of earnestness he sounded out the old gospel with its facts, commands and promises, and to hundreds of people the plea we present came with all the force of novelty. A special feature was his question box, of which the public freely availed themselves. He sometimes found as many as seven or eight questions in the box, and his happy method of dealing with them materially enhanced the interest of the services. The four Sunday night attendances averaged about 500 by actual count, many being unable to get inside. The week-night audiences were not so large but were very good. The Mission commenced on November 30 and extended to December 21. As the electric light was not available on Saturday nights open-air meetings were held. On Tuesday and Thursday afternoons "Bible studies" were held in the chapel, but were not very well attended. On Sunday afternoons special meetings were held—for children, for men only, for young people and for denouncing the liquor traffic—and were all well attended. I may mention that over £48 was specially donated by brethren toward the expense of the Mission, and in addition the sum of over £17 was subscribed as a thankoffering for the Home Mission Fund.

The results? Well, it is rather early to speak of these yet. There were 40 confessions, 10 the last night in the tent. Of these, 30 have been baptised, two joining Subiaco, and one the Leederville church. Of the other 10, some will doubtless be immersed. But the spiritual uplift to the church, and the favorable influences upon the public generally, cannot be tabulated. We should of course have liked to have heard more confess Christ, and doubtless had the mission continued another fortnight the numbers would have been greatly increased; but even as it is, our hearts go out in thankfulness to the Lord for his gracious blessing.

16 Dangan-st., Dec. 31.

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THE
Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. MASTON EDITOR.

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

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The Leader.

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

The "Age" on Science and Religion.

It is not often that the *Age* touches upon the question of religion and science, but when it does it is certain to hold a brief for the latter and exhibit a distinct animus to the former. Whether its readers appreciate its efforts in this direction may very well be doubted. Probably a few of them may think them very clever and up-to-date, but the majority will be thankful that its excursions into these higher regions are few and far between. Certainly, if it depended for its circulation upon its policy in regard to religious matters, it would very soon have an opportunity of discovering that the democracy of Australia had no use for a journal run upon these lines. In any case, as the majority of its readers have some respect for religion

and thousands of them hold it to be the supreme thing of life, it would not be asking too much if that religion got some kind of fair play from the writers of its leading articles. Take, for example, its article in last Saturday's issue, on the subject of the conflict between science and religion. This article takes for its text a few words from a contribution by the Duke of Northumberland in the *Nineteenth Century*. We are told that he discourses to the effect that there need be no shadow of a misunderstanding between these two august powers, who "*can advance side by side from one conquest to another till both shall join hands in the full enlightenment of the perfect day.*" The words we have italicised are all that is given to us from the Duke of Northumberland, and we are allowed to guess what they mean precisely. It would have been fairer, we think, if we had had given to us a little more from the Duke and not quite so much from the *Age*. Apart from the fairness of the thing, it is possible that a little more from the first would have imparted an element of freshness into what is otherwise flat, stale and unprofitable. At any rate, we have a right to know something about the context in which the quotation from the *Nineteenth Century* is found, as, in all probability, that would put a different complexion upon the matter. Certainly it would enable us to determine for ourselves whether the writer had "practically conceded to science a complete victory in the struggle." The unsupported assertion of the *Age* in this matter does not carry conviction with it.

There is a sense in which the statement of the Duke of Northumberland is quite true. Science and religion may "advance side by side from one conquest to another till both join hands in the full enlightenment of the perfect day," but their conquests will be won in different domains of truth. The victories which they win will not be victories over each other, for they are not rivals or enemies, but seekers after truth in different aspects. At times they will touch upon things which are common to both, and which for their proper understanding require the aid of each other. This is so because the domain of science is limited to the material universe, and in it are found many things which are inexplicable except upon the supposition of another universe that we call the spiritual. The latter is the domain of religion, and the truth in this supplies what is lacking in the former. As the authors of "The Unseen Universe" say, "Science and religion neither are nor can be two fields of knowledge with no possible means of communication between them. Such an hypothesis is simply absurd." The old idea which separated the two and placed at the end of each of their paths "No

thoroughfare," is one that is now entertained only by the shallowest science on the one hand and a bigoted religion on the other; and this is what we should understand the Duke of Northumberland to mean—that the union of both is essential to a proper enlightenment.

But whatever he may mean, it is quite certain that the *Age* rejoices in believing that science has gained a complete victory over religion; so complete a victory, indeed, that we are left to conclude that science is only another name for God. And if we are still foolish enough to believe in the existence of a Creator, we are exhorted to give up this belief because one of the victories achieved by science is the reducing of the story of Creation in Genesis to a Jewish myth. Probably the scribe of the *Age* would be surprised to learn that, even if we did give up the story of Genesis, we would on scientific grounds alone be compelled to believe in the existence of a Creator. Max Muller reminds us that "even Charles Darwin requires a Creator to breathe life into matter." But is it quite certain that science has reduced Genesis to the level of a fairy tale? Some very competent judges in the ranks of scientific men do not appear to think so. Sir G. G. Stokes, an ex-president of the Royal Society, says, "I do not therefore think that there is any opposition between the account in Genesis and what we learn from science, provided of course we do not insist on a slavish literalism, which I look upon as a mere creature of theological fancy. On the contrary, the accordance seems to me closer than, from a theological point of view, I should care to demand." It is quite possible, as the *Age* suggests, that "a sect" might declare "that the universe was created in six days, and that God made the day and night on the first day, and the sun and moon on the fourth day," but it would only prove that the aforesaid "sect" was as incompetent as the *Age* to understand the story of Genesis. Professor Dana, the eminent geologist, may be regarded as competent to express an opinion on Genesis as most men, and he says in his "Manual of Geology," "In the first place, it may be observed that *this document, if true, is of divine origin.* For no human mind was witness of the event; and no such mind in the early age of the world, unless gifted with superhuman intelligence, could have contrived such a scheme;—would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the fourth day, and what is specially singular, between the creation of plants and that of animals, when so important to both: and none could have reached to the depths of philosophy exhibited in the whole plan. . . . The record of the

Bible is, therefore, profoundly philosophical in the scheme of creation which it presents." The *Age*, in common with some good Christian people, does not perceive that the author of Genesis is placing the creation of light before the appearance of the sun and moon not only anticipated the science of the present day but also intimated that his "days" were not periods of twenty four hours, but like the seventh day, which is still unfinished, were periods of indefinite duration.

But even admitting that the accordance between Genesis and science was not of such a nature as to satisfy all the demands of the latter, would that materially impair the value of Genesis? We think not. First, because science has not said its last word—it is still investigating; and second, because Genesis was never intended to be a mere scientific primer. As Newman in his "Old Faiths in New Light" says, "What the times did demand of the divine Teacher was not a complete text-book of God's manifold works, but a good religious primer—a primer of the Creation so clear and certain, and easy to be remembered, that a chosen people growing up in the midst of superstitions and idolatries might understand it, and teach it to their children, and by its unmistakable meaning be saved from the confused and debasing ideas of the Creator and his works into which men all around them were falling. Now no other people had such a religious and scientific primer as this. Indeed, it would be hardly possible for any scientific teacher at the present day to invent a more suitable form for introducing a child into some knowledge of the successive epochs of the formation of our world than that actually hit upon in this ancient instruction—the very simple method of dividing the whole process into the great days of the creative week." Such a view as this might well be taken without impairing the value of the Mosaic record, but in our view, while it means all that Newman says, it means more.

There is no doubt that religion owes something to science, but not in the sense implied by the article in the *Age*. It has helped the religious man to take wider views of God's material universe, and has enabled him to understand, as he never did before, the language of the Psalmist, of Job and of Isaiah, in their splendid poems about the works of God. In the great verities of his religion it has given assurances that his faith is not vain—that God is, and that in him we live and move and have our being. Pure materialism is unscientific. Those who preach it to-day are behind the times, and prove their ignorance in reference to religion and science. The great bacteriologist Pas-

teur, we are told, was an outspoken opponent of the materialistic origin of things known as the *generatio aequiva*, or the development of organic beings out of inorganic, in the Darwinian philosophy. He stated his opposition in these words: "Posterity will one day laugh at the foolishness of materialistic philosophers. The more I study nature, the more I am amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory." The intelligent Christian is the friend of scientific progress; he will accept all that it demonstrates as ascertained truth, but he will think twice before he learns his science from an unknown writer in the daily press. He will ask science to use its discoveries for the benefit of mankind, while he himself will seek to learn all that he may from him who is "the Way, the Truth, and the Life," that he also may help to bless mankind with the gifts of a higher revelation.

Sunday School.

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

LESSON FOR FEBRUARY 1ST.

Paul at Athens.

Lesson—Acts 17: 22-34. Study—Acts 17: 13-34.

Golden Text—"He preached unto them Jesus, and the resurrection."—Acts 17: 18.



When the Jews of Thessalonica heard that Paul was preaching the gospel in Berea, they endeavored as before to set the people against him. The Berean brethren think it better for Paul's personal safety to go away. This he does, and goes to Athens. Timothy and Silas, however, remain behind in Berea (Acts 17: 13-15). Athens, the seat and centre of learning and art in the ancient world, was situated on a plain six miles distant from the Gulf of Ægina on the southeastern coast of Greece. To-day Athens is the capital of modern Greece. As Paul

passed through this great city, we are told that his heart was stirred within him. For some days he talked to the Jews in their synagogue, and with the better classes in the market places (Acts 17: 16-17). Being invited by a number of the philosophers to address them, he makes his way to Mars Hill, a great rocky elevation rising 75 ft. above the surrounding plain. Here he addresses them. He says, "I found an altar with this inscription, TO THE UNKNOWN GOD." Paul declares to them that he is able to make known God to them. He speaks to them of God the Creator of all, and that he dwells not in human temples, that through him we all have life, and the world shall be judged by his appointed one, Jesus Christ. As it always is, the gospel is received by some and rejected by others. You will note the courteous way in which Paul speaks, and tries to show to them their erring ways. Again, we should always when endeavoring to lead people to the truth recognise what truth they may have. In doing this, as Paul did, we will have greater success with the gospel, which is "the power of God unto salvation."

"The Millennial Harbinger Abridged."

For forty years the *Millennial Harbinger* was the organ of the men who were advocating the restoration of apostolic Christianity. In it Mr. Campbell and the mighty men who were associated with him gave expression to their convictions. Among these were Thomas Campbell, Walter Scott, W. K. Pendleton, Charles Louis Loos, D. S. Burnet, Robert Milligan, Dr. James T. Barclay, Isaac Errett, and many other men of almost equal ability and renown. The *Harbinger* has long been out of print. Here and there a library or a minister has a full set. It is absolutely impossible for all those who desire to possess this monumental work to gratify their desire. The cost of these volumes puts them beyond the reach of all save a few.

While serving as minister of the First Church in Topeka, it occurred to B. L. Smith to prepare an abridged edition. Perhaps no other living man was so well qualified for the task. He has been a diligent student of the literature of the Current Reformation since he entered Bethany College as a student. Mr. Campbell is one of his heroes. He is in fullest sympathy with the aims, and a thorough believer in the ultimate triumph, of the plea made by Mr. Campbell and his coadjutors. He gave the spare hours and moments of six years to this abridgement. As a result, there are two volumes to read instead of forty, and an outlay of six dollars instead of one hundred.

Bro. Smith sought to rescue from oblivion that which was of permanent value in the *Harbinger*. Being a monthly periodical, it necessarily contained much that was ephemeral in its nature. All that has been omitted. As it continued for so many years, it contained many repetitions; these have also been omitted. What remains is pure gold. The aim of the editor was to give in as brief compass as possible, and in the very words of the writers, what the *Harbinger*

taught on all the great themes discussed in its pages. He has grouped under appropriate headings what was said on the same topics. This makes it unnecessary for a busy reader to examine forty volumes to ascertain what the fathers taught on any given subject. By consulting the index, he can do it in the twinkling of an eye. The work is divided into fourteen books, as follows: God, Jesus Christ, The Holy Spirit, The Bible, The Kingdom of Heaven, Religion and Christianity, The Gospel, Doctrines of Redemption, Christian Duties, The Church, The Reformation, Our Missionary Organisations, Mr. Campbell's Work, Miscellaneous. There is one book entitled *In Memoriam*. This contains an account of the death of Mr. Campbell and some estimate of his genius and work. There is a fitting introduction by Professor Loos and several of the prefaces written by Mr. Campbell for the different volumes. There is an alphabetical index for the complete work. This is simply invaluable for those who have the full set and for all who may wish to consult them. The abridged edition has also an index of its own. The luminous notes of the editor interspersed through the volumes, and the "Chronology of the Life of Alexander Campbell," are of the greatest value.

The brethren, still living, who read the *Harbinger* month by month as it appeared, will be delighted to have their favorite publication in a form at once so convenient and so attractive. As they read its pages, their hearts will be stirred and strangely warmed as they reflect upon all that God has wrought. The younger generations must read this word and saturate themselves with its contents if they would become familiar with the history and principles of what Professor Loos calls "the most remarkable and interesting chapter in the religious annals of the United States." The mastery of this work will give them clearer views and a higher appreciation of the illustrious men whom God raised up to lead in this epoch-making movement and of their works. Nowhere else, in so small a compass, can so much relating to this movement be found. Every minister and every teacher should make it his business to read and study these volumes with care and moral earnestness. It is not to the credit of any man of average intelligence to be ignorant of this great restoration movement of the nineteenth century, which has already enlisted a million and a quarter of souls, and is growing at an unprecedented rate.

In the *Christian Baptist*, Mr. Campbell's work was largely critical and negative. In the *Harbinger*, his work was more constructive. In it he emphasises the matter of church organisation. He has much to say about education, domestic, scholastic and ecclesiastic. He dwelt on the need of an educated ministry as he did not before. He insists upon the necessity and practicability of the enjoyment of larger measures of spiritual influence, and of a more conciliatory spirit towards the more evangelical professors. He has much to say about the right and the duty of churches to co-operate to carry on missionary work.

These two large and handsome volumes

contain nearly thirteen hundred pages. The paper, the ink, the presswork and binding are all that the most fastidious could desire. Bro. Smith has laid the brotherhood under great and lasting obligation for placing such treasures of wisdom and knowledge within their reach. He has done for this generation what David S. Burnet did for his generation. In fact, the abridgment of the *Christian Baptist* was child's play compared with the colossal undertaking of condensing the *Harbinger*. These volumes should find their way into the study of every preacher in the land, and into every public library in the world, and into the homes of all who wish to be informed concerning this great movement of the nineteenth century looking to the union of all the people of God, and to the end that the whole world may be speedily and completely evangelised.

The Perpetual Presence.

Matt. 28: 20.

H. G. HARWARD.

I am with thee, saith the Saviour,
Always, even to the end.

In my presence there is favor,
Such as no one else can send.
Though the way be dark and dreary,
And the hours be full of pain;
Yet I'll make the heart less weary
And will send thee ceaseless gain.

I am with thee, saith the Saviour,
In the morning bloom of youth;
Leading in green pastures ever,
And the way of precious truth.
I am with thee in the evening,
When the sun is sinking low;
As the heart's pulse beat grows silent,
And the vale's dark shadows grow.

I am with thee, true and faithful,
Though you may not feel me near;
In my presence all is joyful,
Saddened ones need know no fear.
In the busy rush of business,
In the home with all its joy,
There is naught can harm, distress you,
Nothing can your praises cloy.

As you walk along life's highway,
In your ministry of love;
Let my presence cheer your pathway,
Bear you up on wings above.
Trust in me, your blest Redeemer,
Look to me in time of need;
Lean on me in faith, believer,
As you sow the precious seed.

When you look for ripened harvest,
From the toil of joy and pain,
Let my presence come in earnest,
I will give the golden grain,
For from me the increase cometh,
Thirty, sixty, hundredfold;
Seed you've sown when none would hearken
In the hearts both hard and cold.

Hear my voice! oh, burdened sinner
As I offer you good cheer;
Accept my presence, strength and comfort,
Hearken! listen! leave thy fear.
Come to me and I will rest you,
From your fearful load of sin;

Be your safety and your refuge,
In the midst of this world's din.

Why then mourn, oh saddened brother
O'er thy life's cup full of woe?
Drink in gladness! Like another
It shall change and joy bestow.
I am with thee, saith the Master,
And his voice is soft and clear;
Making our glad hearts beat faster,
As his presence calms our fear.

How to be Happy.

Let no day pass without personal secret communication with God.

Begin each day by taking counsel from the word of God, if but one verse while you are dressing.

Put away all bitter feelings and broodings over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessing each day.

Let no opportunity pass without owning your Saviour before others, and modestly urging all to accept his service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely as unto the Lord.

Guard well the door of your lips, that an unchaste word, jest, or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out.—*Selected.*

It Might Have Been.

On the Mississippi River, not long ago, a steamer was towing a heavily laden barge, when one of the sailors went to the captain and told him that the barge was sinking the steamer. The captain, with an oath, told the sailor to mind his own business.

Not long after, the mate came to the captain, and said, "Sir, that barge is sinking us."

"We are all right. I'll take care of my own steamer," was the captain's reply. Soon after the captain perceived the truth of what the sailor and mate had said, and ordered the ropes cut at once, because the heavily laden barge was sinking the steamer. The "ropes" were a heavy chain, and before the links could be broken the barge had gone down, dragging the steamer with it.

Habit is a word of strange significance, and is to each a bane or blessing. Habit is either to conquer us or enable us to conquer. It is bound to us with stronger cords than iron links, and is bound to drag us whithersoever it goes. Habit is the heavily laden barge we once could tow, but in the end we are subject to its power.

Young people look forward to a bright future. Its brightness depends on the choice of the pathway, the companions chosen, the influences around, the work done and the pleasure sought.

Ninety per cent. of the young declare that they are "thrown" among the associates with whom they mingle. Only those too

weak to exercise power are "thrown" anywhere. One can deliberately choose the "influences" of the church, the Sunday School, the atmosphere of good people, or the influences of the society folk, the card-table, the ball-room, and the wine-glass.

One can choose his life-work. Circumstances may hinder for a time reaching the exact place one desires, but if there is no mistake made in one's own judgment in regard to the business chosen, one will, sooner or later, reach the path that leads to the desired goal.—*Classmate.*

From The Field.

The field is the world.—Matt. 13: 38.

Tasmania.

HOBART.—F. Collins commenced his labors with the church here last Lord's day. He spoke morning and evening.

The annual Sunday School picnic took place on New Year's Day, when a splendid time was spent by a large gathering of the children with their parents and friends.

Dec. 5.

T.W.S.

Queensland.

VERNOB.—Two more lads from the Sunday School confessed their faith in the Saviour this evening. This brings our membership up to 42, having had 11 accessions since last November.

Jan. 4.

O. ADERMANN.

Victoria.

FITZROY.—We had a largely-attended Watchnight Service. It was a combined meeting of members from Lygon-st., North Fitzroy and our own congregation. C. L. Thurgood and J. Johnston were the speakers, and H. D. Smith presided. Singing, prayers and Scripture reading had a fair share in the proceedings. We all went home after greeting each other with best wishes.

The annual S.S. picnic at Ivanhoe was a thorough success. Superintendent Mitchell and his staff worked like Trojans all day, and a happier and better ordered company of scholars we have never met. Many of the parents were with their children, and together had a most enjoyable day. The Kodak Imps were on the ground shadowing several of the groups who were disposed to have their portraits. Cricketers did their best to show their skill in the field and at meal-time, but we think the scholars had a longer and more satisfactory lunings over the sandwiches, cakes and tea.

We have begun the year in a workful spirit. The scholars are divided into two sections, and have earnestly begun recruiting as Reds and Blues for the Sunday School Rally. Every new scholar is turned into a recruiter, and one of our live teachers assures them they can beat the Americans by multiplying our school to more than double its present number.

We have interested audiences at morning and evening services on the Lord's days. It is sowing time just now, but the Lord of the harvest will have a reaping-time in due season. Our Bible Class is enlarging, and we have arranged a good half-year's programme of themes for discussion.

NORTH MELBOURNE.—The annual meeting was held on Thursday evening last in the chapel. It was well attended. The report showed that during the year 76 had been added, and the church was in a prosperous condition—numerically and financially. The officers elected for the ensuing three years are as follows:—Brethren Dale, Thomson, Barrett, Powell, Petrie, Campbell and Wright. J. G. Barrett was elected as secretary, having held the position for the past six years.

Encouraging reports were received from the Endeavor and Dorcas Societies, also the Sunday School.

At the request of the church Bro. Thos. Cook has agreed to labor with us as evangelist for the ensuing 12 months. Bro. Cook has been here for 12 months and has done a grand work, and the outlook is now more encouraging than it has been for many years. At the close of the present month we hope to tender Bro. Cook a social, of which, more anon.

A vote of thanks having been tendered to Bro. Barrett for his work, a most enjoyable meeting was brought to a close by singing and prayer.

J. G. BARRETT.

NORTH RICHMOND.—A young sister, the daughter of Bro. Free, was received on Sunday, having been baptised on confession of her faith. Splendid audiences on Lord's days, especially at night. Our young men and maidens render fine help at the Saturday night open-air meeting in Bridge-road, a meeting increasing in numbers and promise.

GALAGUIL.—Sunday night last Bro. Clydesdale delivered a splendid address, at the close of which a young girl came forward and took her stand for Christ.

Jan. 12.

W. A. HOWARD.

South Australia.

GROTE-ST.—Our correspondent of December 28th (issue of January 8th) was in error in stating that a Jew had been baptised at Grote-st. The man made confession, but the evidence of unworthy motives was so strong that we were reluctantly constrained to refuse him baptism. There have been two baptisms and six additions otherwise since my arrival. The Y.P.S.C.E. is reorganising, a Sunday School Teachers' Class is under way, and all departments of the work prospering.

Jan. 9.

WREN J. GRINSTEAD.

YORK.—On Sunday we had with us T. B. Fischer, who spoke morning and afternoon. In the evening John Fischer, of North Adelaide, preached the gospel. At the close of this service four young women were buried with Christ in baptism.

Jan. 12.

E. E. W.

HINDMARSH.—Since last report the Old Year has died away and the New Year has seen its birth. The Watchnight Service was conducted by Bro. Pittman. A good number gathered, and precious moments were passed in prayer, praise and meditation.

Matters have been quiet as regards confessions, one only having made the confession—an aged lady, mother of Sister Walker.

It was announced yesterday that Bro. Pittman will leave during this week for the Eastern States, there to enjoy a month's holiday. No doubt he will be made use of while there.

Jan. 12.

A. G.

STIRLING E.—We celebrated our anniversary on December 28th and 29th. Percy Pittman conducted a children's service on the Sunday afternoon, giving an interesting address on "Matches." He preached splendid sermons morning and evening to good con-

gregations. On the 29th our annual tea proved a good success. Many visitors from Adelaide and surroundings were present. At the public meeting J. E. Thomas presided, and excellent speeches were given by T. B. Fischer, of Sydney, T. J. Gore, W. J. Grinstead, P. Pittman and C. T. Rose. The meeting was crowded. The report showed the net increase to be 33 for the year, which was very encouraging. The outlook is very bright.

QUEENSTOWN.—Since last report we have been to Firie for two Sundays, gave five addresses, and returned to this field. Large meeting in the morning. Only fair in the evening, with two decisions from one of the cottage meetings conducted by Bro. A. Wilson Junr.

Jan. 12.

W. MOFFET.

New South Wales.

SYDNEY.—On Monday, 22nd December, a treat was given the children of the Ragged School, Woolloomooloo Branch, by the Endeavor Societies and Sunday School. A capital entertainment was given—magic lantern, action songs, and recitations; after which over 100 children were presented with toys, lollies, etc., and some of the adult poor of the district were cheered by gifts of groceries, clothing and money. G. T. Walker presided. P. A. Dickson wished all present a very merry Xmas and a bright and happy New Year. The arrangements were carried out by the superintendents, Mrs. Gole and Miss Leck, and the joint secretaries, Miss A. Santwyck and S. Gole.

MARRICKVILLE.—One decided for Christ on Dec. 28. Watchnight service Dec. 31. Baptismal service, Jan. 4th. Yesterday morning we had the best attendance at the church worship seen here for years. At the gospel service at night one more decided to obey Christ and made the good confession.

Jan. 1.

R. C. GILMOOR.

West Australia.

PERTH.—The Executive Committee has decided to hold the Annual Conference this year on the first holiday after Easter, which will probably be Prince of Wales' Birthday. This arrangement will give many of our members an opportunity of visiting the Jubilee Conference, where it is hoped they will be able to gather much useful information that can be applied when they return to the West. It is anticipated that quite a considerable party will be organized, and although it is not seriously proposed to charter a steamer, yet with a properly organised party the shipping company will probably be induced to make a substantial rebate. Bro. D. M. Wilson, of Balwer-st., Perth, has this matter in hand, and those who would like information had better write to him.

We will shortly be losing a member of our H.M. Committee, Bro. A. Johnson, Assistant Conference Secretary, who with his family anticipates taking up his residence in Melbourne.

Dec. 31.

A. A. L.

ROTHERHAM'S TRANSLATION Of the Bible.

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Here and There.

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

S. School Union, Victoria.—Teachers-Quarterly. See special announcement in "Coming Events." Come one, come all!

Three confessions at Brunswick Sunday night.

T. B. Fischer gave a lecture at York on Jan. 8th.

The York, S.A., Sunday School is in a very flourishing condition at present.

A Sunday School has been organised at Rosewood, Q., with sixteen scholars.

Two young men made the good confession at Prahran on Sunday night.

All who are interested in our American books will find a complete list of those now in stock in this issue.

Fine meeting and one confession on Sunday night at City Temple, Sydney. One confession on the Sunday before.

S.S.U., Vic.—Meeting General Committee, Monday, February 2nd. Approve Annual Report for Conference of churches, etc.

A brother from Q. says that he would not have misread Bro. Morro's letters for much more than the price of the paper.

P. J. Pond is preaching at Glenferrie each Sunday night this month, R. Campbell Edwards taking the Balmain-st. service.

"Fremantle protracted meeting 10 days old; interest high, and 15 confessions, 3 baptised believers and 1 restoration to date."—THOS. HAGGER.

Subscribers who have been paying since Dec. 31st are still asking for the book bonus. We will say again that our offer expired on Dec. 31st, 1902.

Four more additions at Balmain-st., Richmond, last month. Two were by statement, and two by faith and obedience, one being a lady on a visit from Hobart.

In a case of books just received from America, the publishers have placed 5 vols. of Standard Sunday School Commentary, library edition, for 1903. We will send these, post paid, for 5/-.

The N.S.W. Sisters' Conference will be held on January 19th, as usual a week before the General Conference. It is hoped that there will be a good attendance of visitors as well as of N.S.W. members.

S.S.U., Vic., Examination, 1903. Superintendents, secretaries and teachers please take notice! Proper lesson for last Lord's day, January 11th, was Philip- plans 4 : 1-13, on which examination will be conducted.

A CORRECTION.—In a recent report of Bro. G. H. Browne's it was stated that the chapel building at Meredith was opened "free of debt." It should have been "almost free of debt." It appears it is not quite free yet.

Another £70 is required in order to make a start with new church building at Balmain-st. The members there are straining to hurrying point. They gratefully acknowledge £1 from Bro. R. Ryall of Swanston-st.

Senator J. G. Barrett, of the North Melbourne church, will be one of the parliamentary party to West Australia this week, and would be pleased to meet any of the brethren in the Golden State.

We are sorry that our Sunday School paper, *Poor Herbs*, was late this month, but all are now out, and we will make an effort to get them out in good time in the future. The circulation is now more than doubled from last year. Send for samples.

A good friend asks if we can see our way to have a weekly children's page. We have often tried to do this, but find it difficult to spare the room. However, a good page will be found in this issue, and we will do our best to have a page of the kind often.

H. J. Horsell, of Strathalbyn, S.A., has accepted an engagement to labor with the church at York, S.A., and will commence his work there on February 1st. Any correspondence after that date should be addressed to him at West-st., York, Kilkenny, S.A.

Those interested in the production of S.S. literature in Australia for the Australians will be glad to know that the Austral Bible School Leaflets have now reached a circulation of 7000. The first year we printed but 1000. The most of our schools are now taking them.

Re Victorian Home Mission Annual Collections.—The Treasurer and Secretary would be very pleased if all the church secretaries will please forward the amounts collected on the 4th January as soon as possible, so that the complete list may be published without delay.

The N.S.W. Conference will take place on January 26. If a party of six can be got together they can procure round trip tickets at single fare rates. Four have expressed their desire to go, and if others will report at the Austral, arrangements can be made to complete the party.

The church at Wedderburn, Victoria, has approved of plans for their new house, and tenders are now being invited for the erection of the same. If any friends of the church would like to put a few bricks into the building, and will forward their donations to the secretary, Chas. McDonald, they will be thankfully received and acknowledged.

Meetings for the deepening of spiritual life, to which members and friends of all churches are invited, will take place at Balmain-st., Richmond, on Tuesday, Wednesday, Thursday, and Friday, the 27th, 28th, 29th and 30th of this month. Jas. Johnston, M.A., G. B. Moysey, J. H. Stevens, B.A., A. M. Ludbrook, C. L. Thurgood and H. Peacock are included in the list of speakers.

A Meeting of the Executive Committee of the C.E. Union was held in the Lecture Hall, Swanston-street, on Friday, January 9th, Bro. H. Peacock in the chair. Arrangements are being made for the Great Jubilee C.E. Demonstration. It was decided that the Union badges are all to be the one color (purple, with silver lettering). G. S. Bennett was elected as "press correspondent" for the CHRISTIAN.

"The Elements of Divine Truth" is a handy and useful tract for children. It is well adapted for the lower classes of our Sunday Schools, being comprehensive, brief and simple. It is calculated to give the little ones just such a glimpse of the mighty truths of our holy religion as shall develop in them, later in life, a desire to look more fully into the immovable foundations of the Christian faith.—CHAR. WATT.

The little church at Dunolly, Victoria, has made a forward move by removing their building from the obscure position it has occupied for many years to a more central and prominent location. When its renovation is completed, the event will be celebrated by a series of special meetings to be conducted by R. G. Cameron, commencing on the 25th inst. Will the brethren everywhere pray for the success of this effort.

To any who deny the personality of the Spirit, or whose minds are confused by the speculations of theologians with regard to the office and work of the Holy Spirit, you could not hand a more appropriate little volume than "God's Spirit and the Spirit's

Work," by W. C. Morro, B.A. The simplicity of Scripture teaching is shown to bear a striking contrast to the abstruseness of many modern theologians. None can intelligently read this work and fail to learn how rightly to divide the Word or what is taught therein with regard to this important subject.—F. PITTMAN.

GOD'S SPIRIT and the SPIRIT'S WORK.

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THIS is a very neat booklet in paper of 204 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. **AUSTRAL CO.**

R. C. Gilmour writes of THE ELEMENTS OF DIVINE TRUTH:—A very neat effort to apply one of the most divinely approved methods of teaching. Doubtless the compiler does not expect the readers to accept everything as infallible. The "how" in the first Q. on page 5 is answered in part by "of the dust." Who knows "how" God used the dust, or "how" he breathed into man's nostrils the breath of life? On page 13 is the Q., "What salvation does this course of conduct assure us of?" The word "assure" should be "secure." God *proves* and *assures*. Man *seems*. It is the conduct of man that is in the question. These are noted in the way of friendly suggestion and with a great desire to see all our tract literature answer the important question, What is truth? In so clear a way that everyone who reads may learn that "truth is what is, the representation of what is, exactly of what is." I hope this book will be widely distributed, read, marked, learned, and inwardly digested. There is much valuable information, well expressed, to be found in it. The arrangement, paper, type and style are superior to what is often offered to the public. Single copy, 2d.; per doz., 1/6 post free.

WEDDING BELLS.—On Wednesday, the 7th inst., the chapel at Doncaster was the scene of the prettiest wedding that has ever been witnessed within its walls, when Bro. W. J. Lacey, of Western Australia, was united to Sister Edith Zellus, of Doncaster, by F. W. Greenwood. The chapel was beautifully and artistically decorated with flowers and evergreens. The back of the platform was hung in festoons and wreaths while beneath were the initials of the happy couple worked in flowers. As the wedding party passed under the triumphal arch erected over the gateway, the bell of the State School rang out a merry peal, and as Miss Zellus, on the arm of her father, walked down the aisle accompanied by her two sisters, Alice and Ruby, and the two daughters of Dr. Embley, acting as bridesmaids, the strains of the Wedding March greeted their ears. Bro. Lacey, the bridegroom, accompanied by his cousin, Bro. Bertie Gill, met the bridal party at the centre of the platform, the whole forming a large semi-circle. The impressive wedding ceremony concluded, the bride and her husband drove off in a carriage and pair, amidst showers of flowers

and rice, to the home of the bride's parents, where a bounteous wedding breakfast was spread. About eighty guests sat down together, when the best wishes of all present were expressed by the usual toasts proposed by Brethren F. W. Greenwood, H. Mahon and E. Wilson. Our brother and sister were the recipients of many beautiful and costly presents, and have the heartiest wishes of all who know them, and the prayers of the church for a long life of usefulness in the Master's service.

Coming Events.

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

JANUARY 20.—Sunday School Union, Victoria. Teachers' Quarterly Conference, commencing 7.45 p.m. Swanston st. chapel. Prayer. Alexander's hymns 60, 54, 48, 41, 40. "Advance Methods in Bible School Work," by Bro. C. L. Thurgood. 1. The Cradle Roll: the Possibilities of the Primary or Infant Class. 2. The Weakest Spot in Bible School Work: how to Deal with those from 12 to 16. 3. The Home Department: the "Shut-in" Branch. 4. Normal Class Methods. 5. How to Double the Bible School: Hurray for the Reds and the Blues. N.B.—No Superintendent, Secretary or Teacher can afford to be absent from a red-hot discussion of these live topics! Come early and secure a good seat. TROS. GOLD, Hon. Sec.

FEBRUARY 9.—C.E. A Grand United Rally will be held in the Christian Chapel, St. Georges-rd., North Fitzroy, on above date. All Endeavourers please keep date free. Responses.

BIRTH.

JOHNS.—On January 9th, at Round View, Menzies Creek, the wife of J. Johns, jr.—a daughter.

MARRIAGE.

LACEY—ZELIUS.—On January 7th, at the church of Christ meeting house, Doncaster, by F. W. Greenwood, William James Lacey, of Guildford, West Australia, to Edith, fourth daughter of Martin Zelius, of Doncaster.

IN MEMORIAM.

BENTON.—In loving remembrance of our dear sister, Sarah Alice Benton, who departed this life at Te Arai, N.Z., January 16th, 1902

We loved her well—we love her still—
And felt it hard to part;
But God had chosen her to fill
A higher, holier part.

—Inserted by her sorrowing sisters, G., F., K., Wellsford.

PAYNE.—In loving memory of my dear husband, who fell asleep at Branswick on January 15th, 1900.

A little while, though parted,
Remember, wait and love,
Until he comes in glory,
Until we meet above.

—Inserted by his wife and family, N. Fitzroy.

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Obituary.

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

PIPER.—Our dear Brother Stephen Piper fell asleep in Jesus, Dec. 10th, 1902, aged 90. "Brother Stephen" was met by the writer at a Bible meeting at Northdown, Tasmania. He was then a God-fearing man; was glad to see the way of the Lord more perfectly; was baptised in 1865, the first-fruits of Tasmania; and has continued in the church a faithful member of Christ. He was appointed an elder in 1892, and was always well reported of and esteemed by his neighbors, a Christian, true brother, kind friend, and an honest man. He had ceased work for some years, living with his son Robert and wife, our Sister Dorothea, with his children and grand-children, who cared for him on their farm, about nine miles from here. We visited him frequently during his last illness, and had sweet communion in prayer. His continual words at parting were, "I trust entirely to Jesus." Bro. Rawson and myself held a service when the remains were buried in Christians' Cemetery, New Ground.

"Why do we mourn departed friends,
Or quake at death's alarms?
'Tis but the message Jesus sends,
To call them to his arms.

Latrobe, Tas.

R.C.F.

McKENZIE.—The church in Drummond deeply regret to announce the death of one of their oldest and most consistent members, Bro. Kenneth McKenzie. For nearly twenty-five years he has been a loyal and faithful servant of God, and one of the pillars of the church here. He died on Dec. 10th, after a long illness. He was 61 years of age, and leaves a wife, three sons and a daughter, all of whom are with the church. He was one of the first brought in by the late Stephen Cheek. All deeply feel and mourn the loss. H.G.M.

FOLLETT.—The church at York has had to part with another of its workers, namely, Sister Follett. Born at Taunton, Somerset, England, on 10th July, 1850, after a time she removed to South Perth, where she married James Follett in February, 1872. Some time afterwards Mr. Follett and his wife set out for Australia, and have been living at York, South Australia, for some considerable period. About ten years ago, when M. Wood Green was preaching, our late sister was immersed, and united with the church at York. From then, up till when our sister was stricken, she was a regular attendant at the Lord's table, and also at the gospel services. She passed away peacefully in the early hours of December 24th, 1902. The remains were interred in the Hindmarsh Cemetery on Christmas Day, the service being read by F. Pittman, and K. W. Duncan offering up a beautiful prayer. There was a large number to pay their last respects, amongst them being T. B. Fischer, of Rookwood, N.S.W. Our sister has left behind her a husband (treasurer of the church), four daughters, two sons, and many other relatives to mourn their loss.

York, S.A.

E. E. WILSON.

MILL.—On Sunday night, December 14th, Sister Mill, wife of Bro. J. S. Mill of Kalgoolie, Western Australia, fell asleep in Jesus. She was a victim of that dreaded disease *rapid consumption*. Under the ministry of Bro. C. A. Quick she united with the church, and was a consistent member to the day of her departure. Loved and esteemed, she will be greatly missed and tenderly remembered. Her husband remains with a little daughter a few weeks old. Our sympathy is with the bereaved ones, and in this time of trial we commend them to the God of all comfort, who alone is able to strengthen and sustain. We laid the body to rest in the cemetery at Kalgoolie to await the resurrection call. H. J. BANKS.

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Australasia.

As an Earthling.

By HATTIE A. COOLEY.

PART I.

CHAPTER II.

Continued.

WINNING.

"And such splendid recitations!" Nell cried enthusiastically.

"But not to be compared with mine." Roy spoke with considerable bitterness.

"Say, I do think that was too mean," exclaimed his cousin.

"I think so, too," and May's voice also was expressive of both sympathy and indignation. "He is so sarcastic," she continued; "last year, before we went into his classes, the girls told us that he would have us crying half the time. I like him better than I expected to."

"You're all right if you have your lessons," Roy admitted, as if he were still determined to do the professor justice. "But, somehow, Grayson doesn't seem just to learn a lesson," he went on musingly; "he gets to know it through and through; and all he has to do is to stand up and talk it off as easy as saying two and two are four."

"What a help he is going to be in our college prayer-meeting," said May. "He is so friendly and sociable with everyone, and his talks are so good—so inspiring, I think."

"I'd rather hear him talk than anyone else," Nell declared emphatically; "he always makes me feel just like crying."

"Nell always did enjoy crying," observed her cousin, dryly.

"Now, Roy," she protested, "you know what I meant."

"Of course he does," May began; but at that moment the door swung open and Professor Hutson greeted them.

As he shook hands with Roy, the latter blurted out impulsively: "I'd a good mind not to come, but Grayson persuaded me."

The professor smiled. "Blessed are the peacemakers," he said. The two were alone in the hall, the girls having gone on into an adjoining room to lay aside their wraps. He still held Roy's hand in his as he added quizzically: "Well?"

"It wasn't so much what you said, as the way you said it," Roy answered bluntly.

"You ought to be used to the aforesaid way by this time," returned the professor.

"Some things are hard getting used to," protested the young fellow, feeling, as he said afterwards, that he was in for it now, and might as well be hung for an old sheep as a lamb. "I don't suppose it would have hurt quite so much," he went on, "only it's pretty discouraging when one is doing the best he can. If it wasn't for clerking that four hours a day—"

"That's so, Hastings, that's so," the professor broke in hastily; you don't have all your time, do you? I beg your pardon; I ought to have remembered that. As you say, it was discouraging when you were doing the best you could to keep up."

Roy's face brightened. He was as quick to forgive as to resent. "It's all right now,

professor, it's all right," he assured him, shaking his hand heartily.

They entered the parlor together, the tall professor's hand resting lightly on Roy's shoulder. Grayson noticed it, and gave a nod of approval as Roy came and sat down beside him.

"He's glad, already, that he changed his mind about coming," the hunchback said, in his whimsical fashion, and speaking in a low tone as the others were talking back and forth.

Roy nodded and smiled. His spirits had taken a sudden rise.

"Say," he exclaimed presently, "I've got a new conundrum—just thought of it."

"Well," said Grayson, "let's have it."

"Why am I like one of the old philosophers?"

"Oh! oh!" groaned Grayson, "that's too bad—give it up."

"Don't you see?—it's because I have a good 'Genius' and so had Socrates," was the triumphant response.

Meanwhile, Mrs. Hutson had seated Nell on the other side of Grayson. And, forthwith, she began to tell him how disappointed she was at his not coming with her cousin. "But May guessed your charitable mission," she said, in conclusion.

"Did she?" There was a pleased look in his eyes. The next moment he was saying, in a confidential way: "Do you know, Bobbie Bruce is an uncommonly nice boy—bright, too; he's only sixteen; never been to anything but a district school, either; to think of his taking up the scientific course as Freshman, and only one study a term—back in the Preparatory; pretty good, I call that. He's bashful, though, and so is Hobbs, and no wonder; they never saw a soul of us before. We must make it as pleasant for them as we can."

"But you were a stranger, too, were you not, to all except Professor Hutson and Professor Clark? You are not counting yourself," Nell suggested with a smile.

"Oh, I don't need worry about myself; I very soon get to feel at home; usually, people do make things pleasant for me—it's one of the compensations, I think." This last seemed to slip out unawares.

Nellie Hastings had a tender heart, for all her thoughtlessness.

"No wonder," she exclaimed, with frank sincerity, "when you are always doing something to make it pleasant for other people." She could not have explained the feeling, but it seemed to her that she must contradict the idea that it was merely out of pity for his deformity that people were nice to him.

"Well," he said, with an odd little laugh, "that's good policy, isn't it? People are sure to pass judgment on us, you know; and if we must be judged, why not by judges who are prejudiced in our favor?"

"Oh, dear!" she returned, "what a brand new idea! I never once thought of that before."

"New?" he echoed, his eyes twinkling, "not a bit of it; it's old as the hills, and chuck full of selfishness; it's the selfishness of it, I suppose, that makes it such a wholesome doctrine, and so full of comfort."

Nell laughed so merrily that Professor Hutson crossed over, as he said, to hear the fun.

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To be Continued.

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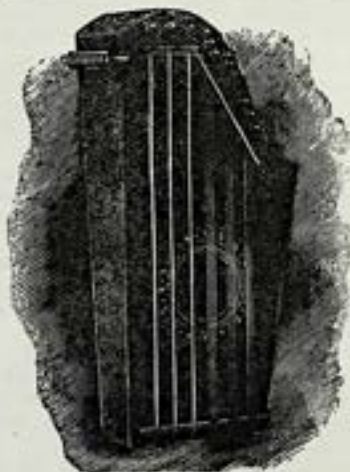
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