

THE AUSTRALIAN CHRISTIAN

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

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ADVANCE METHODS IN BIBLE SCHOOL WORK.

C. L. THURGOOD.

"And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3: 15 (K.V.).

"And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, RECEIVETH ME."—Mark 9: 36, 37 (K.V.).

1. THE CRADLE ROLL.

Here is the invitation letter:—

Primary Department,
— Church of Christ Bible School.

DEAR BABY FRIEND,—

We have formed a new class in our Bible School called the Cradle Roll. Even babies a day old may belong. Would you like to join it? It is for all the little ones too young to come to the school every Lord's day. We hope to have your name on our wall roll and shall often think of you. We shall pray for you every week. We shall be pleased to have you come to the school on the Lord's day nearest your birthday and at any other time your mother can bring you. All the children will be glad to see you. When this card brings us your name and birthday we shall put it on our roll.

With Love,

In His Arms,
Supt. of Primary
Department.

SEND THIS CARD.

I want to join the Cradle Roll of the
Bible School.

NAME

BIRTHDAY

RESIDENCE

PARENTS' NAMES

1. Send such letter and invitation by one of your little messengers.

2. The Primary Superintendent is the best one to take hold of this, or her assistant.

3. As soon as the card is returned that home must be visited.

4. Invitations to quarterly social of the Primary Class and their parents should also be sent to them.

5. On the anniversary send a birthday letter or card.

6. By this not only will the little one be turned to the Bible School at an earlier age, but should the little one pass away the hearts of those that loved it will often be led to the church.

2. THE PRIMARY CLASS (LATE THE INFANT CLASS).

Here they come in singing a marching song. These child lambs besides the superintendent-shepherd have under shepherds, say one to every seven. These under shepherds are usually bright young girls of fifteen or more who still love babes and are not thinking of beaux.

The superintendent when all are seated asks all to rise and each teacher offers a sentence prayer. Then a call for new scholars. As they come to the front their names are secured and a welcome song is sung. Next a call is made for those who have had birthdays during the week. Up they come with their ha'pennys in their hand for every year of their age. Their ages are announced. Then a birthday song is sung. The under-shepherds or assistants are keeping watch over their lambs every moment. While the roll is being marked of each of the sevens, a song is being sung whilst the offering is being taken up. Then the assistants are given seven minutes for the lesson. A verse is then sung and all eyes are directed to the

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blackboard or sand pile or box. The blackboard is a roll up affair and has the main outlines of a picture or words already done upon it, the superintendent putting in the finishing touches with crayon as he or she talks. The undershepherds are helping by re-echoing the lessons. Then comes a closing prayer and again a marching song. Should any of the primary class have passed away a little chain with a large white bow or bunch of flowers, with the name of the little one thereon, is placed in a prominent part of the room and a sweet farewell song is sung.

All birthdays are religiously remembered, and a birthday letter or card is sent to Master— or Miss—. Oft times it is their first letter and a wise postman will call for the little one to come to the door to get his or her letter. These mementoes are golden nuggets in the life of the child and in after years. Let us remember also

My papa's knee's a pulpit,
And I am papa's preacher;
He loves to pray as I do pray,
And loves to lead his teacher.

A Primary School of Methods I hope at an early day will be one of the striking features of the College of the Bible. So helpful may it be that primary teachers of other churches than our own may be drawn to it.

Always have a quarterly social rally of parents and little ones.

3. THE WEAKEST SPOT IN SUNDAY SCHOOL WORK.

How shall we retain those in the school from 12 to 16?

Let every superintendent and evangelist see that the ages are secured of all those from 12 to 16.

As soon as a boy or girl turns 12, and even before it, let the teacher draw from every lesson one point at least to turn that heart to Jesus as Lord and Christ.

Let every teacher in his or her home prayers mention their scholars by name at the throne of grace.

From time to time, say on their birthday or at the New Year, send them a letter sweetly telling them that God claims them. Wrestle with them until they are won for Christ.

When they have become Christians foster the CHUM spirit among them.

Invite them to your home once or more in the year for a social time. Enlist them in the Band of Hope, Mutual Improvement Class, or cricket club. A very fine thing indeed is to have a missionary meeting once a month in circuit in the homes of the scholars. Creating an interest in OTHERS oftentimes makes brothers of the boys and sisters of the girls to each other. In the largest Bible School in Pittsburgh, each class in the school was also a missionary society. This money could be used for charitable work in foreign lands.

4. THE HOME DEPARTMENTS.

1. The sorest need of the church and Bible School to-day is home co-operation. We must have a loving partnership with every father and mother to save all boys and girls. The Home Department, by

starting the reading of the Scriptures at home, in a simple and practical way lays the only sure foundation for such effective co-operation.

2. The Scriptures to be read at home comprise the regular International lesson for half an hour a week, thus connecting the home with the Bible School. This has often led to "family circle" Bible reading, and also started family worship.

3. The Word of God is the means used by the Spirit of God in arousing, convicting, and converting souls. It is according to the amount of gospel truth in a man that the Spirit has opportunity with him. To promote Bible reading is direct evangelistic work.

4. Joining the Home Department has been found practically to be the easiest first step toward Christ and his church. Persons who cannot be persuaded to attend the Bible School, nor even promise to attend church services, will often agree to take lesson helps and study for half an hour a week. Especially is this true when these persons have children in the school. An appeal to them to back up the teacher by helping the children to study the lesson will usually bring a favorable response.

5. The regular monthly or quarterly visit of a Christian man or woman to the home, bringing the lesson leaves (A. B. Maston, of the Austral Publishing Co., has agreed to bind them together for each month if there is a sufficient call for them), and an envelope for their offering (just as the regular Bible School scholar contributes), has an influence of great power. Many have been touched by these home visits, and have begun to attend the church which came to them in this tender way.

Our postman in Pittsburgh, who comes in from a farming district to the city for his rounds, has 150 homes on his Home Department to visit. He gets the loan of a buggy and horse, and thus delivers his lesson papers and collects the envelopes.

6. Increased general interest in homes and their spiritual possibilities comes to the church with such a department. It affords work to many a timid brother and sister to visit a few homes this way. The Endeavor Society could add the Home Department as one of its Committees. It is an evangelistic and shepherding ally that will richly reward any Bible School that takes it up. The sick and the "sbut ins" from whatever cause will welcome it. Of course, all the members of the Home Department are members of the Bible School and entitled to all its privileges.

5. HOW TO DOUBLE THE BIBLE SCHOOL.

1. Get the church ready for the Red and Blue contest. Tell them that one church member with a belief in the possibilities of children is equal to one hundred men with only an interest in them. Marshal all that the Bible and especially what the Saviour has said about the potential and kinetic energy of children (the "do" that is in them and what they "do do"). Sound out the war cry "Every member of the church is the Bible School; every child in the Bible School above twelve in the church; and every School must be double the membership

of the church." (If you want to mould wax and not bombard stone walls in the future.)

2. See that the membership of the church is taught the Bible School lesson. Some take the prayer meeting night and have a brisk, sunshiny prayer service from 8 to 8.30 and the study of the Bible School lesson from 8.30 to 9. This is a blessed boon for many a busy teacher, and besides auxiliary or emergency teachers may be gotten from such a well taught membership. Thus you are prepared for the new crowd that will take the Bible School by force if the contest is well managed.

3. (1) Get a map of your district, paste it with starch on cardboard, cut it up into as many sections as you have teachers or workers in the contest. If you have any men who have canvassed from house to house for votes for any friend of theirs, secure their help in the way of dividing up and showing you how to work the district.

(2) Let the "Reds" and the "Blues" each get a Street Directory and worry it for all it is worth.

(3) Get small note books for each house to house visitor and write down on left hand page—

- Name of the street.
- Then the odd (afterwards the even) numbers of that street, and the names of persons residing there.
- Leave spaces between names.
- Leave the opposite page blank for remarks.

4. See that the card map has the streets to be visited very clearly marked.

5. Here is a sample card to be taken by the visitor.

Membership Card.	<i>I hereby enrol my name as a member of the</i>	
	REGULAR, HOME OR CRADLE ROLL.	SUNDAY SCHOOL.
Department of the	Name	Age
Color	Address	Date
RED OR BLUE.	SUGGESTED BY	

This could be on a white card, with blue or red lettering to suit.

6. Many a parent will ask, "What is this church of Christ, whose Sunday School is doing this canvassing for new scholars?" This ought to be met by presenting a card

statement like that drawn up by President Abram Garfield on our principles. A beautiful invitation to the services might also be added. On the other side, the location of all our Bible Schools might be given north and south of the Yarra.

7. Look out for an increase in Bible School supplies. See that every new comer gets his or her leaflet on the school lesson.

THE ONSET OF THE CONTEST.

1. A good general is needed—usually the superintendent, or he may call in the evangelist to take the lead. But neither the superintendent nor the evangelist nor the secretary of the school must take sides.

2. Let the general call a meeting of the teachers and officers.

3. As you want two captains who will "die hard" in the struggle, if needs be, it will be best for the general to select them.

4. Now let each captain select his color and then his workers. Let them pick them one by one. The Bible Class might be enlisted also.

5. Then a large map of the district should be put up on the wall with all the divisions numbered. Now let a red select a block to canvass, then a blue, then a red, then a blue, until all the blocks are taken. This gives a fair opportunity for each side to work their district without overlapping, or worrying the people by several calling at the same place.

6. Next let each captain get his picked side together and discuss (in secret, mind!) the best plan of canvassing the district. Of course each class works with and for its teacher.

6a. Put up a blackboard so as to face the school, with space for date. Then—

RED.....

BLUE.....

Space for numbers enrolled each week.

7. The general will see that all supplies are furnished, that a true record is kept, and that the utmost good feeling shall prevail amid all the rivalry. Let him see that care be exercised in enrolling new names as regards permanent membership in the school. Let him make it an inflexible rule that none are counted nor given buttons or badges except they sign the pledge card. Better have the rule that the buttons shall not be given out until the second or third Sunday's attendance. Make it hard to get a button.

8. At the conclusion of the contest (whether a month or three) let the losing side entertain the winning side with a treat of some substantial kind.

9. Prepare for another contest the following year.

10. Let the Superintendent see that good leaders for the Cradle Roll and Home Department are arranged for at once.

11. In Melbourne begin NOW as the school children are coming back from their holidays.

12. Let this be a Simultaneous Contest in all of our Melbourne schools, in all Victoria, in all Australia, in all Australasia, and may our heavenly Father's blessing be upon the efforts, may Christ be honored in the winning of souls, and may his Spirit fill us all with that energy and enthusiasm that will cause us to seek first his glory in all things.

N.B.—Any further information about details of these different departments of Bible School work may be obtained from Thos. Gole, Hon. Sec. Victorian churches of Christ Sunday School Union, 41 Rowe-st., North Fitzroy, Victoria.

The Church of Queer 'Has Beens.'

♥ ♥ ♥ J. H. Wright. ♥ ♥ ♥

I walked the streets of Nameless town;
(True name, I do not give!)
Yet 'tis a place of some renown,
Since there the "Has Beens" live.

I paused beside a mould'ring pile
That told of nobler days
When trembling souls pressed down the aisle
With mingled tears and praise.

I asked of one who knew this land,
What church, and why it died?
With silent sweep of bony hand,
He brushed the dust aside.

And there I saw, on corner stone,
FIRST CHURCH OF CHRIST, quite plain,
" 'Twas thus," said he, "it long was known,
Till by the 'Has Beens' slain.

"But since it ceased to live and grow,
And all rebuke of sins,
The only name the people know,
Is Church of Queer 'Has Beens'!

"A preacher brought this message sound:
'Fight on unto the last,
If you a crown would gain,' but found
Their deeds all in the past.

"I used to 'tend church mighty well,
'I once a class did teach.'
'I once could 'steps of pardon' tell,
'And I 'the sects' did reach.'

"Thus to their preacher's earnest cry,
They would their tale renew,
Of how they *once* did strive and try,
But now no more could do!

"He heard the story of good men
Who each a year had stayed
And left some friend who'd tell again
How well *he* preached or prayed.

"While of the rest he'd speak with slight,
Or damn with faintest praise,
And then bewail the lack of might
To preach in latter days!

"This preacher stayed his one short year,
Then sadly moved away.
And since that time no one comes near
To preach, the 'Has Beens' say."

No prayer, no Saviour preached for men,
No table of our Lord!
By crumbling walls I heard again
For all "Has Beens" this word:

"I know thy works. Though thou art dead,
A name to live thou hast;
Remember well what thou hast read,
Revive, repent, bold fast!"

Shmadoah, Iowa. (Rev. 3: 1, 3.)

Sunday School.

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

LESSON FOR FEBRUARY 8TH.

The Church at Corinth Founded.

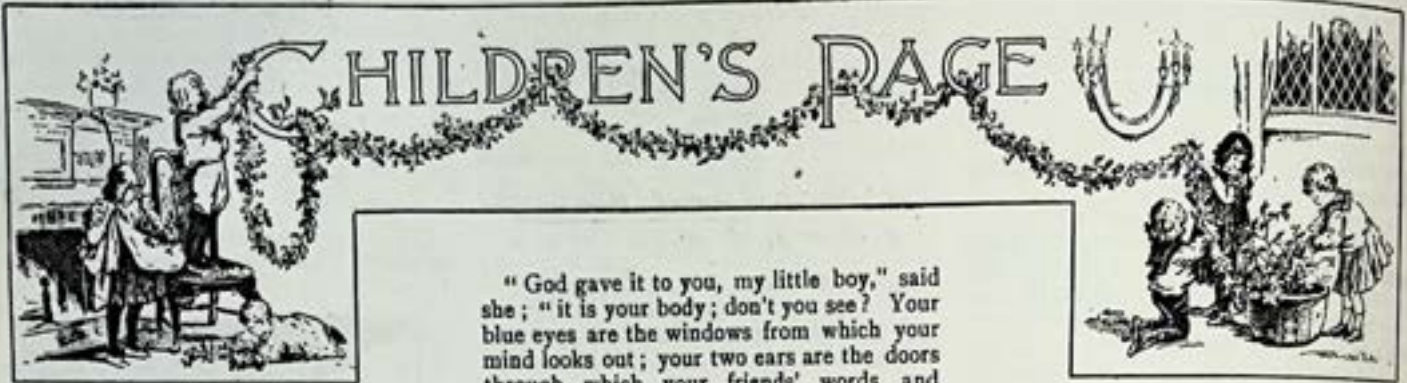
Lesson—Acts 18: 1-11. Study—Acts 18: 1-17.

Golden Text—"For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3: 11.



As Athens was the seat of learning and intellect, so was Corinth the centre of trade and commerce. Here the trade of Asia and Europe met, and the great nations bought and sold. Corinth stands on the southern shores of the Gulf of Saronica, and is south-west of Athens, distant about 50 miles. As he journeyed alone to Corinth he probably wondered whether he would fail as he did at Athens. He must have felt discouraged as he entered the city, for in writing years afterwards to the Corinthians he says, "And I, brethren, when I came to you . . . was with you in weakness, and in fear, and in much trembling" (1 Cor. 2: 1-3). But how encouraged and happy he must have felt as the soothing voice of Jesus spake to him in a vision—"Be not afraid . . . for I am with thee . . . for I have much people in this city" (Acts 18: 10)—for he lost no time in seeking out Aquila and his wife Priscilla, and took up his residence with them. Every Sabbath he discussed with the Jews in their synagogue, and succeeded in bringing both Jews and Greeks to Christ. But Paul moved by the Spirit of God preached more boldly the Word. Many Jews, doubtless stirred by their more hardened countrymen, refused to hear and mocked God. Paul decided to leave them alone, seeing he could do nothing. He then took up his abode with Justus (v. 7). Crispus, the chief ruler of the synagogue, believed; others, hearing of this, obeyed the gospel also. For eighteen months Paul labored in Corinth as a preacher of the Word. A good church was established.

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



Two Sentinels.

Two watchful sentinels look out
Upon this world so bright,
And tell you everything they see,
From morning until night.

And while you sleep, two curtains white
Drop, and their watch is o'er;
Until the morning's rosy light,
You will not need them more.

But just as soon as you're awake,
Up, up each curtain flies;
The sentinels—why, can't you guess?—
Are your two little eyes.—*Sunbeam.*

The Way to Do.

"I'm 'fraid they'll laugh at me!" It was little Tot's first day in the kindergarten school. "I'm 'fraid they'll laugh at me," cried little Tot.

"What if they do! You must just laugh back again; that's what we do. When you see them laughin', laugh just as hard as you can, and they'll like you for it. Every-one likes people who laugh."

Tot was very much afraid she would cry instead of laugh; but everybody was very good, and when she remembered what Phil said she smiled a great deal, and they liked her very much. Now that is a good rule for little people to follow—laugh if people laugh at you, and you will feel the better for it.

His Beautiful Home.

Harry didn't want to come in one bit when mamma called him. He was having the finest time building a snow-house, and as he rolled and tugged and piled one ball on another, as he panted and glowed and blew clouds of fog from his red lips, he kept thinking how nice it would be to have a house of his own to live in, and he really meant to finish it and live in it.

To drive away his pouting fit mamma began telling him that he already had a beautiful house all his own. It had two windows, and two doors for visitors to enter, and one door for himself to come through; it was a beautiful shape and color, and as he grew older the house would be enlarged for his use. Moreover it was furnished with four good servants, and had many other wonderful furnishings.

"Why, mother, where in the world did I get that house?"

"God gave it to you, my little boy," said she; "it is your body; don't you see? Your blue eyes are the windows from which your mind looks out; your two ears are the doors through which your friends' words and thoughts enter; your mouth is the door through which your spirit goes forth on words for wheels, and your hands and feet are willing, obedient servants. But God means you to take care of this home beautiful," continued the mother, "and will be displeased to see you so careless of his good gift. Don't forget this."—*The Sunbeam.*

A Fly Protest.

One rainy day, when Tommy was looking out of the window, he saw a fly buzzing against the pane.

"I'll catch that fly," said he; and his little fat fingers went pattering over the glass until at last he chased the fly down into a corner and caught it.

"Let me go," said the fly.

"I won't," answered Tommy.

"Do let me go! You hurt me; you pinch my legs and break my wings."

"I don't care if I do. You're only a fly—a fly's not worth anything."

"Yes, I am worth something, and I can do something you can't do."

"I don't believe it," said Tommy. "What can you do?"

"I can walk up the wall."

"Let me see you do it," and Tommy's fingers opened so that the fly could get off.

The fly flew across the room and walked up the wall and then down again.

"My!" said Tommy. "What else can you do?" "I can walk across the ceiling," said the fly; and he did so.

"My!" said Tommy again. "How do you do that?"

"I have little suckers under my feet that help me to hold on. I can walk anywhere and fly, too: am smarter than a boy," said the fly.

"Well, you're not good for anything, and boys are," answered Tommy, stoutly.

"Indeed, I am good for something. I helped to save you from getting sick when the days were hot. Flies eat up the poison in the air, and if the flies had not been around in the summer to keep the air pure, you and baby and mamma would have been taken sick. And now I will tell you something else. You are a bad, bad boy."

"I am not," cried Tommy, growing very red in the face. "I don't steal or say bad words, or tell what is not true."

"Well, you are a bad boy, anyhow. It is bad to hurt flies. It is bad to pull off their legs and wings. It is bad to hurt anything that lives. Flies can feel, and it is bad

to hurt them. Yesterday you pulled off my brother's wings."

"I never thought of that," answered Tommy, soberly. "I won't do it again. I'll never hurt a fly as long as I live, and be sure that I will never hurt you."

"You won't get a chance," answered the fly, as he walked across the ceiling.—*Our Little Ones.*

Won a Place by a Whistle.

He was an odd-looking little figure as he came merrily whistling down the street the morning after the big snow, says an exchange. His nose was red, his hands were bare, his feet were in shoes several times too large, and his hat was held in place by a roll of paper under the sweat-band; but he piped away like a steam whistle, and carried the big snow shovel much as a marching soldier carries his rifle. "How much?" from an imposing-looking man, who was asked if he wanted his walks cleaned.

"Ten cents."

"A nickel's enough."

"It would be if I couldn't do no better; but I've got to do the best I can, and business is rushing. Good morning," and the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em," shouted the man, whose admiration and better nature had been aroused.

"Just see that little rascal make the snow fly!" he laughed to his wife, who stood at the window with him. "Why, he's a regular snow-plough; and he does it well, too."

"What a little mite! and how comical!" I wonder if he's hungry?"

She called him in as soon as he had finished, but he could not take time for more than a cup of coffee.

"Too busy," he said.

"What are you going to do with the money?" asked the man, as he insisted on settling at twenty-five cents.

"I'm going to get mother a shawl for Christmas. She's wearing one you can see through, and it ain't right."

On he went, with glowing cheeks and his cheery whistle. But they had his name and address. It was the wife who took the shawl to the mother; and it was the husband who installed the sturdy little snow-shoveller an office boy in a bright new uniform, and with permission to whistle when he feels like it.—*Evangelical Messenger.*

Foreign Missionary News.

COMPILED BY H. D. SMITH.

I have just returned from Nankin, where I had the pleasure of attending the Annual Convention, and was delightfully entertained by the missionaries. I had a look over their buildings and at their work generally, but my visit was too brief for me to see all. I must say we have a very good work going on there. It is the largest station, and may really be called the headquarters in China of our mission. One of the first things I noticed was the fine space they have with their walls and the substantial buildings, well planned to meet the growth of the mission. Bro. Meiggs' fine college there I was delighted with. He is teaching all the higher grades of Western learning in Chinese, and is doing a good work. The lads enter for a course of from six to eight years. Many of them have become Christians, and will eventually be fine workers as teachers in the college and evangelists. They are well cared for, and Bro. Meiggs keeps a very careful oversight of everything. They have enlarged the compound recently, as it is the intention of the mission to add a theological college during the next year or so for the teaching of all our evangelists connected with the mission in China. Bro. Meiggs' whole time is given to the educational work, and Bro. Cory will help him; his work will be largely in training the evangelists. Bro. Cory is only a new arrival in China, so he has not been heard of much as yet, but I am sure he will be a splendid helper, especially as a Bible teacher. He is a very fine speaker. I had the pleasure of hearing him preach in English, and must say I never heard anyone more eloquent.

Bro. Garrett is the evangelist there, and has a fine work extending over many miles. Dr. Macklin's medical work, which I suppose is the best known in Australia of any of our mission work, is very extensive. Over 12,000 patients passed through his hands, and more or less heard the gospel. He has labored for many years under a difficulty, having had no foreign matron to oversee things for him, and Mrs. Macklin is very delicate and unable to do much save attend her own household and help to educate her children. This is a very big item, for there are no schools for foreigners' children; they have to be educated in their homes until they are old enough to be sent home. The American Board realises that there is no influence like that of the parents for children, so have expressed themselves to the effect that the mothers are to give their first attention to the home, and whatever little time they can spare to the work. I was particularly interested in one branch of his work—that among the beggars. He has a large room in the basement of the hospital, and here in the winter months he shelters and cares for hundreds of these poor miserable creatures. China abounds in them. If you give a few cash to one you are followed by quite a crowd of them; and they are indeed poor, forsaken, wretched-looking beings. I tell you that only the love of Christ can lead a man to care for them. Begging is a profession in China, and often a disfigured member of the family or the old father and mother will be

sent out to beg, as they cannot work.

Last, but not least, is the work in the single ladies' compound. I was the guest of these ladies, and I shall never forget the right royal way they entertained—not feasting, but showing me everything that would be helpful in their own field and in other missions. Miss Lyon has a fine girls' school, and is training some of the elder ones for teachers. The influence of this and the boys' college must be far-reaching.

I was shown over two other mission schools and two hospitals. In one I saw the tablet which was placed by the Chinese themselves in Dr. Beibe's hospital for having saved the life, so the Chinese thought, of one of the ladies of one of the Yamens. She had swallowed some gold—committed suicide we would say. He gave a dose of castor oil.

I went out with Miss Kelly, and saw her work as a woman evangelist. Our sister is a very fine woman. Great tact and ability are shown by her in teaching women. Miss Dougherty like myself is a newcomer, and is studying.

Altogether my visit to Nankin was most enjoyable. I took to donkey-riding kindly, and did not have a single mishap. I visited the memorable Ming Tomb, and marvelled to see those stone figures of men and animals carved and set to guard the way to the tomb—lions, camels, horses and elephants of immense proportions, and men like giants. The arches one passes under to get to the inner part are marvellous in their structure, and the more so when one considers that they have stood for 500 years. Some of the figures are beginning to decay. It is said that the mound of the grave itself, which is like a small hill, or rather I should say the earth of which it is composed, was brought from all the 18 provinces of China.

Coming home I passed through the Imperial Maochu City. This is within the Nankin city walls, and has a moat around it. I should tell you about Nankin itself. It spreads over a large piece of country. The wall around is 23 miles long, and two carriages could drive abreast along the top. At the foundation I should think it was as wide again. Within the wall there are high hills, and along the road which they now have there are bamboos and other growths, all intertwined with the "morning glory" or convolvulus, which is chiefly blue, and is beautiful in the morning. The Purple Mountain is another wonderful sight. From the distance it appears quite purple.

Before I close I should like to write a few lines about the Endeavor meeting I attended while there, consisting of the boys and girls and a few of the Christians (all Chinese). I think I was never in a more reverent meeting, nor saw and heard exercises carried out better. They engaged in prayer, answered promptly, and altogether it was a splendid meeting, and any home society would do well to imitate them.

I am afraid you will get tired of reading if I write more, so I will close with much love to all the friends at home, both big and small.

Yours for Jesus Christ,

ROSA L. TONKIN.

Victorian Missions.

M. McLELLAN.

The following is a synopsis of the monthly reports received from the various missionaries:—

H. G. HARWARD.—The North Fitzroy special mission was closed on Dec. 20th. There were nine additions during the mission. Home Mission addresses were delivered at North Fitzroy, Lygon-st., and Cheltenham. Bro. Harward and E. Pittman have commenced a tent mission at Preston. The meetings have been encouraging for a beginning.

G. H. BROWNE.—The month has been an eventful one. The new chapel at Meredith was opened by Bro. Mahon. On Saturday the 13th he gave a temperance address; result, 17 pledges. On Lord's day 14th, Bro. Mahon preached to a good audience, the chapel being nicely filled. Tea meeting Monday, 250 present. One addition by faith and baptism, and one confession. At Geelong four additions by faith and baptism.

J. H. STEVENS, B.A.—Fair meetings at Malvera during the month. Two additions, one by confession of faith and baptism, and one restored.

J. CLYDESDALE.—While Bro. Clydesdale was at Warmur West, Bro. Putland preached at Brim, when two made the good confession. These were baptised by Bro. Clydesdale, and received into fellowship on Dec. 28th. That same day two more decided for Christ and were added to the church.

T. H. SCAMBLER has held meetings at Kyabram, Toolamba, Shepparton, and Cosgrove. One addition by faith and immersion at Cosgrove.

R. G. CAMERON continued services in the tent at Wedderburn up till December 31st. Four additions by faith and baptism. The church at Wedderburn has invited tenders for the erection of a new meeting house. Bro. Cameron has commenced work with churches at Dunolly and Bet Bet. On the 11th Jan. conducted services at Dunolly (Bro. C. G. Lawson being still at Bet Bet, where he has been doing splendid work). At Bet Bet there have been a number of additions, the result of the earnest labors of Bro. Lawson.

H. LENG and W. G. ORAM.—These brethren still continue to labor in the Kaniva district. On the first Lord's day of the New Year Bro. Oram had the joy of seeing four step out for Christ. [They are preparing for a special tent mission at Lillimur, which will probably be followed by one at Kaniva.]

A. W. CONNOR.—Sunday evening meetings are held at Barker's Creek and Castlemaine, Bro. Price taking Sunday about with Bro. Connor. The meetings are improving.

W. BURGESS during the past month has preached at Horsbarn and Polkennett, also at Lillimur and Lillimur South (having exchanged with Bro. Oram). Bro. Oram taking the services at Minyip and Dunmunkle.

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The Leader.

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

The Highest Note of Science.

In our last issue we drew attention to a leader in the *Age* which dealt with a sentence taken from an article by the Duke of Northumberland, in the *Nineteenth Century* of December last. Since then we have had the pleasure of reading the Duke's article, with the result that we find our view of his position is quite justified, and the assumption of the *Age* without foundation. It is not true that the Duke, either consciously or unconsciously, "practically conceded to science a complete victory in the struggle," and no intelligent reading of his article on "Religion and Physical Science" can be made to have that meaning. That which caused the Duke to write the article referred to was an utterance of the President of the British Association

at its last meeting at Belfast. In this address the President called attention to a deliverance of Professor Tyndall in the same city twenty-eight years ago, in which he said, "We claim, and we shall wrest, from theology the entire domain of cosmological theory." The President of the Association evidently endorsed this "militant dictum," and the Duke's writing is to show that the claim is not justified by facts, and even if it were, it would be a usurpation as unjustifiable as popish tyranny. He says: "This must be a somewhat startling assertion for some persons who, while sincerely interested in the results of scientific research, and profoundly sensible of the value of the studies of those gifted men who devote themselves to it, are nevertheless firmly attached to the current theology of the day, and are absolutely unaware of having resigned an inch of its territory." Throughout, the Duke writes with conspicuous fairness and calmness, and in these respects sets an example worthy of imitation by his critic in our Melbourne contemporary.

It is always a good thing to define the terms of a proposition. Neglecting to do this, some people make statements in which the element of wisdom is conspicuous by its absence. The Duke does not fall into this error—he defines his terms. He tells us:—"Theology" is the science which treats of the nature, attributes, and modes of working of the Deity; "Cosmology" is the science which deals with the origin, qualities, and properties, active or passive, of the material world." With this definition before us, we are able to see that while theology cannot claim lordship in the domain of science, it is impossible to shut her out of it. This is the Duke's position, which he further defines in the following words:—"It is not by elbowing out her sister that either will promote her own true interests, but by patient and tolerant occupation of a field amply sufficient for both to seek to advance side by side from one conquest to another till both shall join hands in the full enlightenment of the perfect day." And this we understand to mean that working from different standpoints they both may have regard to the same object, and, by different methods, finally reach the same conclusion. It is not claimed that the whole field of theology has been explored, any more than that the domain of science has no further discoveries to yield. Humility should be the garb worn by both. Professor Dewar, President of the British Association, feels this, for he asserts that science adopts a humble and reverent attitude. He confesses on her behalf her "ignorance of the

ultimate nature of matter, of the ultimate nature of energy, and still more of the origin and ultimate synthesis of the two." Nay, further, he regards the mystery of matter as inscrutable. "And," observes the Duke of Northumberland, speaking on behalf of theology, "one of the greatest theologians who ever existed asserted an equal humility for theology more than 1800 years ago, when he declared that he saw through a glass darkly, and knew only in part." "Whether," continues the Duke, "the theologian and the natural philosopher will ever see perfectly eye to eye until both stand face to face with him whose actings they alike study, and know even as they are known, may well be doubted."

In this matter of the search after truth it has not been a question of the scientist gaining victories over the theologian or vice versa, but a question of them gaining victories over themselves. If the theologian of the middle ages assaulted the scientist, the scientist of a later date has not been slow to follow the bad example thus set him. Both, now, however, are beginning to see that theology and science have suffered from ignorance and intolerance, and that a nobler and better way is now open. This new relation between the two is expressed by Professor Hitchcock in the following words: "Twin sister of natural and revealed religion, and of heavenly birth, science will never belie her celestial origin, nor cease to sympathise with all that emanates from the same pure home. Human ignorance and prejudice may for a time seem to have divorced what God hath joined together; but human ignorance and prejudice shall at length pass away, and then science and religion shall be seen blending their part-colored rays into one beautiful bow of light, linking heaven to earth, and earth to heaven." And this unity is well expressed by Professor A. J. Du Bois, in his "Science and the Supernatural." [This lecture was published in America by subscription, and reprinted in England at the earnest desire of several college Professors.] He is speaking of the power behind all things, when he says:—"Now, this hypothesis of nature as the expression of will is by no means a new one. It is at least as old as theology, and it is good theology too, I believe, and venture to think that most of my hearers accept it now, and if all I am going to do is to try to prove it, I may spare my breath. But I want to show you that it is good science too, and as science isn't so very old, and as this doctrine has not been very prominently put forward as 'scientific,' this view of it may not be without interest. I expect to show that it is suggested by analogy, and is not

*The words italicised are all that were quoted by the *Age*.

only in accord with uniformity of action, but accounts for such uniformity and makes law intelligible—that it fills satisfactorily the breaks in continuity still outstanding, such as action at a distance, origin of life and consciousness, and while thus rounding out scientific knowledge, brings it in harmony with our intellectual necessities, and brings the whole scope of man's intellectual activities, whether in the realm of the physical, social, moral, or spiritual, into accord with our hypothesis, which accounts for, because it embraces all. In other words, the one fact in this world is the 'spiritual,' and all that we see and know is but the 'spiritual made manifest.' "

We cannot here follow Professor Du Bois in the arguments by which he sustains his proposition. We can only assure our readers that he does so with conspicuous ability, and that in doing so he strikes the highest note of science. This highest note is well expressed by the poet:—

"The earth is crammed with heaven,
And every common bush affire with God."

Editorial Notes.

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

Advance Methods in Bible School Work.

On the first page of this issue will be found an article bearing the above heading. Naturally we expect all Sunday School workers to read the article, but it should be read by all subscribers, irrespective of what particular thing they happen to work at in the church. It will be noticed that C. L. Thurgood calls the Sunday School the "Bible School." Now, if the reader will sound Bro. Thurgood, it will be found that he has a reason for this. The "Bible School" is a place where all classes and all ages go to be taught. The Sunday School, as Australians think of it, is a place for children only. The "Bible School" is a place for children and everybody else. If the reader will bear this in mind as he goes through this very valuable article, it will help him very much in his appreciation of it, and above all in his application of it. Read this article through twice with an open mind and then sit down and think.

The Cradle Roll.

What is the best time to commence to teach a child the religion of Christ? Bro. Thurgood evidently thinks that it is on the day a child is born, with which we are entirely agreed. But how is this to be done? Evidently the baby cannot be taken to school, but "The Cradle Roll" gets bold of

the child at the very start, and maintains a living interest between it and the school until such time as it is able to go. In the meantime something is being done to influence its young mind in the direction of righteousness. Of all the suggestions that Bro. Thurgood makes this seems to us the most workable and useful. Of course it will not work without an effort and without a good deal of faith and system. Nor should the work be engaged in by any school or individual with a view to obtaining immediate results. It is a question of sowing in faith and hope, and will certainly bring a great harvest in the course of less than a generation.

How to Double the Bible School.

Our cities and towns and many of our country districts are full of boys and girls, men and women, who never go near a church, much less a Bible School. Many of our schools could do with them, but how can they get them? C. L. Thurgood's paper tells how. There are some phases of the competition method we do not like, but if it is properly worked, much of the objectionable part may be avoided and all the good results obtained. Before much of this kind of thing can be done in many of our schools, increased accommodation must be provided. A brother from one of our Melbourne churches, with whom we were talking about this matter the other day, said their trouble was not to get more scholars but to take care of those they had. We know other of our churches who are in the same fix. The thing to be done is to provide accommodation, and then have a grand Bible School rally after this new plan.

We Need New Methods.

The world is on the move, and in nothing is greater activity being shown than in the improved methods of reaching, interesting and instructing the young. In all the great countries of the world are being sought and tried the newest methods of educating the rising generation. This is as true of Bible School work as in secular education, and the school which refuses to fall into line will be bound sooner or later to perish. We do not think a method should be tried simply because it is new, neither should it be neglected for the same reason. We trust that our schools everywhere will take this paper of C. L. Thurgood's, read it, consider it, and if they deem the ideas workable—try them. We will be glad to give space in our columns for the results of the trials of these improved methods, their further discussion, or the enlargement of any of these ideas. There are some who would like more light, and if they write to C. L. Thurgood, Fawcner-st., Nth.

Fitzroy, we should be pleased to give space for answers in our columns. Our Melbourne teachers had a chance of discussing the subject at the meeting in Swanston-st. chapel under the auspices of the Sunday School Union on last Tuesday evening, but others away from Melbourne may like to know.

Modern Revivals,

And What We can Learn from Them.

I.—OUR AGE AN ERA OF EVANGELISM.

F. PITTMAN.

Each age has its own characteristics. In the middle ages there was a crusade against the Feudal System, and consequent advance in intellectualism and independence. The 16th century witnessed the Reformation, amongst the attendant blessings of which was the printing, translation, and circulation of copies of the Scriptures. Then followed an earnest effort to revive a spirit of "personal holiness" and to secure "a deeper work of grace," led by John Wesley. A casual glance at the pages of history will thus show that there have been times of progress and seasons of rest, and too frequently of spiritual decline. "The history of Christendom is too vast, too complex, to be compared to a morning, in which the sun rises imperceptibly from dawn to noon. It is like a year in which weeks of waiting spring are followed by weeks of flowering summer, and these again by weeks of ripening autumn. Nay, it is like the history of the globe itself, from which it is impossible to efface the appearance of successive periods of creation." In what period are we now living? It may be safely said that the age is

AN ERA OF EVANGELISM.

This characteristic could never be so appropriately applied to any previous age since the days of the Apostles. Even after the Reformation, secularism and clericalism abounded to such an extent that very little evangelistic work was done. At the commencement of the reign of George III. the legal commentator, Blackstone, out of curiosity went to hear every clergyman of note in London, and afterwards testified that he had not heard one discourse which had more Christianity in it than he could have learned if the preachers had been followers of Zoroaster, Confucius, or Mahomet. In their day there was a revival of evangelistic faith, minus evangelistic preaching. The one without the other is useless. What good is there in simply vindicating the right to read and interpret the Scriptures unless accompanied with the revival of evangelistic activity? The age in which we live is distinguished from that in being an era of evangelistic effort. What wonderful changes are witnessed in the course of a few years! When Carey urged upon the people the conversion of the heathen, Dr. Ryland bade him "sit down." A high English official said to a missionary, "The man who would go to India as a preacher is as mad as a man who would put a torch to a powder magazine."

The East India Company, in a petition to Parliament, said, "The sending of missionaries to our eastern possessions is the maddest, most extravagant, most unwarrantable project ever proposed by a lunatic enthusiast." In our day, the story of missionary enterprise in India and other countries reads like a romance. Amid the fiercest antagonism, thousands of missionaries have entered those dark lands, until amid the darkness of heathenism "a great light has sprung up." This age witnesses a great host of men of God who boldly and fervently proclaim the verities of the Christian faith wherever opportunity affords, arousing in the hearts of God's people an earnest desire to spread the glad news "wherever man is found." "The preacher who does not have the evangelistic spirit will soon be a back number." More missionary organisations have been formed; more missionaries have been sent out; more new translations of the Scriptures made, and more copies circulated during the last 100 years, than during 1000 years before. There is a wide-spread spirit of expectancy among the churches. While a few opponents predicted awhile ago that Christianity had run its course, and had its day, an earnest hope is now generally held amongst God's people that Christianity is about to reveal itself in mighty triumphs and glorious victories.

Let us not forget, however,

TO LEARN A NEEDED LESSON.

Evangelistic fervor is not yet the characteristic of every disciple. There are too many so absorbed in worldly pursuits that they have little time for what should be every Christian's main object in life. Ere evangelistic work can be efficiently done, a great multitude of Christians must wake from their spiritual lethargy, and come to acknowledge that those who are not for universal evangelism are not for God or the right. What is now the concern of little societies within the church must become a matter of interest to every believer. The supply of laborers is altogether inadequate to permit our work to be done by proxy. Instead of a few of the Lord's soldiers planning the campaign and fighting the foe, the battle must be conducted by the rank and file of God's army. In this era of evangelism let us all be up to date, not one lagging behind. In this age of rapidity of movement, let not the gospel chariot drag along slowly. In this epoch of organisations *ad infinitum* let us not refuse to organise and plan and scheme for the advancement of Christ's kingdom. In this age of intimate relationship between nations, when interests are interwoven, let us not neglect to bind nations together in the bonds of brotherly love. Now that the masses of the people are receiving recognition as well as kings and rulers, the "common people" being no longer treated as cattle, let us see that we do not refuse to give them the gospel; and when, as in our day, there is a general outcry in favor of educating the people, let us not be guilty of keeping the Bible from them, and thus neglecting their spiritual education.

Our late Queen had a very loyal soldier in the one who was asked how long it would take the army and navy of Great Britain to

take a proclamation from Her Majesty to the uttermost ends of the earth. He replied, "About 18 months." With alarming rapidity the flag of the cross could be borne to the ends of the earth, if only the work were undertaken by the whole army of believers. It shall be the aim in future articles to write of certain great revivals of our day. May they be but indications that the armies of our great Captain are about to march forward to the conquest of the world.

Sisters' Department.

The Lord gave the word: the women that publish it are a great host.—Psalms 68: 11 (R.V.)

The usual prayer and praise meeting was held January 9th, in Swanston-street chapel, kindly lent by the officers, to whom our thanks are due. Mrs. Maston presided. Mrs. Pittman read a short paper. "Consider the Lilies" was beautifully sung by Mrs. Roy Thompson, and Mrs. Thurgood gave a short talk.

BE NOT AFRAID: A TALK FOR THE TIMID.

At the beginning of a New Year we can receive no better message than the old one, "Fear not, for I am with thee." It has come to us, and made us strong and unafraid, many times before, and all who have heard it know the comfort of it. Do we not need for our equipment a fresh accession of courage? Fear is a paralysing thing. We may be shaken by many storms that do not wreck us, but a storm of fear plays sad havoc with all our forces. It makes the eyes unsteady, the hands unskilful, the knees feeble, the very heart weak. That there is nothing to be afraid of is a fact difficult for even faith to receive, but it is more easy, as it ought to be, to the old than to the young. So many times we have been frightened by alarms which have proved to be false that it would be strange if the years had taught us no lessons in quietness. So often the ghosts we feared were unreal, the passages that looked dark were lighted by some glimmer of hope, there was a path across the desert that appeared to be trackless, and we have come to no mountain too high to climb. Things are never so bad as fear had made them out to be; and, ah! what unnecessary pain we have given ourselves to bear in every year of our lives.

But at least we grow less afraid—at least, those of us who have had many sorrows. We found them all bearable when we looked in their dark faces, and generally they wore a smile behind the frown. Some cares and crosses have become quite familiar to us, and we do not exactly hate them even yet. We have some blessings which nothing else could have brought us; we have seen certain divine truths, which only they could have illuminated. If we were asked, I think we should admit that we would rather have the trouble and the blessing together than go without them both. Therefore, let us take heart again, and let those of us who have got ahead of the others call back the message of cheer, "All is well; there is nothing to be afraid of!"—*Marionne Farnsworth.*

EXECUTIVE.

The Executive meeting was held Jan. 16. The Reception and Accommodation Committees in connection with the Jubilee Conference were appointed.

The programme for Sisters' Conference was discussed at some length and approved.

The essay by Mrs. J. E. Brown will be read during the evening session. Subject, "Character Building." Greetings were sent to Sydney Sisters' Conference.

The following additions from schools were reported:—Lygon-st., 12; Swanston-st., 1; N. Carlton, 4; Stb. Melbourne, 1; Fitzroy, 2. Fourteen visits paid to the hospitals, Christmas cards, fruit and vegetables distributed to patients.

A Home Missionary meeting will be held at North Fitzroy, Feb. 3rd, at 8 p.m.

Next Executive meeting, Feb. 6th.

PAPER READ AT PRAISE AND PRAYER MEETING, JANUARY 9.

We have entered upon our Jubilee year, and though we feel very humble because of our own shortcomings we thank God, and take courage. "His love in times past forbids us to think he will leave us at last in trouble to sink. Good is the thought that whilst we sojourn here, in all our wanderings the Lord is near. But better still, that should he call us home, we shall be with him, never more to roam." We must not look back over the past, but set our faces steadfastly for future service. We must love God with all our strength. If our hearts are full of love, our lives will be full of good deeds that will please God, and bless the world. We must give our truest, and best work, to the Master's service. A writer has said what we need to make sure of is, "that we truly have the spirit of service, the mind that was in Christ Jesus." It is not great deeds that God expects of us, unless he has endowed us with large gifts, and has given us great things to do. He gives us certain talents and expects us to use them, and puts us in certain relations, and then asks us to be faithful, nothing more.

"She hath done what she could," is the highest approving word that could be spoken of anyone, and it may be only for a smile of love and a crust given in Christ's name.

Let us as members of the church of Christ study God's Word more than we have ever done, that we may always be ready to give a reason for the hope that is in us, and to point those who are seeking Jesus to the gospel plan of salvation. Our influence ought to touch other lives with blessing; we should be benedictions to human sorrow and need all around us. We need to look honestly into our hearts while we crowd our days with Christian activity. Let us not look backward and lose our strength in mourning over the inevitable, but having learned wisdom from the past, let us go forward in faith and hope, striving to make the accomplishments of the present year for the good of humanity far greater than any that have preceded it. William Carey's watchcry was, "Expect great things of God, plan great things for God."
L. PITTMAN.

Remembrances.

In loving remembrance of a happy Lord's day morning, spent in Swanston Street chapel, Melbourne, on October 26th, 1902. Address by Mr. A. M. Lubbrook. Text—Zechariah 13 : 6.

I heard a sigh—from whence did it come?
From the heart of my own dear Lord;
And I whispered, and asked of his sorrow,
But he answered me never a word;
Then I looked—and behold, he could not speak,
For his eyes with tears were dim;
So I knew that some hand had wounded my Lord,
Had grieved and offended him.

Some hand! O God, perhaps it was mine!—
To accomplish a selfish end
I may have hurt him and caused him to sigh—
"Wounded, and by a friend."
Wounded, maybe, by a loving friend
Who forgot the tender clasp
Of the Master's hand, and bruised it sore
In a rough and unkind grasp.

We do not think that the angry look,
The hot and passionate word,
And the stubborn pride that freezes love
Should wound the heart of our Lord;
But they do, and are cruel as the crown of thorns,
Or the spear that rent his side,
Yet we bow our heads in a silent shame
When we think how our Saviour died.

Speed well, O my New Year's wish, over the tossing sea!
May the winds of the wonderful ocean carry you faithfully.
Tell my friends that the love of Jesus is the link that binds us here,
And as friends let us try to honor him throughout the coming year.

M. GALLIE.
Martinsborough, Wellington, N.Z.

From The Field.

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

Victoria.

BET BET.—The church at Bet Bet, on Lord's day, 15th inst., had a good meeting, though the morning was hot, and those who were present had a pleasant surprise in the reception of Sister Hawksley, who had been baptised in the Bet Bet Creek, near her home, on Thursday, 15th January, Bro. R. G. Cameron assisting the writer. Our sister made the good confession in the presence of the members of her family at home, who, we hope, will soon follow the noble, Christlike and Scriptural example. Bro. R. G. Cameron gave an interesting and instructive lecture here on Wednesday, January 14th, which was well attended, and must be of benefit to all. C.G.L.

KARIVA.—There were four confessions here last Lord's day, 4th inst., W. G. Oram preaching.
Jan. 6. J. GOODWIN.

DOWCATER.—The annual meeting of the Sunday School teachers was held on December 31st, 1902, when John Tully was unanimously elected superintendent, a position which he has filled for the past 22

years. All Smith was appointed treasurer, and Thos. Peity secretary. The officers of the church ratified these appointments at their last meeting.

This year the S.S. children have agreed that instead of taking their prizes they will send the money to the Drought Relief Fund. The annual entertainment will be held in April, when G. T. Walden is expected to be with us. During the past year there have been 18 additions to the church from the school, which we think is very encouraging. THOS. PEITY.

MARYBOROUGH.—Two came forward last Lord's day evening at the close of Bro. Little's address, one a young woman from Timor, the other a younger member of Sister Walker's family.
Jan. 13. F.B.E.

MARYBOROUGH.—Last Thursday the two sisters who came forward on the Lord's day previous were baptised in the presence of a splendid audience. The attendance at all the meetings has been improving steadily for some time past, and we are getting a good hearing from strangers.
Jan. 19. F.B.E.

South Australia.

QUEENSTOWN.—We had a large gathering at the table Sunday morning. In the evening, Bro. C. Bell preached the gospel, the writer taking the gospel service at Hindmarsh. One of the two who came out last week was immersed.
Jan. 19. W. MORFIT.

NORWOOD.—Our meetings were good yesterday, and an elderly lady was received into fellowship who has just accepted and obeyed Christ. Splendid audience at night, but no confessions.
Jan. 19. A. C. RANKINE.

HINDMARSH.—On Wednesday afternoon Bro. and Sister Pittman left by the excursion train for the Eastern States. In the evening the church held its annual business meeting. There was no evangelist's report presented: the other reports were read and favorably received. Receipts for quarter were almost £79; expenditure, £78/9/3. The S.S. report showed that much good work had been done. *Isis* also it was stated that since the work of building the lecture hall, to that and the new classrooms attached to the chapel the Sunday School had contributed an interest on loans £500. What a grand total! The Building Fund has reduced its loan to £150, so we see the end of this work to the distance by God's blessing. Six new deacons were elected to fill vacancies, and other business was transacted, with an interval for refreshments. A.G.

N. ADELAIDE.—On January 11th two received the right hand of fellowship, one having recently put on Christ by baptism, the other for years a follower of the Master, but unable to associate with the churches of Christ. T. B. Fischer, of Rookwood, N.S.W., gave an earnest address in the evening, in the presence of a large congregation.
Jan. 12. V.B.T.

HENLEY BEACH.—We are pleased to report another confession on Lord's day evening at the close of an address by J. W. Cosh. Our meetings are well attended of late, and we are hoping for further additions. G.A.H.

Tasmania.

HOBART.—The necessity for a Young Men's Training Class, in connection with the church here, has long been recognised, and one has now been established. The first meeting was held last night, at which 11

members were present, with our Bro. Collins (late Corowa, N.S.W.) as leader, and as he has had some experience with classes of this kind in other States his assistance is greatly appreciated. We pray that God's blessing may rest on the class, and that through it the young men may be enrolled to take up church work in all its branches.

Jan. 6. D.A.

West Australia.

FREMANTLE.—Seventeen nights of our mission have passed, and the visible results so far, including confessions, restorations, and baptised believers uniting, is 40. We have still 5 more nights to run, and it is unfortunate that other missions planned ahead preclude the possibility of ours being extended. A fine interest is aroused, and night after night the same faces are seen in the audience. One lesson from this series of special efforts is assuredly not to make a cast iron programme. I believe at Perth, and I feel sure at Fremantle, many more would be gathered in if the efforts could be extended in time. Bro. Hagger is standing the strain well. Last week in the tent, three ministers of other bodies listened to Bro. Hagger's address on "Five New Testament Baptisms." It was not altogether a coincidence that on last Lord's day evening one of them took as his subject "Christian Baptism, its Mode and Subject." I was there.
Jan. 14. A.L.

New South Wales.

MARRICKVILLE.—Good meetings yesterday. One received. Fine musical practice of the school and Endeavor choir. Sister H. J. Lee conducts in an efficient manner. Good attendance and interest at the gospel service. One was baptised. Gas-lights re-arranged on an improved plan by H. J. Lee. Bro. and Sister Greenhough spent the day with us. Gratified with their experience of us.
Jan. 19. ROBERT C. GILMOOR.

Queensland.

ZILLMERE.—The anniversary of the Zillmere S. S. was concluded on the first Lord's day in Jan., when 72 books costing a considerable sum were presented to the scholars after short addresses by Bro. Collins, G. Robinson and Fischer. The services were conducted previously by A. R. Main and C. M. F. Fischer, and picnic the following week. The church has been saddened by the violent death of several of its members. C. Bridges, second son of T. Bridges, M.L.A., working at the mining town, Mt. Garnet, over 1000 miles from here up north, was found dead in his tent on Dec. 22, with a pea rifle bullet wound through heart and head. There is no clue to the perpetrator of the deed. He was a quiet lad with a hopeful temperament, and was immersed by me some 8 years ago. On Saturday night, 10th Jan., the Zillmere church held its annual meeting. On returning home to Nudgee, 3 miles from here, Bro. Ambrose Robinson was startled by finding his home in flames. His wife and 3 little children had been devoured by the flames. The Hon. E. B. Forrest, M.L.A., whose head gardener Bro. Robinson is, arrived home from Brisbane at 10.45 p.m., and noticed that all was dark. Just before retiring, however, the dog's fierce bark caused him to look out, when he saw the house of his employee on fire. The flames were so fierce that nothing could be done. Sister Robinson and the children had apparently been suffocated, as the falling walls showed



her body lying in bed. Only a few bones remained of all that on earth was dearest to Bro. Robinson. Crowds came to the scene of the disaster on Sunday, and to express their sympathy. A. R. Main conducted the funeral services to-day, assisted by R. Stewart. Bro. Main gave a most appropriate address to the 300 or 400 who assembled round the grave. Upward of 100 vehicles followed the remains to Nundah Cemetery. Our sister was baptised by W. S. Houchins in Brisbane some 20 years ago, and was married in Dec., 1896, to A. Robinson, by me, and was to me a sister-in-law much respected. She was 31 years of age, the children 5, 3 and 1 respectively.

Jan. 13.

CARL M. F. FISCHER.

Here and There.

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

Crowded meeting at Doncaster on Sunday night and one confession.

Two confessed Christ at Malvern on Sunday night — an elderly man, and a young lad from the school.

Two men made the good confession at Barker's Creek on Sunday evening at A. W. Connor's meeting.

Will our correspondents kindly remember to place their address on each letter? It often saves much trouble.

If you are thinking of buying American books you should consult our list of those in stock in another column.

Bro. Lucraft telegraphs from Fremantle: — "Mission ended. Seventy-five accessions. Still gleaming. Church encouraged."

We have printed off on a small card the Suggested Bible Readings, which we will be glad to send free of charge to any requiring the same.

D. M. McCrackent and wife, of Oamaru, N.Z., are at present in Melbourne on a brief holiday. We know that old friends will be glad to see them.

The Manager will be absent from the office for a few days attending the Sydney Conference. All ordinary business correspondence will be attended to as usual.

We notice that A. W. Connor, our preacher in the Castlemaine district, passed the University Matriculation in December last. This is self-improvement along right lines.

It is expected that W. C. Craigie, R. C. Edwards, J. W. Baker, and Dr. and Mrs. Cook, from Victoria, will be in attendance at the New South Wales Conference next Monday.

We wish to say by way of explanation that the mistake in the lesson on the Austral Bible School Leaflets arose from the fact that some of the S.S. Commentaries have one lesson and some the other.

A. W. Connor visited Drummond on Sunday last, exhorting the church in the morning and conducting a gospel service in the afternoon. Despite the hot weather there was a good attendance at the latter meeting.

S.S.U., New South Wales. — Will secretaries of schools kindly see that no misunderstanding occurs in regard to the lesson for Sunday, January 11th, on which the Union will examine, viz., Philippians 4: 1: 13. — C.J.L.

In our report of the opening of the Merrifish chapel it was stated that the building was free of debt. £30 is still owing. It was also stated that 70 signed the

pledge, when the fact is that only 17 made up their minds to become total abstainers.

The readers of the CHRISTIAN will be sorry to hear that Bro. Keir of Cheltenham met with a serious accident. For a week his life lay in a balance. We are glad now to be able to report that he is getting on well. Bro. Keir is 52 years old.

All the matter for the Jubilee History is now in hand and mostly ready for the press. The Victorian section is now nearly completed. Orders are coming steadily in. Will those ordering, if not sending on regular order slips, make it very clear what they want.

A brother who is strongly impressed with the thought that the Planet Saturn may be the location of heaven wants it discussed in the CHRISTIAN, but we candidly confess that the subject is too remote from the objects we have in view to give it room in our columns. Our work lies nearer home.

The sisters of the Preston church met at the home of Sister W. Dickens and organised a Sisters' Prayer and Sewing Class. The following were elected to office, viz.: — Sister E. Dickens, president; Sister Moate, secretary; Sister E. Walker, treasurer. It was decided to meet every Thursday afternoon, at 2.30. Alternate Thursdays to hold half-hour prayer meeting before sewing.

An isolated subscriber in the country in sending subscription for the CHRISTIAN for 1903 says: — "Also 5/- for the Austral Leaflets from same date. I wish to thank you for your generosity in supplying our little S.S. free with leaflets for the past three years; we are now able to pay for this year's supply, and hope to be able to do so always in future. They have been a great help to us. I don't know how we could do without them."

"A Disciple" sends us a long article in favor of instrumental music in our churches. Now we are perfectly willing that this subject should be discussed in our columns, but it must be done in a calm and dignified manner. This good friend starts out by saying, "In my opinion it is simply a 'fad' that some of the members have got hold of to keep music out of the church, and they stick to that 'fad' like grim death." Let us say that no person who approaches a subject in this spirit or with these words can be heard in our columns, either on the instrumental music question or anything else.

E. B. Freeman complains of our paragraph announcing the fact that he has joined the Methodist Church, especially for saying that he was an untried man. He brings to bear in his favor the statement that he has been a member of the church for ten years. All we have to say is that he has been a member to precious little purpose, or he would know better than to go off and join an organisation with a human name, baby sprinkling, miraculous conversion, baptism of fire, &c. He says he is going to immerse more people now than ever before. If he does not he will not do much; but it strikes us if he begins that sort of thing he will not stay long with the Methodists.

I have had much pleasure in looking through a little book entitled "The Elements of Divine Truth," prepared by M. Wood Green. Bro. Green has rendered great services to our churches in Australia, in his debates, but I am inclined to think that his greatest service will be found in this "Elements of Divine Truth." I intend to introduce it into my own family, and I hope to see the time when every class in our Sunday Schools will use it as part of their exercise every Sunday. Of course in saying this I do not mean to indicate that I agree with every answer contained in the book, but on all the vital matters

connected with our religion I believe Bro. Green has given the truth, and as a proof of my interest I would like you to send me a dozen copies. — Geo. T. WALDEN.

A brother urgently wants information on the following question: — "If I owed money would it be Scriptural for me to give the Lord weekly and willingly the first amount from my wages, instead of paying in full or in part my creditor, as paragraph 7 in C. L. Thurgood's Alphabet to Recent Converts, in the CHRISTIAN of the 8th inst., would lead many to believe?" This reminds us of an old farmer brother whom we heard of in America. He had a fine farm on which he owed something, and always when asked for a liberal contribution excused himself on the score of being in debt. By-and-by this farm was paid for, when immediately he bought another; he was still in debt and could not contribute to the Lord's work. He went on in this way through life, and died in the end spiritually as poor as a buzzard. Our point is this — it depends altogether on the nature of our debts. If a man is indebted in the usual course of business transactions and for the mere purpose of gain, he should not stop his contributions. If a man working for weekly wages buys a house which will take his earnings for 12 years to pay, he is not justified in stopping his contributions. But if a man gets into debt through misfortunes, which he could not control in our judgment he should exercise care along all lines till the debt is paid; but if a man is in debt even for this cause, the Lord's share should not be encroached on first without retrenchment in other departments. Let us be careful that we do not lie unto the Lord.

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The above now reduced to 4/- per vol., by post 4/6.



Coming Events.

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

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



Acknowledgments.

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

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NOTE.—The Annual Collections are not included in the above. We expect next week to insert a list of all the Annual Collections to hand by Monday, 26th inst.

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About £6 more is required to pay for the large tent which the Committee is purchasing. It will then be necessary to provide seats. We desire to start a series of Tent Missions as soon as possible. If the brethren who have not yet contributed and are able to do so would send along their subscriptions, however small, without delay, no doubt all obstacles in the way of commencing Tent Mission operations would be speedily removed. Will you not send your mite to

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Benjamin L. Smith did this work while serving as preacher of the church in Topeka, and Corresponding Secretary of the Kansas State Board of Missions. It occupied his extra time through eight years, and was carried on under the advice of W. K. Pendleton.

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Obituary.

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

ELLIOTT.—Matthew Henry Elliott was born in Hindmarsh district on September 19th, 1858, and resided in the district all his life. With his wife he was immersed on December 6th, 1893. They soon became interested in church work. As secretary of the choir Bro. Elliott did good work. They frequently arranged parties and fruit picnics at Underdale. Our brother was elected a deacon, and filled that office well until his home-going, which took place on December 9th, 1902. He leaves an aged mother—a pious, saintly woman—a widow, a brother and sister, and other relatives, to mourn their loss.

Hindmarsh, S.A.

A.G.

BROUGH.—We very much regret to have to report the death of our Sister Brough, whom we were all pleased to call "Grandma." She fell asleep in Jesus on December 31st, 1902, at the ripe age of 75. For 30 years she had been a member of the church, and unless physically unfit, was never absent from the Lord's table. The church at Cheltenham sympathise with the relatives.

H. M.

DAY.—Sister T. Day passed to her rest after a short illness on Sunday, October 26th, 1902, just 16 months after her husband. For many years she was a Sunday School teacher, and very untiring in her efforts to teach the young. Though she did not enjoy good health for some years, she would never leave her class if she could help it. Sometimes she would come to the school to teach her girls, but owing to illness would have to struggle home again. She lived a life of self-sacrifice for the Master. Truly she was a shining light in our midst.

'Twas on the day of rest, the happy hour,
When oft she'd met, her Saviour's love to tell,
That she was called to sing his praise above,
And ever in his glorious home to dwell.

Long will we miss and mourn her—lives like hers,
While memory lives, can never really die;
In fancy we will see her radiant face,
Watching for us from her bright home on high.
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As an Earthling.

By HATTIE A. COOLEY.

PART I.

CHAPTER III.

A POWER AMONG THE BOYS.

"And he who followeth love's behest
Far excelleth all the rest."

One evening, when there had been a meeting of the Faculty, after the more formal discussion of the various college interests, under consideration, they fell to talking over the individual prospects of some of the students.

"He has stood at the head of his class every year since he came, and it will be the same this year." President Rivers was speaking of Nate Denham.

"He is not rooming with Hastings this year," observed Professor McClay, who boarded in a private house near the foot of College Hill.

"No," returned the president; "they agreed that it would be better for each to room with one of his own class, although, of course, Denham would have been a help to Hastings, and I was in hopes that Hastings' influence over Denham would eventually lead to his conversion. Hastings is such a devoted Christian. Denham himself told me, in the course of a conversation which we were having on the subject, that he believed Roy Hastings to be a true Christian; he had no doubts whatever as to his sincerity; but as for himself, he said he did not feel the need of becoming one. Denham is a strong fellow every way; but I hope considerable from the influence of Mr. Grayson. I notice that they are becoming quite intimate, and in some respects Grayson is stronger than Denham himself. By the way, that hunchback is one of the most interesting and unique characters I ever came across. For all that he has been here such a short time, he is a power among the boys already."

"He's an original genius"; and Professor Hutson smiled, as if at a sudden recollection. "Last Saturday morning I had occasion to go up to the library"—the college library was in one of the lower rooms of the Boys' Building—"and there was Grayson outdoors, with his coat off, hammering and sawing at a great rate. I told him that I should like to know what he thought he was doing. He stopped long enough to say, 'A pretty slick job,' and then went on with his sawing. I asked him what he called the thing—it was the oddest looking contrivance"; the professor laughed outright at the remembrance of it. "There was a big box, about as high as a table, with a few inches of tin projecting like a stubby stove-pipe through the board on top. The sides of the box reached about two-thirds of the way down, and the lower part of each side was put on with hinges, so that it could be shut down or opened and fastened up against the side like a trap-door. And it was the last trap-door that he was so intent on sawing off."

"Well, in the name of common sense, what was it?" exclaimed Professor McClay.

"You are curious as I was," laughed the other. "The fellow waited until he had

finished his board, then he straightened up. 'That, sir,' he said, 'is the latest thing out in the shape of a foot-warmer.'"

"A foot-warmer." For once the Faculty spoke with an unanimous voice.

"That's what he said. Then he went on to explain it to me. He had come across a large lamp, discarded from one of the society rooms and had rigged it out with a new burner and chimney. He proposed to set the lamp in the centre of the arrangement, with the tin pipe around it; the lower part of the pipe was perforated to let the heat through. Then on each side, slanting up toward the pipe, there was a board for a foot-rest, and these boards were full of gimlet holes. He showed me how the pipe raised up to light the lamp, and that, by having the trap-doors, from one to four students could sit with their feet inside. There was a good, substantial frame, he said, and the top would answer for a study table. Then, with a tin reflector to hang over it, he guaranteed to furnish light as well as heat. He assured me that the lamp was a 'regular old heater.' 'I'll warrant it to warm the coldest pair of living feet that can be put inside,' he said. It seems that some of the boys are in the habit of sitting in their rooms without fire, to save expense. He said that he had invited them to sit with Hastings and himself, but they were sensitive about it; so he had set to work to contrive some cheap way to keep comfortable. He informed me, confidentially, that the boys had an idea he was experimenting for a patent. Of course, he would want to make sure that it would work all right, and he thought he could prevail upon a couple of the boys to take the thing and test it for him. 'That isn't deceit, is it, Professor?' he said. 'I am experimenting; I do want it tested—and I don't want to hurt their self-respect. They've got a right to their own ideas about it's being a patent, haven't they?' he argued in his comical way."

"Bless the boy!" exclaimed the president; "nobody else would have ever dreamed of such a thing. I wonder how it worked; have you heard?"

"Working like a charm, so he told me today. The boys are delighted with it. By the way, Bruce and Hobbs are the two that he had in mind; but they soon found two others who were glad to share with them. Hobbs has quite an eye to business. He wants Grayson to work it up more completely, get it patented, and let him handle it. But Grayson tells him that if there is any good in it, the world is perfectly welcome to the benefit; that he has come to the conclusion that it isn't more than half right—this patenting things that are for the good of humanity. He is the drollest fellow."

"But the world will be the better and happier for his very nonsense," said President Rivers. "It is wonderful what great souls are shut up in some of these distorted human bodies. While it may be true that, as the ancients taught, physical beauty is the symbol, the sacrament of a spiritual beauty which is, or which will be hereafter, yet I can not help thinking that some of the grandest souls that ever came all beautiful from the creative hand have been doomed to wear the guise of physical deformity."

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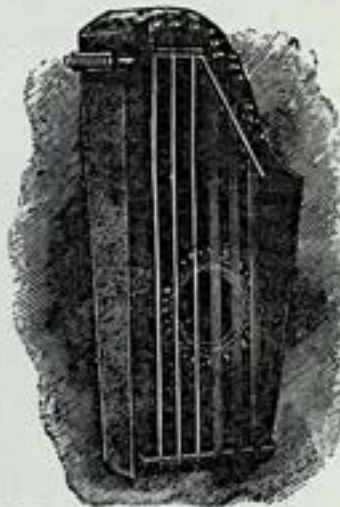
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