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From Abroad.

As cold water to a thirsty soul, so is good news from a far country.—Proverbs 25: 25.

Wandering Across a Frosty Continent.

It is written, "Pray that your flight be not in the winter time, or upon the sabbath day." I commenced my hegira from Cincinnati on a cold Saturday evening towards the end of autumn, thus just escaping the winter and the Sunday. I went to Chicago to get a train West. Sir Charles Dilke in his book "Greater Britain," contrasts this city with Norfolk, an old city in the south-east, which has progressed but very slowly, the difference between these two cities he regards as indicative of the difference between the north and south. Chicago is a great world city, its streets are thronged with people like the streets of London, and I question whether the shop windows of Paris have a greater display of fashion. If Christ came to Chicago he would only see what is seen in all great cities. He would see the Sunday desecrated, but he could see that in New York or London. He would observe the men of money building towers of Babel, warehouses, and offices that rise to various heights from ten to twenty storeys, and a few higher; but all the great cities of the world are now doing this. You tried it yourselves during the land boom. He would meet drunkenness and vice, but I saw more drunkenness in England than I have seen anywhere in America. He would see anarchy and scepticism, but they are also in Birmingham and Glasgow, and even at her great industrial centre, where men feel keenly the pinch of poverty. To me, Chicago was in more senses than one the coldest and frostiest city I have struck. Moody, the evangelist, is trying to put a little warmth into it, and has a noble cause there. Had I struck it under different auspices, I might have appreciated it more.

I left by train for Kansas, another great city lying on the great tributary of the Mississippi, the Missouri. It is partly in the Missouri, and partly in Kansas. I had but a glimpse of it, and was then carried along the northern part of the prohibition State, stopping for an hour at Topeka and six hours at Belleville. As I journeyed, my constant enquiry was concerning prohibition. I thought I would test it for myself at Belleville, and wandered searching for a dram shop, but could not find one. I took a commercial traveller into my confidence, and he agreed to drink my health at my expense. He took me to a sly grog shop, where I beheld him complacently toss off a glass of beer. The Kansas people tell me that the State has fallen back, that the liquor trade throughout America has combined its forces to destroy the administration of law in the prohibition States, but in spite of this, pro-

hibition reduces drinking to a small matter, and practically abolishes drunkenness. It is a pity that with it temperance people cannot provide good coffee houses. The coffee I got in Kansas was enough to drive a man to whisky. The towns of Kansas are small, the largest not bigger than Ballarat, and most of them possess less than 5000 people. The backbone of the prohibition movement is in the farming community. One feels in contemplating these efforts at social reform that law can never replace love, and that evil can only be fully destroyed by the awakened consciences before God that calls us to a new life.

I stopped twelve hours at Denver, the chief city in the silver mining State of Colorado, a mountainous district where the cliff dwellers lived in ancient times. Some relics of their rude work are preserved in the museum in the Denver capitol. There, too, is the fac-simile of a nugget of silver worth \$8,000. Denver is evidently a stronghold for Bryan and the free silver movement. I care not whether they have a silver or a gold currency, the love of money will remain the root of all evil, it will continue to be minted in the mint of servitude, and have a king's head stamped on the face of it. I ascended the dome of the capitol and looked out over a scattered city, and now like other travellers feel competent to write a paragraph on it. It impressed me as a giddy city glistening with gaslight and gaiety, where there were many worshippers of Venus and Astarte. Such is the case with all those cities that lie at the stopping points of the tourist. It is true of Port Said, of Niagara, and Salt Lake City.

I left Denver at night, fell asleep in the train, and awoke in the morning in the Rocky Mountains. They were wrapped in snow. It was, however, a clear, sunny day, and I looked with awe on the expanse of hills. Denver was about 5000ft. above the level of the sea, and now we rise from mountain terrace, along a spiral pathway in the clouds, until we reach the altitude of 10,000ft. To the right of us is a venerable extinct volcano, Mt. Ouray, as high as Mt. Cook, the highest peak in the New Zealand Alps. This proud monarch of the hills lifts his white head above us. What must have been the mind of its maker. Shall we not think of God? I looked on the train curling and twisting its serpentine form along a sinuous course by peak and spur, valley and gorge, and I marvelled at the genius of its engineer, of the surveyor of this great mountain highway. Surely, then, with the Psalmist, as I look on the sublime scenery I shall cry, "The Lord is a great God, a king above all Gods, in his hand are all the deep places of the earth; the strength of the hills is his also." We come out of the thick of the mountains through the black canyon of the Gunnison, a rugged gorge fourteen miles through conglomerate rocks, and looking on their torn and broken features, we know why

the ranges have been called Rocky Mountains.

We then descend from the heights by the side of a beautiful stream running through a pleasing valley, where are rural homesteads, "the lowing herd winds slowly o'er the lea," and there are many fruitful orchards and fertile fields, and passengers tell you how rich in flower and fruit their country is. And so we pass out of Colorado into the State of Utah and enter Salt Lake City, picturesquely situated among the hills. Its streets are lined with trees. Many of the houses are detached, and surrounded with gardens, and one almost wishes he was Brigham Young that he might have many honeymoons to spend there. It was settled by a party of Mormons on July 24th, 1847, and has now a mixed population of 65,000. There are 240,000 people in the State. A Mormon elder with whom I talked claimed that only half the Mormon fraternity were in Utah—that taking them the world over they numbered half a million. Some say that Mormonism originally was a Jesuitical effort of Rome to bring the right of private judgment in matters of religion into contempt. I went into the Tabernacle, a building capable of seating 10,000 people, and possessed of very unique acoustic properties. A pin dropped on the platform could be heard at the further end of the building. They would not admit us to the temple—that is only for the saints. They practice close communion with a vengeance, and will not so much as admit you to the precincts of the building.

I travelled on over the Sierra Nevada Ranges, and after a mountain journey of 1600 miles ran down the Pacific slope to San Francisco, which is only 12 feet above the level of the sea. No more snow. The chilling blasts are behind me; around me is a genial atmosphere and a generous sunlight. Surely this is prophetic of future blessings. The west, like the east, came into life through religious influences. Puritan fathers established themselves in the east, and Transcendental monks and their flocks in the west. The east is full of Bible names, and the west full of sacerdotal Spanish names. The east passed blue laws forbidding a man to kiss his wife on Sunday, and the west tortured poor Indians because they did not count their beads. Broadminded Uncle Sam has swept all this away, but there are still enough mean Americans left to rob a poor "tramp" of his last crust. So poor but hopeful, I still pursue my way, and have commenced my lectures here with the usual compliments and small collections. I believe, however, I can be of some service to the Master here. More anon.

ISAAC SELBY.

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Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (N.V.).

South Australia.

ANNUAL COLLECTION, LORD'S DAY, FEBRUARY 4th. Let our motto be—



"Whosoever shall call upon the name of the Lord shall be saved."—PAUL.

QUERIES BY THE APOSTLE PAUL TO THE GENTILES.

1. "How shall they call on him in whom they have not believed?"
2. "How shall they believe in him of whom they have not heard?"
3. "How shall they hear without a preacher?"
4. "How shall they preach except they be sent?"

The Evangelistic Committee urgently invites a

GENEROUS AND HEARTY RESPONSE to the apostolic questions on Home Mission Sunday. The last Annual Collection during this century—let it be a memorable one!

Foreign.

Bro. John Thompson writes that he is sending a report to the Queensland Government to show what the church of Christ has expended on the Kanakas. We are sorry to hear that Mrs. Thompson is very poorly and should be taken away for a complete change. Will the brethren pray the "effective fervent prayer."

A. McLean and fellow-workers in the States are aiming at £40,000 for Foreign Missions in this the Silver Jubilee year of their F.M. work in the States. They also mean to get 2,000 personal offerings.

LETTER FROM M. J. SHAH.

It is a great pleasure for me to write to you something about the work here in this part of the Master's vineyard. I live in Timarni, a small town with a population of about 4,341, and including the 50 villages that connect with it, the population rises to about 24,684. This population is divided into more than 20 castes of people who will not eat and drink with each other. So you see I live among these people and none of them dare to eat or drink with me. The work in Timarni began in 1895, but I finally settled here in June 1896. From the very beginning the people, especially the low castes, have shown a spirit of friendliness and evident pleasure at the prospect of Christian work among them. They especially desired educational and medical help. Both of these were promised as a part of our work among them. Consequently a dispensary, an hospital and a school were opened.

But after a year the school was not carried on, owing to the lack of funds, as well as for the press of famine works. The famine was sore all over this part of the provinces. It was a terrible time. If God would have not sent bountiful help through his servants in foreign lands, the people must have died. As we had no house of our own here, a piece of ground was at once purchased and relief was given to the people, having laid up the foundation of two buildings, an hospital and a house to live in. It offered one a good opportunity to exercise some Christian influence over them while they were at work. The Bible was read and hymns were sung and explained to them. The buildings being finished in October, 1897, we moved and completely set up and thanked God for it.

By this time the famine was over and so I at once went from village to village to see what result comes off, and was glad to find that the door closed for so many years had been opened and the people that were first against us have now been turned very friendly. I visited nearly all these villages in turn and then dropped the less interesting and took up others. Since then I am visiting 30 villages regularly in turn. With the aid of a magic lantern I sometimes preach to large audiences, after their evening meal, when they have nothing to occupy their thoughts, and so have their undivided attention. During the hot season I always have a trip amongst Gouds and Korkus into the hills not many miles from here, and I am strongly convinced that this is one of our best vineyards to labor in. Living among the hills these people are cut off from the Brahmans and other high caste people, and they are much more accessible than the other Hindus, for they have very little caste restrictions. They worship BARADEO or the great god of the hills. Much precious seed is sown on the evenings of the Lord's day when most of the Whangers (weavers), aged widows besides, young people, mostly children and others afflicted in different ways gather together near the mission verandah. Presently there are two Sunday Schools, one for the low caste of people and the other for the high class. The number of children in these two schools is over 150. The work done in these Sunday Schools up-to-date is very encouraging and is not to be considered as of little importance. There are enquirers every side, and am teaching many with the hope that harvest will come by-and-by. But in the end let me tell you that the present circumstances of India are more horrible than last one. The crops had almost everywhere failed on account of lack of rains. Hardly were the people out of one famine when there has come another. People are dying and starving everywhere. It is an awful sight. Reliefs have been opened by the Government, but it is very little in comparison to the need. I hope and do trust in God that he will open the hearts of his faithful servants to spread a helping hand to their brethren in India. In conclusion I must say that I am doing very little and that little is just after the fashion of seed-sowing and God will bring harvest according to his will. May I ask you dear brothers to pray that souls may be saved.

Sisters' Department.

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

A Missionary Heroine.

Tuesday night, as I sat in the Odeon and listened to Dr. Rijnhart's simply told story of her experiences in Thibet, I felt that I must be from henceforth a braver, truer Christian for having looked into the face of one who had braved all things for Christ's sake. She is a Canadian by birth, and was graduated in medicine at Trinity University, Toronto, in 1888. She and her husband left America in 1894. They crossed China during the Japo-Chinese War and reached Mr. Rijnhart's former station, Kumbum, on the north-western China-Thibetan frontier, the seat of the great Buddhist monastery, the abode of four thousand Thibetan lamas, or priests. They were permitted to preach the doctrines of Christianity without opposition. The priests read, studied and freely discussed the New Testaments which were put into their hands.

They knew that no missionaries were permitted to reside in Inner Thibet, but they believed it their duty to do some pioneer work, even in the forbidden country. They travelled without molestation for four months, crossing dangerous mountain passes in the face of blinding snow blizzards and fording, on the backs of yaks and ponies, the torrents. The beginning of sorrows was the death of their only child in the Tangla Pass. They emptied their drug-box and used it as a coffin to bury their little one in the region of eternal snows, near the source of the Yang-tse-Kiang.

For several days they noticed they had been followed by shaggy-bearded bare-headed, heavily-armed tribesmen, who gave them suspicious glances, and then disappeared. Suddenly one day they were fired upon from the overhanging cliff. Their guides deserted them, their ponies and all their supplies fell a prey to the brigands, and they were left almost destitute, having only one old horse left. Even their tent was taken.

Mr. Rijnhart, stationing his wife in good shelter, left for an encampment espied through a telescope in the distance, in order to secure aid. He was to return at sunset, but he came not. The lonely woman lay down in the snow, covered only by a blanket—not to sleep, but to look up at the stars and watch and pray for her husband's return, while the Oriental moonlight fell on the grim forms of bears prowling on the mountainsides. She waited for several days, and then knew that Mr. Rijnhart had fallen into the hands of robbers. He was undoubtedly murdered as soon as he came to the tents.

Nothing remained for Dr. Rijnhart but to seek to return to civilisation. She managed to cross a river on the back of a Thibetan ox, and securing guides from a camp, she set out for Ta-Chien-lu, in the far West of China, where she arrived—widowed, childless, destitute, worn out—after a journey of two months.

As Dr. Rijnhart finished this story, at which even strong men wept, she expressed her longing to return to the land that had robbed her of every earthly treasure. Truly, if the Son of man should come, he would find faith on the earth.—*The Lookout.*



Sunday School.

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

LESSON FOR FEBRUARY 11.

"Jesus and Nicodemus."

JOHN 3: 1-18.

GOLDEN TEXT.—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish but have everlasting life."—John 3: 16.

While in Galilee Jesus attended a marriage

feast and wrought his first miracle by turning water into wine at a place called Cana about five miles from Nazareth. Leaving Cana he goes to Capernaum, a city on the Sea of Galilee, and reputed to be Jesus' own city. He next put in an appearance at Jerusalem for the feast of the Passover and cleanses the temple by casting out those who were defiling it, thus making a great many enemies among the Jews. The passover came in the month of April, A.D. 27. It was

in this city that Nicodemus, a doctor of the law and a Pharisee, came to Jesus by night to enquire more fully concerning the things he had heard and seen. This great man was either afraid to go to Jesus in the day time, or else he chose night time because it would be more quiet and he would stand a better chance of finding Jesus alone. Their conversation turns to spiritual things and Jesus makes statements which not only startled and puzzled Nicodemus but many doctors of law and divinity since, and continues to baffle many earnest and devout scholars. The great truth revealed to Nicodemus was the new birth. Nicodemus confesses to the divinity and authority of Jesus, thus placing himself in a subordinate and attentive position. He was evidently anxious to know what he must do in order to enter into the kingdom of God, for Jesus's answer would imply that Nicodemus had made some enquiry. Jesus now proceeds to instruct Dr. Nicodemus on the necessary steps for entrance into the kingdom of God. The candidate must be born anew, and that this birth is of water and of the Spirit. Christ's visitor seemed to doubt the possibility of such a thing, whereupon Jesus shows Nicodemus that he speaks from knowledge, and no greater witness is needed of heavenly things than the Son of God. Jesus states that the new birth is a mystery, but its manifestation is evident, hence the knowledge of the new birth's existence. During the conversation Jesus refers to Moses and the brazen serpent in such a way as to imply that in like manner he, the King of the kingdom, was to be lifted up that all believing on him should not perish but have everlasting life, for God so loved the world that he gave his Son a sacrifice for the sins of the world. Here in

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Biographical.

A good name is rather to be chosen than great riches.
—Proverbs 22: 1.

Life of Elder John Smith.

CHAPTER IV.

In the following winter, while on a second journey to the Green River country, in passing through Logan county, John stopped on the roadside to witness some strange religious exercises that had been recently introduced into Kentucky, through the ministrations of James McGready, of the Presbyterian Church, and other zealous revivalists.

For some time previous to the close of the last century, religious apathy was almost universal in the West. But the night at length wore away, the day dawned again, and the Church awoke from her slumbers in the extraordinary scenes of the Great Revival.

Zealous missionaries from the older States came out among the cabins of the West, and began to preach to a people more familiar with the whoop of the savage than the songs of Zion. In 1799, McGready lifted his warning voice in the hills of Tennessee, and some thousands flocked to hear him. Provisions for several days' subsistence were brought along to meeting; blankets and straw for the use of the family at night were thrown into the waggons, and the vast congregations then began to assume the appearance of regular encampments. Several thousands of worshippers sometimes gathered in these camps, where days and nights, and even weeks, were spent in the most fervent religious exercises.

"The scene was strange, and often grand beyond description—not infrequently it was awfully sublime. The ranges of tents or waggons—the fires reflected from the branches of the towering trees—the lamps and candles—hundreds of excited persons hurrying to and fro, like Gideon's army, with torches in their hands—the preaching, the praying, the singing, and the shouting, all heard at once rushing from different parts of the ground, like the sound of many waters—was enough to swallow up the powers of contemplation."

The excitement continued to spread like a conflagration through the land. In 1800 it broke out in Kentucky, and extending to the northern portions of the State, reached its climax in a general camp-meeting at Cane Ridge, in Bourbon County, held in August, 1801. At that place upwards of twenty thousand persons, moved by the intensest religious feeling, encamped in the groves and fields for several days and nights; the multitude dispersed at last, only because provisions failed in the country around.

These exercises were conducted mainly by ministers of the Presbyterian and Methodist Churches, though Baptists also sometimes participated in them; but all denominations shared in the general awakening, which continued in the State for several years.

But that which most distinguished these meetings, was the prevalence of a certain nervous disorder that seized many of those who were in attendance. It suddenly struck

down some to the earth, where they lay like dead men for hours; and it threw others into violent convulsions that were often fearfully protracted. This affection was involuntary and contagious, perhaps epidemic. It indiscriminately attacked the most pious and the most profligate. Like a panic, it sometimes seized entire congregations of worshippers, until five hundred have jerked at once with strange convulsions.

It was regarded at the time, even by wise and good men, as the immediate work of God, or as the outpouring of the Holy Ghost. This motion served to increase the excitement of the people; and excesses that were often ridiculous and disgusting naturally followed. Such extremes, however, were always discountenanced by intelligent Christians, who endeavored to persevere in their congregations a decorous and solemn behaviour.

Young Smith witnessed these camp scenes with feelings akin to disgust. Constituted as he was, he could not sympathise with this popular outburst of the religious instinct. Familiar with the calm, yet earnest and practical piety of his father; more conscientious than emotional or imaginative in his nature; solemn and worshipful in his regard for things sacred; he looked on the novel and extravagant scenes around him as the result of some delusion which he could not explain, and which only offended or amused him. He did not question the soundness of the popular doctrine respecting the Holy Ghost, which these nervous phenomena were supposed to confirm; for he had been brought up in the belief of man's moral imbecility by nature, and of his arbitrary election by grace. But he could not see, in these spasms and ecstasies, any manifestation of that Spirit, whose bleedings were blessedness and peace. His fine, natural sense, and delicate religious sentiment, more than any knowledge of the scriptures, saved him from the enthusiasm of the times. Still religion had become the business of the people; and he now began to hear it discussed and commended wherever he went; so that he felt, at length, a more serious interest in the subject than he had ever known before.

About that time, too, he was much in the company of Isaac Denton. This good man, who, like other pastors or the day, faithfully tended his flock without tithing them, was sometimes in need of help to raise corn for his family. John, who lived close by, and was always ready to assist a neighbor, went over at seed-time and at harvest to work in his field. Denton was a kind and companionable man, always as ready to teach his young friends as they were to learn. He had a special regard, too, for John, whose probity and good sense promised much for the church, should the Lord ever give him a new heart. As they toiled side by side along the young corn-rows, or through the ripe grain, they talked much together of the mystery of redemption.

The faithful minister labored to impress on the mind of his young friend the thought that the sinner is utterly dead, so that he could not obey God if he would; and utterly depraved, too, so that he would not obey if he could. He reminded him that he could not please God without faith, nor have faith till it

pleased God to give it; that though he might acknowledge, he could never feel his desperate wickedness till the Holy Spirit should show him how vile and wretched a thing he was.

"You can not, my young friend," he would say, in effect, "you can not have the proper views of God and his law, of Christ and his teachings, nor can you ever truly repent of your sins, or believe in a Saviour, till your whole moral nature has been changed by the power of the Holy Ghost."

"And what must I do," his thoughtful disciple would enquire, "in order to have this change of which you speak wrought within me?"

"Nothing, John; God's grace is sovereign and unconditional. If you are of his sheep, you will be called, and you will hear his voice and follow him."

"But when, Mr. Denton, will the Lord call?"

"In his own good time, John. He has marked out your whole life, and determined your destiny according to his own wise but hidden and eternal purpose."

"How, then, may I know whether I am one of his sheep or not?"

"You will know it by your change when it comes; till then you can only wait on the Lord and hope."

"Mr. Denton, if I am left to perish, I know it will be on account of my sins; but should I be saved, will it not be on account of my goodness?"

"The Lord sees no goodness in you, John. If you are ever brought to life, it will be solely because it was his good pleasure to choose you for himself before the foundation of the world, and that, too, without any reference to your character or works foreseen by him. True, if you should be lost, if you must perish, John, it will be on account of your sins, and to the praise of his glorious justice."

"My destiny, you say, Mr. Denton, is fixed, and I cannot change it. I need not, then, give myself any concern—I have nothing to do."

"Ah! great is the mystery of godliness, John; there is something for you to do."

"What is it, Mr. Denton?"

"You must pray, John; pray in the dust and ashes to the Lord."

"Pray for what, sir?"

"That the blinding scales may fall from your eyes, and that you may see and feel what you really are in the sight of God; for you are yet in the gall of bitterness and the bonds of iniquity."

John's interest in such conversations arose, not so much from any personal concern that he felt at that time in religion, as from a fondness for argument. He had now reached an age when young men are usually prone to question the ground of their early faith, and to discuss doctrines that they had always implicitly believed. It was fortunate for him then, that, at this period of his life, he was the companion of a man who could, in some measure, confirm his faith by argument.

He had never heard of Aristotle; yet, by untaught methods of his own, he analysed sharply, and readily invented argument or illustration to suit his purpose. He loved the debating society and his shrewd sense and

keen wit always made him a champion. On one occasion in the debating club of the young neighbors, an awkward question came up for discussion. The affirmative was so untenable, that none was found willing to maintain it. The speakers massed themselves on the negative, and waited for John, who promptly took the weaker side, and led off in an argument which the opposition assailed in vain. He brought over the speakers themselves to his side of the question, and carried his lame proposition with applause through the house. Not willing, however, to triumph at the expense of truth, he challenged the speakers to another contest on the spot. Changing his ground now, and arguing against himself, he reversed the decision of his hearers, and won the negative by a unanimous vote.

This activity of his discursive powers made him appear at times skeptical in disposition; but he did not doubt because he could not understand, nor deny simply because he could not prove. Still, whatever was unreasonable, was to him false, in spite of testimony. Almost without prejudice, his apparent skeptical temper was but a jealous regard for truth itself.

The revival of which we have spoken, at length reached the valley where he lived; and he had an opportunity of observing more closely its remarkable phases. The Baptists of Clear Fork were almost universally the victims, or the apologists, of the jerks, and other *bodily exercises*, as they were called. Young Smith attended the frequent meetings that were held in the neighborhood, and looked with a curious but unaffected eye, on the scenes around him. The pulpit, he saw, was not so sacred a place for the most unseemly performances. The preacher himself was sometimes seized with holy spasms, and, suddenly stopping in the midst of his harangue, would dance on the floor of the stand in wild and uncontrollable disorder. His brother William, who was a member of the Baptist Church, believing with the people that these things were from heaven, earnestly tried to persuade John also to regard them as divine, and even expressed the pious wish that, for the good of his soul, he, too, might feel these jerkings in his flesh. But John stood firm, though almost alone, in his unbelief. Without pride or perverseness, he still argued, in the face of clerical and popular opinion, that it was unreasonable to suppose that God would send his Holy Spirit from the skies to afflict his people with convulsions—to buffet and mock them, and make them ridiculous.

Still, the fact was evident and inexplicable; and his reasonings were not always satisfactory even to himself. He resolved at last to examine the whole subject in the light of his inspired Reading Book, feeling assured that what was so unreasonable, he would find to be also unscriptural.

This first careful examination of his Bible, though made in the spirit of controversy, was most important in its results; for, while he found no text that either sanctioned or explained the *exercises*, he was fully convinced from his readings that it was his duty to be a Christian. He was under this deep and solemn conviction, when an incident occurred which led him earnestly and perseveringly to

seek religion after the manner of the times.

About the close of the year 1803, his father who had already lived out his three score years and ten, was seized with a lingering illness, of which he died on the twentieth of March following.

The old man, on his death-bed, exhorted John to watch his gay and mirthful temper, lest it should lead him into the company of the vicious.

"When I am gone," said he, "thoughtless and profane young men, who find pleasure in a lively jest and loud laugh, will seek you as a companion, and draw you, if they can, into dissipation. This is my only fear; and yet I trust, my son, that your good sense, and your love for a father's memory, will keep you away from their revels, and lead you to seek the society of the good.

"You are now the eldest of the boys that are left at home. Your more experienced brothers are living to themselves; and they have cares enough of their own, I know. You are still young, but I must ask you to take charge of the farm, to watch over your younger brothers and sisters, and to cherish your fond old mother who cannot long stay behind. It is my wish that you live with the family, at least till Jonathan is old enough to attend to business; that when he and Henry are grown, the farm be divided equally between them; and that mother and the girls live with either, as they may prefer.

"And now I know, my boy, that a heavy burden will rest on your young shoulders; but do right, and the Lord, to whose care I commend you, will give you wisdom, and bless you in your undertakings."

The dear old patriarch breathed his last, surrounded by his sons and daughters, for whose welfare he had lived, and to whom he now left the richest of patrimonies—the memory of their father's pure and gentle and trustful life.

(To be continued.)

The Home.

As for me and my house, we will serve the Lord,
—Joshua 24: 15.

A Visit to Granny.

"Well, my dear, come to see Granny again. I can see you are in trouble. Tell me all about it, and perhaps an old woman can help you with your difficulties. Experience comes with years you know, and God intended us to comfort and strengthen each other.

"Well, Granny, you know, I did not like what you said about the tongue, and especially women's tongues. I was sure my tongue would never hurt anyone or cause any trouble. I meant to be so careful and watch every word I said, and now, oh, I wish I had just gone to the meetings and not tried to help any, for I have failed all through; and yet I have tried. I do like things to be a success, and I have worked till I am so tired. Sometimes I hardly know what to do with myself."

"Well, dear, perhaps you have tried to do too much, and in your own strength. Remember we must renew our strength hour by hour, day by day, and we must

leave time for that. It is 'ask and ye shall receive.' We must pray, and often too, and we must go to our guide-book to see that we are not straying off the path. But just tell me all about it. You know we learn by our mistakes. My father used to say as long as we do nothing the devil will leave us alone, but directly we begin to work for Jesus, he stirs up all sorts of people to say things that hurt or annoy us, and attribute wrong motives to us, and if we give up, that is just what he wants us to do. He laughs up his sleeve. He has won the day. We soon go to sleep if we do not work, and a professing Christian asleep is no enemy of the devil: he can well afford to let him alone."

"I feel almost ashamed, Granny, to tell you how it all commenced. I did not think I could be so mean. You know I like most of the brethren and sisters—I might say love—but there are a few, and especially one, who always rubs me the wrong way. Well, she told another sister that I had said a certain thing about her, and there was just enough truth in it not to be altogether a lie; and then the sister was nasty with me, and when I asked her what was the matter she told me what had been said, and I got angry at once, and just told her all the other sister had said about her, and now—oh! Granny—there are such a lot mixed up in it, and I am so sorry and ashamed. I wish I hadn't any tongue to cause so much trouble. You see what I told you was all true, but I know I ought to have borne quietly what was said, and told the sister that I was sorry I hurt her, and then tried to show her by my life that I wanted to do right, and would not willingly hurt any of my sisters or brethren. I know it was a bad spirit in me, and I did not think I could do such a thing. You are right Granny; I was often too tired to pray aright. I sometimes went to sleep over my prayers, and often did not read my chapter going to bed."

"Well, dear, you must just begin again. We often need to be pulled up short. It is good for us to learn how very weak we are. We need lessons in humility too. Just let us take it now to the Lord and ask him what we shall do. Let us ask him that we may go to these sisters and acknowledge our wrong, and fill our hearts with love for each other, for after all that is the thing to strive after. 'Love conquers all things,' and we must remember that we all have our peculiarities and failings. And then just one other thought now, and that is only God sees into our hearts and knows our motives, only he sees the struggles and hard fights some of us have. Only he knows the heart-aches we carry about with us. If we could see deep down into each others hearts, our loving sympathy would go out to each other and we would gladly stretch out our hands to help one another on our way. We would pity where now we condemn, and love where now we dislike or only tolerate."

It is in loving, not in being loved,
The heart is blessed;

It is in giving, not in seeking gifts,
We find our rest.

Whatever be thy longing or thy need,
That do thou give,

So shalt thy soul be fed, and thou indeed
Shalt truly live.

THE Australian Christian.

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The Leader.

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

Science and Faith.

Following the example of the British Association, our Australasian scientists now meet together at set periods for the discussion of those questions which are included under the general heading of science. That this heading is comprehensive enough will readily be seen by glancing at the list of subjects which were dealt with by the various members who contributed papers at the recent congress. And although no contribution to science was given which is likely to create any sensation, yet, in the humbler and more useful departments good work was accomplished. But independent of any special benefit which these associations may confer upon society by their annual meetings, there is always present in connection with them the memory of the magnificent results achieved by men of science in the distant and near past. And, doubtless, when all the centuries are looked at, it will be found

that the nineteenth has the most brilliant record of them all. Sir John Lubbock, who was president of the British Association in 1881, in his inaugural address, gave a summary of some of the results achieved during the past fifty years. He said:—"Summing up the principal results which have been attained in the last half century we may mention (over and above the accumulation of facts), the theory of evolution, the antiquity of man, and the far greater antiquity of the world itself; the correlation of physical forces and the conservation of energy; the higher algebra and the modern geometry; lastly, the innumerable applications of science to practical life—as, for instance, in photography, the locomotive engine, the electric telegraph, the spectroscope, and most recently the electric light and the telephone." Some eighteen years have passed since Lubbock gave this summary, and it is needless to say that since then many important additions have been made to the catalogue of results. But none of the additions have been of an epoch-making character, that is, compared with the effect produced by some of the theories propounded during the fifty years referred to by Sir John Lubbock. And though the promulgation of such ideas as the theory of evolution has had far-reaching effects, it has not, nor is it likely to create the revolution, which was at first thought it would.

The effect, however, of the advancing of such theories, was to provoke enquiry, more especially as to how far the acceptance of them would militate against the Christian religion. The best answer to this seems to be that Christianity does not appear to be in any worse condition now than it was previously. After nearly a score of years, during which the new theories have had abundant opportunities of making their influence felt, Christianity presents a still more vigorous life. Nor can it be said that it does so in spite of facts, the operation of which ought to have had a crushing effect upon it. For it is undoubtedly true that no scientific fact of the nineteenth century is antagonistic to Christianity. Indeed, we cannot see how true science and the Bible can come into conflict. The Bible is not a scientific text book, nor does it profess to teach science. Such science as it has is only incidental to the history of things, and of this there is but little which can be properly so called. This little, however, is important, and even vital. It has relation to the origin of things. In this matter the Bible is committed to a definite and distinct statement. It asserts that the creative act of God is that which called all life into being. This statement has never been refuted by any fact of science.

Indeed, the ascertained facts are all in the direction of sustaining the Scriptural proposition. For after all known phenomena has been examined without yielding any explanation of the origin of life, men of science have been compelled to assume that there is a POWER at the back of things which they could neither explain or define. Dr. R. Payne Smith, in his "Science and Revelation," admits that it is legitimate enough to compare science and revelation, but contends that "in this comparison not only must we remember that it is not the object of the Bible to teach science, and that, as it speaks to all people of all times, it must use popular language, but also that the comparison must be made, not with the floating theories of the hour, but only with established truths. If the wisest geologists of our days could show that there was exact agreement between geology and the Bible, it would rather disprove than prove its truth. For as geology is a growing science, it would prove the argument of the Bible with that which is receiving daily additions, and is constantly undergoing modification. . . . An opposition between an old science like theology and new sciences there must be; but let both sides remember that revelation was never intended to teach us anything that we could learn by the use of our natural faculties, and that what the Bible teaches must be compared, not with floating and probable theories, but with proved theories. These proved theories will, I believe, fall into their place in due course of time, as easily as Galileo's theory about the revolution of the earth round the sun."

It appears to us, therefore, that Christianity has nothing to lose and everything to gain from science properly so called, and that the attitude of Christian men towards the latter should be that of respectful waiting. A wise conservatism will always be prepared to accept the truth—but it must be truth, and not speculation. Thus, the Bishop of Carlisle (himself a distinguished mathematician), in speaking of Charles Darwin, says:—"He observed nature with a strength of purpose and a pertinacity which have never been surpassed, and upon his observations he based his hypotheses and theories. He was fully within his right in doing so. Time will test the correctness of his results; some may become established, some may prove untenable. The laws which Kepler thought he had discovered did not all survive; Descartes' vortices have passed into oblivion; Newton's hypothesis concerning light has yielded to that which he thought he had weighed and found wanting; but meanwhile it is thus by careful questioning of nature, and by freedom of speculation, and acute suggestion, that true knowledge grows and thrives; we may

be quite certain that a theory with a flaw in it will sooner or later cease to be a theory; a baseless hypothesis will sooner or later be seen to be baseless." It is quite certain that in the end truth will prevail, and so far as indications go at present the truth, even in some matters of science, seems to lie with Christianity. It is admitted that in the spiritual realm—the legitimate realm of Christianity—that as age after age passes on, it still presents an ideal yet to be attained. That it should do this is what we should expect, but that its sacred books should possess a scientific knowledge far in advance of the times in which they were written, is not a thing that we have a right to expect: nevertheless it is what we find to be the case. Thus a gifted writer in the *British Quarterly* says: "We shall find our scientific men, under the leadership of their most philosophical leaders, accepting something like this—that the supernatural is the cause of the natural; and if they go thus far, they cannot long withhold their hearty assent to the theistic views of the Christian." That the "supernatural is the cause of the natural" may not be capable of being resolved into a scientific fact, but it must eventually be accepted as the solution of those problems which do not yield themselves to the hammer of the geologist or the crucible of the chemist. The relation of the unseen universe to the seen is a factor in the order of things which cannot, with any degree of safety, be entirely ignored. That there is a relation of this kind was known to the Apostolic writers of the first century, and is now being slowly but surely apprehended by the best scientists of the present day. Professors Balfour and Tait, both eminent scientists, and joint authors of *The Unseen Universe*, say:—"If then we regard the Universe from this point of view we are led to a scientific conception of it which is, we have seen, strikingly analogous to that system which is presented in the Christian religion. For not only are the nebulous beginning and fiery termination of the present universe indicated in the Christian records, but a constitution and power are assigned to the Unseen Universe strikingly analogous to those at which we arrive by a legitimate scientific process." Thus by a combination of scientific fact and revelation we get the whole truth—so far as it is attainable this side of time, but by divorcing these two necessary factors we only reach lame and impotent conclusions.

Editorial Notes.

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

"The Church of Christ."

Every baptised penitent believer is a Christian. Every congregation of such Christians is an assembly or church of Christ. Have

we a right to use the term "church of Christ" in any other than a local sense? If so, it can be only in the sense of including all Christians. Everyone who has been "baptised into the one body" must be a member of that body, the body or church of Christ. This is self-evident. Besides those known simply as Christians, or disciples of Christ, there are, for example, five millions of Baptists. These are Christians, and as such we welcome them into our local churches without re-baptism. As they have been baptised into the one body, they are members of that body. If, then, the church of Christ in its comprehensive sense includes all Christians, it is clear that the eleven hundred and fifty thousand who are called simply disciples of Christ are only a portion of that church. A correspondent in our issue of a fortnight ago devotes a page and a-half to the criticism of this position, but does not touch the real issue. When he asks, "By what authority or scriptural precedent are we compelled to say that they are Christians who have never been immersed into Christ," &c., he opens an interesting subject, but it is not one we have introduced. Our only point is that every obedient believer is a Christian, that all Christians are in the church of Christ, and that consequently the Christians co-operating with us do not exhaust the meaning of the term. Sir Henry Parkes some years ago proposed to call New South Wales, Australia, but his motion was rejected. Victoria is also a part of Australia, and the name may not be applied exclusively to a portion of the whole. The Lord has ever had his faithful followers, but if "the Church of Christ" did not exist before Stone and the Campbells inaugurated the current reformatory movement, then the gates of Hades prevailed against the church for 1500 years. Where was "the Church of Christ" then? It is certain that the apostles in speaking of "the Church of God," "the Church of the first-born," &c., did not apply these terms to some Christians only, to the exclusion of others, and if we do so we employ them in an unwarranted and sectarian sense. We are justified in calling ourselves Christians and our churches, churches of Christ, but we have no right to apply exclusively to our movement a term which embraces all Christians. So far as we know this is the position taken by all leading thinkers the world over, and what is more important, it is obviously right.

Roman Catholics and the War.

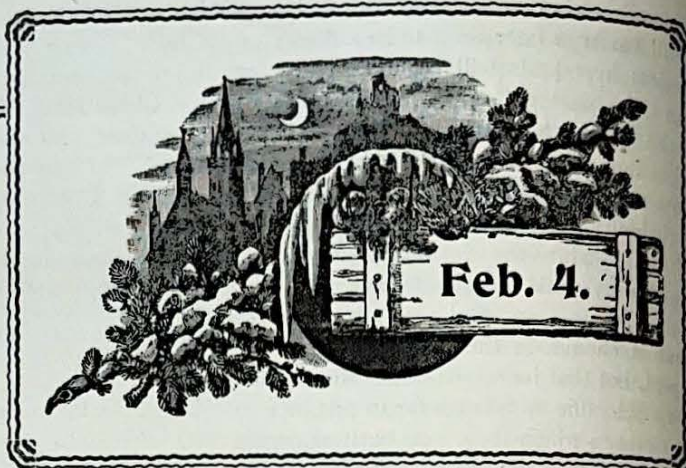
Protestants differ among themselves as to the wisdom or righteousness of the British engaging in war against the Boers. Some doubt whether England was justified. But it is remarkable that while there is a minority among Protestants who have opposed the actions of England, the Roman Catholics, if we are to judge by their press utterances, are practically unanimous in their condemnation of the British. As the *A. C. World* points out: "No Catholic priest has attended any of the patriotic gatherings or spoken a word of encouragement to the loyal supporters of the Empire. Roman Catholic members of Parliament are silent as the grave. The Patriotic Fund has

swollen rapidly through the generosity of the people, but we scan the daily lists in vain for the names of well known and wealthy Catholic citizens. . . . Cardinal Moran maintains a discreet silence. Only once he has spoken, and then it was to say, concerning the departing contingent, 'If any of them should ask my opinion, I would advise them to stay at home.' . . . If, however, the public desire to know the real opinions of the Roman priests about the present campaign, it is only necessary to read their own paper, the *Catholic Press*, which is ever and always antagonistic to England. The truth is, England is Protestant, and that in itself is sufficient to excite the hatred of the priests of Rome." The colonial Catholic press is in harmony with the R.C. press elsewhere. The official Vatican organ, the *Osservatore Romano*, published in Rome, speaking of the Transvaal crisis said: "With the defeat of England Protestantism would be crushed for ever." It is evident that while a minority of Protestants question the righteousness of the war, the Catholic church as a whole favors the Boers—simply because the defeat of England would be in their estimation a blow to Protestantism.

The Train Goes On.

We sometimes see old railway trucks shunted off on a side line, there to remain until through neglect and exposure they become utterly useless. At one time they were in regular work, and did good service, but through some friction of the bearings, or weakness of machinery, they were sidetracked to remain stationary and become dismal-looking wrecks. Had they remained on the main line, these trucks, once so useful, would have become obstructions and serious sources of danger. Now the train goes on without them, and they have no effect for good or harm on the commerce of the country. The history of our churches as a whole is one of progress, but there are instances of men once occupying a useful position in the gospel train, who, through friction or from other causes, have become shunted on to a side track. There was a time when they did run well, but trouble arose, the bearings got heated, and they suddenly became stiff and useless. There is good material in them, but they proved obstructions on the line, and in many cases are necessarily side-tracked. It seemed at one time as though they were an essential part of the rolling stock, but after all the train goes on without them, and the work of the Lord is done just as efficiently as before, if not more so. It is a mistake for any man to imagine that he is quite indispensable. The men who resign office under such an impression, are often disgusted to find their resignations accepted, themselves shunted on to a side line, and the train still going on. It is melancholy to reflect upon those who were once earnest workers, but who, not being able to have their own way, are now doing nothing. It is, however, a consolation to realise that the Lord is able to carry on his work without them. To change the metaphor, the deep, broad current of truth flows steadily on, while these who were at one time in the centre of the stream, are now stranded on the bank, or whirling slowly round in a side pool.

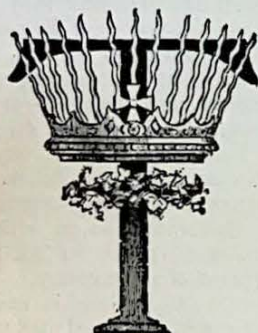
Missionary Page.



SOUTH AUSTRALIA.

"Go ye into all the world, and preach the Gospel to every creature."

"Speak . . . that they go forward."



THE EVANGELISTIC COMMITTEE, in the spirit of these Divine commands, desires to make this the closing year of the Nineteenth Century a distinct **FORWARD MOVEMENT**. They gladly recognise the same noble ambition on the part of many churches. Balaklava, Dalkey and Alma have resolved to raise sufficient to support an Evangelist themselves. Milang, Point Sturt and Strathalbyn have all determined to make a similar effort. But at last Conference there was a very general expression of opinion that as a brotherhood we should make an earnest attempt to **BREAK UP NEW GROUND**. There are in S.A. many populous places, such as

Semaphore, Kensington, Gawler, Moonta, Petersberg, &c., where Primitive Christianity has as yet little or no representation. The Committee desire to place two or three men in the field at the earliest practicable moment. They need to have at least **£200** in hand to make a fair beginning. Therefore they hope for a generous response on Feb. 4th to their appeal for

"A Collection in Every Church.

An Offering from Every Member."

They would urge further upon every Church and every Member to enter heartily and personally upon a campaign for souls. Let us have a **DEFINITE AIM** before us. Our American brethren have adopted as their rallying-cry, "100,000 added to the churches during the year." Our English brethren have as their motto, "10,000 hearts for Jesus before the end of the century." Let our rallying cry in S.A. be—For the Churches collectively, **"1000 Souls for Christ before the end of 1901."** For Members individually, **"Each One Win One."** Let us expect great things from God, let us attempt great things for God, and great things will follow.

W. T. MANNING, TREASURER,
Plympton.

A. M. LUDBROOK, SECRETARY,
Jeffcott-st., N. Adelaide.

From The Field.

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

New Zealand.

WELLINGTON.—We had a very nice prayer meeting this evening. Brethren and sisters who can and do not attend these meetings often miss a good deal that they might have gained. One of the most pleasing features of our meeting to-night was the baptism of a nice promising young man, who confessed Christ last Lord's day evening. There seems to be a turn of the tide with us, and we are glad of it. The last few weeks eight have been baptised into Christ, and then received into the church. We give God the praise.

Jan. 11.

C.K.

New South Wales.

COROWA.—We have started a Mission class for Chinese. Meetings held twice a week. First meeting 17th, four scholars present, since increased to ten. Bro. Ah Gan sen, acts as interpreter. We hope soon to be able to preach the gospel to them, and so fulfil our Saviour's injunction to "Go and preach the gospel to every creature."

Jan. 22.

E. J. WATERS.

MEREWETHER.—A welcome tea and public meeting to Bro. P. J. Pond, from Queensland, was held in the chapel, Railway-street, on Tuesday, Jan. 9th. An excellent tea was arranged by the sisters, who, with the brethren, also decorated the building with evergreen. A good number sat down to tea, the visitors including D. A. Ewers, G. P. Jones, P. A. Dickson, J. Colburne, R. Steer, Sister Baker, Percy Ewers from Victoria, and C. G. Lawson from Swanston-st., Melbourne.

The public meeting was well attended, Bro. D. A. Ewers presiding. After hymn and prayer, Brethren Nisbett and W. Wright, on behalf of the church and school, welcomed Bro. Pond. Bro. Colbourne spoke on "Foundation and Superstructure, Extension and Reign of Jesus"; Bro. Dickson—"Privileges of the Citizens of the Kingdom, and Church Prosperity." Bro. Steer—"Sunday Schools and the Claims of the Young." Bro. G. P. Jones—"Power of the Press." Bro. C. G. Lawson—"The Root of the Faith." Each subject was ably dealt with, and no doubt was profitable to the hearers. Bro. Pond feelingly replied to kind welcome, and said that far back in the Queensland bush the brethren were praying for a blessing on the Merewether work.

The secretary's report read as follows.—"I have much pleasure in being able to report a steady increase in our membership, owing, under God, to the active exertions of Bro. Lawson. Several lukewarm, some waverers, and we trust several others on the verge of confessing Christ, thus showing us to be on the upward grade. We have on the roll 67 members, of whom 23 are isolate, leaving 44 active members. Average attendance at the morning service, 34."

The meeting closed with the doxology, all being well pleased.

R. STEER, CON. SEC.

LISMORE.—Since last report we have had good meetings, both morning and evening. On December 10th one came forward, 17th, one, 24th, one, 31st, six. These were all immersed in the river on Sunday morning, January 7th, and were received into the church the same morning. On December 24th, we held a special service in the afternoon for the children. Bro. Walker spoke on the birth and childhood of Christ; Bro. Furlonger spoke on the manhood and life of the Christ, and the writer on the death and resurrection of the Saviour. The service was instruc-

tive and profitable. The children sung several hymns suitable to the occasion, and after the addresses Bro. Walker distributed the prizes to the children. The school is increasing in numbers and interest, and certainly a good work is being done. We held a short watchnight service on New Year's Eve, in which hearty thanks to God was given for all the blessing of the past year and earnest solicitation of the future. One young girl came forward on Sunday night last. We are holding weekly services at Blakebrook, and we have also held some services at Dunoon, about twelve miles out. We thank God for every blessing, and pray that he will bless his own work.

W. J. WAY.

South Australia.

GROTE-STREET, ADELAIDE.—On Jan. 4th, the Sunday School teachers had a social cup of tea and a pleasant well attended meeting. The School arrangements for the next quarter having been made, the teachers decided that they would send on to your pages such items of news as they thought you would deem to be worth publishing. We now cheerfully report that on Lord's day, the 14th, we had a fine church meeting. Much joy was felt when our esteemed Bro. H. D. Smith gave the right hand of welcome to seven new members, six of whom had been baptised on the previous Wednesday evening, and one was commended by letter. How pleasant in the sight of God and of men it is to see so many resolving to pass the time of their short pilgrimage in the fear and love of God who only is worthy of all honor for ever.

Jan. 15.

R.V.

UNLEY.—Lord's day, 21st, R. K. Finlayson gave us a heart stirring address in the morning, and in the evening Wm. Charlick proclaimed the gospel to a good attendance. While our platform has been well filled with good speakers and the truth faithfully proclaimed, yet we will be glad when T. J. Gore returns, as he is missed in more ways than one. We are sorry that our Sister McGowan has been laid aside for a number of weeks with a severe illness. We pray that our heavenly Father may soon again restore her to her family and to her desired health. We are pleased that W. Charlick has again decided to take up teaching in our school, and will start next Lord's day. We have an excellent staff of teachers, and again this year our school has taken highest number of first prizes and certificates at the S.S.U. examination. T.G.S.

GLENELG.—Since my last the church here has passed through the usual experiences of all other churches, in deaths natural, births spiritual, removals to other churches, and additions by letter. Bro. and Sis. Footer have our deepest sympathies in the loss of their infant. Against that they have one great joy, in that God has raised up the father from what seemed for a long while his death-bed. For Bro. Footer special prayers were offered at the Lord's day morning service, because a message was sent from his home during that service that he was passing away. Our God graciously heard and answered, and the father lives and is well, and able again to provide for his family of ten children. We also mourn the loss of our Bro. Corkill. He for years was a martyr to asthma, and has been relieved therefrom by his call home. Our Sister Miss Newell, who about one year ago, at the age of ninety years, put "on Christ," has also been called away. She had increased joy in Christ for the year she was allowed to live, because of knowing the "more excellent way," and having walked therein, though only for so short a time. Bro. Brindle and Bro. and Sis. Lockyear have taken their letters to the Norwood church. Bro. Phillips and Sis. Bailey have been restored to church membership, having for some time been in attendance with the Wesleyans.

Bro. Bailey, husband of the above, a very active member in the Wesleyan church and Sunday School, seeing the command of the Lord to be immersed, obeyed, and is now united with us to Christ. He has had a hard fight to do this, but now rejoices with his wife and us in having done so. The faithful fight of one in a religious body is the cause of many others enquiring after the truth, and the brethren are often asked by those around them to give up proselytising, but for the increased joy that is brought to the proselytes, we can only sorrow with those from whom they come out, and "do the same thing again." We have received by letter three from the church at Unley—Sister Miss Bills and Doig, and Bro. Webstead. The new chapel will be opened on Saturday night, when a praise and thanksgiving meeting will be held. Next day, Lord's day, Jan. 28th, special services will be held, and the following Saturday tea and public meetings.

At our last officers' and church meeting all the offices were declared vacant, so that after seven years service the church might have an opportunity of a change or addition to the service. Bren. Keay, Burford, and Summers were elected elders; Bren. Bolton, Barfleet, and Inverarity were re-elected deacons, with Bren. Bailey, Phillips, and Trearson additional. Bro. Summers was also appointed secretary and treasurer, and your humble servant corresponding secretary, Sisters Summers junr., Keay, Barfleet, and Inverarity were appointed visitors to the church. One good brother proposed at the meeting that our evangelist, Bro. Keay, should quit, but there was not one to second his motion. Such a united expression of approval is good.

W. BURFORD.

NORWOOD.—Splendid meetings yesterday. At the close of the service last night a young man confessed Christ.

Jan. 22.

A. C. RANKINE.

HINDMARSH.—Four young people were baptised on Wednesday evening, and were admitted into fellowship yesterday morning—Bren. George Sanders, Sydney Young, Willie Hall and his sister, Miss Hall. These are all from the Sunday School. May they be kept by the power of God and made very useful for the Master. At the close of the address last evening three young ladies professed their faith in the Lord Jesus. It was a lucid address. Subject, "No Cheap Religion."

We are sorry to record the death of our young Sister Benson, better known as Winnie Wright. She had not been married long, and has left an infant. May her husband and aged mother—who was exceedingly fond of her daughter—be comforted in their sad bereavement. H. D. Smith conducted the funeral service yesterday.

Jan. 22.

A.G.

Victoria.

WARRNAMBOOL.—From our midst we are losing Mrs. Stone, her family, and Miss Carter, all of whom hope to settle in Coolgardie, W.A. Accordingly on the evening of January 18th, some of the members met to wish them "good-bye" and "bon voyage." Mr. J. G. Burt, at present visiting here, delivered a short address, after which an hour was spent in social intercourse. Refreshments were provided by the sisters, on whose behalf also Mr. McCullough was asked to present to Mrs. Stone a silver sugar basin, and to Miss Carter a silver-mounted Russian leather purse. Each then commended the other to the ever-present Friend by singing "God be with you."

E.M.

EAGLEHAWK.—We held a baptismal service here last evening, Dr Cook conducting, in the local Baptist chapel, kindly loaned by our friends for the occasion, when two sisters put on Christ. May they prove true followers of their Master.

J. SELWOOD.

DAWSON-STREET, BALLARAT.—It affords me much pleasure to report that the mission of Bro. Mahon is

beginning to bear good fruit. This evening one put on Christ in baptism, and three made the good confession, and will be baptised next Lord's day.

Jan. 21. T. H. VANSTON.

POLKEMMET.—A married couple broke bread with us last Sunday. She was baptised a few days before, but he was a member in New South Wales, and now has been restored.

Jan. 14. A. HOUSTIN.

Here and There.

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

N.S.W. Home Mission collection will appear in CHRISTIAN next week.

N.S.W. church secretaries are requested to be ready with statistics for Conference.

One confession at Murrumbidgee last Sunday evening. J. K. Henshelwood preaching.

Misses McDermott and Catchpole from the church in Auckland are on a short visit to Melbourne.

N.S.W. S.S. Union.—The annual examination will be held early in April on the first quarter's lessons.

Wm. Inglis, secretary, reports 3 additions by obedience at Dunmunkle, A. W. Connor preaching.

Bro. John Spotswood of Carew, S.A., died in Adelaide last week, where he had gone for medical treatment.

W. T. Manning, the treasurer of the S.A. Evangelistic Committee, acknowledges £2 10s. from church at York.

Will churches in N.S.W. remember that a month's notice must be given for any business to be brought before the conference.

Another large meeting at North Richmond; two baptisms and one confession. C. Newham spoke in the absence of Thos. Hagger.

T. J. Brandt from Victoria addressed the church and preached the word with acceptance on December 31st, in Auckland, New Zealand.

The Sisters' Annual Conference of N.S.W. will be held in April. Workers in every department be prepared and in time with good reports.

N S W. Sisters' Conference Committee will meet on Friday evening, February 2nd, at the Tabernacle, Enmore. A good attendance is requested.

A full house at North Fitzroy, Sunday night. Good singing. Splendid address from Thos. Bagley on Isaiah 1: 18. One baptism and four confessions.

Edward Bagley has decided to take up the preaching at the Fitzroy Tabernacle for a time. Letters addressed to 40 Chelmsford Street, Kensington will find him.

South Australian Home Mission Day, February 4th. Missionary Page in this issue should be read and pondered by South Australians.

All the Sunday Schools in N.S.W. are not affiliated with the Union. Why not? Communicate with Miss Smith, 172 Glenmore-rd., Paddington, Sydney, for any information required.

On Lord's day, January 14th, at Wild Horse Plains, a young man was received into fellowship, who was immersed a week previous. He is the eldest son of our widowed sister Rogers.

Will those interested in Sunday School work kindly remember that we have some copies of both the Standard and Christian Sunday School Commentaries for 1900 for sale. Price 4/6, by post 5/-.

Jas. Johnson spoke of the resurrection in an address given at North Fitzroy Sunday morning. He mentioned those of the just and the unjust, but dealt principally with that one spoken of in Romans 6: 4.

Let the Committee's Circular be read out in all South Australian Churches on January 28th. Let the Committee's Collection be taken up in all the South Australian churches on February 4th.

Next week we expect to commence a new method of addressing the wrappers of the CHRISTIAN, in which it will be next to impossible to make a mistake. So if the subscribers do not receive their paper they cannot blame this office with any reasonable hope of being right.

At a business meeting of the Enmore, Petersham, and Croyden churches last week, it was resolved to purchase a piece of land on the South Annandale Estate, Petersham, with a view to the erection later on of a building for the Petersham brethren. The land, which is well situated, will cost £260.

On January 28th, the Lygon Street Sunday School will hold their annual distribution of prizes, in the afternoon at 3 o'clock. F. M. Ludbrook will give an address. There will be some good singing and other interesting items. All are cordially invited.

Bro. Joseph Pittman has entered into an engagement for twelve months with the church at Prahran, and commenced work there on Sunday night last when there was the largest meeting for a very long time. At the close two made the good confession. We wish for Bro. Pittman and the church at Prahran a long period of prosperity.

The monthly meeting of the Victorian Sunday School Union will be resumed on Monday evening, the 29th inst, when the first business meeting of the new year will be held at Lygon Street chapel, commencing at 8 o'clock. All friends and delegates are requested to attend. Business, Examinations for 1900, and General. J.S.M. hon. sec.

The Home Mission committee arranged a series of visits to Barker's Creek by preaching brethren from the city, and so far G. B. Moysey and Thos. Hagger have visited the district, and eight have been baptised. The following brethren will visit the district on the dates given. Jan. 28—Jas. Johnson; Feb. 4—Thos. J. Cook; Feb. 11—W. C. Morro; Feb. 18—F. W. Greenwood; Feb. 25—M. W. Green.

The fortnightly meeting of the Chetwynd Street Band of Hope was held on Thursday, January 18, a good number being present. An amusing programme was provided by Miss Halse and Mr. Woodbridge. A hearty welcome was given to our new president, Mr. Cameron, by the vice-president, Mr. Knowles, and the Superintendent, Mr. Powell, on behalf of the Society. Mr. Cameron, in replying, said, he would be only too glad to give all the assistance he could, in such a grand work, and wished the society every success. Five new members were added to the Society. The next meeting will take place on February 1st. All welcome.

Obituary.

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

SMITH.—Sister Susan Smith died at Fernhurst on Jan. 7, 1900, where she had been a consistent member of the church for 20 years. Her remains were brought to Elphinstone for burial the next day. JOSEPH EVANS.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Kyabram	..	..	£2 0 0
Mystic Park	..	..	2 12 0
S. Sprague, Buchan	..	..	0 5 0

ANNUAL COLLECTION.

North Fitzroy	..	..	£5 0 0
Polkemmott	..	..	2 17 0
Newstead	..	..	2 0 0
Kaniva	..	..	1 15 0
North Melbourne	..	..	1 14 6
Surrey Hills	..	..	1 13 6
Kyabram	..	..	1 10 6
Yanac North	..	..	1 5 0
Horsham	..	..	1 3 9
Buninyong	..	..	1 0 0
Murtoa	..	..	0 10 0
Daylesford	..	..	0 5 0
Ascot Vale (additional)	..	..	0 4 0
Collingwood (additional)	..	..	0 2 6
Shepparton	..	..	0 1 0

Annual Collections previously acknowld. £21 1 9
.. 134 11 7

Grand Total £155 13 4
J. A. DAVIES, Treas.

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Church-st., Hawthorn.
365 Swanston-st., Melbourne. M. McLELLAN, Sec.

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WANTED.

The Evangelistic Committee of South Australia desire to hear from brethren whose services, in the capacity of evangelists, are available for that colony. Intimations and particulars to be received by the secretary, A. M. Ludbrook, Jeffcott-street, N. Adelaide, by Thursday, February 8th.

Wanted by the church in Perth, W.A., a Preacher. Applications stating Age, Experience, Qualifications, and Salary, to be addressed to the Secretary, D. M. Wilson, "Inverness," Bulwer-street, Perth, W.A.

A SUMMER RESORT.

HEALESVILLE.—GLENARA FARM, prettily situated among the Hills. Trains met if advised. Terms, 25/- per week. J. M. GILMOUR.

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Any of the readers of the CHRISTIAN desiring to spend a short time at the above place and within easy distance of the famous Hepburn Medical Springs can attain comfortable furnished rooms by addressing R. Gerrand, Albert Street, Daylesford.

DEATH.

On the 15th January at his residence, 153 Evans Street, Brunswick, Frank Felix, beloved husband of S. J. Payne, son-in-law of the late Robert and Matilda Simmonds of Prahran, aged 47. Simply trusting.

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