

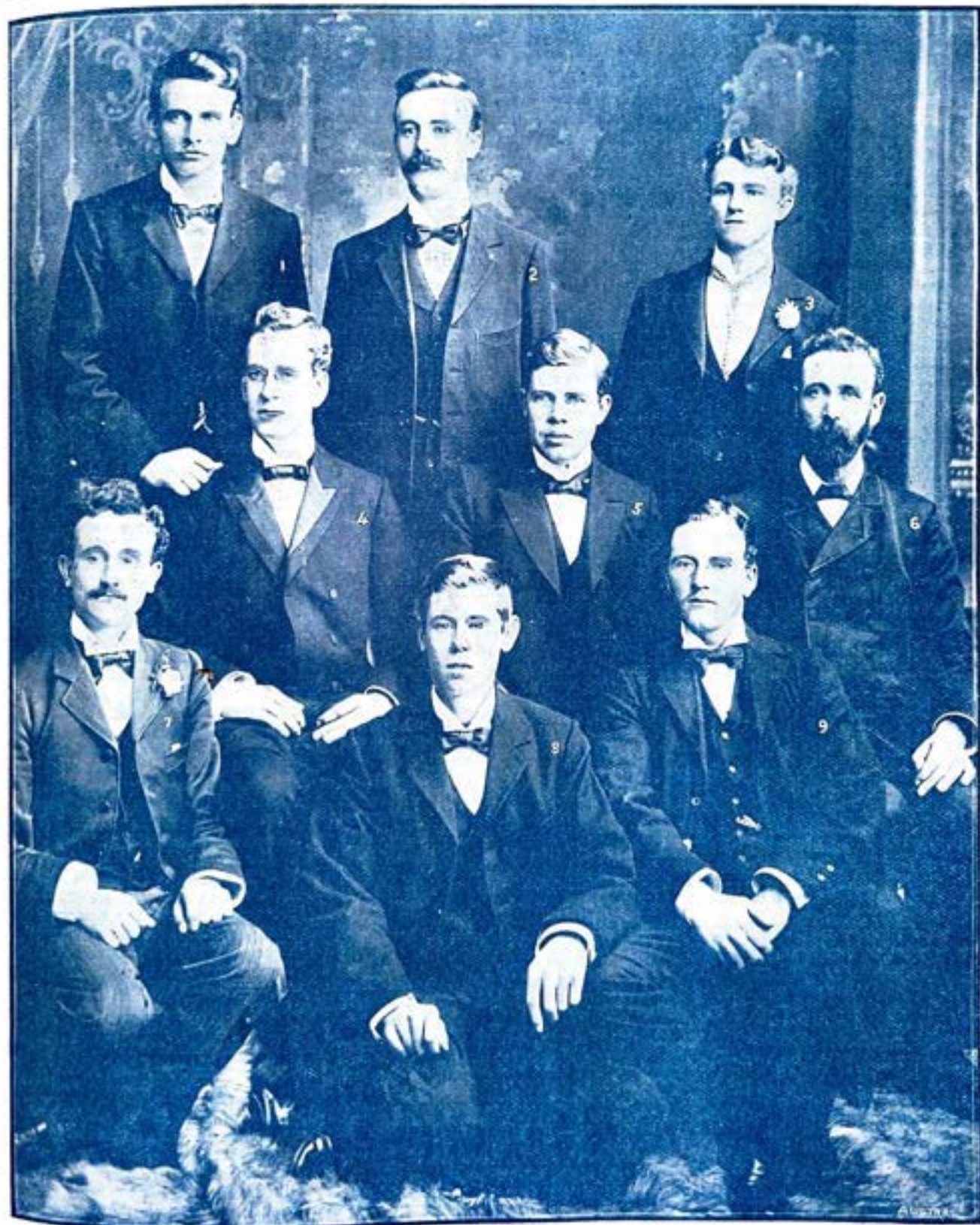
# The Australian Christian.

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7 THOS. HAGGER. 8 A. J. SAUNDERS. 9 PERCY MCCALLUM.



"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;  
that bringeth good tidings of good, that publisheth salvation."—Isa. 52: 7.

## Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13

### The House by the Side of the Road.

"He was a friend to man, and he lived in a house by the side of the road."—Homer.

There are hermit souls that live withdrawn  
In the place of their self-content;  
There are souls, like stars, that dwell apart  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where highways never ran—  
But let me live by the side of the road  
And be a friend to man.  
Let me live in a house by the side of the road,  
Where the race of men go by;  
The men who are good and the men who are bad—  
As good and as bad as I.  
I would not sit in the scorner's seat,  
Or hurl the cynic's ban—  
Let me live in a house by the side of a road  
And be a friend to man.  
I know there are brook-gladdened meadows ahead  
And mountains of wearisome height;  
That the road passes on through the long afternoon  
And stretches away to the night.  
But still I rejoice when the travellers rejoice,  
And weep with the strangers that moan—  
Nor live in my house by the side of the road  
Like a man who dwells alone.  
Let me live in my house by the side of the road,  
Where the race of men go by;  
They are good, they are bad, they are weak, they are strong.  
Wise, foolish—so am I.  
Then why should I sit in the scorner's seat  
Or hurl the cynic's ban?  
Let me live in my house by the side of the road,  
And be a friend to man. —Sam Walter Foss.

## Original Contributions.

Seek that ye may excel to the edifying of the church.  
—1 Corinthians 14: 12.

### The Education of our Young Men.

T. J. GORE, M.A.

In these colonies, as well as in any part of the world where we have preached the gospel and founded churches, the question arises how most effectively to carry on the good work. The importance of educating our young men so that they may most effectively preach the gospel and teach, is probably acknowledged on all hands. In these days when education among all classes of the people is to be found, and education more generally diffused than in any other age of the world, it behoves the church of Christ

not to overlook this in the work of preaching and teaching. Without any attempt to lay down hard and fast lines as to how much education is absolutely required to enable a man to speak in the church, we may all agree that every one who speaks has the right, and it is his duty, to have as much education as it is possible for him to obtain. We have had, and still have, grand men whose education is limited, but who, if they had had the opportunity, would have welcomed the very best mental training possible. In all other departments of life where mental culture is demanded, great efforts are put forth to prepare men for their life work. In medicine, in law, in teaching, it is acknowledged that the better education one can obtain the more likely will there be success. There is no reason for supposing the case is different with those who wish to preach the gospel effectively. We are all aware that to preach effectively does not depend simply on education. Other things must be present in the character of the men who preach. Of two men, however, who are equal in other respects, it requires no argument to show that the man who has education added will have great advantage.

Recognising this then, there comes the question—how much education, and of what kind, should the churches of Christ attempt to give their young men who may be looking forward to becoming evangelists, or may be trying to prepare themselves for usefulness outside this office? From my standpoint, I would at once say that it behoves the church to give them the very best education possible. The church should make an effort in this direction. It is pleasing to know that in a number of our leading cities the brethren are doing something to help forward this work. In Melbourne, Sydney and Adelaide a movement has begun to help young men. Bro. A. C. Rankine and myself in Adelaide have a class of about twelve, whom we are endeavoring to help in the acquisition of knowledge—specially of the Word of God. This class meets once in the week. One from this class has already entered the work as an evangelist. We are all happy in the work, and expect that others from the class will eventually become evangelists. Similar classes are, I believe, held by Brethren Walden, Morro, and others. And these classes will do a certain amount of good, but it requires no amount of thought to know that something vastly better might be had for those specially who wish to become evangelists. I am a firm believer in the need of the best education possible. Some years since, when Bro. John Smith, whose biography is running through THE CHRISTIAN just now, was staying at the house of his biographer, Bro. J. A. Williams, he was asked by Bro. Williams if he did not think too much was made of the study of the

Greek language. Bro. Williams was a highly polished and highly educated man, but had an idea that too much was made of the classics. Bro. Smith had the education which he obtained by a few months' schooling in his youth, and then by continued observation and home study as a preacher. He replied to Bro. Williams by saying, "Well, if I had my life to go over again I should be delighted to have the opportunity to study Greek." I think any preacher would feel the same, because the inspired language as given to us in the New Testament comes in that form. It is a wonderful satisfaction to any man not to be a slave of translations. Apart from this, it is needful for young men to have mental training. This can be best obtained by a university course. The preachers among us cannot in the most effective way train young men in a university course. They have not the time, even if they had the ability. Why should we make any attempt to train young men in the arts course of study when we have such splendid institutions in our midst as the various Universities in Australasia? The doors of these institutions are all open, and would welcome our students. Our preachers could attend to the Biblical instruction. I think Melbourne is ahead in this respect. I believe a number of students are going in for degrees here, and some generous brethren are helping them. I think we have here a solution of the whole question. All honor to A. B. Maston and his helpers in this noble work. We need such a movement in South Australia, in New South Wales, in Queensland, in New Zealand, and wherever else it is possible. There is no need for any more of our young men to go to America—where the majority remain. What is needed is money, and behind this brethren who have it and are willing to give it. If any brother who has money wants to know how most effectively to preach the gospel—even if he cannot say a word from the public platform—let him set his mind on some noble hearted young man, who has a fine mind which needs development, let him send this young man to the University, and thus, through him, he may preach the gospel for many years, and with power and great blessing.

### The Pioneers and Education.

JAS. JOHNSTON, LITT. B.

Education has ever been a close and intimate companion of Christianity. The Pioneers early recognised the logical relation between them. They believed that education was fundamental to the whole system of Christianity, for man was presented as the finished product in the dominant idea of Christianity, and that idea is based on the knowledge of God. Christ brought the know-



ledge, for he was the light to light every man. Ignorance is darkness, therefore knowledge is the friend of man and the enemy of darkness. That which helps a man to banish his foes should be warmly supported by him, therefore every man, by virtue of the conquest, is compelled to acknowledge a debt of gratitude to education. Thus the pioneers reasoned.

It was Christ who elevated the individual man, and made him of intrinsic value, by laying great emphasis upon the necessity of knowledge. The whole system of Christianity appeals to man's reason, intellect, emotions and affections. Christ's chief preparatory work in the establishment of his kingdom consisted in preparing men. He wrote no books, builded no houses, organised no operative machinery, but he devoted three and one half years to the training of twelve men for the propagation of his work and kingdom. Three years and a half in the presence of such a Master is worth a lifetime at the feet of the greatest Gamaliel of to-day.

It is instructive to notice the attitude of the Apostles toward education. They were essentially educated men. Their methods and plans were largely those of teachers.

The church in all ages has shown a cordial sympathy towards education. In fact all great reformers have been educated men. It seems an impossibility to divorce education from Christianity. The one is dependent on upon the other. To effect a divorce is to assassinate the spirit of each.

Pioneers of all religious reform are intellectual giants. Our position to-day is but the consummation of educational enlightenment and consecrated devotion to the Giver of Light, Jesus Christ. We were fortunate in having the leading spirits of this great restoration reformation men of broad culture. The Campbells, Scott, Stone, and a host of others, whose memory we cherish, were intellectual Goliaths, standing as peers in their generation. Thus at the very beginning error was vigorously exposed, and truth was presented in such form and power that success was hurried, and whole communities were religiously revolutionised in a short time. Enemies assailed, but the defenders of the truth were well equipped in the knowledge of the Word and nature. Had these men been illiterate, who can tell the changes that would be apparent in the efforts of to-day?

Roll back the curtain of centuries and find that what is true in the history of the disciples is apparent in every great movement that directs the apostate church back to a primitive gospel, a primitive church and a primitive life, viz., that God has used intellect and culture in the advancement of his truth. From the time that God called Saul of Tarsus to the call of Wickliffe, Luther, Huss, Calvin, Knox, Wesley, and the Campbells, education has been the support and strength of Christianity. Much of the life of Wickliffe was spent in College. He gave England a Bible in her own tongue. Luther gave a Bible to his countrymen and taught them to love its messages. It was his honor to teach 1,200 pupils at Wittenberg, thus flooding the land with truth and truth teachers. It was he who made the reformation permanent. In the same spirit Wesley set aside his home-stand for an academy. Campbell was never more wise, or more imbued with the Holy

Spirit than when, at the very beginning of the Nineteenth Century Reformation, he established Bethany College. He laid the corner stone with his own hands, and spent the best part of his life in the interests of this institution and its pupils. He flooded the country with educated men, fully equipped, to be powerful heralds of the Cross.

The fundamental position and cardinal principles of the disciples of Christ make it imperative that educated men, on platform and in pew, should be secured as advocates of the greatest and grandest message ever sent to mortal man. Our view of Christianity necessarily commits us to the most advanced education in every age. Our view concerning the creed, the Christian life, the Bible, and the church compels us to take advanced ground on education. If we believe in true ethical culture then we must believe in true education, for it touches man physically, intellectually, morally and spiritually. The time has come for the disciples to make a great advance movement in the cause of Christian education. It ought to have the first place in all our great General Conferences. If the beginnings of the church were cradled in intelligence and knowledge; if the pioneers of the Restoration nursed their conception of Apostolic truth on the milk of educational culture; if ignorance and superstition fall before the search-light of Christian education; if educated men have been used by God to direct an apostate church back to a primitive gospel and a primitive life; if Christianity and education cannot be divorced without injury to each; if our fundamental aim and plea is to gain allegiance to Christ, we of all people should be the first to heartily support, and to cordially sympathise with, every effort and agency for the maintenance of an educational system that will increase our utility and nobility.

### The Preacher's Education.

W. C. MORRO, B.A.

The law permits no man to pilot a vessel into any harbor unless he knows something of ships and is acquainted with the sea. The human freight is counted too precious to be entrusted to unskilled hands. We suffer no man to attempt the healing of our bodies unless he knows something of the delicate organism of the human frame, and unless his hand is skilled in bringing back health to the organ wasted by disease. Shall we not, then, ask of him who is endeavoring to save souls by the preaching of the gospel, that he also shall know something of the soul's needs and of the remedy by which its cure is to be effected? Certainly we should ask of him the most thorough equipment. His work is more important than the physician's; that upon which the former works shall abide, but after all the object of the latter's care shall pass away. But does this imply that education is a necessary qualification for preaching the gospel? Yes, for is not the saving of souls a more difficult task than the saving of limbs? Many will answer, "But there are many preachers doing successful work who never saw a college." Yes, and I knew a doctor who was never within a college. He was a

good one, too, and did splendid service, but can any one say that he would not have been far more successful if he had possessed the usual medical training.

By the term education I do not mean that the preacher must necessarily have graduated from college. He must possess the knowledge—that is indisputable, acquire by whatever means he may. The time was when the preacher was the only educated man in the community; but, because others have now been enabled to attain some degree of education, shall we therefore conclude that this is no longer a necessary qualification for him who is yet called upon to take the place of leader of the community? Surely the general increase of education requires a corresponding advancement in the preacher's knowledge. A writer has said truly, "As Christian civilization advances, the ministry has higher demands to meet, its intelligence must be abroad of the latest thought of the people to whom it brings its message." I am not claiming that the preacher must adopt the latest views on every question. Nor must his sermon on the first day of every week reflect the most advanced phase of social, scientific, or philosophical opinion. But undoubtedly he must know something on these important questions. Then, in presenting the scope of the preacher's education, I would say, first, that he must have at least a fair training in science and philosophy. The world's attention is to-day directed towards the first-mentioned subject especially. During the past, Christianity has held too much aloof from the study of this, and the consequences have been that skeptics and infidels have used it as a weapon against religion. When once the Christian world arose to the occasion, and entered into a thorough investigation of this subject, it was found that, after all, it was no enemy to the Bible. Again, it takes the trained mind to detect the weak points of complicated error and select the most potent means of making the truth victorious. After all that can be said about Jesus selecting the untrained fisherman, it yet remains true that he also selected the educated Paul, and it was he, and not they, that turned back the wave of Judaism. Romans could never have been written by an unscholarly man, nor could such a tide of argument as that which stranded Judaism in the first century, have been moved by an unskilled thinker. The preacher then needs mental training, breadth of mind and depth of knowledge. He may never need to air his scientific and philosophical knowledge in the pulpit. Many of his congregation may never know that he possesses it, but it will still serve as a deep hidden source of supplies.

He must also have some knowledge of literature. Not only the literature that has justly earned the title classic, but even the current writings. People are reading, and "the preacher who does not know what his people are reading does not know his people." He is ignorant entirely of the poison they may be drinking in, and how then can he give them an antidote? Henry Van Dyke even goes so far as to say that a "course in modern novels and poetry might well be made a part of every scheme of preparation for the ministry." These are but the preparatory steps to a preacher's equipment. These are



nothing more than the threshold—the great temple of divine knowledge lies still ahead of him. He must know God's word thoroughly. The first step to acquire this is a knowledge of sacred history. "This includes not only the contents of all the historical books of both Testaments, but also the historical matter to be gleaned from the poetical and prophetic books of the Old Testament, and from the epistles and Apocalypse of the New. They also include the known facts in respect to the books as books—their dates of composition, their authorship, their individual purposes, and their structure." There can be but one opinion as to the importance of this to every preacher. The facts of the nations previous history was the great arsenal from which the prophets of Israel drew their most formidable weapons in their combat with sin. Jesus used them as a constant source of illustration, warning and exhortation, and the apostles followed his example. Can preachers now do better than imitate them? In addition to being the great source of doctrine and principles of life, the Bible is also the best book of illustrations that ever has been compiled. But a thorough knowledge of it is required before it can be thus used.

Then, in addition to this, the preacher must have a good knowledge of the divine system of redemption. Call it systematic theology, the scheme of redemption, or by any other name, it is nevertheless a most important item in the preacher's education. He who explains the Old or New Testament must do so according to some laws of interpretation, and this implies some system. The question is—will it be a thoroughly digested system or a half-formed one? We can never underestimate the value of doctrines; an observant writer has said: "It is not the example of a holy life, but the assertion of a separate creed which has reformed the world again and again." But before doctrines can be effectively presented they must be considered in their relation to each other, and there must also some thought be given to the whole of which they are the parts.

I do not say that any man can have a perfect knowledge of all these branches to say nothing of the many other equally as important ones which have been left unmentioned. To even approximate a thorough knowledge of these departments of human knowledge would require the labors of a lifetime. I have presented the ideal preacher, and to this every one should strive to attain. A more careful study cannot fail to make us more worthy workmen in the great labors of our divine Master.

## Education.

H. G. HARWARD.

One of the most pressing problems confronting the churches of Christ in Australasia is that of education. The recognised urgency and imperativeness of this need has frequently been emphasised during the past years of our history. That no effort, consistent with our position, has been made to grapple with this question is a self-evident fact. Yet we are not alone in the effort to solve this problem. The churches of Christ in America have been studying it for years.

In their annual gatherings it has become a regular topic for discussion. An Educational Board is elected yearly to deal with this subject, just as Home and Foreign Mission Boards are elected to direct the work in their peculiar fields. All this, notwithstanding the fact that these are not less than a dozen Colleges and Universities caring for the educational interests among the Disciples of Christ in the United States! Still the cry is heard there—"We must consider and recognise the needs and claims of education." Why? Because it is felt to be of paramount importance in the work of the church.

We, too, must recognize this fact. The day is past when it can be considered legitimate to decry the value of education in the Lord's work. The possession of the Bible and the ability to rightly divide and quote the "Word of Truth," are by no means the sum of the qualifications necessary to successful evangelism. Much of the work done in Australia has been wrought by "unlearned men." Their work had been richly blessed of God. In many ways they have been successful in spite of the deficiencies of education. We would not detract in the least from their success. But they would be the first to acknowledge that their work has been harder and greatly hampered by their lack in this particular.

The problem is more pressing from the fact that there is a well-worn pathway from our shores to Kentucky and other schools in the United States—a pathway over which many of the best young men of the colonies have gone, without undertaking the return journey. Most of these young men have been successful in their life work. Many of them are in the front rank as preachers in their adopted country. What a power they would be in the work here!

In the discussion of this subject we would not forget what has been accomplished in the past, what is being done. All honor to men like Brethren Gore, Morro, Johnston, etc., who have had this cause at heart, and who at great personal sacrifice have endeavored to meet the need. But all such efforts have been make-shifts and by their very nature must be temporary. We must plan and carry out larger things.

Can we establish and properly endow a College or University as an educational centre for the churches of Christ in Australia? Not without greater interest, deeper consecration, and larger sacrifice than at present exists among us. The C.W.B.M. of America has inaugurated a system of Educational work that in many respects is effective in the solution of this all important problem. It is the establishment of Bible Chairs in connection with several leading Universities. Some qualified teacher is appointed to give regular and systematic courses of study on the Bible and kindred lines of work. Students are enrolled for these classes from those attending the University. They pursue the regular courses of study at that institution, and in addition take up the work under the special teacher of the Bible chair department. Experience, covering several years, has proven the plan to be a success. It is commendable for several reasons:—

1. It removes the need of a larger institution and the many teachers necessary to

efficient educational work. It is, therefore, cheaper.

2. It gives to the student all the advantage of a University, with its large student body, its competent teachers, its well-equipped buildings, where the courses of study can be pursued more satisfactorily than in a smaller institution.

3. It presents a favorable opportunity for faithful Bible teaching and study as in a college where a regular curriculum is followed.

In Melbourne, and elsewhere in Australia, we are blessed with well-equipped and ably-managed institutions for higher learning. Why could not the authorities of these be approached with a view to the introduction of some such system as outlined above? With two or three teachers to give their time wholly to Bible and kindred lines of study, we could then offer to young men such training as would fit them for the work of evangelists.

Let us arouse from our lethargy! Let us awaken from our slumber of indifference and keep this question to the front until it is settled right! For, other things being equal, educated preachers will be most powerful in the presentation of the primitive gospel.

## Training Notes.

### Enmore Students' Class

At our "Enmore Student's Class" the young men in turn open the meeting by giving out a hymn and engaging in prayer. We then have the Old and New Testament lesson for the succeeding Lord's Day read by two of the students and I criticise their reading. We then appoint one to open the next meeting, and two to read the scriptures. Next comes the Bible Study. We are taking the gospel, dividing them up into parts, sections, and paragraphs. I suggest questions on each paragraph. The students memorise the text and answer these questions the following week. We expect soon to begin the study of Homiletics or the preparation and delivery of addresses, but we want first to get a good groundwork of New Testament knowledge, to part fill the barrel before we turn on the taps.

GEO. T. WALDEN.

### Speakers' Training Class, Prahran.

This class, which is under the conductorship of Bro. J. Pittman, was commenced on Monday, April 23rd, and is intended to assist young men—members of the church south of the Yarra, near Melbourne—in their effort to qualify themselves for reading, speaking, in prayer, or exhortation in the worship of the church, and for preaching the gospel. The need of such a class was suggested to Bro. Pittman, by the supposition that quite a number of young men in the above churches were desirous of help in this direction, who could not attend the classes conducted by Bren. Morro and Johnston in Melbourne. The sequel shows this surmise to be correct, for no fewer than twenty-nine names are already enrolled.

The method of conducting the class is as



follows:—After an opening prayer the conductor addresses the class for twenty minutes or so on *one distinct phrase of public speaking*. Each night a different topic is taken and fully explained. Thus on the first night the subject of Pronunciation was explained; on the second night, Language; on the third, Eloquence; on the fourth, the conducts and parts of a discourse. The course will probably take twenty distinct aspects of public discourse. When they are through the same course will be repeated. After the conductor's talk the class gets to work. Each night there are four exercises. One reads a hymn, another a portion of Scripture, a third reads a Short Essay, and a fourth gives a short extemporaneous address. The themes are always Biblical. After each exercise criticisms are given by the class, the conductor marking the justice or otherwise of these criticisms and adding any of his own that he deems expedient. The class is bright and interesting, and although it is too early yet to speak of the utility in the great and important object it has in view, there is every indication of its bearing good fruit at no distant date, under God's blessing.

#### W. C. Morro's Classes.

Young men who desired to pursue Bible study were requested through the columns of the *CHRISTIAN*, a little less than a year ago, to meet W. C. Morro, B.A., and assist in organizing a class for that purpose. The result was that two were organised, one meeting on Mondays, Wednesdays and Fridays at 4 o'clock, and the other every Tuesday at 7.45 p.m. The former was intended for those who had more time to devote to study. It has been devoting the time since to a study of the Gospels, using McGarvey's text book on Sacred History. The work has been very thorough and painstaking. The class is at present engaged in the study of the Gospel of Luke. When the gospel study has been completed, the class will take up the book of Acts. Having completed this, something will probably be done in the way of exegesis of the epistles, and perhaps, also, an outline of the scheme of redemption. There are many other branches that need attention, but these must be reluctantly omitted on account of lack of time. The Tuesday night class is at present doing the same work as the other class, but considerably abbreviated. It is studying the gospels in the form of a harmony. The work of these classes has been from the start encouraging. Faithful attendance and careful study has marked the conduct of each student. The class meeting three times a week began with three students, but has been gradually increased to the number of eight. These classes meet in the Lygon-street chapel at the hours named, and visitors will be cordially welcomed to any of their meetings.

#### The Class in Elocution.

This class has been in operation since 8th March, in two sections. Twelve men responded to the invitation tendered through the columns of the *AUSTRALIAN CHRISTIAN*, and at the first meeting it was decided to have two classes, one meeting on the afternoon of Wednesday at 5.15, the other at 8

o'clock in the evening. The afternoon class numbers eight, while the night class numbers nine; making seventeen students in all. Initiation was made last Wednesday of three new students taking up the work next week. I may state here that these classes are open for anyone who desires to take advantage of them. Any one may join either class, at the stated time above, in the lecture hall of the Christian Chapel, Swanston-street, Melbourne. But I would advise joining immediately or the class will be so advanced that new students will find a difficulty in pursuing the studies. Our time has been devoted to first principles up to date. These consist in—1st, vigorous scientific breathing exercises to develop chest and breathing capacity; 2nd, exercises to control abdominal, costal and dorsal muscles, which are the propelling power of the vocal organism; 3rd, exercises to secure the control of throat, facial and tongue muscles; these are to overcome any impediment in speech or incorrect articulation; 4th, vocal gymnastics to produce pure quality and increased volume of tone in voice; 5th, exercises for pitch of voice in passages of solemnity, melancholy, command, joy, narrative, etc.; and 6th, exercises in emphasis and rhetorical pauses. The above exercises have been faithfully attacked by all students, and already many testify to the benefit and practicability of the same. The object in view is to secure more natural and more impressive work in our religious services in the reading of hymns and scripture, and in addresses.

JAS. JOHNSTON, Litt. B., Instructor.

#### NOTICE!

W. C. MORRO'S Day Class meets on Monday, Wednesday, and Friday, at 4 o'clock, and his evening Class Tuesday at 8 o'clock in the Christian Chapel, Lygon St.

JAMES JOHNSTON'S Day Class meets on Wednesday, at 5 o'clock, and eight o'clock in the Christian Chapel Swanston St.

#### Our Missions.

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

Get your church interested. "No man can do a church any better service than to enlist it in this work. He will save the church from narrowness and selfishness, and from internal strife. He will bring it into fellowship with the Father and with the Son."

"The Best of All is, God is with us."

John Thompson on tour fixed up a number of weddings, and gave his receipts £5 to the Indian Famine Fund.



#### OUR FOREIGN MISSION CLOCK.

JULY 1ST—SIX WEEKS HENCE—11 A.M.—BE READY.

An ounce of liberality is worth a ton of theory.

Under the direction of Mrs. John Thompson Tabby Man Con (Pentecost) our Kanaka brother missionary carried on the work at Childers in a very satisfactory manner during the absence of Bro. Jno. Thompson. Our brother hails from the Island of Aragua or Pentecost, and is rather shy in the presence of white people.

Jno. Thompson has now a set of slides comprising views of his district, sugar growing, and the Kanaka work ready for when he comes south.

The Kanaka brethren hold about twenty five meetings in different parts of the plantation, all under John Thompson's fostering care.

In the United States the brethren are aiming at £40,000 for Foreign Missions this year. We have noticed that they always get all they have asked for. The Committee here is asking for £800. Let us see that they get it, for its little enough!

The prospects are bright as the promises of God.

R. L. Pruett, Osaka, Japan, reports three additions recently. We hope to hear from our brother shortly, and also from Bro. Davey, one of our own boys lately arrived in Japan.

A wide-awake brother has been suggesting that we ought to send another man to Childers, and thence to the Islands, where so many of the Kanakas have returned. Undoubtedly this matter will need attention soon.

In India.—At a recent Missionary Convention, Bro. Mitchell was telling of the famine-stricken in his district (Bina) and saying he had not a rupee to help them with. Bro. Stubbin at once got up and gave the Convention greetings from Australia, and handed along £10 from the same quarter to Bro. Mitchell, who is described as "a sturdy honest worker, as he is a sturdy Scotchman." He will spend that money wisely.



# THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street., Melbourne.

A. B. Manton - - - Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:  
The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.  
The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.  
The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.  
The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.  
The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;  
For the weak against the strong;  
For the poor who've waited long  
For the brighter age to be.  
For the truth, 'gainst superstition,  
For the faith, 'gainst tradition,  
For the hope, whose glad fruition  
Our waiting eyes shall see.

## The Leader.

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

### Reading as a Factor in Education.

To say that reading is a factor in education, is almost equivalent to saying that food is indispensable to eating. However, there is reading, and reading. There is the reading that is necessary to the forming of the educational framework, and there is that which serves as a covering—giving completeness and beauty to the whole. In the first, the text books of the school or college have their place; in the second, there is the wider field of literature. And if, for the present, we do not concern ourselves with college text books and such like, it is not because we underrate their importance, but because we expect that others will attend to this phase of the educational question. To save ourselves from being misunderstood, it may be well, however, to briefly emphasize our appreciation of the importance of the scholastic apprenticeship. Our ideas on this point will be best understood by illustration. In America they erect buildings which are called "sky-scrapers." Before a stone is put into position a huge skeleton of iron is seen towering to the sky—the filling in comes afterwards. What the iron framework of the American "sky-scraper" is to the finished building, the scholastic course is to education. Without this necessary framework—and here we mean something that is beyond the elementary—the results of a more extensive reading cannot be seen to the best advantage. The deficiencies arising from scanty or inadequate scholastic training are seldom ever made good by subsequent reading. Knowledge is acquired certainly, but the value of that knowledge is discounted

somewhat by inability to make the best use of it. Instances illustrative of this fact are known to most of us. Men of natural ability who in early and later youth have found the struggle for existence too hard to permit of adequate study—do we not often say of these, "What splendid men they would have been if they had been well educated!" Good men they are as it is, but how much better and more telling their work if they had been passed through the scholastic mill?

It will be observed that, when the "sky-scrapers" we have been referring to, are completed, the iron framework is no longer visible. It is there, of course, but it has been clothed upon. It is different in the lives of some men—they never let you forget the existence of the scholastic framework. Indeed, they themselves do not seem to get beyond that stage. And this is a danger against which all students require to be warned. The end of the college course must be regarded, not as the end of study, but as the end of the time of one's apprenticeship. The text-books are put away—but only to be replaced by other books selected from a wider field. Hence, the educated man is always a reader. If he is a preacher—the necessity for this is all the greater. In the nature of his calling he is always giving out. Naturally enough, when he ceases to take in, the supply is speedily exhausted; and it is soon noticed that he has "turned the barrel upside down." It is of such preachers that men say that they give us nothing new. Not that anything absolutely new is expected—that would be unreasonable—for even in Solomon's days "there was nothing new under the sun." What men expect from the preacher is, that he shall present the old truths in new light. The truth is the same, just as the diamond in the dark is the same, but there is a difference when it is brought out of the darkness and exhibited in the best light. To do this he must be a reader of books, and not only of books, but of men and of nature, but of books especially. In this affirmation we are supported by no less an authority than Lord Bacon himself. He tells us:—"Reading serves for delight, for ornament, and for ability; it perfects nature, and is perfected by experience. The crafty condemn it; the simple admire it; and the wise use it. Reading makes a full man, conference a ready man, and writing an exact man. He that writes little needs a great memory; he that confers little, a present wit; and he that reads little needs much cunning to make him seem to know that which he does not."

It is said of some people that they are "men of one book." As a rule, when this is said, the book referred to is the Bible. So far as our experience goes of this class of

men, we have found that whilst their letter knowledge of the Bible was all that could be desired, their understanding of its spirit or scope was sadly at fault. In a sense, "the Bible is its own interpreter," but it is also true that there are many things outside of it that are essential to its full and complete interpretation. To get the best out of the Bible, it must be seen in the light of the ages. For the Bible is not a book that has sprung into existence in a moment—it is the work of milleniums. It starts at the dawn of time and carries us on through the centuries. It deals with periods that mark the rise and fall of great empires. It marks off into distinct epochs the growth of religious ideas under the scheme of human redemption. All these require to be studied in the light of contemporary history, if we desire to adequately understand our Bible. For it must be borne in mind that the Bible is mainly the history of one people—and only of other peoples incidentally. Its allusions to the latter, therefore, can only be freely understood by the aid of other books. Take, for instance, the Biblical narrative of the sojourn of the Israelites in Egypt. How sparse the details are of Egyptian life and manners! But what illumination we get when we read the narrative afresh in the light of the knowledge gleaned from books dealing with recent Egyptian research and discovery! We therefore venture to think that it is a mistake to confine ourselves to one book, even though that be the best of all books. Let this Book, by all means, be the most prominent. Let it be, if you will, the Book round which all reading should gather. Even then, we would urge, in the interests of our special study, that it would be profitable to make excursions into regions not immediately connected with it.

It is estimated that there are more than a million books from which the reading of mankind can be selected. Nine hundred and ninety nine thousand of these might be burned in a furnace and the world would never miss them. Even from the balance left a considerable reduction would have to be made if those only essential to our well being were retained. Here the direction of our reading might be left in the hands of the wise and learned. Mr. J. Dawson, in his "Echoes from the Study," has something to say about this. He says: "Apart from books of a purely educational value, the books that should be most eagerly studied by young men are biographies and histories. It is of the utmost importance to us, in adjusting our views of life and ordering our scheme of life, to know how great men have lived, by what methods they have achieved success, and by what elements of character and conduct they obtained pre-eminence



over their fellows. This is a form of knowledge to be obtained by the study of biography. Nothing is more notable in the writings of Carlyle and Emerson than the enormous knowledge of biography possessed by each, and the use they made of that knowledge." History may be described as the essence of the stories of the lives of great men. Motley's "History of the Dutch Republic" is, for instance, practically, the life of Prince William of Orange. This class of literature should be supplemented by others; though often condemned, must not be despised. Here carefulness of selection is indispensable. As affording an example of the profitableness of some kinds of fiction, it may be said that no study of the times of Queen Elizabeth is complete without the reading of Sir Walter Scott's "Kenilworth" and Charles Kingsley's "Westward Ho." This question, however, is too large for proper treatment in our present space. What we desire to enforce is, that education does not end with the school or college. It is, in fact, a life work. It is helped in a very material way by the reading of good books in all the departments of literature. In these days of free libraries and cheap editions, good books are placed within the reach of all. Men following the ordinary occupations of life, find their lives enlarged and enriched by such reading, and the same is true of the public man, be he statesman or preacher. Of the latter it may be said, that if he fails to utilise these accessories to his work, he will soon find himself in the position of the workman who has been suddenly bereft of his "kit" of tools.

## Editorial Notes.

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

### Education Number.

It is our desire to make the CHRISTIAN the advocate of every good work amongst the disciples of Christ in Australasia; not one section or party, but the whole of what we hope will soon be the Commonwealth of Australia, and the great Brotherhood of those pleading for a complete return to New Testament Christianity. We profoundly believe that the success of one enterprise means, largely, the success of all others. As our paper increases in circulation, so will all our efforts for good extend and consolidate; as the Home Mission fields in all our grand country are occupied, so will the friends of Foreign Missions be increased and the funds of all augmented. We cannot stand or move alone, but like a great army, we should march together. The most of the CHRISTIAN this week is given up to the calling attention

to the needs of education amongst us, to the training of consecrated young men who at the no distant future will be our public advocates. We ask all our readers to carefully peruse this number of the CHRISTIAN, and save it for future reference.

### The Past.

At least thirty years ago efforts were made to establish a College of the Bible. In the palmy days of Earle, Surber, Carr and Gore, this question was much to the front, and considerable money raised and vested in Trustees in South Australia. A few years ago these trustees commissioned and sent M. W. Green to America to raise funds for this work. So far, however, this has not resulted in much practical work being done. The time will certainly come when the churches of Christ in these great South lands will have to have an educational institution of their own, to a large extent independent from all other Colleges and Universities, not only for the education and training of young men as public proclaimers of the gospel, but that all our sons and daughters may receive a Christian education in the best sense of the word. But that time has not yet come, from the simple fact that we are not strong enough. When the population of Australasia has increased to ten million, and when our membership is one hundred thousand, we may be able to do something. But not now.

### The Present.

What are we to do in the meantime? We answer, very much. As will be seen from another column, something is now being done. T. J. Gore and his fellow helpers are doing real good work in Adelaide; Geo. T. Walden has a class in Sydney, J. Pittman in Prahran, besides the work carried on by the Training Committee in Melbourne. Every effort which is being made to fit young men for the preaching of Christ has our most hearty approval. Every young man who receives an addition to his store of knowledge of the Bible becomes an additional force to the ranks of those who are attempting to make the Word of God their sole standard of appeal. All our preachers in all our churches should make an effort to gather around them all the young men and women in the church or churches where they may be laboring, and teach them the truth of God. The more of this work the better. Knowledge is power, and the knowledge of God's Word is divine power. The foundation of all successful preaching is the Bible. Science, history, philosophy and art can only be used as aids and illustrations; they are simply hand-maids to the Bible, and that only when used as avenues for conveying God's truth.

### Work in Melbourne.

By reference to our front page the reader will get some idea of what the Committee in

Melbourne is doing. These young men are in the true sense being EDUCATED for the gospel ministry. This is not simply a Bible Class, but with the exception of R. G. Cameron, who is a student of W. C. Morro's day class in Sacred History, these young men are making use of the existing institutions of learning to become educated men, that eventually they may be able to speak with some authority on the great questions which occupy the minds and hearts of the thinking people in all communities. Some of these young men are being assisted to pursue their studies from the Students' Loan Fund, while others are able to run alone. All are being helped and advised by W. C. Morro and Jas. Johnston, our present staff of "Professors." We acknowledge that this is not all we hope the Committee will be able to do, but it is a start, and a start in the right direction. Much more could be done if funds were available, as there are other young men whom a little assistance would give a start, when they would be able to help themselves. T. J. Gore in his article in this issue tells how you could help in this work. Will you read and act on what he has to say.

## A Plea for Enlarged Education of Preachers.

CHAS. LOUIS LOOS, M.A., LL.D.

That the preachers of the gospel should be educated men, is beyond all question. Their office is an intellectual one. They are in the highest sense teachers of men, as was our Lord, as were the apostles and prophets, as have been the ministers of the Word in every age. To stand before men as teachers of the religion of Christ, inside and outside of the church, is a task of immense responsibility. To be in the most successful manner the advocates and defenders of the Christian faith in the midst of a hostile world, panoplied as it often is, as to-day, with the armor of the best intellect and learning of the age, demands that "the man of God" should be able to meet the assaults of error not on unequal terms, at a disadvantage, so far as these weapons furnished by human learning are concerned. To venture this, would be a folly; nor is there the least reason for it.

The church of God has the best right to all the best knowledge of the world. It is strange that Christians should so often speak and act as if they had, and desired to have, no just claims to this earth, to its vast wealth of possessions, material and immaterial; its intelligence, its achievements in every field of noble enterprise, its immense power of life and action; strange that these, who should be the most enlightened of men, should think they are aliens, willing, contented aliens to all that gives men in the truest sense "dominion over the earth;" and that so greatly shapes and directs the destinies of the human race.

Human knowledge, in its widest range and in its highest form—call it science or whatever you please—is, so far as it is true, the



knowledge of God—of himself, and of his works and ways in this universe everywhere and in everything, from the grass-blade, the worm in the dust, to the immensity of worlds that fill the heavens. All these objects of true knowledge are revelations of the character of God.

"The heavens declare the glory of God,  
And the firmament shows the work of his hands."

Astronomy is a divine science; but so also is the science of this earth in which we live. Most legitimately, therefore, does it belong to the Christian to be master of these.

But what the annals of this world reveal of what God has accomplished on this earth; of the development of his vast and wonderful designs in human history—this is also a part, and in a closer and higher sense, of the revelation of God, in that which most concerns us far more than astronomy or the science of this material earth. God and man, in their relation to each other, are the subjects of this wonderful drama, whose theatre is the world and whose extent is all human history. In the most intimate, immediate sense are these—God and man—distinctively the subjects of the Bible. The burden of this volume is to make known to us God in all that he is, in all that he has purposed and done, relative to man; to reveal to us man, in his origin, his nature, his subsequent history, in his fall and restoration, and his final destiny; distinctively and supremely in his relation and conduct toward God. This vast field of history, embracing all that the annals of the world have to record, of good and evil, is in the highest sense the legitimate subject of Christian study.

While spiritually "not of this world," we are nevertheless in it, placed here as God's servants, each in his office. "I pray not that thou shouldst take them"—my disciples—"out of the world." We are a part of this world; it is our destiny and duty to live in it, to come into closest relations with it; to have to do with all that is in it.

The unchristian and anti-christian students of secular knowledge, in all the fields of it, strive to master it and make it by permanent possession their own, and to use it often and largely against the Bible and the Christian faith. This mastership, in the best and highest estate, should be ours that we might use it in support of the Bible and the religion of Christ.

But we claim this knowledge and want it, not only nor chiefly as a means of defence and offence against the foe, but far better still, to use it in a peaceful way to expound, to magnify and enjoy the kingdom of God, to exalt and bless believers.

It is one of the great, luminous facts in history that in modern ages the impulse to learning came from the Christian consciousness. It was thus that the early schools of Christendom were established, famous universities that for centuries were centres of intellectual light to the Christian world. It is not an extravagance to say that, had it not been for the church, intellectual as well as moral darkness would yet cover the lands now brightest with the beams of knowledge.

The truth of this is demonstrated in a wonderful manner in the history of the Protestant reformation, wherever it manifested itself and became strong. Luther with remark-

able clearness of vision, promptness of action, and force of reasoning, urged not only the establishment of common schools for the people, but also the encouragement of higher learning. He pleaded with great enthusiasm and with success for the founding of liberally equipped universities.

This is also one of the glories of the Calvinian reformation. The great French reformer strove diligently, from the very beginning of his career in Switzerland, to establish high schools for the education of preachers. Wherever Calvinism has gone and gained a firm footing, education has been encouraged, and always the best; and that of the preachers has ever been cherished as the most precious care of the churches. Geneva, too, this day is a city of schools, as perhaps no other place of the same size in the world.



CHAS. LOUIS LOOS, M.A., LL.D.

Another striking fact in Christian history must be here stated, viz., that all great and successful reformers have been representatives of the best education of their times. Witness Luther, Melancthon, Zwingli, Calvin, Beza, and their fellow-reformers in Germany, Switzerland and France; the English reformers of the Reformation period; later, Wesley and others, most of them university men. Religious reforms started and sustained by illiteracy, have always been defective and weak, deformed by serious errors, and never became a power among men. If Thomas and Alexander Campbell had not been men of superior minds, education, and enlightenment, their reformatory work would not have been what it was in biblical truth, fulness, and freedom, and in power.

The liberal education of a man is one

thing, the fitting him for a particular calling is another thing, *that* is the general, *this* is the special; that the broad, deep foundation, this the building to be reared on it for special purposes. This general education, indeed, is really more than a mere foundation; it is the fullest possible development and culture of the mind and the soul; the opening within the man of all the fountains of his life, for general power, general usefulness, general enjoyment, that he may be and live and be a true man everywhere. But if you fail to recognise this, and by a system of one-sided, partial, special training make up a man merely this or that, what have you done? You have in a narrow sense fitted him, as you say, for a calling; you have by your method made of him, in a very close definition, a lawyer, a doctor, a professor, an architect, but you have lost what is more valuable

than all this—the generously cultivated man. And this is as true of preaching as of any other calling. The preacher has a right to and needs, as well as any other man, a fully rounded development in knowledge and intellectual culture, that he may be strong—great, if possible—in his vocation. He should be, to the best of his opportunities, so educated as to be in the best sense a man among men, as well as a preacher, while this calling certainly is the most exalted and responsible on earth.

But the grounds of the argument for a liberal preachers' education are much broader than thus set forth.

The chief element of the course of the preacher's instruction, that which must ever constitute the heart and soul of it, is the study of the Holy Scriptures. The Bible is the divine storehouse of knowledge for the preacher of the gospel in all their work. But the study of the Bible is an intellectual process. No intelligent man believes that the knowledge of the word of God, its interpretation and teaching, are given to us by a direct endowment of the Holy Spirit; and that ignorance and illiteracy are proper qualifications for the gospel preacher. Fanatical dreamers, insane mystics alone have so believed. We need not pause here to note the immense, often so fatal mischief that has been done to the Bible by the ignorance of its propounders. From this prolific fountain of evil have come forth all sorts of perverse doctrines, encouragement of false teachers and factionists, opposition to the free development of light, truth, power, and progress.

The successful study of the Scriptures is not the easy task some men conceive it and proclaim it to be. Those who through the ages have been the most successful expounders of the Bible, have known best what a work of knowledge, sound judgment, intellectual skill and labor, and of extraordinary



patience it is to penetrate to the depths of the knowledge of the Bible, to gain a full, clear, safe understanding of it, and become masterful teachers of it. And while it cannot be asked of every preacher of the word to reach this high eminence (while the many must always sit in this respect at the feet of the few) still the men of God whose office it is to be "approved exponents of the word of truth" to the church and to the world, should ever be armed, in a good measure, with the high qualifications this very responsible task requires. With those who deny this, we do not propose to reason.

And here let no man make the unjustifiable mistake of confounding the Bible as the subject of scholarly interpretation with the Bible as the source of private edification. For while "there are in it," as Gregory the Great said, "depths in which the elephant must swim, there are also shallows in which the lamb can wade."

The thorough, fundamental study of the Scriptures requires a knowledge of the tongues in which they were written. The church must always have within itself, as its own, the mastery of Hebrew and Greek learning. It must not be obliged to beg this knowledge when it needs it—and that will be always—from without, from unchristian scholarship.

The inestimable value of the New Testament demands the cultivation by Christians of the Greek tongue in the broadest sense, and then the New Testament Greek particularly. These studies are permanent in the church, only ignorance questions this. The knowledge of these tongues is the key to the understanding of the Holy Scriptures, a knowledge ever advancing, the limits of which scholarship has never yet reached and will not reach for generations to come. And this progressive mastery of these languages must not be limited to a few, to a literary priesthood of the inner temple, a kind of esoteric hierarchy of sacred learning. No! the wider this scholarship reaches, the better always for every reason. The dark days of exclusive "clerical" possession of any knowledge has happily long since passed.

But it is not only the tongues, but the things of the Bible that demand profound study and large scholarship. The history directly and indirectly embraced and touched upon in this great book; history in its direct, broad, biblical current, and the history of other countries and peoples involved in this; the geography and physical condition of these countries, the languages, religions, and customs of these peoples—all these belong to the things of the Bible, and are necessary subjects of study with its students.

And what shall we say of church history, this subject generally so strangely misunderstood and unappreciated and so sorely neglected? For what is it but the wonderful history of the kingdom of God on earth, in its tremendous conflicts with the powers of the world; a record which above all others should most profoundly attract the intelligence and the heart of the church, and lead the Christian scholar to its most diligent study. Not to understand the annals of the Christian ages, is to be ignorant of one of the greatest fields of knowledge vitally connected with the Bible and the religion of Christ among men.

Of essential moment also are those things that concern the life and habits of the servant of the word, as a preacher and a pastor, for he will inevitably often be called upon to exercise both these offices in his ministry. How to study, what to preach and how to preach; how to conduct himself among men and how to deal with them. These are the most important matters and should receive prominent attention in instruction and training. Paul, in his epistles to Timothy and Titus, has set us the example in this.

## From The Field.

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

### Victoria.

WARRENHAMP.—Miss Thompson spent May 6th with the church here, and spoke in the afternoon and evening. Her earnest addresses made us feel more deeply our own individual responsibility in the work in which she is engaged. Mr. G. B. Moysey conducted meetings on 13th, 15th, 16th, 18th and 20th inst. All the members feel spiritually strengthened and refreshed, while the strangers, who attended the services was a sure indication of the interest awakened in the neighborhood. We thank God for these spiritual feasts, and await in faith for the harvest from seed so faithfully sown.

CHELTENHAM.—The church anniversary has once more passed by, and with the exception of the weather at the tea and public meetings, the various gatherings were most successful. On Lord's Day, 13th, we listened to most interesting addresses from Bro. Dunn and M. W. Green, who spoke to large audiences. At the tea on the 17th all enjoyed themselves, and at the public meeting we were treated to splendid addresses from W. C. Morro, Jas. Pittman, H. G. Harward, T. Hagger and Keay, and we take this opportunity of thanking these brethren for the valuable help they gave us at this meeting, which closed with most deserving votes of thanks to chairman, singers, and all who helped to bring the anniversary to a successful issue. To God be all the praise.

MELBOURNE (Swanston-street).—Last Lord's Day, May 20th, was a gala day with us—the Sunday School celebrated its 35th Anniversary, and the services were all of a special nature. In the morning the usual meeting for worship and breaking of bread was well attended. Bro. B. J. Kemp, a former teacher and superintendent of the school, presided. Bro. H. G. Harward, of the Fitzroy Tabernacle, delivered a splendid address on the Relation of the Church to the Sunday School. A most enjoyable meeting was experienced. In the afternoon at 3, a special service for school and friends was held. Bro. Johnston presided in place of the superintendent, Bro. F. Gladish, who was suffering from severe cold. Bro. Harward was again the speaker, and chose for his theme, "Remember, little things are mighty." The school rendered several hymns, and a very pleasant and profitable afternoon was spent. At 5 o'clock the Teachers' Annual Tea and Renson took place, at which a number of old friends, scholars and teachers were present. About 60 were present. In the evening at 7, Bro. Johnston delivered a most interesting address on "Lessons from Flowers," beautifully illustrated. There was a splendid attendance, all the school being arranged on a gallery erected on the platform, while the building was filled with parents and friends. On Monday evening the Annual Demonstration took place, when

a long programme of singing, recitation and dialogue was presented by the school to an overflowing audience. About 650 were in the chapel, and numbers could not get admission. The pieces were very creditably rendered, a notable item being a dialogue entitled "Light," from the pen of Bro. Johnston, in which seven senior and eight junior scholars took part. Several selections of music were sung by the school. All the meetings were very enjoyable and successful. The building was artistically decorated and the scene was very attractive and effective.

### New Zealand.

NORTH-EAST VALLEY.—Our Bible Band meetings are exceedingly interesting, and, judging from the improved attendance of its members, are very profitable. The Sunday Schools here and at Normanby are prospering under the able superintendency of Bros. Arnold and Hilliard respectively. The gospel worship at both places are well attended, and a good interest prevails. We recently had the joy of taking the good confession from two persons.

May 9.

T. H. RIX.

WELLINGTON, N.Z.—Since last report we held a ten nights' mission, in which we are very pleased and thankful to say. Brethren E. Lewis, Clapham, McCrackett and R. Wright assisted Bro. Hales in the preaching. We had some good meetings, and two were added to the church. A sister was also received by letter from the church meeting in the Tabernacle, Dunedin. We are also pleased to say that Bro. and Sis. Marshall and Bro. and Sis. Gregory, who live in the country, about five miles apart from each other, have started a meeting for the breaking of bread last Lord's Day morning, in a place called Paraparaumu. We hope that many more of our isolated brethren in other parts may follow their noble example.

May 12.

E. K.

### South Australia.

YORK.—Splendid meetings continue here; this evening a full house. Bro. Campbell spoke from John 3: 3, in no uncertain sound, and we know there are several almost, and may by God's mercy soon be altogether in his kingdom. One baptism this evening, our sister Campbell, sister-in-law to our esteemed evangelist.

May 13.

T. BURT.

PORT PRIDE.—We had the chapel well filled to-night. We took the action, subject and design of New Testament baptism, after which we immersed the three persons referred to in our last.

May 13.

W. MOFFITT.

## Here and There.

Here a little and there a little.—Isaiah 58: 10.

Two confessions at Brighton. Good meeting.

Five weeks now to Foreign Mission Sunday, July the 1st.

A lot of church news and other matter is left over for next issue.

Good meetings at North Melbourne last Sunday. One confession at night.

W. C. Morro reports good meeting at Lygon-street Sunday night, and two confessions.

A collection for the Rescue Home was taken up in Lygon-street on Sunday night last, resulting in £3 2s.

We are glad to note H. G. Harward has made a start at Johnston-street, Fitzroy. May the good work grow.



The article by C. L. Loos was greatly abbreviated, which may account for some of the "jumps" in it.

C. A. Faulkner speaks hopefully of the church in Mildura. Several baptised believers have joined with them lately.

There was a large meeting at the Tabernacle, Fitzroy, on Sunday night, and two decisions for Christ's service.

Record meeting at Brunswick, every available seat uncomfortably crammed. Interest intense, and one more confession.

Good meeting at Prahran last Sunday Evening, J. Pittman speaking. At the close one made the good confession, and another was baptised.

All the students in our College of the Bible are already engaged in actual gospel work. While they are learning, they are putting into practice the lessons of each day.

The picture on our first page was reproduced from a photo by G. H. Leng, who advertises in the CHRISTIAN. If you want a good photo you can't do better than give him a turn.

Preserve this number of the CHRISTIAN, as in years to come it will be interesting to look at the picture on the front page, when some or all of our students have become men of fame and power in the Lord's work.

The Dunedin Tabernacle must be getting pretty well up to date as a meeting house. The brethren have now, at a cost of nearly £25, placed six gas heaters in the main building, as well as two gas stoves in the anterooms.

If any of our readers would like to help in the education of the young men now under the committee in Melbourne, they can send contributions to A. B. Maston, who is the treasurer of the Students' Loan Fund. There are two or three more young men whom the committee would much like to assist if funds were available. A little help now will be much appreciated.

One brother in W.A. has undertaken the financial responsibility of the education of one of our Bible students, as has a brother in Melbourne, while another Melbourne brother contributes regularly one guinea a month to the fund. Will not other brethren of means pick out some good consecrated young man and send him to be educated? It will prove a good investment.

W. C. McC. writes:—"In the CHRISTIAN, May 3, Bro. H. W. Crouch writes stating that the brethren in conference displayed ignorance in applauding Bro. Morro's answer to the query mentioned. While it is possible for us to be ignorant, we think that Bro. Crouch will agree with us in that the Master was not. The term 'lost sheep of the house of Israel' occurs twice in the Bible, and is used both times by our Lord in reference to the Jews amongst whom his immediate ministry lay. Matt. 10: 5-6, and 15: 24."

At Swanston-street on Sunday the first meetings in connection with the 35th anniversary of the Bible School were held. The chapel was beautifully decorated, representing much love manifested in real hard work by the young folks with a few of the older ones thrown in. H. G. Harward spoke in the afternoon to a fine audience of children and friends, and at night Jas. Johnston gave a splendid address to a fine audience, illustrating his points by flowers. We have never listened to a better flower sermon.

The work being done in connection with our training class in Melbourne by W. C. Morro and James Johnston is entirely honorary. Besides the afternoon classes, they each work a week-night class. W. C. Morro gives an hour three days a week to this work, and one week-night, and James Johnston one

hour one day a week and one week-night. In this way, we believe, they are rendering valuable service to the great brotherhood of Australasia. The reader can express his thanks to them by helping to find the money to assist some of these young men to pursue their secular education.

A. C. Rankine writes:—"The man whose influence will be felt in the world, during the coming century, will be the educated man. The preacher of the Gospel of Christ, who is desirous of influencing the world for good, during the coming century, must see to it, that he not only possesses a clean heart before God, a good knowledge of God's word, but a sound and liberal education to present the claims of the Gospel before his fellows in the best possible manner.

The brethren who have at heart the education of our young men, for usefulness in the Lord's cause, are engaged in a work which, under God, will I am sure prove a great and lasting blessing."

The demonstration of the Swanston St. School, in connection with the 35th anniversary was concluded on Monday night. The house was packed, many being unable to get in. Jas. Johnston presided as the Superintendent F. Gladish was suffering from a cold. The programme of exercises was of a very high order. But few in the great crowd had any idea of the great amount of work which it represented, and much credit is due to A. R. Lyall for the very excellent way he worked up the exercises. Their was not a hitch from start to finish. The programme contained a dialogue entitled "Light" written by James Johnston, which was splendidly rendered by 15 of the Scholars. The novelty of "Light" together with the excellent way it was given, added much to the enjoyment of the evening.

## Obituary.

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

On April, 30th 1860, after a brief illness, our Sister Jean Hillhouse fell asleep in Jesus. With her husband, Robt. Hillhouse, she arrived in this colony from Scotland in 1853. She was then an intelligent Presbyterian. Having learned the way of the Lord more perfectly, she became obedient to the faith and was baptised into Christ on August 26th, 1864. Her fellowship in the church of Christ was first at Barkly St., then at Swanston St., and in recent years at the Tabernacle, Johnson St., Fitzroy. Her four-score years of life were not free from burden and cares, but in every experience the Lord was a present friend and helper. Her love for Christ and fidelity to his truth was manifest in a faithful and regular attendance at the Lord's table. Familiar with the scriptures, she loved to talk of the precious promises, and lost no opportunity of contending earnestly for the faith once delivered unto the saints. Her neighbors, as well as her brethren in Christ, esteemed her highly in love for her work's sake.

On May 1st the tired body was laid to rest by her old friend Bro. C. G. Lawson. Her husband and two sons are left behind to mourn her loss, but not as others who have no hope. Her life has closed! But the fragrance of an active, useful, consecrated Christian life abides with us. H. G. HARWARD.

## THE GREAT REVIVAL

And the Little Tent Meeting Created Universal Interest when published in THE CHRISTIAN. Believing as we do that its large circulation will do much good we printed off a large edition in pamphlet form. The booklet has just 50 pages with an attractive cover. Single copy 2d.; 12 copies 1/6; 50, 5/-; 100, 9/.

## Coming Events.

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

MAY 27, 29.—Ascot Vale Sunday School 5th Anniversary Services will be held in the Chapel, St. Leonard's Road. Sunday, May 27th, afternoon 3 p.m., speaker, Thos. Hagger; 7 p.m., Wm. Wilson. Tuesday, 29th, Annual Demonstration and Distribution of Prizes; good programme by scholars. All welcome, no collections.

JUNE 3 and 5.—North Melbourne Sunday School Anniversary Services. June 3rd, 3 p.m., Service of Song, "A Child of Jesus"; reader, H. Haaslow; collection. Evening at 7, Children's Service by R. G. Cameron. Tuesday, 5th, Tea at 6.30; tickets, 1/-; Entertainment at 8; Distribution of Prizes; recitations, dialogues, &c. Collection.

MAY 27, 29.—Footscray Church of Christ Sunday School Anniversary. Sunday, May 27th, Children's Service at 3 p.m.; special gospel address at 7. Tuesday, 29th, 8 p.m., Public Meeting, prizes, singing, recitations. Come, and welcome.

## Acknowledgments.

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

### VICTORIAN MISSION FUND.

Church, Fernhurst .. ..	£3 10 0
" Footscray .. ..	4 6 8
Sister Voight, Swanston-street ..	0 7 6
Bro. Wm. McMaster, North Melbourne	1 0 0
Conference Fee, Church, North Fitzroy	1 0 0

£9 4 3  
" Milford," J. A. DAVIES, Treas.  
Church-st., Hawthorn.  
233 Drummond-st., Carlton. M. McLELLAN, Sec.

## MARRIAGE

HEATLEY—FELLOWS.—On the 11th April, at the church of Christ, Bowmont-street, by James Greenhill, Evangelist, Charles Edward, fourth son of the late Abraham Henry Heatley, of Geraldine, to Ephemia (Effie), fourth daughter of Richard Fellows, Invercargill. Dunedin and Home papers please copy.

## WANTED.

A GOOD GENERAL SERVANT. Wages, 10/- per week and a good home. W. C. Thurgood, Swanston-street, City.

## IN MEMORIAM.

In loving remembrance of our dear daughter, Bertha, who departed this life to be with Jesus, May 22nd, 1899.

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

T. H. and E. E. Cowley.

On the 22nd May, 1899, at South Yarra, Arthur Bishop, aged 6 months; also on 29th May, 1899, Lawson, aged 11 weeks, beloved children of F. W. and Katie Clarey, Prahran.

"Suffer little children to come unto me."  
In memory of T. F. A. Stone, who was suddenly called home on May 22nd, 1898.

At midnight came the cry,

"To meet thy God prepare!"

He woke—and caught his Captain's eye;

Then strong in faith and prayer

His spirit with a bound

Left its encumbering clay;

His tent, at sunrise, on the ground

A darkened ruin lay.

E. McC.

Warrnambool, May 22nd.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney; J. T. Hunter, Treasurer, 95 Elizabeth-st., Sydney.

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