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## A NEW INVITATION HYMN.

FOR PERSONAL SOUL WINNING.

\*\*\* C. L. THURCOOD. \*\*\*

Hast thou a FAITH, O friend so dear,  
That seeks the Christ, when all is drear;  
A faith that takes his Word as true,  
And with the heart his will may do?

*Matt. 8 : 10.*

*John 20 : 29-31.*

*Acts 8 : 35-39.*

CHORUS.—Then come to Christ, just now, just now,  
Let heart and will to him now bow;  
He's waited long for thee, for thee—  
Life comes from death on Calvary.

*2 Cor. 6 : 2.*

*Heb. 3 : 15.*

*Rev. 3 : 20.*

*Heb. 1 : 9, John 3 : 16.*

Why not REPENT by changing mind,  
The world forsake, and Christ now find;  
Let evil cease, the good pursue,  
Whilst godly sorrow leads you through?

*Acts 2 : 38.*

*Heb. 11 : 24-26.*

*Isa. 1 : 16-17.*

*2 Cor. 7 : 10.*

CHORUS.—Then come to Christ, etc.

O do CONFESS what's in thy heart,—  
Jesus the Christ, God's Son, thou art;  
Thy Teacher, Priest, thy gracious Lord,  
The Word, thy God, by heaven adored!

*Rom. 10 : 8-10.*

*Matt. 1 : 1, Mark 1 : 1.*

*Luke 24 : 44-47.*

*John 1 : 1, Heb. 1 : 8-9.*

CHORUS.—Then come to Christ, etc.

O tarry not, the fountain see!  
Arise, arise, and BURIED be  
With Christ in death, his blood to meet;  
God's great forgiveness then to greet.

*Acts 22 : 16, Zech. 13 : 1.*

*Col 2 : 12.*

*Rom. 6 : 3-4, 1 Cor. 11 : 26.*

CHORUS.—Then come to Christ, etc.

Obedient faith will bring to thee  
The blessings of eternity;  
The SPIRIT, too, with thee shall dwell,  
Then spend thy days—his Gospel tell.

*Rom. 1 : 5.*

*John 5 : 24, John 3 : 36 (n.v.).*

*Acts 5 : 32, Rom. 5 : 5.*

*Acts 8 : 1-4.*

Sung for the first time on 15th February, 1903, at North Fitzroy church, to a tune  
composed by J. Tinkler, senr., by Emily Tinkler and choir.

## THE AUSTRAL PUBLISHING CO

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## \* Reformation in the Church of Christ Impossible. \*

W. J. WAY.

The shortest, most concise and most convincing external evidence of the existence of God during the O.T. era, and apart from the O.T. narrative itself, is the formation, distinction and continuity of the Jewish nation. For practically 4000 years they furnish us with an unbroken line of history, experience and isolation. Persecuted, scattered and peeled by a thousand foes and in a thousand ways, they nevertheless continue as numerous, hopeful and buoyant as ever. The coming of their Messiah to tell them all things and to reign over them is the pole star of their individual and national existence. And all round the world to-day they are preparing for the coming of the Messiah, though as a nation still in unbelief, and unconscious of the real end of their preparation and movements towards Jerusalem and national existence. Whatever and wherever they have been and are they demonstrate beyond the possibility of reasonable doubt that behind all their experience and wanderings there has been the infinite wisdom, love and power of him who first called Abraham—the Almighty.

The briefest, most succinct and convincing external proof of the personality, divinity and resurrection of Jesus Christ from the dead during the N.T. era, and apart from the New Testament itself, is the formation, isolation and continuity of the church of the "first-born." For nearly 2000 years the church of God furnishes us with a consecutive narrative of faithfulness to the doctrine of Christ (not the traditions of men), abundant in labors, patient endurance and continuance in well-doing, and which fact alone interprets the promise of Jesus, "And, lo, I am with you alway, even unto the end of the age." For 2000 years the bride has resisted and overcome the combined energy, malice and subtlety of the world, the flesh and the devil; and to-day she is as numerous, vigorous and faithful as ever. The gates of Hades have not prevailed against her, and all round the world she is preaching the gospel of him to whom she has been espoused for nearly twenty centuries—telling the story of his love—immersing the believers into her risen Lord—eating bread and drinking wine, and thus in his own appointed way showing forth his death until he come. This constancy and faithfulness to the ordinances of Christ can be accounted for only, by the fact that hitherto he has fulfilled his promise, "And, lo, I am with you alway." Tens of thousands, all the world over, are looking for the coming of Jesus. "They love his appearing," and "unto them that look for him shall he appear the second time." The promise and surety of his coming is the day-star of their hope and love—the strength of their hearts and their portion for ever. If the Jewish nation is looking for and preparing for the coming of the Messiah, the church—

the bride—is preparing for the coming of the Bridegroom. And although the church is looking for the Saviour from the angle of vision of a faithful bride, and the Jewish nation is looking from quite another point of view, yet the object of the faith, hope, love and labor is the same. To the bride he will come as the victorious and almighty Bridegroom, to give her her heart's desire and to satisfy all the deep longings of her soul. "When Christ who is our life shall appear, then shall ye also appear with him in glory." To the Jewish nation he will come as their long-expected Messiah, their King; and he shall reign before his ancients gloriously. "Nevertheless, when it shall turn to the Lord, the veil shall be taken away" (2 Cor. 3: 13-16). To the church he will come and take his bride: to the godly Jews he will appear and claim and take his kingdom. To the one he will be an all-wise and loving Husband: to the Jewish nation a maternal and benevolent King. Both the Jewish nation and the church are in themselves a creation and a revelation from God, and both furnish us with the most positive, potent external evidence of the existence of God and of his Son, Jesus Christ, together with their purpose, love and power.

*No reformation in the church of the first-born possible.*

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." "Jesus Christ, the same yesterday, and to-day, and for ever" (Matt. 16: 15-18; Heb. 13: 8). We boast that the present is an age of liberty to speak or write what is in the mind. As a result of this sacred liberty every matter of vital importance to men must expect to be subjected to impartial scrutiny as to its origin, nature, purpose and destiny. If the manifesto, prospectus or creed be not prepared for the fiery ordeal, then it had better remain in abeyance. The astronomer is surveying and penetrating the heavens, the mariner is exploring the mighty deep, and the geologist is delving in the bowels of the earth, and each one in his sphere is augmenting our stores of knowledge and making us familiar with the secrets of nature. And such is the spirit of the age that systems of religion and philosophy, however venerable with years and custom, may not expect to escape either the dissecting knife of investigation or the searchlight of criticism. What dost thou work? is the question which demands an answer from both new and old doctrines. Thou art

weighed in the balance and found wanting or otherwise is the verdict.

During the last few months (and years for that matter) much has been uttered and written against Roman Catholicism as a religious system. The columns of the public press in several quarters have been full of matter relative to the origin, history, and future of the Papacy. Nor have the dominant Protestant systems escaped. Their claim to call themselves the church or churches of Christ has been ably challenged, and their preaching and practice duly examined and shown to be in very many important features opposed to the doctrine of Christ. But my chief purpose in these articles is to show that reformation in the church of Christ is impossible, to draw attention to the many striking resemblances between the Church of Rome and the dominant Protestant bodies of to-day, and also the causes which lie at the root of these points of likeness. When we have looked carefully at the nature and extent of the Reformation we shall not be surprised to find how many and convincing are the family features between mother and daughters or Romanism and Protestantism.

In the first place I offer no apology for saying that reformation in the church of Christ is impossible. When Christ said "On this rock I will build my church, and the gates of hell shall not prevail against it," he meant just what he said. The gates of hell did not and could prevail against Christ. They made desperate efforts, but to no avail. They were foiled at every point and fell back abashed and defeated. And since Christ is the head of his church and the church is his body, "the fulness of him that fillet all" (Col. 1: 24), and his divine and almighty Spirit animates his church and leads her "into all truth," can mortal men reform her? I trow not! When Christ founded his church he did not intend that she should require to be reformed by men in the third, seventh, or fifteenth century, or at subsequent periods. He said, "The gates of hell shall not prevail against it." And why should not the gates of hell prevail against it? Because he (Christ) is the head of his church, and the church is his body, and himself said, "And, lo, I am with you alway, even unto the end of the age." Can any man conceive it possible that the gates of hell, or the combined forces of error, should or could prevail against an organisation of which Christ is the head, and such organisation is his body—the ecclesia of the first-born, the temple of his presence, and the light of the world, and with which he is always in the closest filial association? No, we cannot believe that the forces of evil could successfully wage war against such an organisation any more than they could succeed against Christ himself. And therefore I say that reformation in the church of Christ was and is an impossibility either in the past, the present, or the future.



You must reform Christ before you can reform his church.

Do men think of reforming the solar system, or the ocean tides, or the atmosphere? Nay, such would be the very climax of presumption. If not, then, can we believe that God has manifested more wisdom in the laws which he has impressed upon the physical world than in those divinely enacted for the guidance and ultimate triumph of his church? Can we believe that he is in closer association with, and loves more profoundly the material universe than he does his church—his own purchased possession (Eph. 1: 14; Acts 20: 28), purchased by the blood of Christ, his only and well-beloved Son.

To which of the stars, or to what part of the universe, has he said, "And, lo, I am with you always"? Did Paul refer to some far off constellation when he wrote to Timothy thus: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the church of the living God, which is the pillar and ground of the truth"? If it is the ecclesia of the living God, if it is the pillar and ground of the truth, and if he is with it always, can it need or is it possible for mortal men to reform it? *Euphatically no!* Did Paul refer to some distant planet when he wrote to the Ephesians thus: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit"? No; Paul referred to the church of the living God, the spouse of Christ, the bride, the Lamb's wife. And I maintain that she has never needed reformation, and never has been and never can be reformed. Mortal men can and have reformed human systems, societies, doctrines, ordinances and inventions, simply because they were and are human, but the church is the creation of the eternal Son ("my church"), and mortal men never have been and never will be required to reform it. It is presumption and blasphemy to think of such a thing. God says, "My glory will I not give to another," and the church is his glory and the glory of his beloved Son, and the gates of hell shall not prevail against it, neither shall erring mortals reform it. To some of the churches or assemblies in Asia the Lord wrote through his servant John, "Remember, therefore, from whence thou art fallen, and repent, and do the first works, or else I will come to thee and will remove thy candlestick out of its place, except thou repent. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2: 5-7). The phrases "He that hath an ear" and "To him that overcometh" seem to convey a significant hint that, notwithstanding these loving messages coming direct from Christ, the mass would go astray by refusing to hear what the Spirit saith to the churches. But to "he" and "him" (personal pronouns) who would and did hear what the Spirit saith to the churches should be given special favors and special recognition. Well, we know the sequel. The gates of

hell did "prevail against the mass who would not hear what the Spirit saith to the churches. But those who remained faithful, who stood fast in the faith which was once delivered to the saints" (Jude 1: 2), though but few in number, formed the body of Christ, the church of the first-born, the pillar and ground of the truth. To such he saith, "Be thou faithful unto death, and I will give thee a crown of life"; "Fear not, little flock, it is your Father's good pleasure to give you the kingdom"; "Well done, good and faithful servant," etc. Those faithful ones who overcame, who clung to what the Spirit saith to the churches, still formed the church of the first-born, whose names are written in heaven. These constituted his church, the organisation of which he predicted, "the gates of hell shall not prevail against it," and such men form his church to-day. Like Abraham and Moses they were and are faithful in all their house. I may mention here that all those blessed promises of exaltation and glory and dominion contained in the closing part of each letter to the seven churches in Asia, were certainly intended to be so many powerful incentives to each believer to *hear* and *obey* what the Spirit saith to the churches. Well, as the number of overcomers grew less, and the "things which remained were ready to die" in the East, God bore as an eagle's wings (speaking figuratively) his bride to the West. There she has been nourished, taught, fed and prepared as a bride adorned for her husband. The gates of hell have not prevailed against her, and I have no hesitation in saying that her genealogy can be as clearly and successfully traced from to-day backward through all the centuries to Pentecost and to Christ as you can trace the genealogy of Christ to David and to Abraham. And therefore I say that there neither has been nor can be any reformation.

Reformation in the church of Christ is impossible. Of her only can it be truly said, *Semper eadem* (always the same). She has been and still is the body and bride of him who is the same yesterday, to-day and for ever. Let me give you an example or two of what I mean. When Saul of Tarsus came into the church of Christ he did not reform her; Christ and his church reformed Saul of Tarsus. Saul brought into the church of Christ a master mind, a colossal intellect, an indomitable courage, a consuming zeal, and what was of equal importance, a consecrated body, soul and spirit. The apostle himself says, "But what things were gain to me those I count loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." To win Christ was to win his church. To win Christ is to be won and reformed by Christ, and *not* to reform Christ and his church. Thus it has been with all men who have really entered by the door into the church of Christ.

When Alexander Campbell came into the church of Christ he brought into it a discriminating mind, a powerful logic, a force of rhetoric, and a wealth of experience and culture which gave a mighty impetus to the very truths and doctrines which were reform-

ing Campbell himself. He did not reform the church of God; Christ and the church of God reformed him. The church of God existed 1800 years before Campbell was born. The truth—the doctrine of Christ—had been handed down from century to century by *faithful* men to faithful men, who were able and who did teach others also, not with ostentation or flourish of this world's wisdom, as if they had discovered some new commandment or been favored with a new revelation. But "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us), that which we have heard and seen declare we unto you, that ye also may fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1: 1-3).

Bros. Campbell, King, Milligan, McGarvey and others were as much indebted to faithful men as those who lived before them and those who will after them. I often think we talk very unwisely when we speak of the "current movement," the "current reformation," etc., and equally unwise when we talk of Bros. Campbell and King and others as the great pioneers of "our movement." I confess that if Jesus Christ and his apostles are not the only pioneers, the only great reformers of this movement, then I have very little pleasure in being connected with it. We have no pleasure in belonging to a mere mushroom church which, like Jonah's gourd, grew up in the night and perished in the day. I should have no pleasure in being connected with a church which sprang up 70 years ago, and was brought into existence by a great reformer. Nay, brethren, I don't believe in a reformed church, but in the church of the living God, the pillar and ground of the truth. Even Jesus Christ was not a reformer in this sense. He did not reform Judaism; he is the founder of a new economy; he has made all things new, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God (Eph. 3: 10). Can we believe that God is giving his angels object lessons and affording evidence and proof to devils of his manifold wisdom by the unsatisfactory medium of a halting, backsliding, unfaithful church, which needs every 50 or 100 years some great man to rise and reform it, and put things straight? If that were the case the principalities and powers will have had far more object lessons in the wrong direction than in the right, and surely they might reasonably question the manifold wisdom and power of God. I sometimes think we see so much of men and women—human agents—that we seldom get a full-faced view of Jesus Christ and his apostles. "Who, then, is Paul, and who is Apollos, but ministers by whom ye believed even as the Lord gave to every man?" (1 Cor. 3: 4-9).

"Jesus Christ the same yesterday, and to-day, and for ever," and his church is the same to-day as she has been in every century since Pentecost. In the first century



she preached "Jesus Christ and him crucified," Jesus and the resurrection, Jesus the power of God and the wisdom of God," and those who heard and believed in Christ through her preachers were required to confess him and turn away from idols and Judaism—to renounce the world, the flesh and the devil, and thus, affording proof both of their belief and repentance, they were immersed in the name of the Father, and of the Son, and of the Holy Spirit. Having heard, believed, confessed, repented or turned, and put on Christ in baptism, they came together on the first day of the week to break bread, so keeping vividly before them the body that given for them, the blood that was shed for them, and the Saviour who died for them. And what the church of Christ did in the first century she has done ever since, and is doing to-day, and will do until "he come."

I love to think that I belong to a church of which Christ is the founder, which never has been and which never can be reformed—a church of which Jesus Christ is the head, the apostles, by the aid of the Holy Spirit, the administrators, and faithful men who have taught others are the rank and file, and all form one absolute unit—the one body of Christ, from Pentecost to the present day. We are all going along, both they and us, to the glorious and final consummation at the right hand of God. The gates of hell have not prevailed against her, for she is adorning and making herself ready for the nuptial hour. Though not here in bodily presence Christ is still in his church. "Lo, I am with you always, even to the end of the age." The apostles are still with the church. Though fallen asleep they speak as authoritatively as ever. The Holy Spirit is still with the bride, leading her up to the grand crisis of the ages—the marriage of the Lamb. And to-day she calls from this nether hostile shore, Come, Lord Jesus, come quickly.

### Letter from Japan.

P. A. DAVEY.

A missionary who goes for the first time to a church to hear the Japanese pray and sing and preach may be a little sceptical when he hears the tunes of the home land sung to strange words and prayers in a foreign tongue. Do they understand what they sing? Do they really mean it? Can they really sing and pray with the same understanding and spirit that we do? When such questions are asked the answer is invariably, Yea. And continued experience proves that the old, old story of Jesus and his love exerts the same constraining power in the East as in the West. The many are not Christians in Japan because they do not know Christ. How can they know unless they hear, and how can they hear without a preacher, and how shall they preach unless they be sent? He who stays in Japan long enough will hear young men boldly preaching Christ's name; he will hear old men declare with tears in their eyes what great things God has done for them; he will hear great moral leaders declare the power of Christ to reform society; he will see the

godly in Christ suffering persecution; and many other evidences that if the Son of Man were to come to-day he would find faith in Japan. The living faith of the many among the 40,000 in Japan is the guarantee that the 40,000,000 yet unsaved will bow the knee to Jesus.

The first orphan asylum in Japan is laughingly said to have been opened in 470 A.D., because an official misunderstood the order *o-ko wo atsumu* (make a collection of silkworms) to be *ko wo atsumu* (gather the children). Japan's first real orphanage was founded by a woman in 760 A.D.

Christianity has established a score of orphanages, three leper asylums, three blind asylums, three rescue homes, three prison gate brigade missions, a score of hospitals, six charity kindergartens, three homes for the aged, one social settlement and 200 poor schools.

The Home Department of Japan reports 90 societies to collect funds for natural calamity sufferers, 10 organisations for distributing benevolent deeds, 73 orphanages and reform schools, 22 societies to aid ex-convicts, 4 homes for the aged, 10 charity hospitals, 60 general societies to furnish employment or assistance to unfortunates.

Mr. Kawamura, a member of the Akita church of Christ, is doing good effective work in his home for ex-convicts.

Okuda San, one of our Tokyo Christian boys, while reading John 15 in the English version, turned again and again to the missionary, and said—"I believe that." Talk faith.

A young son of one of our preachers was seated in the rear room of the chapel and reading a song book by the ray of light that came through the *shoji* (paper doors). Entering, surprised to find him alone in the dark, I said, "You are alone?" "No," he replied, "God is here."

A school teacher remarked recently that pantheists of Japan are *pan* (bread) theists.

A Christian told a missionary who was lamenting because he could not talk the language—"You can set an example. This is worth much."

The Japanese Government recognises the value of travel as a means of education. Recently a number of Akita Normal School students, accompanied by their teachers, took a month's trip to South-western Japan. Many middle school students visited Hokkaido. The Government paid all expenses.

Many have heard of a Japanese bath, but few have been in one. An oval box 4 feet long, 3 feet broad and high, filled with water heated by a charcoal fire in a small stove at one end, is the thing in which the last act of bathing is done. A tub and dipper are provided for cleansing the body. When this is done the bather steps into the hot water to soak. A few days ago two persons remained in the bath with the water up to their necks for an hour and a half. Many persons use the same water. It is often extremely hot. The Japanese evangelist remained for a quarter of an hour in water so hot that the missionary who ventured to put his foot into it was almost scalded.

A teacher, wishing to set a good example to his students, took a pledge not to drink wine or smoke tobacco, and announced the

fact in the Akita papers for three days.

There is a familiar proverb—"Getting up early in the morning is the beginning of a flourishing house." I know a teacher who studies his Bible for two hours every morning before breakfast. He says no education is complete without religion.

A "self-supporting" church in the northern island has become "independent" enough to wholly discard baptism and the Lord's supper. The logic by which the missionary trifled with the Lord's commands led his converts to disregard them wholly. We reap as we sow.

## The Apostolic Church.

By Thos. Hagger.

### 4-ITS WORSHIP.

When Jesus was conversing with the woman of Samaria (John 4: 5-26) he declared that the Father would only receive worship that was "in spirit and in truth" (v. 23, 24). Worship must not be merely formal, but from the heart and in accordance with the directions of God.

Those who are rebelling against God cannot offer acceptable worship, because worship is the adoration of a servant or slave. Men must first become the servants of Christ, and then worship the Father. The church dare not, then, break down divinely erected barriers, and invite all who will to come and join her in worship. The apostolic church did not go in for "public worship," but those who accepted Christ continued in this delightful service (Acts 2: 41, 42).

The members of the apostolic church met for prayer and instruction at various times (see Acts 4: 23-31; 20: 17-36), but "the first day of the week" was the recognised time when the church gathered for the express purpose of worship (Acts 20: 7; 1 Cor. 16: 1, 2; Rev. 1: 9).

The law of Christ did not provide for a particular edifice for the church to gather in; it was evidently left to the sanctified commonsense of the members to make the best provision possible for this all-important weekly gathering.

The most prominent item in this weekly gathering for worship was the Lord's supper. Even in Troas, when Paul was meeting with the church, "the disciples came together to break bread"; Paul's address was a secondary matter (Acts 20: 7). There are men to-day who argue that the weekly celebration of the commemorative supper is too frequent, but such men have appeared far too late; they should have lived in apostolic times, so that the inspired teachers of the church might have been put right, and a less frequent observance taught. With the Lord's supper were associated other acts of worship. From Acts 2: 42; Col. 3: 16, we learn that altogether there were five acts that the early church engaged in when she met for worship. These were the teaching, the fellowship, the breaking of bread, the prayers, and the praise.

Unlike churches in these modern times, in the early days they did not meet to hear



preaching, to listen to fine music being discoursed by perhaps professional singers hired to sing God's praises at so much a song, or to listen to the tones of a beautiful organ. They met in a simple brotherly manner to break bread, and with that act they associated the reading of the Scriptures, teaching and exhortation, the contribution of their substance as God had prospered them, prayers to God, and hymns of glad thanksgiving and praise.

This beautiful weekly gathering for worship continued until the corruptions introduced by the "man of sin" affected even this. Let there be a return to apostolic simplicity in the worship of God to-day.

### Foreign Missionary News.

COMPILED BY H. D. SMITH.

Sisters Mary Thompson and R. L. Tonkin send their best wishes to all assembling at the Jubilee Conference. Both are well, and actively engaged in their labor for Christ. Sister Thompson reports 5 additions at Hurda, 36 at Pendra Road, and 41 at Bilaspur; 200 in all have been added in the various mission stations. Sister Tonkin wonders that her health keeps good, for it is not unusual for persons covered with small-pox or scaling from contagious diseases to precede them in their rickshaw rides.

Bro. and Sister H. H. Strutton, from Poona, India, will be at the Jubilee meetings, after seven years' absence. Give them a hearty Australian welcome.

P. A. Davey has sent a paper printed in Japanese, which is interesting to look at, but he forgot to send a Jap to translate it. We find it more difficult than Hebrew.

The *Tokyo Christian* is a lively paper in English, edited by W. D. Cunningham, full of foreign news put together in Japan. We welcome it, and will give selections. "I am still teaching English to earn a living [he has a wife and two children]. I meet and talk about some phase of Christianity with 3500 young men every week. My friends here claim that no other missionary in Japan ever had such a fine opportunity to do mission work. We receive no help from the Mission Board." "New work has been started by Bro. Cunningham in the Yotsuya Mission, near the centre of Tokyo. Miss Lucia Scott and W. K. Azbill were there years ago. Recently Miss Miller was in charge, but has given place to Bro. Cunningham. The church has 35 members. Ten years evangelistic meetings have been held there. Teizo Kawai, the native evangelist there, graduated from Drake University." "There are 101 C.E. Societies in Japan." "Two more of the young men in my Bible Class have decided to become Christians." "A boy who recently came to the Nankin Hospital, who had been cured with a rhubarb pill." "What are your ideas of God?" asked one of my students in a class of 450 young men. I told him, "In learning the language I have reached the point where I can lead the singing in Japanese, and do all ordinary shopping without an interpreter." "P. A. Davey made a visit to Akita recently."

There are still 40,000 cannibals in the New Hebrides.—J. G. Paton.

In Oceania the average number of church members to population is the highest in the world.

There are 5000 temples and shrines in Benares, the oldest city in India.

Nowhere in the world are Jews in such moral and spiritual degradation as in Russia.

The Bible Society has sent out 104,000,000 copies of Scripture since 1804.

There are 10,000 baptised Sioux Indians in Dakota.

Come in crowds on Foreign Missionary evening, April 11th, at 7 p.m. Remember: go and be seated early in the Masonic Hall. Themes: "The Imperative Claims of Mission Lands"; "Money and Missions"; "Do Missions Pay?" A missionary with seven years' experience will answer the last.

### Sunday School.

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

LESSON FOR APRIL 19TH.

The Law of Love.

Lesson—Rom. 13: 7-14. Study Rom. 13: 1-14.

GOLDEN TEXT.—"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."  
—Rom. 13: 10.



This epistle to the Romans was written by Paul whilst he was in Corinth, about A.D. 60.

THE LAW OF LOVE.

Love is the motive power of Christianity. Divine love offers man free salvation and forgiveness of sins. But union with God, both here and hereafter, is made certain when we acknowledge that great love, and love him in return. To love is to respect, to esteem, to obey and to show faith in the one loved. We must respect and deal kindly with all men (Rom. 13: 7); this of course includes worldly-minded people. But let us make no mistake here. Although New Testament teaching plainly tells us to abstain from this world (Jas. 1: 26; 4: 4; Rom. 12: 2), yet this should be no reason why we should not deal justly with everyone, whether Christian or not. They must not influence us, but we must influence them, or we fail in our duty to

God and man alike. We must not love their sinful ways. To ignore the sinners' presence is bad enough, but to deal unjustly with them, or to fail to free oneself from any financial responsibility incurred, is a great sin, and a direct reflection on Christian teaching.

THE LAW OF LIVING.

In Rom. 13: 6-8, the apostle admonishes us to pay taxes, love our neighbors, pay our debts, and honor those who are worthy of honor. But is this all we are to do? No. "Let us cast off the works of darkness, and let us put on the armor of light. . . . [And] put ye on the Lord Jesus Christ, and make not provision for the flesh" (Rom. 13: 12-14).

H. G. MASTON.

### Book Review.

G. B. M.

We have just read with pleasure an elegant poetical brochure entitled "In the Bush Shade," by Henry Lambert Thompson. While nearly every piece is a "nature poem," the contents are far wider in the range of subjects treated than the title "In the Bush Shade" would indicate, and among them may be mentioned "In Melbourne," "Midsummer at Franklyn Harbor," "The Darling Downs," "Mount Wellington," "A Hot Wind," "A South Wind," "Brisbane Flood," "A Tropic Storm" and "Sydney Heads"—thus four States are represented in the subjects selected. Mr. Thompson is in perfect sympathy with nature in the bush shade, and can voice with charm and fidelity the vague but delightful emotions which so many feel, but so few express, in presence of the glorious virgin bush. Indeed, we wish he had favored us more extensively with pieces (to quote himself)—

"Fraught with the scent of golden wattle glade,  
And with its wealth of gold and green arrayed,"

or fragrant with the smell of gum, or redolent of the musk trees' odor. A spirit of reverence for the Author of nature pervades the collection, and apt reflections are sometimes made of which the following is a good example, both in sentiment and expression. Describing the calm that follows a tropical storm, he says:—

"No breath stirs through the trees; the calm restores  
Its former reign; the fierce wild storm reposes,  
Its anger and its fury all are spent—  
Thus after night the glorious day is sent;

And so in life our joys with woes entwining,  
For on the thorny bush are sweeter roses,  
And blackest clouds oft have a silver lining."

The following description is full of poetical feeling and energy. It describes a Brisbane flood:—

"In one wild onward rush the channels blend,  
On from a thousand hills the currents urge  
Their devastating course; naught can restrain  
Their mighty force; it seems as though the surge  
Of some new deluge everlasting  
Rolls leagues of roaring waters to the plain,  
Stretched far and wide as mortal eye can see."

Usually the rhythm is smooth and rhyme correct. Sometimes the former is rugged, intended probably to suit the subject. Most of the poems are short, comprised in fourteen lines. Mr. Thompson is to be congratulated on contributing to Australian literature a volume which will add to his own literary repute, and give refined and elevated pleasure to every lover of nature in her virgin haunts into whose hands his little book may fall.



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## The Leader.

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

### A Wonderful Book and a Wonderful Society.

Very few books have the honor of attaining to old age. For the most part they die in early youth, and not a few never pass beyond the infantile stage. In these days, when the number of printing presses in existence is beyond computation, the yearly output of books is something marvellous to contemplate. How many of these are never heard of after they have been launched upon the world no one can tell, for their number is legion. A few, here and there, are heard of and talked about for a while, but are soon forgotten. A book that lives for a few years is beyond the common, but one that lives for a century has in it something of immortality. Such books are easily counted, and do not

require a large library to hold them. Those that have flourished through centuries, and have about them the stamp of perpetual youth, may be easily counted on the fingers of both hands. To some, it may seem that we underestimate the number of books deserving to be classed as immortal, but it is not so; for there are many that appear to be clothed with immortality, but, like one of the seven churches in Asia, they have a name to live but are dead. It may seem like heresy to speak thus of some of our venerable classics, but our speech is only the unspoken thought of many who give them an honored place on their bookshelves but do not dream of making them their companions. John Ruskin, who may be regarded as competent to express an opinion on the subject, lately expressed himself even more forcibly than we have done. It is true that very few agree with him openly, but privately he has many friends.

These reflections bring us naturally to the story of one book whose immortality is beyond question. Indeed, there is only one book that is immortal; and that is the Bible. For what is the touchstone of immortality? Not venerableness only, but that the book has lived not only in the ages of the past, but in every age of its being—that its vitality is as strong to-day as it was thousands of years ago—that every century finds it a new book. Dr. Joseph Parker, in answer to the question, "Why not lecture upon modern events?" replied, "There are no modern events to lecture upon in any sense which supersedes the Bible. As well try to make a new earth as to make a new book; we make new fields, new gardens, new crops, but the earth abideth the same for ever; and that is precisely what we do with books—they all grow upon the old soil of the Bible; they look new, they are superficially new, they are bought and sold as new; but the Word of the Lord remaineth for ever, and man's work is but the labor of a brief day." Thoughts such as these enable us to understand the wonderful story told by the British and Foreign Bible Society in its Centenary Report. This report deals chiefly with the work done by the Society in the circulation of the book, and not so much with the imperishable nature of its contents. It is a record that shows the limitless vitality of the book in that, after the lapse of thousands of years, it is the most widely read and most widely circulated book of to-day. The greatness of this circulation may be gathered from the following extract from the report:—"Much is said in the present day about the cheapness of literature and the large circulation to which some modern books attain. Yet few people realise the colossal work that

is being carried on in this direction by a great house in London, that has already issued over 180 million copies of one book alone (either complete or in parts), and this at a deliberate and serious financial loss. Without question, the cheapest and most popular book in the world to-day is the Bible. That this is so is mainly due to the instrumentality of the British and Foreign Bible Society." But even the stupendous figures of the British and Foreign Bible Society do not reveal the whole of the story. Though it stands pre-eminently at the head of all agencies for the distribution of the Bible, there are many other agencies at work whose records would also excite our wonder and admiration. In addition to these there are the great publishing houses in Great Britain, the Continent and America, which, from the point of commerce alone, send forth to the world vast quantities of the sacred volume, the whole when added together making figures bewildering to contemplate.

Like most great agencies for good, this society had a humble beginning. The founding of it, we are told, "originated in a desire to produce some inexpensive Bibles for Wales. In 1802, at a committee meeting of the Religious Tract Society in London, a notable Welsh minister who was present told of the positive famine of Bibles in his native land, and how one poor girl in his parish would walk five miles over the hills on Sunday to hear the chapter read from which he had selected his text. He urged the Tract Society to undertake the printing of some cheap Bibles in Welsh, which he promised would find a ready sale in the principality. While he was speaking the thought occurred to the secretary that if such a scheme were likely to prove successful in Wales, why not in other lands? Surely a society might be formed for the purpose of translating the books of the Old and New Testaments for the Continent—for the world!" The outcome of this thought was the formation of the British and Foreign Bible Society. The project at once received the hearty sympathy and support of the Protestant religious world. The composition of its committee of management is on the broadest lines, all the leading denominations being represented. It is in no sense a money-making concern, but quite the reverse. We believe that every Bible and Testament which it sells is sold under cost price, the loss entailed being made good by voluntary subscriptions from the religious public. Under the management of this committee a great number of colporteurs are employed, whose business it is to go with pack on back throughout the different parts of the world and dispose of the Scriptures from door to door. The number thus employed during the



last few years was 800, and the expense of their maintenance, including travelling expenses, averaged £42,500 per annum. A valiant band of missionaries doing splendid work for humanity!

It is impossible in the space at our disposal to do anything like justice to the grand work of this great society. We must therefore be content with one more short extract from the report, which reads as follows:—"To give some idea of the immensity of the work accomplished by the Bible Society during the hundred years of its existence, it may be stated that at the beginning of the last century the Bible was current in about 40 languages. To-day some part of the Bible is published in over 400 languages, of which 367 appear on the list of the Bible Society. Moreover, the society has aimed not merely at publishing the Bible in every important language and dialect, but also at supplying copies at as small a cost as possible. And to this end it allows no financial consideration to stand in the way of the Scriptures reaching those who need them. Thus over 7,000,000 copies of the penny English Testament have been sold at a loss of over £25,000 in the expenses of printing and binding alone, irrespective of the cost of the warehouse room, distribution, carriage, &c."

The statistics for last year show that out of the 5,000,000 copies of the Scriptures issued last year 2,000,000 copies in 230 languages and dialects passed through the Bible house in Victoria street, while nearly £28,000 was paid by the society for binding in London alone, and £770 worth of packing cases were used in its London warehouse. Truly a noble society, worthy of being the distributor of the noblest of books. Is not the history of the Bible the world's greatest miracle? A book whose earliest author goes back to times before Moses, and whose latest writer died nearly 2000 years ago, and whose record during the last 100 years is such as we have described—what shall we say of it? Simply what we said at the beginning of our article—it is immortal!

**Golden Wedding.**

On Tuesday evening, March 17th, Mr. and Mrs. William Jones, of Thomas-st., Unley, celebrated the fiftieth anniversary of their wedding. They are old colonists well known in many parts of the State, and have a large circle of friends in Unley. Mr. Jones has been a deacon of the Unley church of Christ for many years, having with Mrs. Jones and his eldest daughter been baptised by Mr. Woolcock during the early days of the Mallala church. Too much cannot be said of their zeal and faithfulness in the work of the church. In Dorcas work Mrs. Jones has been in the front rank for a

very long time. They will be remembered by brethren in many parts of the various States, who will rejoice with them in having reached their jubilee of married life.

About eighty guests, including many relatives and members of the church, accepted invitations for the evening, and the church of Christ building, Park-st., Unley, was obtained and decorated for the occasion. The host and hostess, after having received their guests, led them to supper, a number of the young ladies of the church attending to the tables. A splendid musical programme was provided by Misses M. Charlick, J. and F. Verco, Nellie Stanton, B. Burns and White, and Harold Charlick. After the hostess had cut the cake, Wm. Charlick, an old friend of the family, gave the toast of the evening, "Our Host and Hostess," and referred to their hard but successful struggle as early colonists. The toast was enthusiastically honored by all the company rising and singing "The O'ld Folks at Home." It was supported by J. Colbourne, J. Verco, and T. J. Gore, M.A. In responding, the host related many interesting reminiscences of his early Colonial life. He was the eldest son of William Jones, of Thornbury, County of Gloucester, and is seventy-six years of age. Mrs. Jones, who is seventy years of age, was the eldest daughter of James White, of Alveston, in the same County. Soon after their marriage in the Elbeston parish church, by J. K. Charlton, they decided on seeking a fortune in Australia, and on October 12th, 1853, they left England in the ship "Esosaid Isle," being associated on board as fellow-passengers with Mr. Vaughan, well-known as one of the founders of the East End Market. They arrived in Adelaide in January, 1854, and resided for about two years in and around the city. Then they decided to start farming, and bought land in the neighborhood of Virginia, which Mr. Jones farmed with varied success for twenty years. During their residence there they were members of the Bible Christian Church. The land, however, did not prove to be of the best, being too salt, and water was scarce. It was therefore sold, and a large tract of scrub land bought at Wild Horse Plains, the clearing of which was very heavy work. But once cleared, however, they farmed it for fifteen years with much success. The sons then being old enough to take over the farms, Mr. Jones and his wife and the younger members of their family left the country and settled down in Thomas-st., Unley, where they still reside. Mr. and Mrs. Jones are hale and hearty, and fairly active. They were the recipients of many presents in honor of their golden wedding. They have had ten children, all of whom grew to manhood. Five sons and one daughter are now living. All the sons followed farming pursuits. The eldest, W. H. Jones, resides in Fremantle, West Australia; Alfred Jones lives at Wild Horse Plains, in the old family homestead; and Albert W. Allan and Frederick G. Jones are farming at Brim, Victoria. The only daughter is the wife of C. E. Manuel, who is engaged in farming at Normanville, Victoria. All the family are members of the church of Christ, and meet with the churches in their respective places of residence. There are twenty-nine

grandchildren living; their son Frederick having lost his only child about a fortnight ago. The evening was brought to a close by Mr. Gore offering up a special prayer for the happy couple and their family.

**From The Field.**

The field is the world.—Matt. 13: 38.

**Victoria.**

**CASTLEMAINE.**—On Sunday week Bro. Marrows, of Bendigo, preached the gospel. One young man decided for Christ, and together with two others was welcomed into the church, yesterday morning. Full house, at night, including many young men and women. Sunday School on the up-grade.

**BANOWATER.**—On 10th March the brethren and friends had a very pleasant evening, when Nat Haddow fulfilled a promise. The quartette party gave quite a number of beautiful pieces. T. J. Cook gave a stirring address on Temperance. We thank the quartette party and also Bro. Cook very much, and hope to see them with us again in the near future.

Mar. 21.

T.C.

**BEARWICK.**—The annual Harvest Thanksgiving Services in connection with the church here were held on Sunday and Monday, 15th and 16th March. The church was tastefully decorated. On Sunday afternoon Bro. Saunders gave a most excellent and appropriate address, and the singing by the children was particularly good. On Monday Bro. Thegood presented the prizes and gave a splendid address, which was much appreciated by all present. The singing was again a special feature, and a word of praise is due to Bro. Saunders for conducting the same. A word of praise is also due to Miss R. Paul, who provided at the organ. Fruit was handed round, and altogether we had a most pleasant and profitable time. Twelve scholars from the school joined the church during the year.

**NORTH EVELING.**—The Sunday School anniversary was held on Thursday evening last, when the prizes were distributed. The chapel was crowded to the doors. The superintendent, W. Forbes, was in the chair. The S.S. choir, under the leadership of J. Tinkler, Jun., with Miss J. Robertson as pianist, rendered several choruses with credit. Other items were: Recitation, "Work and Woe," Master J. Peck; pianoforte duet, "Fairy Whispers," Misses M. Prosser and Gallender; solo, "Love's Old Sweet Song," Miss N. Mills; recitation, "Excelsior," Miss M. Jackson; action song, "Where is my Wandering Boy To-night?" Miss Groom's choir; pianoforte trio, "Doladen," Miss E. Tinkler and Misses E. and F. Peck; recitation, "Grandpa and the Wreck," Miss E. Gole; action piece, "What I would Be for Jesus," Miss Prosser's pupils; solo, Miss E. Tinkler; dialogue, "Not so Simple as he Looks." The superintendent distributed the prizes. By the secretary's report it was shown that 39 scholars had joined the church during the year 1902. A most enjoyable evening was spent.

Mar. 27.

A. E. CLARK.

**BENDIGO.**—Seven decisions and one restoration during the month of March. Three fallen away. Commence Sunday School rally first Sunday in April.

Mar. 29.

JAMES COOK.



## New South Wales.

**SWANSTON-ST.**—Good meetings last Lord's day. In the morning we had several visitors, including Sister Curtis from Queenstown, S.A. Bro. Meldrum preached in the evening to an excellent audience on the subject, "The Man Christ Jesus." One lad from the Sunday School responded to the invitation at the close of the address.

**COLAC.**—The church held a social tea and public meeting on March 13th to say good-bye to Sisters Bowen (Mrs. and Rose), who were leaving for South Africa. After tea Sister Bowen was presented with an illuminated address from the church, and Sister Rose Bowen was given a nicely bound book. A few songs, etc., were given, and an address by G. H. Browne, of Geelong. A.E.G.

**BALMAIN-ST., RICHMOND.**—Good meetings yesterday, and one—a married lady—confessed Christ. Of the £100 required before the enlarged mission chapel can be started, the struggling members of the mission have so far subscribed £30. Two members of Swanston-st. church donated £1 each, E. Taylor (N.S.W.) gave £1, and 5/- was thankfully received from "Thorpdale." As soon as the £100 is subscribed Campbell Edwards promises to become responsible for the remainder. Help this poor but plucky and useful mission by sending to P. J. Pond, Dover-st., Richmond. March 30.

**COLLINGSWOOD.**—The Girls' Friendly Club in connection with the Sunday School, after a vacation of two months, began its second year's work on 19th March, when the meeting took the form of a reunion of members and friends. Mr. Wettenhall occupied the chair. The report of last year's work showed an average attendance of 30 members. One result of the girls' labors has been to present the church with a handsome carpet for the platform, and a beautiful cloth for the table. During the evening refreshments were handed round, and a most enjoyable time was spent. The evangelist, H. Swain, gave a short address, in which he thanked those present for the help given to him in the past, and wished the club every success in the year they were just entering. The object of the society is to find an opening by which the talents of the girls in the community can be put to the best use for the cause of Christ and his church. A. CORNING, Pres. B. MARTIN, Sec. Mar. 26.

**MURUMBidgee.**—Anniversary Services in connection with this church were held on 22nd March. On Wednesday evening a tea and public meeting was held. The chapel was crowded. Bro. Clarey occupied the chair. Excellent addresses were given by Bro. H. G. Maston, Knott, Moysey and Mahon, and musical selections by members and friends. Six have been added to the church during the year. Mar. 29.

## South Australia.

**STERLING EAST.**—Tent mission in full swing; attendances have been beyond expectations. Splendid meetings every night. Bro. Horsell was up Tuesday and Wednesday, when he led the meetings and sang each evening. Second week commenced with splendid meetings; tent literally crowded and many standing outside. Bro. Arthur Verco led the meeting. Bro. Thomas spoke on "What the Disciples of Christ Believe." A man and his wife confessed Christ at the close. One received by letter this morning. Interest increasing. We believe the Lord is going to give us a great harvest. Mar. 27.

**STERLING EAST.**—Tent mission increasing in interest. Better meetings than ever this week—as many as 250 for a week-night. Bro. Horsell up three nights to sing for us. Bro. A. Verco one night. To-night was the greatest meeting of all; about 100 people outside listening attentively; crowded within to the utmost. Question box is freely used. Two confessions at the close. This makes five to date, and we look for many more who are near to the kingdom. Praise God! Mar. 29.

**MILANG.**—Good meetings last Lord's day morning and evening. Two made the good confession during the past week—one a young woman, who was immersed on Wednesday evening; the other a dear old man 76 years of age, who was immersed on Thursday afternoon. Mar. 27. ERNEST WARREN.

**UNLEV.**—On Lord's day, 22nd March, we much enjoyed a visit from Bro. Moffit, of Queenstown, who spoke at both services to large congregations. The school continues to prosper under Bro. John Verco's supervision, and the average attendance now exceeds 200. We are trying to make it a veritable nursery to the church. R.B.

**HINDMARSH.**—There was a magnificent meeting this morning for worship and breaking of bread, and one young lady, who was immersed on Wednesday evening last, was welcomed into the church.

The ladies of the church are busy preparing for a welcome home tea to be given to Bro. and Sister H. H. Strutton on April 22nd, after their return from the Victorian Conference. We expect it will be a monster affair. Will all our South Australian churches please note, and join us in the welcome home, especially the suburban and city churches. A public P.M. meeting will be held after the tea. Admission to tea-meeting, 6d. March 29. A.G.

**GROTE-ST.**—The workers at Gilles-st. have been cheered by seeing two young people confess Christ, one of whom has been baptised. We expect to hold a tent mission there in May. Good meetings at Grote-st. to-day, Bro. Gristead speaking morning and evening. The right hand of fellowship was extended to a brother who has been connected with the Zion Church. Mar. 29. E.R.M.

**NORWOOD.**—On Thursday evening last a married lady from Kangaroo Island made the good confession and was "baptised straightway." She, with two others—man and wife—who were baptised believers, was received into fellowship yesterday. March 29. A. C. RANKINE.

## West Australia.

**KALGOORLIE.**—Another confession on Wednesday evening last, that of a sister desirous of reuniting with God's people. Three received into fellowship yesterday—the one just mentioned, one by letter, and one by obedience. Three were also received on Sunday week. Very nice prospects. Mar. 23. LAWSON CAMPBELL.

**SOUTHERN CROSS.**—On 13th March the church met to break bread at Bro. Dawson's house. This is the first meeting for nearly two years, and we owe the reorganisation to Thos. Hagger, who paid us a visit on his return journey from the goldfields. Four brothers and four sisters attended, and were greatly blessed by the observance of the divine command. We extend a cordial welcome to visiting brethren. Mar. 28. L.J.M.

**CANLEY VALE.**—The S.S. picnic and church anniversary were held on 14th March. The scholars were favored with beautiful weather, and thoroughly enjoyed their day's picnic. Towards the close of the afternoon the Enmore church choir came up in a 5-horse drag, and brought along several of our evangelists and workers from sister churches. The evening meeting was held in the local hall, which was filled by an interested audience. G. T. Walden, as chairman, introduced the subject for the evening, "The Kingdom of God," and spoke on "What is It?" P. A. Dickson elaborated "Its Privileges"; R. C. Gilmour spoke on "When It was Established"; and Theo. B. Fischer on "How to Enter It." Our Enmore friends, who sang some beautiful anthems, helped very much towards the success of the evening, as also did the soloists, Sis. Walton, and G. T. Walden and H. Clapham. The report read by Bro. Mills showed that in the year's work the increase on roll had been from 7 to 18, showing 11 as the increase, 6 of whom were by faith and obedience. The finances were also satisfactory, a small amount being in hand. Brethren Stimson and Winks proposed and seconded votes of thanks to all who had assisted, but especially to the visiting speakers and the choir, who at personal inconvenience gave their services. On Sunday afternoon the children and parents were taught lessons from "Candles," of which a number of various kinds were shown by the evangelist. Theo. B. FISCHER.

**MARRICKVILLE.**—On 15th March one was received. At night a collection was taken up in aid of the Drought Relief Fund. Mar. 23. ROBERT C. GILMOUR.

**PETERSHAM.**—Glorious time last evening. Fine crowd at gospel meeting. Bro. Illingworth preached on "Repentance and Restitution." Four confessions. Mar. 23. C.J.L.

**ROOKWOOD.**—We have just held a lantern lecture, and notwithstanding a wet night we had a full audience. The items included solos and recitations, but the place of honor for the night was allotted to P. A. Dickson, who gave his lecture on "The Mammoth Caves of Kentucky." We appreciated the efforts of those who assisted and tender them our thanks. Mar. 20. Theo. B. FISCHER.

**ROOKWOOD.**—Commencing Tuesday last (17th), Bro. Walden conducted a mission service each evening up to Saturday (21st). The attendance on the first night was more than the seating accommodation provided was sufficient for. The attendance may be roughly estimated at about 170 to 180 each evening. Last evening (Lord's day) saw the close of the mission, Bro. Fischer preaching, when after the gospel service a short prayer and thanksgiving meeting was held, an invitation being given for any so minded to remain and participate in such service. At the close the usual invitation was given, and after singing one gave herself to the blessed Lord. Mar. 23. M. ANDREWS.

**ROOKWOOD.**—Our week's lantern mission is now a thing of the past. G. T. Walden was the missioner, and by his thoughtful, earnest address, and by his plain presentation of the truth, he did much good. We commenced the mission with a series of cottage meetings, which were splendidly attended, 21 being the average attendance. We distributed 1500 attractive handbills and 1000 Austral tracts, and by these and a large calico sign the whole district knew of our mission. On the first night we could not seat all who came. We erected a small gallery at the back of the



chapel on the second night, and on each succeeding evening our building was full. On Bro. Walden's last night one young man confessed Christ, and on the following evening, Bro. Fischer preaching, a married lady came out on the Lord's side. The whole church has been stimulated, and the people of Rookwood have been stirred up. **THEO. B. FISCHER.**

### New Zealand.

**KAITANGATA.**—A social was held in the chapel on 15th March. Its object was to unite the church in social bonds, thereby building it up spiritually as well. Bro. Duncan occupied the chair. Addresses were given by Brethren Gray, Greenhill and Forrest respectively on "Why, How and When to Live Christ." Recitations were given by Sister Dale, Brethren Hall and Greenhill; essay, "Who is My Neighbor?" by Bro. Rogers; selection, by Bro. Macdonnell and Sis. Cairns. The splendid singing was carried out under the leadership of Bro. Gray. Refreshments were kindly provided by the sisters in splendid style. Everyone has occasion to believe that the social was a great success, and that it will be the means of strengthening the cause here. The Lord is good.

Mar. 15.

EDWIN ROGERS.

**MORNINGTON.**—At the close of Bro. Turner's address to-night one young woman made the good confession.

March 22.

M.G.

### Queensland.

**MARYBOROUGH.**—At the close of the gospel meeting last Lord's day evening a man and wife came forward and made the good confession. The man was baptised the same hour of the night, and his wife is to follow his example next Lord's day. This brother is a professional man, and has been a licensed lay reader in the Church of England. He will be a useful member.

Mar. 16.

E. T. BALL.

**MARYBOROUGH.**—Another married lady at the close of the gospel service last Lord's day evening came forward and made the good confession.

Mar. 22.

E. T. BALL.

**KARAKA MISSION.**—I am pleased to report that the much wished for rain has come at last. Though late in the season it will do good. We had a visit from Captain RANON, the newly-appointed British Resident Commissioner for the New Hebrides. He has been visiting all the plantations in Queensland, so as to become acquainted with his future subjects who are working on the sugar plantations, so that when the time comes for them to return to their islands they can rely on his protection, in preventing them being taken from their islands, or from having their land taken from them. In the event of them returning and finding that it would not be safe to land at their own islands through tribal war, the Government will purchase land and settle them where their lives will not be in danger, also encouraging them to cultivate the copra, which the Government will see sold for them. No white traders will be allowed to settle on the land purchased by the Government for the natives. Both French and English have prohibited the sale of intoxicating liquors and firearms to natives in the New Hebrides.

Mar. 24.

J. THOMPSON.

### Tasmania.

**HOBART.**—A most successful social was held last night, a large number of the members being present.

The chapel was tastefully decorated by the sisters with ferns, flags, pot-plants, etc., and a good programme was rendered. During the interval the chairman (Bro. Collins) announced that the real purpose for meeting together was twofold. In the first place it was to bid good-bye to many brethren and sisters who were leaving Hobart to attend the forthcoming Jubilee Conference in Melbourne, and also Sister Oliver Smith, who is taking up her abode in that city; and secondly, to make some recognition of the generosity of Sister Bray, and the good services rendered to the church as organist and teacher in the Bible School by Sister A. M. Waterworth (nee Smith). Sister Waterworth, who has lately been married, was presented with a beautiful silver sugar scuttle. Mr. Waterworth suitably responded on his wife's behalf, and after refreshments had been partaken of the meeting concluded with the singing of "God be with you," and prayer.

March 25.

T.W.S.

## Here and There.

Here a little and there a little.—Isaiah 23: 10.

There is a large amount of matter held over this week.

One confession on Sunday night last at Campbell-st., Sydney.

Large meeting and three decisions at Prahran last Sunday night.

There were three confessions at Rookwood, N.S.W., on Sunday night last.

At the Victorian Jubilee Conference dinner and tea will be provided at 1/- and 9d.

Splendid meetings through the week in the tent at Echuca. Twenty-one confessions.

Good meeting at Hawthorn on Sunday night. Two confessions, Campbell Edwards preaching.

Two additions by faith and baptism and three by letter to the Lake-street church, Perth, since last report.

The postage or other carriage on all copies of the Jubilee History sent out of Australasia must be paid by the purchaser.

H. J. Banks, from Boulder, W.A., arrived in Melbourne on Sunday morning. He is here to attend the Jubilee Conference.

All the cloth bound copies and the 17% copies of the Jubilee History are now on order. Only the 15/-, 20/- and 30/- copies remain.

At the close of G. S. Bennett's address at Surrey Hills last Lord's day, two lads from the Burwood Home made the good confession.

The morning meetings at Newmarket are steadily growing. Last Lord's day was the record since Bro. Greenwood began his labors with the church.

W. J. Way has resigned his work at Lismore, N.S.W., where he has labored successfully for about four years, and is open to an engagement elsewhere.

A welcome home tea and public meeting will be held at Robert-st., Hindmarsh, on Wednesday evening, April 22nd, in honor of Bro. and Sister Strutton.

E. F. Ryall having resigned the secretaryship of the Malvern church, communications for that church should be addressed to T. Robinson, 52 Union-street, Malvern.

The Port Pirie church was favored with a visit from K. W. Duncan on Lord's day, 22nd March. He exhorted the church in the morning and preached in the evening.

Visitors to Conference next week on arrival at Spencer-st. may identify members of the Reception Committee by the badges in their buttonholes.

J. Clydesdale, of Irilm, wishes to acknowledge the following sums for the relief of the Mallee sufferers: Brighton School and Friends, £2; W. H. Rich, Millicent, S.A., 10/-.

We have received the following amounts for the poor sister:—R. Oliver, 5/-; Few Members at Thorpdale, per Mrs. Crisp, 12/6; Church, Toolamba, 10/-; Church, Kyabram, 20/-.

Our Hobart correspondent writes under date 16th March: "Bro. and Sis. Stimson, of the City Temple, Sydney, who are on a visit to Tasmania, broke bread with the church at Hobart on Sunday last."

On the last page of this issue will be found the advertisement of C. Bliss, monumental mason. Bro. Bliss is a member of the church at Williamstown, and we believe he is a reliable man. When our readers are wanting work in his line they cannot do better than ask for prices.

We wish it distinctly understood that we do not propose to be responsible for manuscript sent to this office. We frequently receive copy which we cannot use in the CHRISTIAN, and the writer comes in or sends word and indignantly demands its return. We simply do not undertake to return anything whether accepted or rejected.

Passover bread (Mozza) for the Lord's Table can be had from Mr. L. Josephson, corner of Smith-street and Queen's-parade, Clifton Hill. Orders must be sent in at once to ensure supply. Price 6d. per lb. About 5 lb. will supply a church using one a week for 12 months. A round hat tin costing 2/6 is a good thing to keep them in.

The open air meetings at Newmarket in connection with the Simultaneous Mission have been a great success from the point of attendance. The meetings closed on Sunday night, when F. W. Greenwood was the preacher. It is estimated that close on 1000 people were present. As a result of the church's effort in this mission strangers have already been present at the church both morning and night who stated that they had heard Bro. Greenwood at the open air meetings, and thought they would like to hear him again.

J. H. Wilkins, of Wagga, writes: "I was deeply grieved when I opened last week's paper to see recorded the death of J. A. Palmer. His life was one worthy of imitation by our young men. Few know the uphill battle he had to fight from boyhood to manhood. The members of the church at Wagga desire me to express their regret and sympathy with those he loved so well. How often we are weary and fainting by the wayside, thinking how little good we do. But we know not how the seed sown may grow and ripen, and bring forth seed a hundredfold." Bro. Palmer was immersed by Bro. Wilkins at Wagga.

Bro. Charles G. Lawson, of the church in Swanston-st., Melbourne, peacefully fell asleep in Jesus on Wednesday morning last (April 1st), at the residence of his son-in-law, Robert Lyall, Parkville, Melbourne. Bro. Lawson returned from Ballarat the previous week very ill, gradually growing worse, until it became evident that he was to pass away. The evening before his death he was conscious, and able to recognise his children and grandchildren, bidding them good-bye. He also recognised Bro. Meldrum and Maston, who prayed beside his bedside, and frequently responded, "Amen, Amen." He enjoyed the quiet singing of many of his favorite hymns, "Abide With Me," "Rock of Ages," "Light of the World," "Hail, Sweetest, Dearest Tie that Binds," and "I Love to Think of the Heavenly Land." On being asked, he said he heard and understood. Our brother has remained serving up to the last, as he always desired, and now truly he has fallen asleep. A further notice will appear next week.



R. Harkness, of Adelaide, writes: "I have noticed several times that you have spoken very strongly on behalf of total prohibition. Can't something be done to inaugurate a general movement in that direction at our great Jubilee Conference? It seems to me that if the matter was taken up we could give the thing a big lift. It is evident that Government control is taking on. Even the Baptists at their last conference carried a motion in its favor, and if there is not something done to show the folly of that movement it will become law—and that soon. It seems to me if it once becomes law we may bid good-bye to prohibition and every other temperance reform. We might at least get the feeling of the brotherhood on the subject by putting a resolution before one of our meetings. We would then know if it was any use trying some combined action. To me there is nothing that will stop drunkenness but prohibition." Will our temperance workers kindly note the above?

Geo. T. Walden writes:—"The Victorian brethren have made a great feast and bade many. The oven and fatings are killed; the chickens have been fattened and the black cake made; the figs and pomegranates and grapes have been gathered; the steam launches are ready for excursion on the River Yarra; the trains are there to take us to Fern Tree Gully and other places of interest in the neighborhood of the Queen City of the South. The hearts and homes of the Victorian brethren are open to receive the representatives of the Mother State; everything that can be suggested has been done to insure the greatest Conference that ever we have held in Australasia. All things will be ready on April 6th, and we send out this final invitation to the brethren and sisters of New South Wales to come to the Jubilee feast. I am very glad to say that our Conference Committee will be largely represented. Bro. John Kingsbury, president; T. Bagley, vice-president; L. Rossell, secretary; D. R. Hall, asst. secretary; J. Stimson, treasurer; and P. A. Dickson and G. T. Walden, members of the committee. Seven of the ten of our Conference Committee will be present. Altogether we expect to have about fifty from New South Wales, but I speak for the Victorian brethren when I say they will gladly welcome twice that number. The railway journey will cost £3 second class return travelling by express, and if after reading this notice you make up your mind to attend, I will be on the platform of the Redfern Railway Station on Monday, April 6th, up to 7.15 p.m., when the train starts, to give certificates that will entitle you to this reduced rate. If you cannot spare the time to leave on April 6th, and you let me know, I will send you a certificate that will entitle you to this £3 fare to leave any time between the 6th and 13th. The tickets are good for six months. Come, for all things are now ready."

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## Coming Events.

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

APRIL 8th to 16th, 1903.

### JUBILEE CONFERENCE OF CHURCHES OF CHRIST IN VICTORIA.

Wednesday, April 8.—SISTERS' CONFERENCE, Masonic Hall, Collins-street.

Morning Session, 10.30. Devotional, President's Remarks, Minutes of last year's Conference, Secretary's Report, Treasurer's Report, Obituary Report, Superintendents' Reports, Special Business, Election of Officers, Appointment of Essayist for 1904, General.

Afternoon Session, 2.30. Devotional, Welcome Greeting, Responses, President's Address, Introduction of Charter Members, Reception of Visitors by President.

Evening Session, Roll Call of Churches, Hon. President's Annual Address, "Silver Chimes," Missionary Address, Essays, Resolutions.

Thursday, April 9.—2.30 p.m. Lygon-street Chapel, PIONEERS' DAY. Song Service, Address of Welcome, Ten Minute Talks, Address, "A Tribute to the Pioneers," Reception by the Pioneers.

Thursday, April 9.—7.30 p.m. Masonic Hall, Collins-street. TEMPERANCE DEMONSTRATION. Chairman's Address, "The Medical Aspect of the Liquor Traffic," "The Political Aspect of the Liquor Traffic," "The Moral Aspect of the Liquor Traffic," interspersed with a grand musical programme.

Friday, April 10.—9 a.m. Masonic Hall, Collins-street. JUBILEE CONFERENCE. Devotional, Business, Committee's Reports, Nomination of Officers. 12.30. Adjournment for Lunch.

Afternoon Session, 1.30. Devotional, Home Missionary Reports, Addresses by Home Missionaries. 5 p.m., Election of Officers, Adjournment for Tea.

HOME MISSION NIGHT.—Masonic Hall, Collins-street, 7 o'clock. Song Service, "The Things that are Wanting," "The Evangelistic Spirit in the Apostolic Church," "Mission Fields of Victoria," "The Spirit of Our Movement," interspersed with grand musical programme.

Saturday, April 11.—9 a.m. Masonic Hall, Collins-street. Devotional, Unfinished Business. 12.30. Adjournment for Lunch.

Afternoon Session, 1.30. Devotional, SUNDAY SCHOOL UNION. 3 p.m., Conference Essay, "Organisation of Effort," Adjournment for Tea.

Evening Session, 7 o'clock. Masonic Hall, FOREIGN MISSION NIGHT. Devotional, "The Imperative Claims of Mission Lands," "Money and Missions," "Do Missions Pay?" interspersed with grand musical programme.

Sunday, April 12.—3 p.m., Masonic Hall, Collins-street. CONFERENCE SERMON by F. W. Greenwood; subject, "Christian Heroism."

Monday, April 13.—GRAND CONFERENCE PICNIC at Survey Paddock. Take train to Burnley from Princes Bridge Station.

Monday, April 13.—7.45. Masonic Hall, Collins-street, Great C. E. DEMONSTRATION. "Potency of the Christian Endeavor," "The True End of Christian Endeavor Training," interspersed with a grand musical programme.

Tuesday, April 14.—3 p.m.; Swanston-st. Chapel. EDUCATIONAL CONFERENCE. Devotional, Conference.

Tuesday, April 14.—7 p.m., Masonic Hall, Collins-street. JUBILEE THANKSGIVING MEETING. Song Service, "Looking Backward," "The Church for the Twentieth Century," "Looking to the Future," with grand musical programme.

Wednesday, April 15.—3 p.m., Lygon-st. Chapel, SUNDAY SCHOOL WORKERS' CONFERENCE. Devotional, Exhibition of Sunday School Normal Work, Model Class Lesson.

Thursday, April 16.—8 p.m., Melbourne Town Hall. Grand SUNDAY SCHOOL DEMONSTRATION. Choir of 1,000 Voices.

This is a mere outline of the extensive and attractive programme. For full particulars see Souvenir Programme of the Jubilee Conference. Price, 3d; by post, 4d.

April 5 & 7.—The ANNIVERSARY SERVICES of the BRUNSWICK SUNDAY SCHOOL, will be held in the TOWN HALL, on Sunday, April 5th, and Tuesday, April 7th. Sunday, 3 p.m., P. M. Ludbrook; 7 p.m., J. W. Baker. Tuesday, 8 p.m., Entertainment. Good programme. Come and help us.

### RESCUE HOME.

Received with thanks:—

From churches—	
South Melbourne	£1 12 0
Walhalla	0 5 0
Spring Grove, N.Z.	0 5 0
E.M.	0 15 0
Mrs. J. F. Lowen, Tally Ho	1 0 0
Mrs. Sberwood	0 5 0
Miss Hill	0 3 0
Mr. Thos. Hair, Kanmanto, S.A.	0 3 0
Miss Gowen, Mt. Clear	0 10 0
"Help," per Mrs. J. A. Davies	0 1 0
"For His Sake"	1 0 0
Mr. and Mrs. Parsons, S.A.	0 3 0
Mrs. Ethells, Tasmania	1 0 0
A Sister, Goombargona, N.S.W.	1 0 0
D. King's Memoirs	0 10 0
Mr. W. C. Brooker, York, S.A.	0 4 0
"Balaklava," S.A.	1 0 0
Mr. S. Wong, Sydney, N.S.W.	5 0 0
Proceeds of Sale of Gifts, Sister Archer's Children, Pradhan	0 15 0
Ladies' Bible Class, N. Adelaide	1 10 0
Collected by Mr. Hall, Williamstown	0 6 0
Collected by Mrs. Paul, Berwick	0 4 0
Armadale.	J. PITTMAN.

### VICTORIA MISSION FUND.

H. Carter, Footscray	£1 0 0
R. Oliver, Ferntreehorst	1 0 0
Churches—	

Barker's Creek, Conference Fee	0 10 0
North Melbourne	2 0 0
Shepparton	0 10 0
South Melbourne	0 10 0
North Yanac	5 2 0
Border Town	2 5 0
Mitchie	1 5 0
Kaniva District (Special)	6 15 0
Port Fairy	1 15 0
Dunmunkle	9 5 0
Cheltenham, per M. A. Goldthorpe	1 3 0
	£33 7 0

M. McLELLAN, Sec., 233 Drummond-st., Carlton.  
W. C. CRAIGIE, Treas., 259 L. Collins-st., Melbourne.

### W.A. FOREIGN MISSION FUND.

Since last report the following sums have been received:—

Perth, collected by Miss Lily Rogers	£3 3 7
Perth, H. P. Manning	3 10 0
Perth Y.P.S.C.E.	11 0 0
Fremantle, collected by Mrs. Marsh	1 10 3
Fremantle, Miss Campbell	5 7 5
Leederville, H. Berry	0 10 0
Subiaco, Miss E. Gould	1 17 6
Subiaco, A. Gardner	2 2 6
Kanowna, J. Richardson	1 10 0

Also the following amounts from Sunday Schools for Hindu orphans:—Fremantle, £1/1/2; Perth, £1/2/3; Subiaco, £1; Boulder, 15/6; Coolgardie, 14/-; Kalgoorlie, 6/-.

Copley-st., Subiaco. A. GARDNER, Treas.

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**Obituary.**

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

**WALDOCK.**—It is with very much regret that the church at Gympie (Qld.) have to record the death of our Sister Waldoek, who fell asleep in Jesus on 26th January. Although our sister was a great sufferer for many years, yet her end came very suddenly, she being laid very low for only four days. On 1st February Bro. Johnson conducted a memorial service, which was well attended. Our hearts go out in sympathy to our Bro. Waldoek, who is left behind to mourn his loss.

**RAFFILLS.**—Our heavenly Father has in his divine wisdom and loving kindness seen fit to call to himself one of our little band. Sis. Annie Raffills passed away on 8th March at the age of 18 years. Two years ago she was buried with her Lord in baptism, and rising from the watery grave she has since walked in newness of life, growing day by day in grace and in the knowledge of her Lord and Saviour. Of a quiet, gentle disposition, she cheerfully did with her might whatever her hands found to do, and any movement for the furtherance of the cause of Christ could always depend on finding in her a ready and willing supporter. Our sister will be missed, particularly by the younger members, and we at first incline to mourn her loss, but we are checked by the thought that the Unseen Hand, which seemed to deal a heavy blow, is working for our ultimate good, and that he who cares for the sparrows will keep his children well. This we know, that though she has entered into her rest her pure and holy life still speaks to us, urging everyone to let his light so shine that others, seeing his good works, may glorify our Father in heaven.  
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F. G. Dunn, Mr. C. Quittenton,  
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Mr. John Grieve, Mr. Caddick.

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Reference can be made to the Committee and Officers, and also to  
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# As an Earthling.

By HATTIE A. COOLBY.

PART I.

CHAPTER VIII.

A YEAR AFTERWARD.

"Ring out the old, ring in the new,  
Ring, happy bells, across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring in the valiant man and free,  
The larger heart, the kindlier hand."

Time flies swiftly. We hear this said so often that it is as trite as the subject of the weather. And yet, to dwellers in the changeable clime of the Temperate Zone, the weather is always new. There was never a spring-time yet but had a new proportion of sunshine and shower, but varied its budding and blooming from that of other years; never a summer whose sky scenery was not in some way diverse from the cloudy landscapes of summers gone before; never an autumn but revealed a new mingling of the shades of red and gold, a different blending of glittering frosty mornings into soft yellow afternoons; never a winter that the snowflakes did not whirl into curves, and the snow wave into white shapes, the exact pattern of which was never seen before. "There is no new thing under the sun," the wise man said; "the thing that hath been, it is that which shall be." And it is ever the same old elements. The newness is the newness of variation; and that is as infinite in its phases as the possibilities of Nature's permutations and combinations of her forces. The experience of each soul may have in it the elements of the experiences of other souls, and yet no two experiences can ever touch at every point. And so to the passing lives of each succeeding generation the swiftness of Time's flight—this old, old fact—comes as a revelation both new and strange.

Looking back it seemed only a little while, but it was a whole twelvemonth by the dainty calendar which Nellie had given Grayson for Christmas the year before.

Hobbs had long since left school for the more congenial mysteries of the lumber business. Bobbie Bruce was out for the year, too; in his case, however, it was a painful necessity caused by lack of funds. Still, as Dr. Rivers told him by way of comfort, he was so young that a year out, spent in teaching, would be more to his advantage than otherwise.

There were only four in the class now. And, by this time, as Grayson was wont to say, they were growing accustomed to the dignities of "Juniority." Denham was a Senior and—a Christian. The former fact is mentioned first, because, to the average student, such changes seem the natural result of the flight of time. And yet, perhaps, under the circumstances, the latter result was as natural as the other.

It had been a hard year for Roy Hastings. How hard, only those who have lived through a similar experience can know.

Humbly, yet with brave determination, he had borne it all—pangs from within and stings from without. He had met the ill-concealed spirit of exultation over his downfall, which was manifest among such as had been jealous of his popularity. He had faced the covert sneers of a class who are like a certain kind of bird in their propensity to seek unwholesome diet, and yet unlike these winged scavengers, in that their single purpose seems to be the gratification of a depraved appetite to which the wrong-doing of some Christians is a sweet morsel. He had been in daily contact, too, with the feeling of distrust which Mr. Hunter had disguised but poorly.

At last, however, the reaction came. Disinterested lookers-on began to remark what a manly, straightforward course he was taking. Slowly, but surely, Mr. Hunter restored him to the lost place in his confidence.

One (almost the first) uplifting of the burden from Roy's heart had been when, on his return home at the summer vacation, he had told his father the story so hard to tell. Although he had felt that he could not rest until he had told it, yet, during those intervening months, the dread of telling it had grown upon him, instead of lessening.

His father had listened in sorrowful surprise but with no word of blame.

"Yes, it was better to stay; perhaps you can live it down—I hope so." That was all Mr. Hastings could trust himself to say.

The gentle words hurt Roy more than any reproof; he knew his father was cut to the heart. And yet, withal, there had been a sense of great relief that there was no longer the haunting presence of this secret between them, and that, even in the sharpness of its sorrow, the fatherly heart had only love and forgiveness for the erring son.

Then, one night in the early part of the fall term, Denham had stood up in the college prayer-meeting and said simply and earnestly, "At last I have come to feel my need of a Saviour. I want to be a Christian."

In spite of Grayson's opinion to the contrary, Roy had greatly feared that what he

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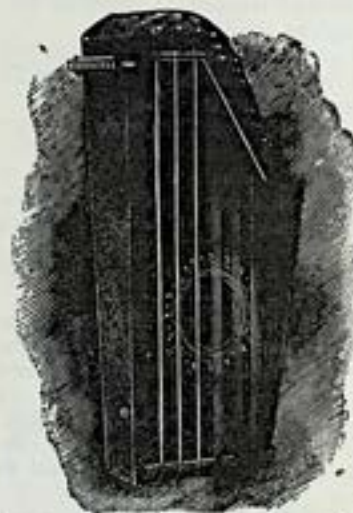
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