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COMMONWEALTH AND NEW ZEALAND.

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## MONEY AND MISSIONS.

WREN J. GRINSTEAD.

DELIVERED AT THE VICTORIAN JUBILEE CONFERENCE.

What is money? Is it gold, or silver, or paper? There is gold in the Australian wastes, but it is not money. There is silver in the deserts of Nevada, but it is not money. There is paper in the pine forests of Canada, but it is not money. What then is money?

The rain falls upon the pastures, and the sun shines upon them; and the energy of these natural gifts is drunk in by the thirsty earth, and instilled into the broad, green, waving acres of grass. Thousands of sheep and cattle in turn appropriate this energy, and store it up in their frames, where it shows itself in well-rounded flanks and heavy fleeces. The grazier parts with flank and fleece upon the auction mart; but he does not part with the energy, for he could replace every hoof and hair to-morrow with the little, heavy, yellow discs and the slips of paper that have taken the place of sheep and cattle. Money, then, is a form of energy.

But money is a peculiar form of energy, created by man; and it can be used only by man. When the fowl wants a pebble for his gizzard, he knows no difference between a quartz crystal and a nugget of gold. When the mouse would build her nest, she may mingle the fragments of a hundred-pound bank-note with the bits of a circus handbill. It is only in the hands of man that these things differentiate, and become worthless rubbish, or the media for a world-wide distribution of energy. Money is the most exclusively human of all inventions, and the one which brings man nearest to the power of creatorship. It is an absolute triumph of mind over matter, for it takes a substance whose value is so small as to be practically negligible, and by changes so slight as not even to increase its weight perceptibly, makes it the repository of the wealth and honor of an empire.

I have shown that money is a form of energy; but it is made so, not in the least by the laws of matter, but wholly by the laws of mind. It is built upon the uniformity

of desires in multitudes of millions of the race, and upon absolute faith in that uniformity. It is thus a product of thought, and presupposes all those wonderful faculties that constitute man's ability to spurn the earth and unburden himself of the grossness of matter and soar into the clouds to be the seer of all sights and the owner of all possessions. It is in another sense "the substance of things hoped for, the evidence of things not seen"; for it is faith crystallised into tangible things. We put some of the noblest of God's creations and man's faculties into our pockets with every sovereign.

All things of God's creation and man's invention are subject to law; and they are inertly or sensitively so, according as they represent simple or complex combinations of law—according as they deal with the crude, brute elements of inanimate nature, or with the subtle and flashing and living substance of the human soul. The axe is a simple invention, and an absolutely material one; hence it is easily used, and easily kept in order. The typewriter is perhaps the most complex of all ordinary inventions—delicate, and difficult of understanding, and yet purely material. But money—how immeasurably it rises above even those inventions that annihilate time and space! How simple in structure, how easy in use, how powerful in working, and yet how sensitive to the most infinitesimal whisper of a change in human affairs! God's masterpieces of delicacy and subtlety, the human eye and the human voice, are almost rivalled in this marvellous index of man's deeds, this pillar of his progress.

It has a higher scope than the realm of physical law. It is what it is, the lifeblood of society, because society is made up of beings who think and trust. It is closely correlated with human conduct, and hence is absolutely dependent for its status and usefulness upon the recognition of the moral law. Men instinctively feel this. The most

palpable disgrace into which a man can fall is a violation of the financial code of honor. Drunkenness may be outlived, or adultery, or even murder; but rare indeed is the man with "thief" branded upon his past who can ever rise again to the confidence of honest men. Even a bankrupt may not sit in Parliament. The Holy Spirit calls property "filthy lucre," and the Saviour calls it "the mammon of unrighteousness," because of the proneness of men to misuse it, and the quickness with which any misuse of so subtle and pervading a power makes itself felt in all the walks of life. The great political battles of the day are being fought around this one vexed point of money. Legitimate taxation, combinations of capital, division of profits, even the very existence of private property—the imminence of all these issues shows that money is intensely a moral institution, dependent for its stability upon a sincere attempt on the part of those who have it to know God's will concerning it, and to do that will in faithfulness and truth.

Here has been the fundamental error in the world's use of money. Men who have given their lives to its accumulation flatter themselves that they are practical; but they are often of all men the most impractical. A practical thing, from the very origin of the word, is a thing that has to do with deeds. But deeds are essentially built upon relation, dependence, responsibility. In this deeper, primitive sense of the word, money is essentially practical; and because it is so, its proper use must be determined, not by the will or caprice of its present possessor, but by the hidden and unchanging laws of its origin and relations and powers. Because it is accumulated according to inevitable economic laws, which lie at the very basis of society, it belongs to society, and is primarily for society's good. Because in creating it we create no new energy, but only use the energy which God supplies, it belongs to God, and must be used as God's will and



counsel require. Because we use that energy by virtue of the divine qualities of reason and faith and will; because the outworking of these qualities is far too subtle to be controlled by the cumbrous machinery of the law, and so must be left largely to our sovereign and responsible wills; because of all these things, money must necessarily be a stewardship—not our own, but God's and man's. It is a river, whose springs are in the mountain-tops of God's abundant blessings, and whose united flood is poured into the vast, unmeasured ocean of man's welfare.

And yet, what is it? A thing of time—a thing of this world—a thing of dust and decay. There are no pockets in a shroud. All the pomp and magnificence, all the luxury and ease, all the power over wind and wave, over man's wages and homes and education and destiny, with all the millions that give these vast prerogatives, are swept away by one stroke of the destroying angel's sword as easily as the life of the poorest laborer. And as the life is more than the food, the body more than the raiment, so is the immortal, creative soul of more value than the money it has created. There is a greater wealth than gold and silver, a treasure in the heavens: the treasure of an unspotted soul, a well-poised character, a will responsive to the slightest touch of reason and the gentlest whisper of love. When we look at man's origin in divine creative power, in the day when the Spirit of God

"Dove-like sat brooding on the vast abyss  
And made it pregnant";

when we gaze upon the sublime drama of man's helplessness and God's compassion; when we look upward at the bloody cross, and downward into the empty tomb; when the veil of mysteries is drawn aside, and we see those who have refused the choice lusts of the world and chosen the once rejected portion of the Christ, now living and reigning with him unto ages of ages—then indeed we forget that such an earthly thing as money ever was; and rising above it in the incomparable dignity of the soul, we spurn it with the lofty cry, "What is it!"

And what is this strange, new thing in life which we call *missions*? New, did I say? Old, rather—old as the everlasting hills; for it is a divine thing. It lies deep in the Fatherhood of God. It kept alight the fires upon Jehovah's altars amid the gathering darkness of patriarchal polytheism. It plead with Israel through centuries of rejection, and still does plead, with a patience that must be divine. It scourged the land of a rebellious Pharaoh, and swallowed up the flower of his army in the deep. It smote the pride of Babylon's king, and made his crowned head no better than a beast's. It shook the heart of bloody Nineveh with the words of a prophet new-born from the maw of a sea-monster. It drew the majesty of heaven down, clothed it in the helplessness of a babe, pillowed its head upon a peasant woman's breast, and cradled it in a manger. It made the sweetest of all lives, and the most sacred of all deaths. It wept in Gethsemane, groaned on Calvary, rose triumphant from Joseph's tomb, and sang exultingly of Israel's redemption as their Prince ascended

to his throne. It is God-conceived, God-given, God-sustained, this divine, all-loving thing called missions.

It is an ideal thing, this principle of missions. It looks through the foaming froth of man's frivolity, and sees the solemn eternity of his soul. In the desert of Midian stood a fugitive from the law, watching the sheep, and singing:

"The days of our years are threescore and ten,  
Or even by reason of strength fourscore years;  
Yet is their pride but labor and sorrow,  
For it is soon gone, and we fly away!"

Timidity and self-distrust and despair was the burden of his song. But the spirit of missions flamed forth from the burning bush and sent this very Moses to do the work of which he had once despaired. A prophet of Jehovah fled from the wrath of a heathen queen and hid himself in the stormy caves of Sinai, accounting his life no better than the wind-swept pines about him. But the spirit of missions spoke to him in a still small voice and sent him back to redeem the host of seven thousand who had not bowed the knee to Baal. A chosen witness of the Lord denied him with an oath, but the spirit of missions shone out in one tender look from the suffering Master, and checked the foul stream of blasphemy, and revived the fainting, fearful heart; and the rock of the gospel was established in the strength of penitential tears. A zealous servant of the law brought all its power to bear upon God's chosen ones, and followed them from city to city, breathing out threatenings and slaughter. But the spirit of missions revealed the glory of the risen Lord, and turned Saul of Tarsus into the most powerful witness of God's grace. The spirit of missions everywhere sees beneath the surface. It lays hold of the tangled threads of human possibilities, and straightens them, and weaves them into the golden cloth of divine achievement. It sees the silver lining to the cloud, and on the raging seas that dash about the rocks of Patmos it rears the jasper walls and pearly portals of the new Jerusalem.

It is a principle of faith, this principle of missions. It rests upon the wondrous works of God. It is observed by a great cloud of witnesses, and so it runs with steadfastness the race that is set before it. It recalls the faith of Abraham, and the blessings of a seed as the stars of heaven for multitude. It remembers the deliverance of the day of Egypt, and the dread of Jehovah which darkened over the nations from the guiding pillar of cloud. It rises with the singing king from the sheep-cote to the throne. It has learned the lesson of reliance upon redeeming love, and triumphantly asks, "If God is for us, who can be against us?" The foundations of its holy temple are the great deeds of Jehovah, its walls are trust in him, its dome his present care, its light the lustre of his promises. It lives in him and breathes his spirit and thinks his thoughts and does his deeds. It dwells upon the mountain-top of human thought; for its food and drink are faith in God.

It is a practical thing, this principle of missions. It never ceases short of the doing. Though it has its source on the mount of transfiguration, where meet Jehovah's glory

and man's ecstasy, it flows straitway into the menial service of a healer of men's bodies. It plunged Paul into travels and scourging and stoning and shipwreck, and finally brought him to the sword itself, for he was driven by the resistless power of a message of salvation. It not only gave the seer of Genoa a vision of a western world, but it created fleet and sailors for him, and carried him across the stormy Atlantic to a new world, full of undreamed possibilities. It buried Livingstone in the miasma of African marshes and the terrors of African jungles, and the still more festering horrors of a dense and utterly brutal mass of men. It has built the hospital, the school, the gymnasium, the library; it has redeemed jungle and swamp and desert; it is to-day at work upon the Mother Continent, uprooting the vice and oppression and misery of centuries, supplanting them with peace and industry and spiritual happiness, by the sheer force of unwearied *doing* in the name of our Lord Jesus Christ. It is nothing if not practical, this omnific principle of missions.

Here, then, is where money and missions meet. The one rises in the slime of man's animal necessities, the other drops from the sky of God's lovingkindness; but together they spread benignant over the level of human conduct. The one is the most wonderful invention of practical man, the other is the most wonderful thought of practical God. They stand to each other as power to machinery, as blood to body, as soul to flesh, as faith to works. They are bound together by the mighty bond of faith—faith of man in God for his overflowing deeds of goodness, faith of man in man for his God-like reason and steadfastness and will. Can the stewardship of money be without missions? Can the stewardship of missions be without money? Can God give a cause, and that cause be lost, when the means to save it are in his people's hands? No! The two go hand in hand! And in their joining is an awful lesson of eternal judgment to our nation. Although to the eye there are hills and valleys unexplained in the plan of human history, yet in the sweep of the horizon of Providence there is an unmistakable meaning. Where much is given, much is required. God has put the wealth of the world where there is the greatest liberty, the clearest intellect, the best directed energy, the closest knowledge of his will in Christ Jesus. Woe unto the nation that knows not its opportunity, and uses not wisely the stewardship of wealth!

But as the warning arises in my heart, I hear a reassuring answer. Across the billowy waste of three dead centuries I hear the voice of England's sightless bard, singing still, "with voice unchanged to hoarse or mute," his words of hope in England's innate strength: "Methinks I see in my mind a noble and puissant nation rousing herself as a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle, mewing her mighty youth, and kindling her undazzled eyes at the full midday beam; purging and scaling her long abused sight at the fountain itself of heavenly radiance." And as if startled out of sleep by this vision, I hear the trumpet of Jehovah's prophet, sounding a reveille to his slumbering armies;



"Enlarge the place of thy tent,  
And let them stretch forth the curtains of thy  
habitations;  
Spare not: lengthen thy cords, and strengthen thy  
stakes;  
For thou shalt spread abroad, on the right hand,  
and on the left,  
And thy seed shall possess the nations."



## Middle District, N.Z., Annual Conference.

The Eighth Annual Conference of the Middle District of New Zealand was held in the chapel of the South Wellington church on Friday and Saturday, 10th and 11th April.

### FRIDAY.

The proceedings commenced with devotional exercises led by A. F. Turner, after which A. Mudge extended a welcome to the visiting delegates.

Bro. Gray, the retiring President, occupied the chair, and delivered the Presidential address, dealing with the question of the unity of the Christian bodies and exhorting the brotherhood to stand firmly by the principles of their faith.

The minutes of the previous meeting were read and confirmed, after which the roll of delegates was called, the following responding:—R. Farley (Lower Moutere), J. Hay, (Pahiatua), R. Wright and B. Phillips (Petone), A. Knapp and C. B. Telenius (Spring Grove), R. Crighton (Stanley Brook), E. Lewis (Wai-iti), G. Purnell (Wanganui), H. Biggs, G. Gray, J. T. Hunter, C. Kruse and T. J. Bull (Wellington), D. Campbell, J. Day, A. Mudge and A. F. Turner (Wellington South), T. Brough, G. Page and J. J. Franklyn (Nelson) and A. Anderson (isolated members).

Telegrams of congratulation and fraternal greetings were received from the South Island and Auckland Conferences, and it was resolved that such telegrams should be acknowledged and reciprocal greetings forwarded by telegraph. A resolution of sympathy with Bro. and Sister T. Manifold (Pahiatua), in the loss sustained by them through the drowning of two of their sons, was carried, the assembly standing, and it was ordered that the resolution should be forwarded them by wire.

The Annual Report of the retiring Executive Committee was then presented to the Conference and adopted clause by clause. This report stated that only one field had been occupied by a preacher under the Conference during the year, Bro. Franklyn having been located at Nelson for the whole term. His labors in that district had been favored with much success. The statistical register showed that there were 11 churches associated with the Conference with a total membership of 729, or a nett increase of 30 upon the figures of the preceding year. One new church had been started at Lower Moutere,

with a membership of 10. The number of S.S. scholars was 744; teachers, 79. The financial statement showed that the year had been started with a credit balance of £47/10/4, the receipts from all sources totalled £195/9/-, and the expenditure totalled £181/13/9, thus leaving a credit balance of £61/5/7 to carry forward.

In connection with the work being carried on at Nelson, Bro. Franklyn gave a verbal report, and reports were also presented of the work at Wellington South, Spring Grove, Wai-iti, Petone and Pahiatua by the respective delegates.

The following resolutions arising out of the consideration of the annual report were carried:—1. That the practice of having a Home Mission Sunday collection upon the one day in all the churches be continued. 2. That it be a recommendation to the incoming Committee to obtain a preacher to be located at Pahiatua for one year.

At this stage the Conference adjourned and partook of lunch, kindly supplied by the South Wellington sisters.

On resuming after lunch the election of an Executive for the coming year was held, with the following results:—President, R. A. Wright; Vice-President, A. Mudge; Treas., D. Campbell; Sec., J. T. Hunter; Members of Committee, G. Gray and C. Kruse.

The promises of financial support for the year were then read, the amount promised totalling £192/10/-, contingent on preachers being placed at Nelson and Pahiatua.

The Conference Essay, entitled "The Business of the House of God," was prepared and read by Bro. Bull. The essay dealt with the manner of conducting the business and spiritual affairs of the churches, and provoked an interesting discussion, after which a vote of thanks was accorded the essayist.

An instruction of the preceding Conference was that the Executive should prepare a draft constitution of the Conference to replace the original one (which had been burnt) for consideration and adoption at this Conference. This draft constitution was brought forward and considered clause by clause, it being ultimately adopted with a few slight amendments.

The Conference sittings then adjourned for the day.

In the evening a tea and public meeting was held, the chapel being well filled at the latter. Addresses were delivered by representative visiting delegates, and a number of choruses, etc., were rendered by the choir and friends.

### SATURDAY.

The sittings commenced with the Conference, as a whole, sitting in Committee to consider the recommendations for future work.

On resuming in open Conference the following recommendations were brought forward and adopted:—

1. That Bro. Franklyn's services be engaged for twelve months from May 1st, at an increased salary, and that he be located at Nelson for that term.
2. That the church at Petone be financially assisted during the year to the extent of £26.
3. That the previous recommendation

regarding the church at Pahiatua be endorsed.

A Colonial Convention of the churches of all denominations in New Zealand is to be held in Wellington shortly, and the Dunedin church had nominated M. W. Green to represent our brotherhood at such Convention. This Conference has been arranged for the purpose of considering the question of the Bible reading in the State Schools. It was accordingly resolved to fall in with such nomination, and Bro. Green was appointed to represent the brotherhood connected with the churches of our Conference.

The first annual report of the Evangelistic Training Committee set up by the General Conference of 1900-1901 was read and received.

It was resolved that the delegates present should bring before their respective churches a recommendation to the effect that such churches should obtain and present to the local public libraries a copy of the "Jubilee History."

The following resolution was then carried: "That this Conference desires to record its appreciation of the labors of Bro. Maston as preacher, as editor of the AUSTRALIAN CHRISTIAN, and also for the painstaking manner in which he has edited the "Jubilee History" of the churches, and that this resolution be conveyed to Bro. Maston."

The Conference then adjourned for lunch, which was again provided by the sisters of the South Wellington church.

Upon resuming, a number of resolutions forwarded by Bro. Watt (Auckland) and dealing with the question of starting a church paper among the churches in New Zealand, were considered and debated. It was resolved, however, to do nothing in the matter, the concensus of opinion being that the needs of the churches were already fully supplied by the CHRISTIAN.

Bro. Waterhouse, of Stratford, who was present at the Conference, brought under its notice a work upon which he is engaged at the direction of the Auckland Conference, viz., the compilation of a register of the names and addresses of all the isolated members in the Colony. It was then resolved that the work be endorsed, and that the delegates impress upon their churches the advisability of getting their own lists up to date, and forwarding copies thereof to the compiler.

Bro. Lewis was appointed essayist for the next Conference, which it was decided should be held at Spring Grove, the subject of the essay to be, "Organic or Constitutional Christianity."

Bro. Bull submitted the following resolution, which was carried unanimously:—"That this Conference, believing as it does that the drink traffic is one of the greatest modern hindrances to the success of the gospel of Christ, desires to place on record its devout thankfulness to God at the great advance in public sentiment in favor of the complete abolition of the traffic in intoxicating drinks, as beverages, as revealed at the local option polls taken through the Colony in November last. It kindly urges all members of the churches represented in this Conference to give earnest and sympathetic support to all legitimate efforts for the



education of the people up to the conviction that this traffic may be righteously prohibited."

Votes of thanks to the retiring Executive, to the sisters and officers of the church at S. Wellington, and to the press, were carried. The proceedings were then terminated by a baptismal service, the candidate being a lady from the Pahiataua District.

JAS. T. HUNTER.

### West Australian Letter.

D. A. EWERS.

The postponement of our Conference until June left those of us who were so unfortunate as to be unable to attend the Conference in Melbourne with Good Friday on our hands, and it was decided to hold on that day meetings in the mission tent, Subiaco, for the deepening of the spiritual life. Bro. Hagger's tent mission was in the fourth week of its success, and this of course helped to enhance the interest of our meetings. The morning session commenced at 10.30 and closed at 12.30, with two hours' interval for lunch and social intercourse. The afternoon session lasted from 2.30 to 5.30, with another two hours' interval before the evangelistic meeting. Many of us brought lunch and tea, which we enjoyed in the tent, tables being provided. Altogether we had a grand time. The audience in the morning averaged about 150, while in the afternoon from 300 to 400 were present all the time. Space will not permit of a detailed report, but here is the programme:—10.30 a.m., Devotional Service, including short address by leader, led by Bro. Thompson, of Fremantle. 11 a.m., Short Addresses on "Factors in the Development of the Spiritual Life." 1. "The Word of God," Bro. Hatty; 2. "The Promises of God," D. A. Ewers; 3. "Indwelling of the Spirit," J. Leach; 4. "Prayer," Bro. Hayes; 5. "Service and Worship," Bro. Hagger. R. Redman was chairman of the morning session. The afternoon opened with a half-hour's devotional service and short address by T. Ball. Then we had five ten-minute addresses on the Life of Christ as an example for us from young brethren. "A Life of Activity," H. Manning; "Of Humility," C. E. Miller; "Of Communion," R. W. Ewers; "Of Sacrifice," J. Stone; "Of Devotion," J. Silvester. The ability displayed by these speakers came as a welcome surprise to the majority present. At 4.20 C. A. Quick gave us an address on "Victory over Sin," followed by F. Illingworth on "The Spirit or Mind of Christ," and T. Hagger on "Thankfulness and Future Work." The writer was chairman of the afternoon session. The large audience appreciated the meetings so heartily that they unanimously voted in favor of a similar gathering every year.

The Subiaco tent mission is now a matter of history. It lasted more than four weeks, extending over five Lord's days. With one or two exceptions the weather was delightful and audiences large. No doubt a report will be sent on. I may just say here that about 80 decisions were made, of whom about 75 confessed Christ, the others having been

formerly immersed. The thanksgiving meeting last night was very enthusiastic, and four came out then. It is quite likely there will be other confessions shortly.

The death of J. A. Palmer reminds us of the growing death-roll of our Australian evangelists. As I write I recall the names of Bren. J. A. Hamill, J. P. Wright, Fergus, Check, Bryant, Brockway and Macallister, and there may have been others. It is remarkable, too, how many of these died of consumption. Bren. Bryant, Macallister and Palmer, whose remains lie in the beautiful Kew Cemetery, all fell victims to this merciless disease, as did also young Bro. Brockway, of Castlemaine. The much-loved H. L. Geeslin, of Lygon-st., returned to America only to fill a consumptive's grave. Bro. Hamill did not actually die of the complaint, but it was in his system, and was the cause of his coming to Australia, and I have an idea that at least one of the others mentioned was also a consumptive. Are preachers more liable to pulmonary diseases than other people?

Many in West Australia were saddened by the news of Bro. Lawson's departure. He was indeed a good man, and the fragrance of his name will ever be sweet. He never seemed to weary of work for Christ. Even when away on a holiday he ever sought by kind personal effort to win souls. A few years ago he spent some time in Newcastle gratuitously assisting the Merewether church, and the brethren there will never forget his unremitting efforts to gain men by personal visitation and talk. His meat and drink was to do his Father's will. I love to think with Bro. Dunn that maybe these old worthies who have passed from sight still watch with unfading interest the progress of the work they loved so much while with us.

A fresh experiment in liquor legislation, so far as the British Empire is concerned, is to be tried in W.A. The Government is about to open a hotel in Gwalia, a mining centre in the interior. This is the first step in the direction of State ownership and control. We may reasonably expect it will reduce the volume of the infernal business, but whether it will prove an ultimate blessing I very much doubt. I see the Good Templars in their annual meeting just held have protested against "the unconstitutional action of the Government in making this drastic alteration without first referring the matter to the electors or consulting Parliament." The Templars are in favor of giving the people the right of direct veto on the New Zealand lines, and they fear that State ownership and control of the traffic mean the ultimate strengthening of the evil and farewell to the prospects of prohibition. I think they are right.

### Sisters' Department.

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

VICTORIAN SISTERS' EXECUTIVE.

Motto Text.—"Teach me to do the thing that pleaseth thee, for thou art my God."

President—Mrs. J. A. Davies, "Milford," Church Street, Hawthorn.

Secretary—Miss Hill, Blenheim Street, Balaclava, Melbourne.

The Devotional Exercises were led by Mrs. C. L. Thurgood, who gave a nice talk upon our motto text.

The president then took the chair. After welcoming new representatives, Mrs. Davies read a suggested syllabus for the year. After discussion it was resolved, on motion, that we adopt the same. Prior to the business part of our meetings, the following sisters will give short papers:—June, Mrs. P. Ludbrook, "Reminiscences of Pioneers"; July, Mrs. Chown will lead Devotional Exercises, and Mrs. Huntsman will give a Foreign Missionary Address; August, Mrs. Robert Lyall, "Conversation"; September, Mrs. Lee, "Loyalty to the Master's Work"; October, Prayer Meeting, Mrs. R. B. Davis, "Reverence"; November, Mrs. Forbes, "Temperance"; December, Missionary Addresses, Mrs. Pittman and Mrs. Maston; January, 1904, Prayer Meeting, Mrs. J. E. Brown, "Thoughts on Fellowship" (Acts 2: 42; February, Miss Petchy, "Training the Children"; March, Mrs. B. J. Kemp, "News from afar"; April, Mrs. J. A. Davies, Review of year's work.

The following Committees were appointed:

HOME MISSION.—Supt., Mrs. Pittman; Committee, Sisters Forbes, E. Dickson, McLellan, A. Kemp, R. Lyall, W. C. Craigie, A. Millis.

DORCAS.—Supt., Mrs. A. Kemp; Committee, Mrs. R. B. Davies, Mrs. Holdsworth, Mrs. W. C. Craigie, Mrs. McLellan, Mrs. Walker, Mrs. Moysey, Mrs. Haddow, Mrs. B. J. Kemp, Mrs. G. Dickson, Mrs. Lyall sen., Mrs. E. Dickson, Mrs. J. A. Davies.

FOREIGN MISSION.—Supt., Mrs. Huntsman.

HOSPITAL VISITATION.—Supt., Mrs. Darley; Visitors, Mrs. Wilson, Miss Petchey, Mrs. Holdsworth, Mrs. Walker.

PRAYER MEETING.—Supt., Mrs. Trinnick; Committee, Sisters Potts, Moysey, Kelson, Forbes, Walker.

TEMPERANCE.—Supt., Mrs. Pippard; Committee, Sisters Millis, Chipperfield, Walker and Potts.

Mrs. Jessie Brown, of Hobart, was welcomed to the meeting, and spoke a few words of acknowledgment. Accounts in connection with the late Conference were passed for payment. It was resolved to send letters of greeting to English and American sisters, and a special letter to Mrs. David King. Cordial votes of thanks were given the sisters who entertained delegates and visitors, and all sisters who helped to make our Conference so successful. Next meeting, June 5th, when we will take a social cup of tea with Mrs. Thurgood after the meeting.

Mrs. Millis acknowledges with thanks the following additional sums for the "cutlery fund":—Brighton, 7/-; Lygon-st., 15/6; Colingwood, 6/-; Cheltenham, 14/-; Drummond, 5/-; Footscray, 2/3; Geelong, 10/-; Hawthorn, 13/3; N. Richmond, 2/6; St. Kilda, 2/6; Surrey Hills, per Mrs. Varcoe, 16/-.



## New South Wales Letter.

GEO. T. WALDEN.

On behalf of the N.S.W. delegates I desire to express our gratitude for all the kindness received at the hands of the Victorian brethren and sisters. There was not a dissenting voice among the fifty N.S.W. delegates when the question was raised as to how they were being treated. Everyone had the best place to stay at that man or woman could have, and we have all returned home determining to go again whenever the opportunity presents itself. Last night we had an "echo meeting" of the Jubilee Conference. Five of the brethren who visited spoke, and although it was a very wet night, the rain pouring down all the time, a large company assembled and had some of the good things of the Jubilee Conference given them by Bren. Rose, Hindle, A. H. Webber, E. Taylor and J. Kingsbury. Next Wednesday night these brethren go out to Marrickville and give them an "echo night."

Last Sunday and Tuesday were the anniversary meetings of the Petersham church and the first anniversary of Bro. Illingworth's labors there. Notwithstanding the rain they had splendid meetings on Sunday, and at the Tuesday tea-meeting two sittings were required to accommodate the people; and at night the building was full. This will give some idea of the interest that is felt in the work at Petersham, as the night was very wet. The outlook is exceedingly promising in this field. Bro. Illingworth's labors are being crowned with success. On Sunday, June 7th, I begin my eighth year with the church at Enmore, and on Tuesday, June 9th, we are to have a social meeting of the members of the church. May 19th will be the seventh anniversary of Bro. Dickson's labors with the Sydney church. On Friday, April 24th, our Marrickville brethren held their anniversary, which was largely attended. So we are all among the birthday parties in Sydney during the last few weeks.

## Primitive Christianity in the Suburbs of Perth, W.A.

THOS. HAGGER.

Perth is a rapidly growing city, and her suburbs are extending on every hand. Apostolic Christianity is represented in only two of the suburbs, viz., Subiaco and Leederville. There are a number of promising districts which are not included in the suburban area, but exclusive of the mission being conducted at Woodlupine by Bro. Redman, assisted by a few other Perth brethren, the cause of New Testament Christianity is unknown in them.

The church at Subiaco was established about four years ago by fifteen members, and has been meeting in a chapel of her own for two years. A. E. Illingworth did splendid service in the public preaching here in the early days of the cause. Bro. Lucraft and one or two others have also lent valuable aid, and latterly the public preaching has fallen upon G. Payne, a local brother, who has been very successful. The church has now about two hundred members. H. J. Banks

takes the work here under the Home Missionary Committee on his return from the East; but with her present membership and bright prospects the church ought to be able to almost, if not entirely, support her evangelist from the first, and thus allow the Committee to take up one more of the many inviting fields which are crying aloud for help.

The church at Leederville is led on by H. Berry. It has been established just one year; has about 20 members; but still meets in a private house. There is a rapidly growing district, one that offers exceptionally fine opportunities for gospel work, and there is plenty of room for the church. These brethren should be assisted to get their meeting-house erected, and then a big tent mission should be held, and the future of the cause will be assured. This should be done now; to-morrow may be too late. In this State the King's business requires haste.

The most successful mission yet held in this State has just been closed at Subiaco. It lasted for 32 days, and the interest was so intense that I am satisfied it could have been continued for another 30 days; the public did not desire it to close. During the mission I delivered 58 addresses, and was greeted with large audiences at every service. Altogether there were 85 decisions; 4 of these had been previously baptised, and 81 were confessions. Of the 81 who confessed Christ 69 have been baptised and welcomed into fellowship, along with the 4 previously immersed. Of the remaining 12, 3 will be baptised, and the remaining 9 are either failures or doubtful. The brethren worked well, and at the close gave £13/18/6 as a thankoffering for W. A. Home Missions. To God be the glory!

It seems to me that the time is ripe for a mighty effort to establish other churches in and around Perth. The Perth church is now very strong, and should be able to, and can, spare some of her members to establish congregations in the promising districts in which they live. Such a cause would not injure the parent church one bit, would be a blessing to the neighborhood in which the cause was started, and would find work for brethren who perhaps have few opportunities to engage in church work. There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty (Prov. II: 24). The Woodlupine effort should be strengthened by a protracted meeting, the Lord's table set up, and the brethren there organised into an independent church.

The Home Missionary Committee would do well to have two good brethren running special missions the whole year round; such would mean the strengthening of existing churches, and the establishment of several others every year, both in Perth and other parts of the State. This would mean money, not only to support this work, but to supply preachers to take up the work in the fields. But I am satisfied with the enthusiastic spirit among the brethren the means could be easily raised. Every church and every disciple in the State should contribute liberally to this end. Forward, West Australia!

My five months' special work under the Committee is now over. I have had a most enjoyable time. Have started work at Fremantle.

## The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

QUERY 1.—In Tim. 3: 15, 16, as punctuated in our Bibles, we read, "Which is the church of the living God, the pillar and ground of the truth. And confessedly great is the mystery of godliness: God was manifest in the flesh," etc. Some would change the punctuation, and put a full stop instead of a comma after God, and then commence a new sentence thus: "A pillar and ground of the truth, and confessedly great is the mystery of godliness: God who," etc. In the first the phrase "pillar and ground of the truth" is referred to the church, but in the second it would refer to the "mystery of godliness: God manifest in the flesh," etc.

1. Will the Greek idiom allow the second method?

2. In what sense is the church (*ecclesia*) the "pillar and basement of the truth" rather than the great facts of verse 16?

REPLY 1.—According to the views of the most eminent Greek scholars, this must be answered in the negative. Cook's Commentary declares that this interpretation, if not positively ungrammatical, is singularly harsh, obscure and feeble. So also Brown and Faussett (Com.), Conybeare (Life and Epis.), who, however, makes Timothy "a pillar," "behave as a pillar," and Alford (Gr. Com.) one of the finest Greek scholars of the past century, who says, "if any one imagines Paul able to have indited such a sentence (as 'a pillar and ground, and confessedly great,' etc.) I fear there is little chance of arguing with him." To make sense of the passage when punctuated as suggested in the query it must read as follows: A pillar and support of the truth is the mystery of godliness, and without controversy great is this mystery: God manifest, etc. Two objections seem to lie against this sense—1st, It requires too much adjustment of the text; 2nd, it makes that the support of the truth which is the truth itself.

REPLY 2.—The church is the pillar and basement of the truth because it lifts it up, sustains, maintains and proclaims it before the world. In another sense the truth is the pillar of the church, but in the sense of our text it is the church, since were it to perish, the truth as upheld, exhibited and proclaimed among men would perish also.

QUERY 3.—Please explain 1 Tim. 3: 12. Must a deacon be a married man?

REPLY 3.—The text enjoins "Let the deacons be the husband of one wife." Some able Christian teachers think the injunction is intended to prohibit polygamy only, but surely the words "let the deacon be the husband of one wife," as certainly prohibit less than one as more than one. One thing is certain: the married man is Scripturally qualified, the unmarried man may not be.



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## The Leader.

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

### Man's Place in the Universe.

In these days of increased facilities for obtaining knowledge, and consequent thereupon a corresponding increase in the conception of what the universe really is, the question may be fairly asked if such increase of knowledge requires a radical alteration in our conception of man's place in the universe. To very many there would appear to be only one possible answer, namely, that our new knowledge requires a readjustment of our old beliefs. It is contended that as the old idea in regard to the earth being the centre of the visible universe is no longer tenable, therefore a change is demanded in our view of man's place in the scheme of things. It is claimed that as to man's eye the population of the universe thickened, the

central position of the earth began to disappear. Says a recent writer: "With the Middle Ages the earth ceased to be the middle; it became only the centre of the solar system. With Copernicus, even that light went out, and dense darkness reigned. Man was wheeled back; his world became a speck; his interests seemed nowhere. The sun smote him by day with its greater glory; the stars smote him by night with their brilliant indifference. In the many mansions of the Father's house there seemed to be no place prepared for him." Later on, when Newton and the brilliant astronomers who succeeded him showed us "the utter insignificance even of our sun and solar system among the countless hosts of stars and the myriads of clusters and nebulae," it seemed to force the conclusion that among all the immensities the earth could have no special place assigned to it, or be the theatre of any great drama designed by the Architect of the universe. And as the idea grew upon the minds of men and seemed to be accepted as a matter of course that other worlds were inhabited by intellectual beings as well as our own, the situation found expression in the words of the Psalmist: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?" only, while the language of the Psalmist was that of humility, the language of many men of modern days is that of despair.

Our reason for referring to this subject just now is because it is one that forms the subject of consideration by Alfred Russell Wallace in the pages of the current number of the *Fortnightly Review*. He there discusses man's place in the universe as indicated by the new astronomy, and what he says is worth listening to. His position in the world of science is such as to command attention whenever he speaks or writes upon a question similar to that which we have now before us. In the introductory part of his article he refers to the fact that our increased knowledge of the vastness of the universe has been made use of by the more aggressive of modern sceptics to hold up religious creeds and dogmas to scorn and contempt. "They point out," he says, "the irrationality and absurdity of supposing that the Creator of all this unimaginable vastness of suns and systems, filling, for all we know, endless space, should have any special interest in so pitiful a creature as man, the degraded or imperfectly developed inhabitant of one of the smaller planets attached to a second or third-rate sun; while that he should have

selected this little world for the scene of the tremendous and necessarily unique sacrifice of his Son, in order to save a portion of these 'miserable sinners' from the natural consequences of their sins was, in their view, a crowning absurdity too incredible to be believed by any rational being. And it must be confessed that the theologians had no adequate reply to this rude attack; while many of them have felt their position to be untenable, and have renounced the idea of a special revelation and a supreme Saviour for the exclusive benefit of so minute and insignificant a speck in the universe."

There is little doubt that many sincere Christian men and women have had troubled thoughts upon this question, and that it will be a relief to them to find that the latest word of science does not require them to solve a problem so difficult as that which we have been discussing. Mr. Wallace assures us that "during the last quarter of a century, the rapidly increasing body of facts and observations, leading to a more detailed and accurate knowledge of the stars and stellar systems, have thrown a new and somewhat unexpected light on this very interesting problem of our relation to the universe of which we form a part; and although these discoveries have of course no bearing upon the special theological dogmas of the Christian or of any other religion, they do tend to show that our position in the material universe is special and probably unique, and that it is such as to lend support to the view, held by many great writers and thinkers to-day, that the supreme end and purpose of this vast universe was the production and development of the living soul in the perishable body of man." The objection that would probably be raised by agnostics and materialists to this view, that the disproportion between the means and the ends is so great as to condemn it, is met by Mr. Wallace by a denial that there is any such disproportion. "Given," he says, "infinite space and infinite time, and there can be no such thing as want of proportion, if the end to be reached were a great and worthy one, and if the particular mode of attaining it were the best, or, perhaps, even the only possible one; and we may fairly presume that it was so by the fact that it has been used, and has succeeded. The development of man as a spiritual being, with all his intellectual powers and moral possibilities, is certainly a great end in itself, so great and so noble that if a universe of matter and ether as large as that of which we have now obtained some definite knowledge were required for the work, why should it not be used?" And we may add that, as we do not know all the plans of the



great Architect, we cannot tell to what further great use he proposes to employ the universe of which we form a part.

In the limits of our present article it is impossible to follow Mr. Wallace in his summary of the various lines of research that converge to make his proposition a thinkable and rational hypothesis, we can only mention the conclusions which have been reached by what he calls the new astronomy. 1. That recent research has shown that the stars are not infinite in number, and therefore not infinite in extent. The new astronomy claims to have reached the outer limit of the stellar universe, and consequent upon this that our sun is shown to occupy a position very near to, if not actually at, the centre of the whole universe, and therefore, in all possibility, in the centre of the whole material universe. 2. The second point upon which the new astronomy speaks is our position in the solar system itself as regards adaptability for organic life. After discussing various points, Mr. Wallace says, "Now, if we consider that these five distinct conditions, or sets of conditions, many of them dependent on a delicate balance of forces acting at the origin of our planet, appear to be absolutely essential for the existence of high types of organic life, we shall at once see how peculiar and unique is our place and condition within the solar system, since we know, with almost complete certainty, that they do *not* all co-exist in any other of the planets. . . . All the evidence at our command goes to assure us that our earth alone in the solar system has been from its very origin adapted to be the theatre for the development of organised and intelligent life. Our position in that system is, therefore, as central and unique as that of our sun in the whole stellar system." There is also good reason for concluding that outside the solar system the conditions are not present for supporting organised and intelligent life.

We must leave our readers to form their own conclusions from the statements we have submitted, and simply close our article by the following words from Mr. Wallace: ". . . those thinkers may be right who, holding that the universe is a manifestation of mind, and that the orderly development of living souls supplies an adequate reason why such a universe should have been called into existence, believe that we ourselves are its sole and sufficient result, and that nowhere else than near the central position in the universe which we occupy could that result have been obtained."

Will all kindly remember that we have no more 12/6 or 17/6 copies of the Jubilee History for sale, only the 15/-, 20/- and a few copies of the 30/- editions.

## Editorial Notes.

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

### A Retreating Army.

The Salvation Army commenced operations in South Australia in 1880, and spread quickly over all the States. The rapidity of its growth was phenomenal, and in the census of 1891 no less than 33,428 were returned as members or adherents of the denomination in Australia, with 9,383 in New Zealand. Many towns have since been "bombarded," and the weekly list of victories achieved, as published in the *War Cry*, was calculated to convey the impression of ever-increasing prosperity. But the fact remains that with all its parade and boast the Army is now steadily retreating. Scores of towns once held by powerful detachments are already abandoned, and in scores of others where once a strong force attracted interested crowds there remains but a tiny handful of faithful ones who still gather round the "Blood and Fire" banner, and possibly succeed in arresting the attention of half a dozen children. The novelty is gone and, in small towns at least, the peculiar evangelistic methods have proved a complete failure. According to the census of 1901, the Army not only failed during the decade to keep pace with the growth of population, but actually decreased in numbers. In Australia and New Zealand the figures were respectively 30,927 and 7,999, a total decrease in the two countries of 3,815. But while the outrageous methods of evangelising have failed, the Army has made good progress in social work, and in this direction lies its hope for the future.

### Roman Catholics and Education.

In Australia the Roman Catholic clergy pose as advocates of education, and point to the amount spent on schools as an evidence that they favor the increase of knowledge. The fact is that unless the R.C. children are specially educated in their own schools their parents will send them to the public schools, where they will come into daily contact with Protestant children and begin to think for themselves. This would mean death to Roman Catholicism, and hence the anxiety of the clergy to keep them apart, which can only be done by a system of separate schools. How much the Roman Catholic authorities love the light may be seen in Roman Catholic countries. Compare the illiteracy of Spain, Portugal and Italy with the educational standards of England, Scotland and Germany; or the South American R.C. Republics with the United States Canada, Cuba, Porto Rico and the Philippine Islands

have been under Roman Catholic domination for 300 years, and the result is seen in the ignorance, poverty and degradation of the wretched inhabitants. B. B. Tyler, who recently visited the beautiful island of Madeira, writes in the *Christian Evangelist*:—"Why is it that in countries dominated by this church there is, the world over, as in no Protestant country, ignorance, poverty and beggary? Only twelve per cent. of the population of this island, aggregating possibly 150,000, can read and write." He states there are only two small Protestant Missions, and these are barely tolerated. The Presbyterian Church has 69 members, all of whom, except three, can read and write. "There are beggars everywhere. They are like a scourge of locusts in Egypt or grasshoppers in Kansas. The Continent has nothing equal to them." It is in such places where it is not qualified by a Protestant environment that the "true inwardness" of Roman Catholicism may be seen.

### Auckland District Conference.

EVANGELIST'S REPORT.

In response to the invitation of your Executive Board I began my work here on the last Lord's day in June, 1902—just turned nine months ago. The Executive, believing that, for a time at any rate, the exigencies of the case necessitated a continuous effort in the city, have kept me in Auckland with the exception of three short trips to the country, viz., one visit each to Turua, Helensville and Port Albert District.

This latter visit impressed me very forcibly with the necessity that exists for more systematic help being accorded to the struggling country churches—if possible, by the engagement of a second evangelist, who could give his whole time to these. He should be a young, energetic, unmarried man.

While the results of our united work in this city have not, by any means, been all that we could wish, still something has been accomplished, and the outlook is so bright that we have every reason to "thank God and take courage."

1. An early Lord's day morning prayer meeting has been established (10 a.m.), at which an average attendance of twenty-five, mostly young disciples, have been present.

2. I now have a Bible Class of about forty-seven members.

3. On March 1st we commenced a series of open-air meetings in the Western Park, under the auspices of the Bible Class, which have been an unqualified success. The numbers attending have steadily increased, and the last one was by far the largest we have had. Two addresses have been given on "The Bible and Science," two on "Creation versus Evolution," and one on "The Theosophical Society, Its Origin and Objects." Moreover, the increased attendance at our Lord's day evening meetings has been proof of the popularity of these park gatherings.



4. During the nine months that we have been working together thirty-nine have been received into fellowship, viz., twenty-one by faith in and obedience to Christ, fifteen by letter, and three previously immersed.

C.W.

### Original Poetry.

#### Alone.

ALONE the Man of Sorrows knelt,  
In dark Gethsemane;  
ALONE he faced the coming day  
Of shame and agony.  
ALONE he gazed, not "kindly veiled"  
Those pure and loving eyes;  
ALONE he saw his "lifting up"  
Between the earth and skies.  
ALONE he drank the bitter cup  
That God his Father gave;  
ALONE he viewed the shameful cross,  
His death, his lonely grave.  
Though far above on rainbow'd throne,  
That MAN is seated now,  
He ne'er forgets, tho' glory rests  
On that once thorn-crowned brow.  
When he, the Son of Mary, hears  
His brothers, sisters, moan  
In dark Gethsemanes of mind,  
THEY do not weep alone;—  
Amid the songs of angel-choirs,  
He knows! He feels! He hears!  
He cares! tho' no one else may care  
For lonely, bitter tears.  
The closest ties of earth may break—  
Friend be by friend forgot;  
The lone One of Gethsemane,  
He fails and changes not!  
This thought can soothe the secret grief  
The world must never see,  
Till in the tearless land we praise  
His matchless sympathy!  
Auckland, N.Z. E. J. BODLE.

#### Notes from Britain.

The workers for sobriety have had considerable encouragement of late months, even though partly from a Conservative Government. Their Act of last year put all clubs under supervision, by enforcing their due registration. And by black-listing habitual inebriates and causing their photos to be distributed, by prohibiting such, upon a third conviction within twelve months, from obtaining liquor for three years under a penalty, and by penalising those who supply them, already the numbers of "drunk and disorderly" cases brought before the magistrates have been considerably diminished. "Why," said a North London magistrate recently, "if this continues, and you stop the drinking habit, you will do away with police courts." But the time, we are sorry to say, is not yet. Although up and down the country many license-renewals for the twelve months have been refused, the "trade" is thoroughly aroused, and has already obtained the support of the Prime Minister of the Realm, in a sympathetic hope that these decisions would be reversed at "Quarter

Sessions." Such an insult to the judgment of the great body of licensing magistrates will surely not be forgotten when the next election takes place. Truly, as Lord Rosebery has said, "if the country does not control the 'trade,' the 'trade' will control the country"; and alas for the result—to the country!

And so our Foreign Missionary Committee have requested Robert K. Francis to journey to South Africa, for at least twelve months, to assist the churches there and endeavor to plant fresh ones. May he be eminently successful, and be blest in his endeavors. He is well known throughout our churches here for his fearlessness, his "unmoveableness." He has labored for many years in this country as an evangelist, and will be sorely missed in many places.

The latest news to hand concerning our beloved Bro. Sydney Black is somewhat reassuring. He is able to read and study, edit and correspond, but any physical exertion is still out of the question. In the meantime Twynholm and neighborhood may be heartily congratulated on having secured the presence and services of such an one as A. Russell, of Leicester. May the good work ever go on and increase! Greetings to all the brethren!  
S.L.

### Correspondence.

I also will shew mine opinion.—Job. 32: 10.

Having had the privilege of attending the great Jubilee Conference of the churches of Christ in Victoria, I may be allowed to jot down a few thoughts in reference to it. I may say at once that though I had expected great things the reality far exceeded my expectations. The brethren in Victoria deserve the thanks of all the States for their splendid efforts to make this Conference a success. It has not only done the churches in Victoria good, but all the States will reap benefit. As a visitor who was greatly benefited, I am free to say that the blessing of this great Conference will flow out into all our churches in all the States. The meetings held in the Masonic Hall in Collins-st. were simply splendid. Splendid they were from every standpoint. In attendance, in enthusiasm, in inherent excellence, it would be difficult to surpass them. All went well. The speaking was of a high order. The singing was fine. The people enjoyed this feature of the Conference very much. I noted a few things which I will put down here. 1. The unity of the brethren was most admirable. This was a very fine feature of the Convention. As we plead for union of all God's people, how pleasant it is to find our brethren practising what they preach. I saw nothing in all the Convention to mar the glorious principle of unity. 2. There was a splendid fellowship in all the meetings of the Convention. There was a great brotherhood assembled, and the brotherly feeling was to be seen and felt in all directions. This feature of the meetings was simply delightful. I simply fell in love with the Victorian brotherhood, and pray God they may ever have this blessed fellowship reigning supreme

among them. 3. The enthusiasm was something to be noted and felt. It is a grand thing when the people of God become enthusiastic. F. G. Dunn, in his fine speech on "Looking Backward," spoke of the history of the church in Victoria, dividing it into periods. He spoke of the last period, 1900 to 1903, as the one of enthusiasm. If we are to judge of that period by this Jubilee Conference we must conclude he was abundantly right. Certainly I have never seen brethren more enthusiastic.

Now, I am afraid that I may trespass too much on the space at my disposal in the CHRISTIAN. I have been so much enthused myself, that my pen might run along to any distance telling of the great Conference. I might say much of the great speeches, of the fine singing, specifying as I went. I might speak of the good work done by Ernest Pittman, the Singing Evangelist, and of the splendid work by Bro. Harward and his co-laborers—the evangelists laboring under the Committee. I do not intend to write a history of the Conference, so my pen must rest. I can only say, as now one of the oldest of our evangelists, the Lord has done great things through the Victorian churches. May his blessing rest upon them. I can only say, in conclusion, that probably the churches have not yet fully appreciated the work done by the *Austral Publishing Company*. The press is a power. A. B. Maston, one of our grandest men, deserves much from the brotherhood in all the States. May he be long spared for the work he has in hand.  
T.J.G.

At the Christian Endeavor meeting on Easter Monday night the audience was informed that the Christian Endeavor Union of Victoria had altered its rules so as to be able to receive the churches of Christ Union into its ranks. What I would like to know is—Are we doing right in joining this Union?

We are placing ourselves under men-made rules, and yet we profess to take our stand upon the Bible and the Bible alone. We plead for a return to primitive Christianity. We hear the tender voice of our Saviour saying, "Follow me," and yet we are going to turn back on the path that he has marked out for us and form an alliance with those who will not follow him. Are we going to place ourselves under the restrictions of the rules and creeds of men, and forget for the time being the laws of our God?

If it is the will of God that we should be united with the denominations at the cost of our heaven-born principles, then, I say, why did we ever separate from them?

If a Christian rises to speak in an Endeavor meeting where all denominations are represented, and preaches the plain truth that God has given him, he will not be tolerated. No! he must trim his words so that he will please all, it matters not whether there are people there who have not heard the gospel in all its fulness or not. *Our Christian liberty is gone.* Again, as Christians we cannot receive into fellowship those who have not obeyed the commands of Jesus and his apostles, and yet as Endeavorers we treat them and speak of them as our



brethren; yes, they are oftentimes treated better and honored more highly than some of our own brothers and sisters who have followed the Lord more closely.

Are we, as sons of God who have been born into his family, of water and of the Spirit, afraid to stand alone for right and truth? Was our Jesus afraid to stand all alone, or did he form a liaison with the Scribes and Pharisees? No! If he had, his life's work would have been lost.

2 Cor. 6: 17, 18—"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

For the sake of the young who cannot understand, for the sake of those who have gone before and for Jesus Christ's sake I say, "Come out from among them until such time as they can take the law of God as the only ruling power in their lives."

A CHRISTIAN ENDEAVORER.

## From The Field.

The field is the world.—Matt. 13: 38.

### New South Wales.

LISMORE.—The annual church business meeting was held on 29th ult. After receiving and dealing with reports, correspondence and financial matters, the election of officers for the ensuing year was proceeded with and resulted as follows, viz.:—Deacons: J. P. F. Walker, T. Delzoppo, R. Cordell and F. R. Furlonger. Deaconesses: Sisters E. Somerville senior, E. J. Walker, S. Wotherspoon and C. Furlonger. The appointment of secretary, treasurer, etc., was left in the hands of the deacons. On the following night the deacons met at Bro. Furlonger's residence, and the following appointments were unanimously resolved on, viz.:—secretary, Bro. Furlonger; treasurer, Bro. Delzoppo; superintendent of Sunday School and choir master, Bro. Furlonger. The new officers are full of enthusiasm and are determined to leave nothing undone to secure the future advancement of the cause here.

May 5.

F. R. F.

ROOKWOOD.—Last Sunday was a red letter day for our Sunday School. In the afternoon we had our chapel filled with an enthusiastic audience of scholars and friends, among whom about 90 books, Bibles and New Testaments were distributed, as awards for work done during the year, after which the evangelist addressed the meeting with a chalk-talk on Bible clocks. During the afternoon Bro. Rossel on behalf of the church presented to Bro. E. Andrews senr. a copy of the "Jubilee History." Bro. Andrews has been a faithful worker for Christ, as elder and Sunday School superintendent, for years past, and has nobly kept the flag flying. Bro. Andrews feelingly responded and thanked the members for the gift. At night, there was a children's illustrated address on "Candles," after which a young lad of great promise was immersed. On Monday evening the scholars, under the leadership of Bro. Hardaker, rendered that beautiful Service of Song, "Eva," to an audience that crowded every part of the chapel. The connective readings were rendered doubly interesting by the aid of lantern views illustrating the story. The outlook

for the school for the new year is full of promise. God bless it, to the salvation of the scholars.

May 6.

THEO. B. FISCHER.

### New Zealand.

WELLINGTON SOUTH.—Since our last report we have had several additions. Of these one has been added by faith and obedience, and this morning a brother and sister from Christchurch received the hand of fellowship, and a brother was restored. To-night, too, we had the pleasure of seeing a lad from the Sunday School coming out in response to the invitation. We have still a number of brethren with us that came to the Conference just held in our building.

April 26th.

S. McIVER.

SOUTH DUNEDIN.—Since last report two have been added to the church by faith and obedience; one, a young sister from the Sunday School, the other, an elderly man. Brethren Hadfield and T. H. Mathison still faithfully proclaim the gospel here.

W. R. ROUTLEDGE.

MORNINGTON.—Fairly good meetings continue, and to-night, at the close of Bro. Turner's address, we had the pleasure of hearing the good confession made by a woman who has been attending the meetings for some time.

April 4.

W. G.

### Queensland.

ROSEVALE.—The church celebrated its sixth anniversary by a tea and public meeting on Good Friday, when about 200 people were present. In the afternoon Bro Smedley addressed the people in the open air, and at night he and Bro. Henrichsen senr. addressed a large and attentive audience. The programme was highly appreciated and the meeting was in all respects a complete success.

May 1.

J. CHRISTENSEN.

CHILDERS.—I regret to state that the drought continues in the Isis district. The few showers we had some months ago led us to hope that it was broken up, but since then no rain has fallen. The late maize and cane crops will be a failure again. As this is the fourth year that the drought has continued, it is causing the number of Kanakas to decrease rapidly. They are not allowed to work outside a cane-field, so there is no alternative for them but to leave for some of the plantations in the north, where they have had the regular monsoon rains in the hot season, or to return home. As the last vessel that will be allowed to bring natives of the South Sea Islands to Queensland is away recruiting, we cannot look for any increase in members, but a gradual decrease until they are finally deported in 1906, unless the present Federal laws are repealed. I have tried to secure a passage to the Islands on board a labor vessel leaving Queensland, but cannot, so that I will have to leave by one of the Burns, Philip's trading steamers. I hope to start for Sydney on or about the 15th, and leave Sydney on June 1st for the Islands. It is my intention to land on the Island of Pentecost, where some of our Kanaka brethren have returned and tried to spread the gospel amongst their heathen countrymen. They have asked me to come and live amongst them, but circumstances have prevented me from leaving Childers until now. The work in the Childers district will be carried on by the Kanaka brethren, with what assistance Mrs. Thompson can render them, while I am away. I would ask that the brethren and sisters throughout Australasia would

remember in prayer this effort to spread the primitive gospel amongst the heathen in the South Sea Islands.

JOHN THOMPSON.

### Victoria.

ECHUCA.—We had good meetings on Lord's day. Good attendance in church meeting morning. A sister who was baptised before Bro. Scambler left was received into fellowship, and a young brother gave us a nice helpful exhortation. We are thankful to have such a willing worker as our brother is proving himself to be. The chapel was well filled in the evening and a good interest manifested in the hearers of God's truth. We ask the brethren to pray for us. We have a great responsibility upon us at present, so many young in the faith to be fed, that they may grow up into the perfect man in Christ Jesus our Lord, by his grace.

K. N. SIMONDS.

### South Australia.

GILLES-ST. MISSION.—Anniversary services in connection with the Mission were held on Sunday, 26th April. W. J. Grinstead spoke to the Sunday School in the afternoon. Dr. J. C. Verco addressed the meeting in the evening, when he spoke more especially to the children. On Thursday, April 30th, a social was held at the Grote-street lecture hall.

May 4.

E. A. R.

QUEENSTOWN.—We had an exceptionally good time yesterday. The church met at ten in the morning (fasting) for prayer, in connection with the ordination of elders, deacons and deaconesses, which was attended to according to divine apostolic order. Afterwards, at the meeting for worship, Bro. Hill, one of the newly appointed elders, presided, and showed his fitness for the position by an excellent and well delivered address for the occasion. He formerly filled the position of elder with the York church. A. Wilson, junr., who is one of our own Sunday School boys, and at present a college student, spoke to the church for the first time, on the subject of Prayer. His becoming modesty of manner and well-prepared address were highly appreciated by the church. In the evening we spoke on the only infallible basis of unity. At the close we were much encouraged by seeing a respectable fine looking young man, in the very vigor and prime of life, step right on the platform, and facing the audience, confess his faith in Jesus as the Christ, the Son of the living God.

May 4.

W. MOFFIT.

HINDMARSH.—The services of God's house were most delightful yesterday. What blessings are lost by those who absent themselves from these times of refreshment.

Bro. Strutton addressed the gathering in the evening, which was very large, on "India, its social, moral and spiritual needs." Although the discourse was long it was most interesting, and was listened to with rapt attention. We are very much indebted to our brother for many new phases of Indian life we had not known of before. We trust our brother's visit will enthuse all with a greater zeal for foreign missions.

May 4.

A. G.

JUBILEE PICTORIAL HISTORY.—I have confidence in stating my opinion that the Australasian churches will have in this book a literary monument of which they may well be proud. The paper is better than good. The letterpress is superior to much that is offered in standard works to the public. The reproductions of pictures are of a very high order of merit.

—ROBERT C. GILMOUR.



## Here and There.

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

:o:

F. Collins reports from Hobart good meetings with large attendance of strangers.

We have received 10/- for Mrs. Fleming, collected by Mrs. Geo. Newby of Taree, N.S.W.

Newmarket chapel was more crowded than ever last Sunday night. Two were baptised at the close.

Bro. and Sister C. L. Thurgood expect to leave Melbourne for their home in Pittsburgh early in June.

There was one confession at South Melbourne on Sunday evening at the close of W. Meekison's address.

Foreign missions awaken an interest in the salvation of men which impels activity in evangelising all fields at home and abroad.

We have now filled all orders for the Jubilee History. We have copies of the 15/- and 20/- binding, which we are anxious to sell.

John Thompson, our missionary to the Kanakas, is about to leave Queensland to commence mission work on Pentecost, in the South Sea Islands.

We have half-a-dozen copies of the Jubilee History in full morocco, suitable for public libraries or presentation, which we would be glad to sell. Price, 30/-.

We have received for the Seed Wheat Fund, of which we spoke last week, from George Mitchell, senr., 5/-, and Jabez Thurgood, 5/-. We should be glad of further help in this matter.

The churches at Dixon-st., Wellington, and Wellington South have ordered a 30/- copy of the Jubilee History for their Public Library. This is a good example which may reasonably be followed by other churches.

**DORCAS.**—The general monthly rally will be held on Thursday, 21st inst., at Swanston-st. lecture hall, from 10.30 a.m. It is expected to make some winter garments for children in the Mallee and Children's Hospital.

We have in stock a new edition of "The Christian System," by Alexander Campbell. It is printed on a fine light paper in large clear type; very light and handy; can be carried in your pocket; 313 pp. Price, 4/-; by post, 4/6.

F. Collins, evangelist at Hobart, writes:—"For the benefit of those who write to me, I may say that there is another F. Collins who has gone to live at our late address. Please note that my address now is Glen-st., off Macquarie-st., Hobart."

The tent mission at Prahran, conducted by H. G. Harward and E. W. Pittman, is now in its fourth week. A successful temperance demonstration was held last Sunday afternoon. Large audiences continue to attend, and the interest is splendidly maintained. The number of decisions to date is 54.

"I received my copy of the 'History,' and wish to thank you. Before coming to Australia I spent seven years in the great publishing firm of W. H. Smith & Sons, London, and can say honestly that your production, for quality of paper, binding, and pictures, deserves a high place in the art productions of the world."—ERNEST W. PITTMAN.

As next week we publish some very interesting matter, information concerning which is given in this department, it will be a good chance for our friends to help us get a few new subscribers. Get a few extra copies, and spend an evening canvassing those you know who do not take the CHRISTIAN.

W. Moffit, Queenstown, S.A., writes:—"There is a great deal of poverty and sickness in this district, and a number of members are in very poor circumstances. Any contributions received from churches or members able and disposed to help these brethren, addressed either to myself or to C. E. Lawson, Commercial-rd., Port Adelaide, will be thankfully received. Kindly acknowledge £1 from D. Gordon, Georgetown."

"I would rather face heathenism in any other form than the liquor traffic in Africa. I have gone many times into the native heathen towns to preach the gospel, and found the whole town, men, women and children, in excitement over a barrel of rum that had been opened to be drunk by the town people. And when I have reproved them, they have replied: 'What do you white people make rum and bring it to us for, if you don't want us to drink it?'"

Colporteur Pantel, of Marseilles, once offered a Bible to an old man, who angrily replied, "Wine is my god." "Indeed," said Pantel; "then let me tell you that you have not imitated your god." "What do you mean?" "Well, wine becomes better as it grows old, while you, as you have grown old have become more wicked." The other was taken aback by this reply. "Look here," he said, "I'll buy a Bible; it is the least I can do after such an answer."

W. J. Parker, of Seville, Lilydale, writes:—"I write to let you know about the little meetings that we have been holding for some time. We have had Sister Oke, isolated from Swanston-st., and Sister Woodruff, isolated from North Richmond, meeting with us. Last Lord's day we had a visit from Bro. and Sister Rutledge, of North Richmond, and with Bro. and Sister Davis we had a good time around the table of the Lord. Bro. Rutledge gave an address on "Come and Dine." We find the CHRISTIAN very helpful to us in our isolation."

Colporteur Gaboriaud, stationed at St. Germain-en-Laye, is a master of his trade. No man and no difficulty can daunt him. In one house he knocked at the door of a room where he heard voices whispering, and he found himself in a circle of men who said, "We are robbers. Are you here on a Christian errand, or do you belong to the police? In the first place you have nothing to fear; in the second, we are sorry for you." Gaboriaud spoke to them of the thief on the cross, and left them with these words: "We all bear the Creator's image on our countenance. Henceforth defile it no more." Even there he sold a Bible.

One of the latest of our American publications, "The Fundamental Error of Christendom," is now on sale at this office. A part of the matter in this volume has already appeared in the *Christian Quarterly*. No attempt has been made by the author to rely upon human authority, although a few important testimonies have been introduced. Needless to say, infant sprinkling is one of the principal themes discussed. Baptism has always been a prominent factor in the Christian religion. This is a clear, able and unanswerable argument in favor of believers' baptism; 196 pp.; printed on good white paper in large clear type; well bound. Price, 4/-; by post, 4/3.

"It is with pleasure I add my mite to the encomiums already lavished upon the Pictorial Jubilee History. As a production of artistic merit, it needs not that I should say anything; it speaks volumes for itself. As a work of reference concerning the establishment of the church of Christ in the various States, and her subsequent development, it is unique and invaluable. Personally speaking, it is generally the first thing placed in the hands of visitors at my house,

and I intend to do all in my power to induce others to become subscribers. The gratitude of the brotherhood is undoubtedly due to you for the untiring energy and labor that the work represents. It has surpassed the highest anticipations of the most sanguine, and those who had expected much have been agreeably surprised and charmed with the excellency and comprehensiveness of the production. Wishing for it a speedy sale and the appreciation that it deserves.—H. SWAIN."

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**JUBILEE PICTORIAL HISTORY.**—The paper and printing are exceptionally good. The illustrations cannot be surpassed. Altogether it is a triumph of artistic skill. It contains the likenesses of many whose names are imperishable. Here is the story of their struggles, failures, and triumphs. They contended earnestly for the faith. They now rest from their labors. One cannot but feel in perusing this history what a debt we owe to God and to humanity. Truly ours is a glorious heritage. Hallowed memories will also be awakened in looking at the pictures of some schoolhouse or chapel where we first confessed the Saviour. I feel prouder than ever of our publishing house. This book deserves and should command a ready sale. In a few years it will be worth treble the money. Every home ought to possess a copy. Every congregation should have an enthusiastic canvasser appointed. I understand there is to be no second edition. By ordering at once vain regrets will be saved, so now is the time.—G. MANFOLD, B.A.

One of the most interesting features of our late Jubilee Conference in Melbourne was the reading of letters from old preachers and other brethren and sisters now residing away from Victoria. A strong desire was expressed to have the letters published, and we promised to see this done. The Conference was prepared to help financially, but there was some opposition, and to save friction we decided to stand alone in the matter. Next week, all being well, we will publish them, with fac-simile autographs of the writers. Many in the Conference expressed a desire to assist financially and to have extra copies of the CHRISTIAN containing the same. We will send extra copies for 3d. each, but they must be ordered at once. We will retain a few copies for such places as New Zealand, Queensland, Tasmania and West Australia, but do not undertake to supply Victoria, South Australia and New South Wales unless ordered on or before the day of publication. The reason of this is that we cannot publish a lot of these papers on speculation. If you want extra copies, order now. The series contains among others letters from H. S. Earl, G. L. Surber, M. W. Green, Falstaff Coles, J. J. Haley—some twenty-five in all. Of course all our regular subscribers will procure a copy in the



usual way. This is one of the advantages of being a regular subscriber to the CHRISTIAN—you get all the good things as they go on.

**Coming Events.**

Observe the time of their coming.—Jeremiah 3 : 7.

**MAY 14.**—F. G. Dunn will deliver his lecture to the students of the College of the Bible at Lygon-st. chapel on Thursday, 14th inst. All friends and those interested invited. Subject of lecture, "Biblical Criticism."

**MAY 24 & 25.**—First Anniversary of Church at Preston in Bradford Hall, High Street. Sunday at 3. H. G. Harward will deliver an Address. Senator J. G. Barrett will preach at 7. Monday Evening at 8. Special Addresses by Leading Speakers. Solos, Quartettes, Choruses, &c. A Hearty Welcome to All.

**JULY 5 & 7.**—North Melbourne Sunday School anniversary will be held on Sunday and Tuesday, July 5th and 7th, being postponed from usual date on account of mission, etc.

**BIRTH.**

AMES.—At 160 Elgin Street, Carlton, on May 5th, the wife of Samuel Ames—a son.

**Acknowledgments.**

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

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## Obituary.

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

**PALMER.**—J. A. Palmer, at the age of 28, fell asleep in Jesus on March 13th, after a long and trying illness. He was born at Goulburn, N.S.W. At 14 years of age he entered a warehouse in Sydney, which he left in 1896, intending to go to America to study. Circumstances prevented, so he resumed other occupation. When he was about 17 years old, his mother left the R.C. Church and was immersed. John soon followed his mother. In 1899 he left Sydney for Hobart, where he was engaged by the Home Mission Committee, and eventually by the church at Hobart, where he did a good and noble work. He came to Melbourne to continue his studies, taking up the work of preaching for the Hawthorn church in April, 1900. In the same month of the following year his health broke down, which caused him to take a prolonged holiday, during which time and subsequently the church acted nobly by him. He returned much improved in health to his labor of love. In January, 1901, he became head master of the Prahran College, which position he held for about two years, when he had to retire through ill-health. During his stay at Hawthorn, the church grew in membership from about 100 to 250. This speaks for itself. He was so full of vitality that he did nothing by halves. He threw all he had into his work. He was a popular, and above all, a fearless preacher. He had all the essentials that go to make a successful preacher. All the church people loved him, while a large circle of friends outside the church admired him. The cause in Victoria has lost one of its promising advocates, which it can ill afford to lose; the church at Hawthorn has lost its gifted and well-beloved preacher; the father, brother and sisters have lost one of whom they should be proud. To the relatives and the church our sympathy is extended, while we commit them to the care of our all-wise Father in heaven, who doeth all things well. His remains were laid to rest in the Kew Cemetery on Sunday afternoon, in the presence of a large representative audience. Jas. Johnston conducted a short service in the Hawthorn chapel and also officiated at the grave, while on Sunday night, the 22nd, A. B. Maston conducted a memorial service in the Hawthorn chapel to an overcrowded audience. J.J.

**HAINES.**—Early Thursday morning, April 9th, our Bro. Joseph T. Haines departed this life, at the age of 26 years. Physically few young men are so strong and healthy as our brother was, full of life and activity; seldom was there any complaint of ill-health. In the recreations common among young men, cricket was the favorite of Bro. Haines, and by his fellow playmates he was much respected. The expressions of sorrow given by those who have played with him testify to the respect in which he was held.

While Bro. Haines enjoyed the physical, he did not forget the spiritual life, and it was the happy privilege of the writer more than six years ago to take the confession of our brother's faith in the Lord Jesus, and he was immersed into Christ by R. G. Cameron, July 24th, 1896. Since that time he did what he could in the church and gave promise of usefulness in future years. In turn with other brethren he would read the lessons and engage in prayer, and had started to preside at the Lord's Table. As an active member of the Y.P.S.C.E., he took a keen interest, often travelling four miles to be present at the meetings. The

Mutual Improvement Society has lost a warm supporter, and in respect to our brother the annual meeting which was announced to be held April 15th was postponed. The illness which terminated fatally was brief and severe, inflammation of the brain. We laid his mortal remains to rest in the Ashbourne cemetery, followed there by a large cortege—forty vehicles besides horseman—and surrounded at the grave by about 200 sorrowing relatives and friends. We deeply sympathise with the aged parents and those who mourn the loss of a loved one.  
Milang, S.A. A.W.P.

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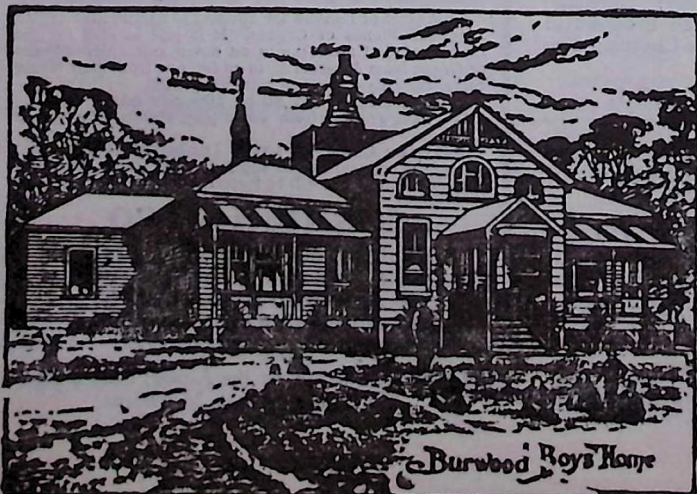
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# As an Earthling.

BY HATTIE A. COOLEY.

PART II.

CHAPTER I.

THE PERFESSER.

"Leaning on Him, make with reverent meekness  
His own thy will,  
And with strength from Him shall thy utter weakness  
Life's task fulfil."

Of the two, Garth Grayson was wont to take a philosophical, rather than a sentimental, view of life's vicissitudes.

"Such is life," he would say, as though, that being the case, it was scarcely worth one's while to waste any breath in sighs or to court gray hairs and wrinkles by useless fretting. But, for all his philosophy, it must be confessed that there had been a regretful feeling, bordering close on sentiment, when he left the empty room where he and Roy Hastings had spent so many hours together; and, somehow or other, the self-same feeling of homesickness or loneliness, or whatever it might be, was haunting him yet.

He was still in the college, but it was as Prof. Garth Grayson, and not as a student. He was no longer a denizen of what he had called "The Historic Rookery of the Hill"; Bobby Bruce and a new student occupied the old room there, and he was at Mr. Hunter's.

"I shouldn't seriously object to having you in the house next year, seeing that we are to lose our girls," that gentleman had said to Grayson. And the rather negative-sounding invitation had been taken as it was meant, and gratefully accepted.

Garth Grayson was one in whom the home instinct was strong, and the deprivation of the past few years had strengthened instead of weakening this instinct. He and Roy had made their den in the "Rookery" as much of a home as two young men could make it. With Roy gone, he fancied it would be less lonely in a private family than in the select boarding-house where some of the other professors preferred to board; hence his grateful acceptance of Mr. Hunter's offer.

Professor Grayson was perfectly comfortable to all outward appearance. He was established in the pleasant room left vacant by the departure of May and Nellie; Mr. Hunter was genial and hearty, Mrs. Hunter more than willing that her house should shelter the most popular professor in the college, and yet it must be confessed that he was somewhat disappointed—he did not find it quite so homelike as he had anticipated.

It is not every private house, well-ordered though it may be, that is the abiding-place of the sweet home spirit. It is not every housekeeper, though she may be the inveterate foe of dust, and an adept at making Angel's Food, who is in possession of the secret of enchantment which can fill each room with the atmosphere of love and rest. It is not every woman whose very presence makes home of the place where she may dwell. But it certainly was disappointing to feel this indescribable lack within the

domain of such a charming hostess as Mrs. Hunter had always seemed to be. And, what was even more aggravating, was the discovery that the charm itself was due to her ambition rather than to any innate sense of courtesy or unselfish desire to please. To have a reputation for an elegant hospitality, to be able to count as her guests people prominent to the public eye—these were the things which were dear to Mrs. Hunter's heart; they were more to her than any atmosphere of home love, more than the sweets of true friendship, or the delights of congeniality. Wealth and position formed the substantial basis of her friendships; a person had only to be prominent, and he was sure to be congenial to her. Poverty and obscurity were the most uncongenial elements in another's life with which she could be brought in contact; she could make allowance for almost anything else easier than that she could for these.

There is no denying that Prof. Garth Grayson saw many lonely hours. To be sure, he and Professor Hutson were congenial friends; Bobby Bruce, too, came often to his room at Mr. Hunter's for help in some study, or for a friendly chat; but it was not the old-time intimacy that had been between himself and Hastings and Denham. Although the latter had been away during that last year, yet, now that Roy was gone, Grayson seemed to miss Denham anew. It was a dull business, settling down in his room to work alone, as he did, night after night. Then, too, the absence of the friendly association with May and Nellie had left its vacancy in his daily life. For all that he appeared to make new acquaintances so easily, he was one of those who are peculiarly loyal-hearted to old friends. And the breaking up of old relationships is always hard for such. It was almost like the beginning of an entirely new life to be the "lone survivor of 'The Four Invincibles,'" as Grayson had dubbed himself on the occasion of their last meeting, which was at the dainty wedding where Denham and Nellie had, as Grayson expressed it, stood second-best to Roy and May.

But, to Professor Grayson, this year was the beginning of a new life otherwise than simply in this breaking up of old relationships. It meant the foundation of new ones. It brought the new duties and responsibilities attendant upon his position at the college. Its opportunities were to be the standing-

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point of new and widening circles of influence.

He who would be helpful need not sit down and weep for other worlds to conquer—to him who would be helpful, there is always some new realm waiting for his entrance. And when, under the auspices of the college and the churches where the Faculty and the majority of the students attended service, a mission was established in a churchless section of the town, Grayson entered into the project, heart and hand.

To him had been assigned a class of perhaps a dozen specimens of neglected boyhood. Some of them already knew him by sight, others did not. They nudged and kicked each other, staring and grinning. But Grayson's gift of talk stood him in good stead. From the very first he kept them to the topmost pitch of interest and wonder with his queer stories, odd questions, and unexpected turns. And when the hour was over, the remark of one of them might have been taken as voicing the general verdict of the class. In reply to the superintendent's question as to how they liked their teacher, the boy referred to had answered most emphatically: "First best! I tell you, he's a clipper!"

Admiration grew into affection. Before long, the boy stranger who spoke slightly of their humpback teacher would be earnestly, if not politely, advised to "dry up," a broad hint liable to be supplemented with a blow from a ready fist, in case it failed to take effect. We talk sometimes about the inborn gift of leadership which some men have, but lose sight of the fact that no man can be a successful leader who has not in an equal degree the inborn gift of comradeship. And, with the precocious intuition which such boys sometimes possess, Grayson's class soon recognised this double endowment in their "Perfesser."

(Continued.)

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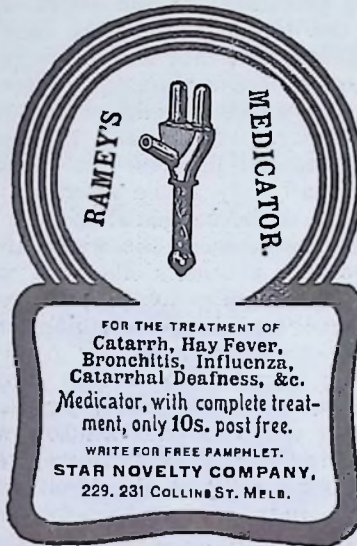
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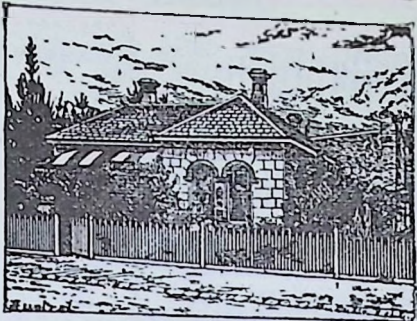
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