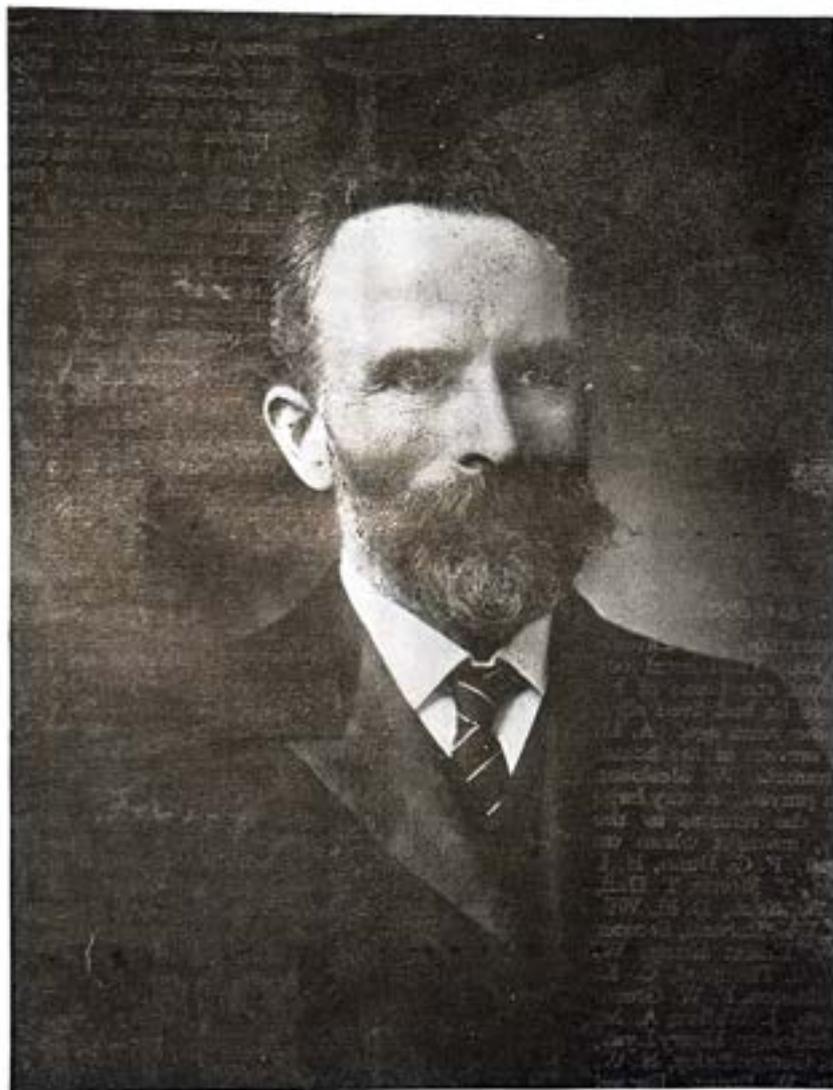


THE AUSTRALIAN CHRISTIAN

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THE LATE C. G. LAWSON.

Death of C. G. Lawson.

As stated in last week's CHRISTIAN, Bro. Lawson died on the morning of April 1st. The funeral took place on Friday afternoon, from the home of his son-in-law, Robert Lyall, where he had lived since the death of Mrs. Lawson some years ago. A. M. Ludbrook conducted a short service in the house, making a few very suitable remarks, W. Meekison and A. B. Maston engaging in prayer. A very large number of brethren followed the remains to the Melbourne General Cemetery, amongst whom we noted the following:—J. Fisher, F. G. Dunn, B. J. Kemp, A. R. Lyall, A. Millis, T. Morris, T. Hall, H. Mahon, P. B. McMaster, Dr. Cook, D. M. Wilson, R. Smith, Thos. Mitchell, Leo. Roberts, Senator J. G. Barrett, G. B. Moysey, Ernest Kemp, W. Webster, A. L. Crichton, W. C. Thurgood, C. L. Thurgood, W. Chown, Jas. Johnston, F. W. Greenwood, W. Alford, W. Meekison, J. Walker, A. M. Ludbrook, F. McClean, Jas. McGregor, Henry Lyall, Andrew Haddow, H. J. Banks, George Exley, H. W. Crouch, D. Parker, J. Y. Potts, W. Brown, Russell Dick, Jas. Reid, John Morris, J. Pallot, George Petty, Allan Stewart, J. G. Shain, T. Darnley, A. J. Saunders, Jas. Scarcebrook, W. Renton, W. Hing, George Mitchell, J. Pittman, T. J. Cook, H. D. Smith.

Andrew Meldrum, preacher of the church at Swanston-st., Melbourne, conducted the service at the grave. After reading a portion of the 15th

chapter of First Corinthians, and committing the body of our deceased brother to the grave, "earth to earth, dust to dust, ashes to ashes," Bro. Meldrum concluded by reading the beautiful Hymn No. 736 in our church hymn book—

He fell asleep in Christ his Lord;
He gave to him to keep
The soul his great love had redeemed,
Then gently fell to sleep:
And as a tired bird folds its wing,
Sure of the morning light,
He laid him down, in trusting faith,
And did not dread the night."

G. B. Moysey and Jas. Johnston, both former preachers at the church in Swanston-st., were then in turn called upon by Bro. Meldrum to address the assemblage.

G. B. Moysey said:—

We are here this afternoon to perform a three-fold duty. We have come to lay away in their last resting place the remains of one we loved, to perform the last service we can render a departed friend. We are here, likewise, by our presence to show our profound sympathy with the relatives of our deceased brother, who are called upon to part with one pre-eminent in virtue and usefulness during the whole period of his life. We are here also to show by our presence our profound respect for the memory of the good and godly man who has gone to his everlasting rest.

As one who has had the privilege of an acquaintance with him for over forty years, as one who has had an intimate knowledge of him and has reaped lasting benefits from his ministrations and communion, it gives me a profound if melancholy pleasure to be here to lay a small tribute upon his bier.

While we sympathise with friends and relatives, we also realise our own loss as members of the church of Christ, but rejoice with great joy that the last victory has been won, that the last enemy has been vanquished, and a life in all respects noble and admirable has found a fitting termination in words of praise and gratitude to heaven with the faltering lips and tongue of death.

Our departed brother was allowed to reach beyond the common span of human life, and, up to the very last moment of his existence, like his heavenly Master he went about doing good. He was a good man, and full of the



UNIVERSITY HIGH SCHOOL,

Meeting-place of Australian College of the Bible.

Holy Spirit. This sentence alone describes the character of our departed brother. He was incessant in his good work. The service of his Saviour—the winning of men to Jesus, the instruction of the young in the faith—was to him no occasional occupation or a pastime, but the business and occupation of his noble life. In his conversation even, the wonderful salvation of Christ was ever uppermost—his anxious enquiry was, Is it well with thee? Although associated with the congregation at Swanston st., Melbourne, his sympathies did not remain there, but wherever there was a sinner to be saved he reached out the hand of Christian charity. He concerned himself but little with the world's affairs of life. Matters Municipal and State—such he left for the men of the world to undertake. His energy was devoted to the higher enterprise of turning men to the life of righteousness. How tenderly and lovingly he taught the doctrine of his divine Master! His messages to us as children are ever fresh in our memory, and will be cherished whilst reason shall exist or memory retain a fact. And so with tears mingled with sentiments of joy and gladness we commit our brother's body to the tomb. We bless God for his life. His memory shall live with us for long. During the last twenty-four hours of his life he was teaching and preaching the wondrous love and goodness of his Saviour. Let us imitate his example. May we profit by his death as we have done by his life. May the mantle of this godly man—this sage and prophet—fall upon us ere we depart this day.

James Johnston said:—

Whilst we stand around this open grave, and our hearts and souls are solemnised with the thought of death, we also have this blessed comfort, that we mourn not as those who have no hope. I have been called upon as President of the Conference of the Associated churches of Christ in Victoria to say a few words. Our departed brother was no local man. His circle touched the utmost boundaries of Victoria, aye, even of Australasia. He was a man known even beyond the seas, in the lands on the other side of the globe. We are to-day mourning the death of one of the fathers in Israel—one whose judgment and wisdom could be depended upon, whose service even at the cost of his life was always at the point of sacrifice. He was one of the landmarks of the religion of Christ in Victoria. We know how with joy unspeakable our dear brother was looking forward to the approaching Conference of churches of Christ in Victoria, the object of which was dear to his heart, and for which he labored with all the strength at his command. To-day we are called upon to lay his remains to rest within sight of the great Conference for which he was laboring and preparing, and for which he had done so much. The church of Jesus Christ in Victoria has lost a dear brother, who like Barnabas of old was a son of consolation. I am here on behalf of the Executive and Home Missionary Committees of the Conference to bear testimony to the noble life he has lived, to bear testimony to the sacrifices he has made for the cause of Jesus Christ, to bear testimony that in him the Conference had the utmost confidence, that in him was a friend

whose judgment was consecrated, whose life was devoted to heavenly aspirations, and whose labors were for Christ, his Master and his Lord. I had a personal interview with our departed brother on the night before his death. The things uppermost in his mind then were those which concerned the cause of Jesus Christ in Victoria, and his last words to me were—"Remember the message—Jesus first, Jesus last, Jesus always, the living One." How fitting were the words in the light of after events, and how comforting as we stand around his open grave this afternoon. May God in his infinite love, mercy and grace raise up in the church of Jesus Christ in Victoria fathers in Israel, councillors, consolers like our departed brother, and may we all follow in his footsteps, that at the last we may inherit the blessed rest that remaineth for the people of God.

The solemn and impressive service then concluded by the singing of the hymn, "Asleep in Jesus," after which Jas. Johnston led in prayer.

A Pioneer Gone.

BY F. G. DUNN.

One by one the men who laid the foundation of our cause in Victoria are passing away. Faces once familiar to us in our church life we see no more. Voices once heard in our assemblies are now silent. After bearing the burden and heat of the day, and participating in the struggle of the conflict, they have gone to their rest. A few years more, and none will be left of the sturdy band who in earlier years fought the good fight of faith. But though their faces are no longer seen and their voices no longer heard the bond which bound us together is not broken. The influence of the lives which they lived and the work which they did will remain with us, inspiring all our efforts, and calling upon us to do great things for the Master whom they served so faithfully.

Among those who served and loved the church there is none that did so with more devotion and zeal than Charles Graham Lawson. The news of his death will be received throughout the brotherhood with much sorrow, and there are many lonely hearts that will miss his cheering presence and his words of consolation and comfort. On the morning of Wednesday, the 1st of April, at the ripe age of 73, our venerable brother passed peacefully away. Those who witnessed his closing hours speak of them as hours in which the shadows of death were banished by triumphant faith, and the wish of all was that they too might meet the "king of terrors" with the same joyful confidence. Our deceased brother, though not one of the first pioneers, followed hard after them. It was only a year after the cause of primitive Christianity had been planted here that he threw in his lot with the church meeting in the old Mechanics' Institute, Melbourne. From what we can gather of his earlier history, we learn that he was born in the village of Dollar, County of Clackmannan, Scotland, on the 16th of March, 1830. In his early youth he seems to have been an active worker. When he was 18 he started

a Juvenile Total Abstinence Society which grew to 130 members. He also took great interest in ragged schools and juvenile meetings. Up to 1851 he was connected with the Presbyterian Church. About this time the subject of baptism engaged his attention, and he became convinced that there was no ground for infant baptism, and was accordingly immersed on June 18th, 1851, by David Shields, pastor of Rose-st. church, Kirkcaldy, by which he was duly received into membership. Shortly after his arrival in Melbourne he was received into membership by the church meeting in the Mechanics' Institute, Collins-st., now the Athenæum Hall, his name appearing twentieth on the roll. Subsequently he was appointed secretary and deacon, and assisted in forming the Sunday School, of which the present writer had the honor of being one of the scholars. After the church had migrated to the Temperance Hall, Russell-st., Bro. Lawson continued to meet there until February, 1861, when he started a mission church in Barkly-st., Carlton. He continued laboring there until October, 1865, when he joined forces with the church at Lygon-st. It was while he was conducting the mission in Barkly-st. that the writer was baptised. I believe that his diary contains the following entry:—"August 19th, 1863.—Frank Dunn baptised." It was characteristic of him throughout his life that he always had a word for the young—in fact, a word for everyone. Most of the young people evaded him when they could; nevertheless he succeeded in catching a goodly number, among whom I was one. His memory therefore is specially sacred to me, as one who was instrumental in bringing me to the grandest decision a man can make in this life.

On March 1st, 1874, he was received into the fellowship of the church at Swanston-st., of which he remained an honored and useful member up to the time of his death. As deacon, president, teacher, preacher and visitor he did noble work for that church, and his place will be hard to fill. During the later years of his life, after retiring from the position of Postmaster at Carlton, he gave a considerable portion of his time to visitation, and for some years before his death almost every waking hour of his life was spent in work for God and his fellow-man. He was of great assistance to the Missionary Committee, and on the minute book of that Committee will be found many records of service rendered and gratefully acknowledged. At his own expense he frequently visited the country districts and spent weeks, and even months, in endeavoring to consolidate and extend the work carried on by the Home Missionary Committee. There is reason to fear that his arduous labors in this direction hastened his end. Though urged by those of kin to him to rest for a while, he would not do so, and so he died—as every good soldier would wish to die—in harness.

Naturally he had been looking forward with eager anticipation to our coming Jubilee Conference. The thought of it was a great joy to him, and the fact that he would not live to witness it was only saved from bitterness in the greater joy that awaited him. In the gathering of the pioneers he would have

been the most prominent figure, and his absence will cast a shadow over what promised to be one of the most interesting items in the Conference programme. But who can say that he will not witness that gathering, and with the other pioneers watch with interest and joy all that is being done on that great occasion? I have little doubt about the matter myself, and the belief that it is so will make the Jubilee Conference all the more precious to me.

In closing this brief and inadequate sketch, I feel that the cause in Victoria has lost one of its best workers. How many there are in the Commonwealth who have been brought to a knowledge of the truth by the agency of our deceased brother I do not know, but the number must be very great. The trophies that he brought to the feet of Jesus were not won by pulpit oratory, but by private conversation. He had that moral courage that so few of us possess, that he could press the claims of the gospel upon the attention of every person he met. Many of us can easily enough preach the gospel from the platform, but shrink from speaking of these things to our fellow traveller by the wayside. Of all men I have known he was best entitled to say—

"I'm not ashamed to own my Lord,
Or to defend his cause."

May we all try and emulate the splendid example he set us of speaking a word for Jesus in the ordinary avocations of our lives!

Memorial Service.

Andrew Meldrum, speaking in Swanston-street chapel on Lord's day evening, 5th April, paid a warm tribute to the memory of the lately deceased brother, who, he remarked, went about like Christ himself doing good. Although basking now in the sunlight of God's eternal peace, his works do follow him, and his erstwhile laborious life is now crowned with immortality. It would be hard to express in words the opinions of the brethren in relation to our late brother's works of mercy and deeds of love. Throughout Victoria's length and breadth, wherever his feet have trod, he was esteemed, respected and loved. Every member of the church of Christ knew his work. He stood out pre-eminently in his pious and virtuous life. He (the preacher) had never received more encouragement from any man in Melbourne than he had from the late Bro. Lawson. He did not know him very long, but the first day he met him he learned to love him, and o'er his bier he shed as many tears as if his acquaintance had been the result of a lifetime. Our late brother never failed in a single instance to show his love for humanity. His whole desire was to preach Christ to every man. He had now gone hence. Death to him was but the gate of everlasting life, and his crown of reward was sure.

The preacher urged his hearers to follow the example so worthily set by the late Bro. Lawson, which in reality was the example of our Lord Jesus Christ himself. He urged that the words of encouragement be spoken to the follower of Christ while the daily struggle against sin and unrighteousness is in

progress, and that the epithets of loving-kindness be not reserved for the burial service. His message was to the living, fighting, struggling hero—not to the dead!

To the truly sincere disciple death had no terrors, but rather should be viewed with feelings akin to happiness and contentment. To be absent from the body was to be present with the Lord. How things would be changed if Christian men and women would only realise, and *live the life* as well as die the death of the true follower of Jesus Christ! All things are possible in the name of Christ. He urged his hearers to show by their lives the love of their Master, even as did the late Bro. Lawson; then, and then only, should they be exultant in the call of death.

Sunday School.

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

LESSON FOR APRIL 26TH.

Paul's Journey to Jerusalem.

Lesson—Acts 21: 1-14. Study Acts 21: 1-16.
Golden Text.—"The will of the Lord be done."
Acts 21: 14.



In our lesson for April 5th, "Paul's Farewell to Ephesus," we learn how the apostle gathered the elders of that church together at Miletus (Acts 20: 17) and through them delivered his farewell address to the Ephesian church. His destination is Jerusalem, and finally Rome. He now starts for the former city. Sailing from Miletus, on the western shores of Asia Minor, a little to the south of Ephesus, the vessel "came to Coos," and a day later Rhodes is reached. These are two islands just off the south-western coast of Asia Minor. The next port of call is Patara, a coast-town of Pisidia in southern Asia Minor. As the ship is not bound for a Phœnician port the apostle leaves it here. He tarries seven days, waiting no doubt for a vessel going his way. But he is not idle. He sought for and found disciples (Acts 21: 4). He is warned and entreated "through the Spirit" by these to give up the idea of going to Jerusalem. "We must not understand," says McGarvey, "that these *entreaties* were dictated by the Spirit; for this would have made it Paul's duty to desist from his

purpose. The statement means that they were enabled to advise him not to go, by knowing, through the Spirit, what awaited him." Again, for Paul, a time of sad departure has come. The scene at Miletus is repeated. "Here the parting . . . was more tender . . . for the sobs of women and children were mingled with those of men." The ship now goes to Tyre. The journey probably took at least seven days. It turns southward to Ptolemais, twenty-eight miles away. Here Paul stayed for a day (Acts 21: 7). The journey to Caesarea was one of forty-four miles, and was probably made by land. Here Paul abode with Philip the evangelist. Another scene of sorrow is enacted. But Paul's faith never wavers. He says, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." The brethren, unable to offer another objection, give voice to their faith by saying, "The will of the Lord be done."

The Querist.

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

G.B.M.

QUERY.—IN ACTS 1: we read of 120 disciples. Are we to understand that this number was all that the apostles recognised as disciples at that time? (No. This number was simply all that were present on that occasion; there may have been scores of others in Jerusalem at that time). If so, where do the 500 brethren come from mentioned in 1 Cor. 15? (Where they came from we cannot certainly tell, nor where they met Jesus, but the probability is that it was in Galilee, where by far the greater part of Christ's time and labors was spent, and where the greater number of his disciples was made.)

QUERY.—Is it Scriptural for the deacons to withdraw from a member without consulting the members of the church? (The deacons as deacons have no Scriptural authority for withdrawing from anyone either with or without consulting the members. The matters the Scriptures authorise deacons to attend to as such are the temporal and material interests of the church; see Acts 6: 1-6. All matters of discipline, including, of course, withdrawal, come according to the Scriptures within the province of the elders. Where there are no elders, and the deacons are virtually acting elders, the church should certainly be informed of all necessary facts in the case, since it is not the elders or deacons that are required to withdraw from the disorderly, but the church; see 2 Thess. 1: 1, and 3: 6.)

THE GREAT REVIVAL, AND THE LITTLE TENT MEETING

Created Universal Interest when published in THE CHRISTIAN. Believing as we do that its large circulation will do much good we printed a large edition in pamphlet form. The booklet has just 50 pages with an attractive cover. Single copy, 2d.; 25 copies, 1/6; 50, 2/6; 100, 5/6.

The Fulness of the Time.

M. W. GREEN.

The Apostle Paul declares in his letter to the Galatians that "when the fulness of the time was come God sent forth his Son." The inquiry is sometimes presented as to why Christ's coming was so long delayed as that 4000 years were allowed to lapse after the fall before the coming of the promised Deliverer. We may not be able to answer this question, for no finite being has yet been made the counsellor or confidant of the Almighty. What may have been the divine purpose we may not know, but of this we are assured, that were it possible for us to know the certain reasons for this long delay they would be such as would commend themselves to our highest judgment. There are, however, certain probable reasons for this delay which are suggested to the mind by a careful reading of the Scriptures, and which may be named as illustrating the divine wisdom in this as in all other of his acts.

LESSONS NEEDED TO BE TAUGHT.

Before man will seek God with his whole heart experience teaches that he must consciously realise his entire dependence upon the divine goodness, and his constant need of his aid. This is too clear to need argument, for it is very apparent that until we feel the value of anything, and a desire for its possession is excited within us, we shall be led to make no earnest effort towards its attainment. It is in this that we find one great reason for delay in the coming of the Messiah.

THE ISRAELITES PLACED UNDER LAW.

When God called Abram out of Ur of Chaldea it was not only that he might be the privileged progenitor of Christ, but also that he might be the father of a nation that should pass through experiences which, by their narration, should prove a blessing to all future generations. When the posterity of Abraham through Isaac and Jacob had become numerous and were formed into a nation, God gave them a law from the heights of Sinai, which, had they observed, would have secured to them blessings that would have made them the envied of all the earth. Promises of temporal good to which there was no conceivable limit, with the continual favor and protection of God, were given to encourage to obedience; while threatenings of the most terrible chastisements were pronounced against them if they did not conform to the divine law. But human nature is weak, or, rather, there are passions which sway the human will which brook no restraint, and hence the whole history of the Jews is a history of transgressions of the divine law, and of the

punishments they thus brought upon themselves. The law was weak in this, that notwithstanding all its promises and all its threatenings, it was not able to lead those who had been placed under its control into conformity with its requirements. But this weakness did not lie inherently in the law itself. "The law is holy, just and good." If there could have been a law given by which perfection had been possible, verily it would have been by that given from Sinai. It was weak in that it had to do with weak human beings. Through the weakness of the flesh it was unable to accomplish that for which it was highly fitted, and the blame of this lay, not with the law, but with man. It was then that man might learn the lesson of his weakness and need that the law was given; that he might learn by actual experience how impossible it was for him to obtain heaven by works of law, that thus the eyes of his mind might be turned with inexpressible yearning towards the coming Saviour, who should rescue him from the burdens of the law and deliver him from that severe yoke of bondage under which he had labored and groaned so long. Hence Paul says, "The law was our schoolmaster to bring us to Christ" (Gal. 3), and in this need of the pedagogue's aid we see a reason for the delay in the Lord's coming.

MAN'S INABILITY TO FIND OUT GOD.

But that part of the human race which we sometimes designate the heathen world was likewise passing through necessary experiences which were to prove blessings to future ages. Many of the nations of antiquity were sunk in gross darkness, but many also had made such advances in the arts and sciences as to indicate a degree of culture which in some respects has never been surpassed. The pyramids of Egypt, and the temples and sculptures of Greece and Rome, have been both the wonder of, and have served as models to, the modern world; and the writings of the ancients are used as models of composition and eloquence by the teachers of the present day. While, however, they were thus advanced in the mere material evidences of civilisation, yet as to the knowledge and worship of the deity they were enshrouded in the grossest ignorance. "That which may be known of God was manifest to them, even his eternal power and Godhead being visible to them from the creation in the things which he had made, thus leaving them without excuse"; but though they could thus obtain a knowledge of his nature from his works, still "they glorified him not as God, neither were thankful; but became vain in their imaginations, and

their foolish hearts were darkened; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things" (Rom. 1: 19-23). The truthfulness of this description of the moral and spiritual condition of the ancient heathen, written by the pen of inspiration, may be fully proved from the writings of the ancients themselves. By leaving them to themselves, and to act according to their own will and perverted judgment, God intended to make it evident that however far man might advance in the knowledge and use of things around him, he could make no advance in the knowledge of his great Creator only as he was pleased to reveal himself, and as man was willing to be guided by such revelation. Such an experience as this was absolutely necessary in order to produce in the minds of the thoughtful among the heathen a desire for such a revelation, and such a teacher as would guide them safely and deliver them from the moral and spiritual darkness in which they had so long been enveloped. We thus see that by two different lines of experience—the Jew with his law, and the heathen without law—they had been brought to the same point—the consciousness of need, a dissatisfaction with existing things, and an earnest longing for the coming One, who would with unerring step lead them to the light.

PROPHECIES OF CHRIST'S COMING.

But there are other reasons which may be suggested as explaining the need of this delay. The two great means by which the divinity of Christ's character and mission is proved are prophecy and miracle. The statements of prophecy begin with the fall of our first parents, and are continued at intervals throughout the whole period of 4000 years. It is impossible to overestimate the clear and conclusive proof of the claims of Jesus that are furnished by prophecy. The prophets wrote at long intervals apart from each other. Many of them had only a partial understanding of the predictions they uttered, and certainly there could have been no possibility of collusion between them as to the things they have written. When, therefore, we find a number of men who lived at different periods of time, and at long intervals apart, and with no possibility of collusion between them, all agreeing in their statements as to one who should arise among the Jews at a future time; when they state the time, manner and place of his birth, the virginity of his earthly parent, detailing the

manner of his life, the nature of his works and the peculiar mode of his death; when we find that at the time indicated a person is born in whose history all these particulars are found, is it not calculated to convince the mind that such a person is the one of whom the prophets wrote, and that he, in his nature and offices, is all that they declare he would be? If, then, Christ had come at an earlier period, or immediately that man had fallen, all this powerful line of proof which we now possess would have been absent. Of the proof by

THE MIRACLES OF CHRIST

It may be said that at no previous time could the account of them have been handed down to posterity with so little objection being urged. Had the account of the Saviour's miracles been written at an earlier time they would have been laid aside as the legends of a mythical age, and would have carried absolutely no weight with the learned, but this cannot be so now. There are many writings of the ancients of an earlier date than the New Testament which are highly esteemed, and the authenticity of which has never been questioned. If the books of the New Testament must be laid aside as the relics of a prehistoric age, then all the writings which date from the same or an earlier period must fall with them. It is thus seen that the period at which Christ came was most favorable in order to the preservation of the memorials of his life and works, and to their acceptance as authentic history on the part of men. But the time at which the Messiah appeared was especially auspicious. It was

A TIME OF UNIVERSAL PEACE.

The temple of war (Janus) in Rome—closed only in times of peace and never known to have been closed but once previously—was then closed. The means of communication between different parts of the world were then more secure and rapid than at any previous period. The Jews, who were well acquainted with the prophecies and were anxiously looking for the Messiah, were scattered all over the known world, thus presenting openings for the preaching of the gospel never before possible; and from the fact that they were acquainted with the language and manners of the various peoples among whom they sojourned—capable, if converted, of becoming the most efficient proclaimers of the Word. These certainly were reasons sufficiently strong and numerous, if there were no others, to convince our judgments that in the delay of the coming of Christ infinite wisdom was displayed, and very great advantages have accrued to man from such delay.

The Australian College of the Bible.

The friends of this institution will be pleased to learn that we have gone into our new premises, a photo of which appears in this issue. All necessary requisites are placed at our disposal, and we believe the college has found a home for some time in the premises occupied by the University High School. Another feature of rejoicing

is to be found in the good news that one of the strongest and largest Universities among the brethren in America has affiliated us as one of her colleges. For this we are indebted to Bro. Johnston, our Principal. The following speaks for itself:—In a letter to Bro. Johnston, Dr. Zollars, President of the Texas Christian University, writes: "I see no reason why we may not arrange with you for certain lines of work to be pursued by your young people under your supervision or the supervision of competent persons whom you recommend to establish these lines of work and use the text-books we publish and credit will be given for this work to students." Four months later he writes: "I think we can arrange to give you credit on equal terms with ours, and if we do this it ought to be eminently satisfactory. I would like to publish your school as an affiliated school with Texas Christian University and will publish the fact in our next catalogue."

Of the University he says:—

"We have the best building plant in the brotherhood by far, and I want to make the Texas Christian University the model school of our brotherhood. The main building has 114 rooms in it, and it is furnished with all modern equipments for University work. The equipments will be first-class in every particular, and the methods of work in harmony with the most advanced modern standards." There is also a large dormitory, a girls' home and music hall on the campus.

THE RANK OF THE UNIVERSITY.

The State Department of Education has ranked the University as a FIRST-CLASS institution. Her students are therefore recognised by and admitted *ad eundem* to all the FIRST-CLASS Universities of America—viz., State Universities, Chicago, Yale, Harvard, &c.

BULOGY BY PRESIDENT MCGARVEY.

"The defence of my work on Deuteronomy by Professor Zollars, which appeared in the *Standard* last week, was so much better than my own that I am sorry that I wrote anything. It is quite a surprise that amid the absorbing labors connected with his new position at the head of the Texas Christian University he could have time for such a study of the book as his article discloses, and for the composition of this exhaustive essay. But he is a man of herculean strength and untiring industry; and we should not be surprised at any feat that he may accomplish. We should hear from him again and often on the subject of destructive criticism, which he understands so well. It is a source of intense satisfaction to me that there are coming into view so many strong men who have been studying this subject and saying nothing until they are ready to spring into the arena when occasion calls, and grapple successfully with the champions of unbelief. With a vigorous young University on his hands, for whose growth and guidance he is responsible, President Zollars would seem to have his time fully occupied, but he has the whole of the great State of Texas at his back, and great things are to be expected of him. No one who knows him and knows his field of labor can doubt that great things will be realised."—*Christian Standard*.

To the foregoing nothing need be added,

because on the one hand we have President McGarvey, whose judgment is sound and whose scholarship is high, pronouncing the strongest of eulogies upon him who is at the head of the Texas Christian University, while on the other hand we have the State Educational Department ranking the University as a first-class institution. For our work to be recognised on equal terms with this University, as far as our work goes, and to be affiliated with her in her advanced grade and standing places the Australian College of the Bible upon the highest standard in Australasia as a college of the Bible. Affiliation means that students taking work here and then going to America will not require to take that work again. For example, a student taking four years work in the A.C.B. and going to America could complete his full course in one year. For all information apply to J. JOHNSTON, M.A., Principal, 18 Degraives-st., Parkville, or Christian Chapel, Lygon-st., Carlton.

The Apostolic Church.

By Thos. Hagger.
5.—ITS UNITY.

The unity of the apostolic church is seen in the various figures employed in bringing that church before the readers of the New Testament. It is likened to a building (Matt. 16: 18; Eph. 2: 20-22), to a human body (1 Cor. 12: 12-27; Rom. 12: 4, 5), to a bride (Eph. 5: 25-33).

In modern religious writings we read a great deal about "the branches of the church of Christ," or "the various sections of the Christian church." Such language is foreign to the New Testament; it is of the apostasy, and not of Christ. The New Testament knows one church; there were many congregations, but all alike, all one.

Denominationalism, except in its incipient form (1 Cor. 1: 10-17), was unknown in apostolic times; it is a tree that was not planted by divine hands, hence must come to nought.

The unity which existed the Christians were urged to endeavor to keep (Eph. 4: 3-6) in the bond of peace. It was not something they were to outgrow, but something they were expected to have always. The basis of the unity in the apostolic age was God-given—the unity of which the Holy Spirit is the author. It was a platform which had seven planks—one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God.

Many devout souls to-day are realising the evils arising from divisions among those who love Christ, and are urging that unity should be brought about. This is good, but what basis of unity is proposed? The Pope of Rome suggests that all should become Catholics; others suggest compromise, and still others the drawing up of a new human creed which all could accept. Unity in either of these ways is impossible. The apostolic church was united; what we must do, then, is to restore that church, have the basis of unity which they had, and the work will be done.

It was during the time of unity that the

gospel was so powerful, and when so many turned to the Lord in a single day. During the days of division the gospel's power is reduced, and the same amount of good cannot be accomplished. May sects and denominations soon cease, and all who love Christ come into the apostolic church, and then the prayer of Jesus (John 17: 20, 21) will be answered—"that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Christchurch Letter.

G. MANIFOLD, B.A.

During the last week the city in religious matters has been greatly stirred. The Methodists of New Zealand have just held their thirtieth annual conference. Nearly 200 delegates were in attendance. The last census returns show that from a European population of 772,719, the Methodists claim 71,034. The relative position of the different religious communions can be gauged by an illustration of a mercenary nature. Suppose a legacy of £100 was left to be divided *pro rata* among the religious bodies enumerated in the census, the executor would have to pay out in the following proportions:—Episcopalians, £41 2/-; Presbyterians, £23 2/-; Roman Catholics, £14 5/-; Methodists, £9 12/-; Baptists, £2 1/-; Primitive Methodists, £1 6/-; Salvation Army, £1; Brethren, 19/-; Congregationalists, 17/-; Church of Christ, 16/-; Lutherans, 12/-; no denomination, 12/-; Freethinkers, 6/-; Buddhists, 6/-; Hebrews, 4/-; no religion, 2/-; object to state, £2 6/-; others not enumerated, 12/-; total, £100. Like the conies, the disciples of Christ are but a feeble folk in this island colony.

But what thrilled the hearts of all genuine Christian souls was that the conference was waited upon by the venerable Anglican Church and the stalwart Presbyterian communion. It was a historic occasion. Dr. Gibb, of Dunedin, representing 176,503 Presbyterians, made a very telling address. The speaker was very optimistic. He hoped to see union effected within ten years. The separate existence of the churches did a great deal of harm to the religion of Christ, and the man in the street was more interested in the points of difference than in the points of agreement. Harm was also done in the multiplication of officials. With a combined church they should have a great increase of power. Its influence could not be ignored or pooh-poohed in politics. Union would produce a finer type of Christian than was now produced by a divided church. Union was the mind of the Master, and to realise the Saviour's prayer it must be visible. A striking illustration of five churches in a small township, each struggling for an existence, where only one vigorous church of Christ should be, made everyone feel the baleful effects of sectarianism. There were difficulties regarding creed and church polity, but they were not insuperable. A simpler and more comprehensive creed was needed. There was no occasion for emphasising Calvinism or

Arminianism. Many in each church did not understand these terms, but they all could believe that Christ Jesus came into the world to save sinners. Then there was the question of name. It would be very hard to give up the name Presbyterian or Methodist, but individuality would have to be sunk. The advantages gained from union would far outweigh personal losses.

The deputation was extremely well received, and a committee set up to confer with those appointed by the Presbyterians and Congregationalists. In the resolution glad recognition was made of the fading away of sectarian differences of no vital importance, and welcoming the spirit of union which would give the deathblow to bigotry. One of the speakers among the Methodists said that one of the great obstacles to union was in the leaders, but a few prominent funerals would soon remedy that.

The Anglicans, in the person of Dean Harper, with the full sanction and approval of the Bishop of Christchurch, read an address before the Conference. After expressing the usual courtesies he said: "Notwithstanding certain differences between us in regard to clerical government, and the interpretation of some of the facts of Scripture and of ecclesiastical history, yet we gladly entertain the conviction that those points on which we are agreed are more numerous than those in respect of which we differ. We recognise with gratitude to Almighty God the abundant measure in which he has used, and is still using, the Methodist organisation to promote Christian faith and devotion, and pure and righteous living. Greatly as we regret the separation from the Church of England of numbers of men and women, many of whom are conspicuous for their earnestness and zeal, and the barriers which in the course of years have been built up between your communion and ours, we yet rejoice to acknowledge the operation of the Holy Spirit in the mission of John Wesley, and in the subsequent work of Wesleyan Methodism. Especially do we thank God for what it has done to revive the practical recognition of the responsibilities and powers of the laity in Christ's household, and as related to this the large use it has made of gifted laymen in the preaching of the gospel. And we pray that the bonds of Christian love and sympathy may be drawn ever closer together, until a day shall come when our spiritual accord shall be manifested in an organic as well as a vital unity, and when our Lord's great prayer for his disciples, 'that they may be one, even as we are one,' shall receive its complete earthly fulfilment."

A generous reception was accorded the Anglican deputation. The wish was expressed by members of both communions that God might speed on the great day when the church of Christ should offer an undivided front to its enemies.

New Zealand, which President Loos humorously called "the fifth quarter of the globe," may yet set the pace and lead the way towards Christian union. The peculiar people known as disciples of Christ number only 6000. The numerical strength of the

Anglicans totals 314,000. Yet the signs of the times should strengthen our faith, quicken our zeal, and brighten our hope. From the constant reference to the creed and the growing necessity which was felt for a simpler one, I feel convinced more than ever that we as a brotherhood possess one that is divine, and which needs no revision. We have been bitterly charged in the past with exclusively appropriating the names "church of Christ" and "Christian." In the conference now closed many of the speakers had to fall back on those names in order to describe the follower of Christ and to designate the united church to which he should belong.

In view of these things we should become increasingly aggressive, and be faithful to our message and mission, and by a lavish expenditure of men and money present to a needy world an untrammelled gospel in all its purity, and the only Scriptural basis for Christian union.

Christian Endeavor Notes.

BY G. S. BENNETT.

April 13th, Great Jubilee Rally. The programme for the Jubilee Rally is complete. We hope to see all the societies well represented and prepared with their responses. The song service commences 7.45, when all Endeavorers should be in their seats.

It is expected to have all our country societies represented and prepared to give a response. The subject for G. T. Walden's address is "The Poency of the C.E.," and A. C. Rankine's subject "The True End of C.E. Training."

The Fitzroy Society reports good progress since the New Year. During the progress of the Open-air Simultaneous Mission no Society meetings have been held, but the members have done their best to make the mission a success. We believe it will have a good influence on our Society meetings and work. Tract distribution, missionary, and other branches of committee work are being carried on. Total membership, 68.

Secretaries are reminded that their reports for the column must be brief and to the point.

For any information re the C.E. Union, write to G. S. Bennett, 66 Victoria-street, Fitzroy, who will supply full particulars.

Rally on, Endeavorers, on Easter Monday night at the Masonic Hall.

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The Leader.

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

The Jubilee Conference.

The Jubilee Conference of the churches of Christ in Victoria will mark a new era in the history of the churches in that State. It will form a fresh starting point in their career, and there is every reason to hope that it will usher in a new period of prosperity and progress. Already we can see that the enthusiasm of the brotherhood has been awakened, and there is little doubt that the Conference meetings themselves will add fuel to the fire which has been kindled. We are specially glad to see that the Jubilee Conference of Victoria is, in some respects, federal in its character. Visitors from all the States, we believe, will be present to the Part in the rejoicings of their Victorian High School. Opportunities will also be sought

of gathering together all the representatives from the different States to consider matters of general interest. The Conference, therefore, may be regarded as embracing a wider area than that occupied by the Victorian churches, and may be expected to be of benefit to the whole of Australasia. And not only so, but these gatherings will indicate to the public generally that the brethren fully believe that they are in possession of something about which they have cause for rejoicing. All great movements that have any life in them regard the fiftieth year of their existence as something which cannot be passed over in silence. Especially is this the case in reference to the first Jubilee year of any institution. After being in existence for that time with any fair degree of work accomplished, it has given evidence that it has elements of permanence within it. For it is during this period that it has to fight its hardest battles, and win for itself a place which men must recognise. How far the churches of Christ have succeeded in doing this may be gathered from the pages of the Jubilee History, just published by the Austral Publishing Co. And while it may be conceded that we have succeeded up to a certain point, it must be admitted that all has not been accomplished that we had a right to expect.

When we consider the nature of our plea, all that it involves, and all the possibilities that are latent within it, it must be confessed that our achievements are not in keeping with them. It is all very well to talk about the day of small things, but it is eminently foolish to regard them with any degree of satisfaction. There is a wise discontent that should be encouraged, for it is a prophecy that something is going to be done to make things better. We have no faith in a system that is not doing something. The church that is not moving is a decaying church, and is only waiting decent burial. There are too many churches in Victoria and elsewhere that have only a name to live. It is high time that they were galvanised into life and awoke to the possibilities that lie before them. Surely it cannot be a matter of entire satisfaction that after a life of fifty years the churches of Victoria are celebrating their Jubilee with only a membership of something over 6000 members. It is quite true that our Baptist neighbors, who were in the field a little earlier than we were, only number about the same, but if that is any comfort at all, it is only of a very negative character. With the opportunities they had both should have done better. In any case it is not safe to be satisfied with the reflection that our progress has been equal to that of some other religious organisation. We

should be spurred to action by some other incentive than that of mere competition. We are not engaged in a warfare conducted in a commercial spirit, but in one in which we are contending for the supremacy of divine principles—principles that we believe to be vital and essential to the well-being of the community. Nor will it serve any good end if we allow the thought that has been given prominence to of late in our daily press to discourage us in the slightest degree—namely, that the people generally are indifferent to, or opposed to, religious institutions. Much that has been said under this head will not stand fair analysis. Amid some bushels of error there are undoubtedly some grains of truth, but even if the whole were true, there is all the more reason for increased activity and enthusiasm among our churches. It is therefore to be hoped that the result of the Conference gatherings will be to infuse within us a fresh spirit of enterprise, and lead us to do greater things for the name of Christ than ever we have done before.

Certainly when we look over the programme of the Jubilee Conference we are very hopeful of a successful issue. First of all we believe that under the blessing of God our fraternal intercourse and counsel together will materially strengthen us and fit us for greater work in the future. It should also be a time of great spiritual blessing. The elements of devotion, of thanksgiving and of praise, we are glad to see, are conspicuous in all the meetings. It is fitting that it should be so, for it is a time of Jubilee. We should be a poor sort of people indeed if, after fifty years of blessings from the hands of our heavenly Father, we did not rejoice with all our hearts because of his goodness and his manifold lovingkindnesses. In the second place, we expect that our Jubilee services will do us good amongst the people by whom we are surrounded. In the past we have not been sufficiently enterprising in making ourselves known. It is significant that so far we have not been able to impress our Government Statist with the fact that we deserve separate and distinct mention when the principal religious organisations are being dealt with. This gentleman either mixes us up with the Baptists or leaves us in the obscurity of the minor organisations. The religious and secular papers practically do the same thing, and as a consequence we do not take the position we are entitled to. This is very largely our own fault, but it is a fault we are getting out of by degrees. Hitherto we have been content to hold our annual gatherings in one of our local chapels, and few people outside of ourselves knew anything about it. This time we have taken the Masonic Hall, and our meetings there

are bound to provoke enquiry and draw attention to the fact that there is such a people as the disciples, and that they have some degree of enterprise about them. We see no reason why a building such as this should not be used for all our future Conferences. Then again, we shall widely advertise ourselves by the Sunday School celebration to be held in the Town Hall. And though the meetings in these places are not held for advertising purposes, but from the necessities of the case, they nevertheless serve that end, and bring us more into touch with the people outside ourselves. If we want to be a power in the community, we must let people know that we are living and thoroughly in earnest in our work.

Two familiar faces will be missed at the Conference meetings, namely, J. A. Davies and C. G. Lawson. The first of these passed away shortly after the last Conference, and the latter just a few days before the present one. Both of these brethren were looking forward to the Jubilee demonstrations with great enthusiasm. It would have been a great joy to them to have met their brethren in Conference assembled, and to have joined with them in thanksgiving and gratitude to God for his abundant mercies, but it was ordered otherwise, and now they have joined the great assembly above. Each in his own way was devoted to the service of God and the church. Their place in the ranks will be hard to fill, and it will be a long time before the services they rendered to the Conference will be forgotten. As one by one these servants of God pass away, the noble band of pioneers grows smaller and smaller until but few are left to remind us of the past. It must be our care that the memory of their devoted lives is ever kept before us as an inspiration to nobler service on our part. Those who have gone from us now form part of that "great cloud of witnesses" who have borne faithful testimony to the Word of Jesus. May the thought of their invisible presence be very precious to us and a sacred joy and holy benediction.

West Wimmera Conference.

The meetings in connection with our 10th annual Conference were held at Kaniva on Sunday and Wednesday, 15th and 18th March. The meetings on Sunday were well attended, over 80 members breaking the memorial loaf in the morning. The meetings were held in the gospel tent, in H. Mahon had conducted a protracted meeting, extending from 4th to 17th March. In the afternoon H. Mahon addressed a good gathering. At night there was a packed audience, at the close of which there were

two confessions. These, with one other—a man from Lillimur, who will be 90 years of age next August—were immersed the Tuesday evening following.

On Wednesday we started with a devotional meeting at 11 a.m., held in the Mechanics' Hall. Bro. Burgess, from Horsham, led the meeting, to which quite a crowd gathered, 40 brethren and sisters alone having come from the S.A. end of the circuit. W. Burgess and H. Mahon addressed the meeting. At 12.30 p.m. we adjourned to the chapel to partake of lunch, which was provided by the Kaniva sisters.

A return to the hall was made at 2 p.m. for the business session. At this meeting the body of the hall was crowded. In the absence of B. J. Lawrence (president), M. McMartin (vice-president) presided. We had the pleasure of welcoming visitors from Milang (S.A.), Dandenong, Horsham and Cheltenham. W. Burgess brought greetings from the Horsham Conference.

The chairman delivered his presidential address from the words "So, go work to-day in my vineyard" (Matt. 21: 28).

Reports from all the churches—Bordertown, Kaniva, Lillimur, Mitchie, Wampony and North Yanac—were given. These were of a cheerful and encouraging nature, showing substantial progress. The total membership returned was 265, and although one church has not yet fixed its promise, it is expected that the H.M. promise will be about £165. The work of six Sunday Schools was reported to be prospering, and a C.E. Society had been formed at Wampony.

The Conference Treasurer's report was satisfactory.

The report of the evangelists, H. Leng and W. G. Oram, was a very encouraging one. The total number of decisions since last Conference return was 75. In temperance work 100 pledges had been taken. The chief feature of the reports was the success of the gospel tent—it having more than justified its purchase by the district—testify to the value of protracted meetings.

Resolutions were passed referring the consideration of the forming of a Conference fund to the district committee; requesting return of present evangelists to this field; that one evangelist be resident at Kaniva, the other at Bordertown; thanking the Cheltenham church for the services of H. Mahon.

A discussion took place upon the best methods of evangelisation for the coming year, and how to retain young converts, H. Leng, J. Goldsworthy, J. McCallum, J. Thacker, L. Fisher, C. Williams and C. McCallum taking part in the discussion.

The election of officers resulted as follows: President, J. Goldsworthy; Vice-president, C. Daniels; Secretary, J. Goodwin; Treasurer, J. Goldsworthy.

At 7.45 p.m. the public meeting commenced, the hall by this time being packed in every part of floor and platform. About 400 people were within and about the doors. Addresses were given by J. Goldsworthy, W. Burgess, W. G. Oram, H. Mahon and H. Leng.

The Work on the Eastern Goldfields of W.A.

THOS. HAGGER.

The first church of the primitive faith and order on these fields was established in Coolgardie about eight years ago. The late John Silvester and others who are still with us took a prominent part in the work. About four and a half years ago H. J. Banks was induced to take up the work of an evangelist, and has labored with the cause here ever since; latterly his labor has been almost exclusively devoted to Boulder, where a church of about 110 members has been built up. Nearly twelve months ago Lawson Campbell came to the fields, and has been laboring in Kalgoorlie. There are now 5 churches, with an aggregate of about 250 members. Coolgardie church has no evangelist at present, but H. J. Banks and Lawson Campbell render occasional help, while local brethren along with J. S. Mill, of Kalgoorlie, do the rest of the preaching. The church at Kanowna is very small, and only has the meeting for worship. It is a pity that the gospel is not publicly proclaimed there, as there are still a good many people, and I understand that the church has a very nice meeting-room. Arrangements ought to be made to draw up a plan to supply Kanowna with preachers from the other churches, the evangelists on the fields rendering occasional help. At one time Bro. Banks worked all four places, and progress was made, so that with two evangelists, and I trust soon a third at Coolgardie, some help could be given to Kanowna. The church at Southern Cross ceased to meet about two years ago, but on my recent visit it was reorganised with 15 members, and now meets every Lord's day afternoon at 3 o'clock for worship. Some help in evangelistic work will need to be given here also in the near future.

In the vicinity of most of the existing congregations there is room to branch out, while there are quite a number of other populous towns on the fields where the banner of apostolic Christianity is not flying. Men and money—chiefly the former, I think—are needed to extend the work in this part of this vast State.

I have spent nearly seven weeks on the fields, and have not found them half so bad as they are painted. True, life here is not so nice as on the coast or in the East, but it is not unbearable, as some people would have us believe.

One Lord's day I spoke three times at Coolgardie, when one confessed Christ. Then I attended the Goldfields' Conference. We had a good time at those meetings, in spite of the heat. Bros. D. M. Wilson and Johnson, from Perth, were also present. After that I conducted a twenty-three days' mission in Boulder chapel, with nine accessions by faith and obedience; that was followed with a sixteen days' effort in the tent at Kalgoorlie, which resulted in six accessions by primary obedience. The work is very hard, but I am convinced that steady work can still be done, as in the past. Drink, gambling, immorality and Sunday work and sport unite to try to defeat the gospel, but they cannot do it if the gospel be preached in

its purity and with love and earnestness. The churches on the fields should plan for prolonged missions under canvas. We got a hearing all right in Kalgoorlie, but there was not sufficient time to get a large ingathering. Tent mission work can be made a success on the goldfields of W.A.; Kalgoorlie effort has shown that. The churches worked well and gave well, and H. J. Banks and Lawson Campbell are splendid workmates. O. H. Finlayson at a great sacrifice rendered splendid help in the song service, and sang gospel solos most effectively; he should be engaged in that work all the time.

But the editor is crying "enough," and so I must close. Subiaco next.

West Moreton Conference, Qld.

The sixth Annual Conference of the combined churches of the West Moreton District was held at Vernor on March 17th.

The President, Chas. Adermann, opened the Conference, and devotional exercises were engaged in for about half an hour, when the Secretary called the roll of delegates, as follows:—Marburg, A. Staats; Rosewood, W. Berlin, F. Domrow; Mt. Walker, J. F. Hinricksen; Ma Ma Creek, A. Chappel, H. Bade; Flagstone Creek, Wm. Bailey; Mt. Whitestone, J. Woolf; Rosevale, A. Hinricksen; Vernor, C. Adermann, F. Suchting; West Haldon, Greenmount and Milboog responded by letter.

The President then gave a short address of welcome.

The minutes of the half-yearly meeting were read and confirmed.

A letter was read from the West Haldon church stating their inability to send a representative, but promising to do their best for the coming year.

The statistics were then read, and a summary of same is as follows:—Last year we had 13 churches with a total membership of 245; this year we have 11 churches with a total membership of 242. Last year we had 165 S.S. scholars, with 15 teachers; this year we have 167 scholars and 15 teachers.

An adjournment was made for luncheon at 12.30 p.m., of which about 90 persons partook.

The afternoon session was opened at 1.45 p.m. by the singing of a hymn, and a short address by Bro. Smedley.

The Treasurer, J. Woolf, then read his report and balance-sheet, which showed that on 17th March, 1902, there was a credit balance of £60/11/2½; by church contributions to 17th March, 1903, £87/9/4; total, £148/0/6½. The total expenditure was £132/6/8, leaving a credit balance of £15/13/8½.

The following are the amounts paid by the churches to the evangelistic fund:—Mt. Walker, £9/9/6; Rosevale, £10/12/6; Rosewood, £12; Ma Ma Creek, £8; Mt. Whitestone, £5; Flagstone Creek, £3; Marburg, 5; Thornton, £1; West Haldon, £1/15/-; Vernor, £24/11/10; Boonah, £5; Carney's Creek, 3/6. From individuals:—A. M. Simpson, Stanthorpe, £1/5/-; G. Zornig, 10/-. Total, £87/9/4.

The evangelist, Wm. Smedley, then read his report of four months' labor in the dis-

trict, stating that he had travelled 1000 miles, delivered 90 addresses, made 200 visits to members and others, and had baptised 4 persons.

The promises for the ensuing year were then received; and they compared favorably with those of last year.

The election of officers resulted as follows: President, Chas. Adermann (re-elected); Vice President, W. Berlin; Secretary, F. Suchting, sen.; Treasurer, Jos. Woolf; Auditors, A. Chappel, H. Bade; Evangelistic Committee, Chas. Adermann, H. Newmann, F. Domrow, A. Kickbusch, H. Bade, W. Bailey, J. F. Hinricksen, A. Hinricksen, J. Woolf.

It was decided to hold the next half-yearly meeting at Rosewood chapel on September 17th.

A gospel service was held in the evening, W. Smedley occupying the chair. Addresses were given by C. M. F. Fischer, of Zillmere, and A. R. Main, of Brisbane. The Vernor choir, under the baton of F. Suchting, rendered five selections. O. ADERMANN,
March 19. Retiring Sec.

SISTERS' CONFERENCE.

The fifth Annual Conference of sisters was held at Vernor on March 17th, 1903. The President, Sister Houston, opened with devotional exercises. A hearty welcome was extended to all sisters present. Minutes of last meeting were confirmed. The Treasurer, Sister Colvin, handed to the General Conference Treasurer the sum of £4/7/2—the result of 1d. per week collections. Officers elected are as follows:—President, Sister Houston (re-elected); Vice-President, Sister Gray; Secretary, Sister Berlin; Treasurer, Sister Domrow, sen.; Essayist, Sister L. Adermann. Sister Houston gave a short address, and urged all who have been appointed to their various offices to do their best in the grand cause. The collectors who did so well have our hearty thanks, and we trust that all present were encouraged to do greater things. The meeting was closed with singing and prayer.

N. BERLIN.

Echuca Tent Mission.

When the opportunity of conducting a tent mission presented itself to the church at Echuca, the small band of disciples diligently set to work to make the necessary preparations. Regular weekly cottage prayer meetings were held for two months prior to the mission, and were well attended. A small tract was printed for the benefit of the members, briefly stating the object of the protracted meeting, and impressing upon each member his personal responsibility for the success of the mission. The new tent, large and comfortable, was located in a good position, and from the first the meetings created great interest and were largely attended. The question box was used freely, and through this agency the preacher was able to remove many difficulties and give advice on matters not touched upon in ordinary discourse. The mission extended over six weeks, and included seven Sundays.

Bro. Harward appeared to be in no way affected by the long strain. Towards the close of the mission people were able to sit on their verandahs three streets away and listen to what was said. As usual, his wonderful knowledge of God's word was the subject of much comment. Bro. Pittman's song services and solos were highly appreciated by the people. In the mission 38 persons confessed Christ, of whom about 35 will unite with the church. A number of these, however, will shortly leave Echuca, which will reduce the number added to the local congregation. A vast amount of prejudice has been removed, and the people have received more just conceptions of our mission and message.

While the mission was in progress our chapel was renovated and many improvements made. The sum of £15 was contributed, and we take this opportunity of thanking all who, through Bro. Harward, assisted in this work.

If the good work thus begun is followed up faithfully the future history of the church in Echuca should be one of steady progress in evangelistic effort. T. H. SCAMBLER.

From The Field.

The field is the world.—Matt. 13: 12.

Victoria.

NORTH CARLTON.—In the tabulated returns of church membership, North Carlton shows a decrease of 13 over the returns for '91. There was no return sent in for '92. Least an injustice should be done us, and an erroneous impression get about, I hasten to make an explanation. First, the '91 return was an inflated one, and consequently gave one who should subsequently revise the roll the necessity of writing off several names. The position stands thus:—If a return had been supplied for last Conference, our membership would not have exceeded 20, whereas to-day we are more honestly entitled to return a membership of 40. Certainly a number are young members; nevertheless we are numerically 100% better off than when Swanston-st. resigned North Carlton as a mission station, and returned to us our charter of independence. Unquestionably our progression is assured in every division of church work. The Sunday School is in a most happy condition. We have in conjunction with it a mental and physical culture class. The gospel meetings are attractive and well attended. The speaking has been done now for over twelve months by Bro. Ghent. We are looking forward hopefully to a great ingathering, and would regret exceedingly should the contingency arise of losing our brother, as our hopes for the building up of the church are centred in the continuance of his work for North Carlton. During the Open-air Simultaneous Mission the speaking in North Carlton was to a large extent entrusted to Bro. Ghent, and it is needless to say that he preached the gospel without fear or restraint, and by the excellence of his addresses contributed materially to the popularity of the missionising efforts of the disciples as a body. We anticipate benefiting by his out door speaking, as many new faces are already being seen at our meetings. The Bible Class is conducted by Bro. Ghent, the room being taxed to its utmost capacity to contain

the number of young men and women attending. Thus you will see we have reason for the hope that our prayers will be heard, that the sickle will soon be thrust into the golden grain, and that the Lord of the harvest shall garner in.

April 6.

JNO. HOLLOLE.

BALMAIN-ST., RICHMOND.—One was received to fellowship yesterday, and another—a married lady—confessed Christ at the 7.30 prayer meeting Sunday morning. The membership is over 100 now. We are praying and preparing for a special mission here.

April 6.

P. J. POND.

WILLIAMSTOWN.—On Thursday last we held a meeting to form a Band of Hope. The following officers were elected: President, J. Hopkins; Vice-presidents, G. Davenport and W. J. Thompson; Secretary, J. H. Occo; Treasurer, E. M. Hall; Organist, Miss Johnson; Asst. Organist, Miss Vallins; Committee, Sisters E. Casey, D. Narroway, A. Narroway, O. Johnson and L. Jones. Christian Endeavor Society holding excellent meetings. S.S. increasing in numbers. One confession last night, Bro. Peacock speaking.

April 6.

J. H. OCCO.

EMERALD.—Another added to our number. We extended the right hand of fellowship to a sister who was baptised at a mission in Fulham, England, about 20 years ago.

April 6.

W.B.

New Zealand.

INVERCARGILL.—Since last report—near three months—we have had 11 additions—8 by baptism, 3 by letter and 1 previously baptised. Interest still good; meeting increasing. The church proposes holding a two weeks' protracted meeting in May next.

Mar. 30.

G. LADSBROOK.

West Australia.

SUBIACO.—The tent mission conducted by Thos. Hagger has entered upon its second week. The meetings are largely attended, and ten conversions have to be recorded to date.

Mar. 25.

C. E. MILLER.

Tasmania.

QUEENSTOWN.—The brethren in Christ here meet alternately at Gormanston and Queenstown each Lord's day to commemorate the great sacrifice of the Lord Jesus. We have been greatly cheered and benefited by the efforts of our Bro. Chas. Streader, late of Launceston. It also gives us great joy to be able to report one addition to our ranks here. A young man, having confessed his faith in Christ, was baptised by Bro. Streader, and was received into fellowship the evening following.

Mar. 23.

M. SMITH.

South Australia.

YORK.—On 25th March the annual meeting of the Dorcas Society was held. Representatives from Nth. Adelaide, Hindmarsh, Grote-street, Unley, Norwood, Glenside and Henley Beach were present, and brought Christian greetings from the societies named. The meeting was presided over by Sis. Bruer (President), and a varied programme was carried out, the chief item being a paper upon "Womans' Work" by Sis. Heathaw, of the North Adelaide Society. The

thoughts expressed in the paper were most helpful, and were much appreciated by all present. The Minute Secretary, Sis. Ford, read the annual report. The membership is on the increase. At the close of the programme afternoon tea was partaken of.

C. NORMAN.

QUEENSTOWN.—On 22nd March the church here was favored with a visit from T. J. Gore, who gave two sound, practical addresses, which were highly appreciated. Last Thursday evening a person with whom we have been holding correspondence confessed the Lord, and last night was buried with him in baptism. Yesterday being our anniversary, Bro. Johnston, from Unley, preached very acceptably to a full house. At present we are in close touch with several thoughtful people who are searching the Scriptures and attending our gospel meetings, and who are not far from the kingdom.

April 6.

W. MOFFIT.

New South Wales.

MARRICKVILLE.—An entertainment was held in the church building on Friday night last. There was a good attendance, and a lengthy programme. The S.S. Superintendent, J. McDonald, conducted. Children, teachers and friends contributed to the success of the effort. Miss Netta Robertson was presented with a gift by the teachers.

Mar. 30.

ROBERT C. GILMOUR.

PETERSHAM.—We had two baptisms last Wednesday evening, another on Thursday, and two on Sunday evening; on the latter occasion there were two confessions, the meeting being fairly large, despite the wet weather.

Mar. 30.

C. J. L.

ENMORE DORCAS SOCIETY.—On March 11th a social gathering was held at the residence of Mrs. Hindle, to celebrate Mrs. Walden's birthday. Mrs. Campbell, secretary, on behalf of the class, presented Mrs. Walden with an amethyst, a gold brooch, and a silver card basket, as a souvenir of the love and esteem of the sisters, and trusted that she would be long spared to unite with us in working for the church. Mrs. Walden responded, and expressed her pleasure at the kindness of the sisters expressed by the presentation of such beautiful gifts, which she would value exceedingly. Refreshments were handed round by Mrs. Hindle and Mrs. Bardsley, sen., after which the meeting was brought to a close with hymn and prayer.

C. T. CAMPBELL.

Here and There.

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

NOW READY!

Jubilee Pictorial History of the Churches of Christ in Australasia.

Tent mission at Prahran starts April 19th.

There was one baptised believer received into the Bayswater church on Sunday morning.

C. L. Thurgood will hold a fortnight's mission at the North Melbourne church, beginning April 19th.

The church at North Melbourne held a social last Thursday evening in honor of Bro. and Sister T. J. Cook.

Allan Stewart informs us that a few brethren meet on the Don-rd., Healesville, and a few at Chum Creek.

We have to acknowledge the following on behalf of Mrs. Fleming:—Mrs. Webster, 5/-; Mrs. Agnes Staffan, 10/-.

At Hawthorn, on Sunday evening, there was a very large attendance, when J. H. Stevens, B.A., preached, thus commencing his work with the church there.

Feeling reference was made to the death of Bro. Lawson in many of our Melbourne and suburban churches, notably in North Melbourne and Lygon-st.

W. S. Houchins is now located at Cheneyville, Louisiana, and is doing a good work. He came so nearly writing us a letter that he sent us a marked copy of a newspaper, from which we obtained our information.

F. W. Greenwood is finding plenty of scope for temperance work in his district. Last week he delivered the address at the anniversary of the W.C.T.U. at Footscray, and also gave an address at the W.C.T.U. meeting in Newmarket.

Burwood Boys' Home acknowledge with many thanks the box of clothing so kindly sent by the sewing class of young people of the church at Mornington, N.Z., of which Miss E. Growden is the courteous secretary. This was a very welcome and acceptable gift.

By the last San Francisco mail the editor of the CHRISTIAN received news of the death of his mother, which took place on February 23rd. She was a life-long member of the Baptist Church, and was a woman of strong convictions and deep piety. She died at the age of seventy-seven years.

We have received from the Northern District Starr-Bowkett Building Society a neat pamphlet giving in a popular and concise way all the particulars about their work. A note to 237 Collins-st. will procure one of these booklets. Those interested in the matter will find a standing advertisement of this society in the CHRISTIAN.

At the morning service last Lord's day at Swanston-st. a very impressive meeting was held. There was a large attendance. J. T. Harding presided, and made reference to the passing away of C. G. Lawson. G. B. Moysey delivered an address from the text, "Precious in the sight of the Lord is the death of his saints," and alluded to the life-work of Bro. Lawson. The meeting will be long remembered.

J. Clydesdale, of Beim, writes: "I have been reading our publications since I came to this country 13 years ago, and I have not read any equal to the CHRISTIAN of to-day. Wherever I go I advocate it among the brethren. Many of our brethren are using it as a preacher of the gospel, giving their old ones as they are read to those outside the fold. Perhaps others might take a hint in this line of business."

T. Arnold, from North East Valley, N.Z., writes under date of 9th March: "I have just received from the Registrar-General the results of last census in bound form, and am sending one page—which affords some good reading. I note that the number of Methodists (undefined), Baptists, Congregationalists, Lutherans, Quakers, Salvation Army, Mormons, &c., have decreased in number, while the Brethren have increased 45%. Primitive Methodists 44%. Wesleyan Methodists 12%. Church of England 11%. Seventh Day Adventists 11%, and church of Christ 4.20%. I notice that 46.8% of our members are males and 53.15 are females, so that there is no excuse for our young men getting unequally yoked. The North East Valley church is going forward—large attendances

and frequent additions. I am to baptise two more on Thursday, which makes 22 in three and a half months. We are going to build a porch outside the building so as to give us more seating accommodation."

"I am greatly pleased with the sample pages sent me of the Victorian portion of the Jubilee Pictorial History of our churches. The quality of the paper, the printing and general 'get up' leave nothing to be desired. Then the information! We shall have in compact form, for ready reference, a concise history of almost every church in Australasia, together with the pictures of the principal workers. It is truly *salvum is ferro*. No one interested in our country and our plea can afford to be without this book."—D. A. EWERS.

A very striking incident, that demonstrates the truth of the promise of the Father, has just occurred at Milang, S.A. Sister Hopgood has been over 51 years married, and all her life has sought to win her husband to Christ. Many have spoken to him and joined with her in prayer, but apparently the prayer was unanswered. Sometimes answers come in God's time, not ours. He never fails, though we grow impatient. And now, after many days and years of waiting, this aged brother, 76 years old, has confessed and put on Christ, being immersed by E. G. Warren. The couple are now united together in Christ in that blessed union, in order that sunshine and joy might brighten the evening of their lives.

Henry D. Smith says:—"I have carefully looked over some sample pages of the forthcoming History of the churches of Christ. It will be a magnificent memorial of the Victorian Jubilee. Because it is really a history of the rise and progress of the churches in every State in Australasia, every family in the brotherhood should secure a copy, and make it an heirloom. It is a massive picture gallery of pioneers, workers, and their religious homes. The paper, printing, pictures and arrangement are all first-class. A. B. Maston has originated and issued a great variety of useful publications for the Austral. Co., but this book will be his greatest and most satisfactory undertaking. I am delighted with it."

W. C. Craigie, Treasurer of the Victorian Conference, whose picture appears on the first page of this issue, is well known amongst the Victorian churches and many brethren outside of this State. Since the death of the lamented J. A. Davies on May 22nd of last year, he has done very much to assist in the great work the Victorian Committee undertook at the beginning of the year. Those who have had nothing to do with a fund of this kind can have but little idea of the care involved in its working, especially by one who is thoroughly interested in the matter. Bro. Craigie has already shown himself a worthy successor to our departed great Treasurer. We hope he may have many years of added usefulness.

"The Jubilee Pictorial History, sample pages of which are to hand, will be a book worth having. The paper is pleasant to the touch, the type clean and large, while the illustrations are quite a gallery of art. The history of the greatest movement that has yet appeared on this continent should have a fascination for all. As the brotherhood is only in its early days, this work will be prized in years to come as we prize the pictures of childhood. It is well that the memory of those who bore the heat and burden of the day of small things should be enshrined in a handsome volume of this description. Praise is due to the enterprising mind that conceived the idea and carried it through."—PERCY PITTMAN.

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Acknowledgments.

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

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The officers and members wish to express their gratitude to the gracious donors whose names appear above. Your Christian liberality has greatly encouraged the brethren, and will materially help towards securing a building in this district for the glory of God. We wrote to a number of brethren and

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churches. Some have replied by cheque. Others who were not in a position to contribute sent letters of sympathy and encouragement, which we appreciate and value. Others have not replied as yet, but we hope they will do so for the love of Christ in the most practical way in their power. We can only say, dear brethren, that no words of ours can adequately convey to you the earnestness of our appeal and the gratitude we shall feel if it is in your power to assist us to achieve the end we have in view. Some of the local brethren have contributed, and others have promised substantial sums, which will be acknowledged as soon as they are paid in.

While we are truly and deeply grateful to all, we wish to especially mention our Sister M. A. Coote, who presented the church with the land, Bro Bardsley, who gave us £20, and Sister Lamotte, who collected a substantial amount of the above.

May the blessing of God rest on all who have helped us, and reserve for each a place in his kingdom and glory. If we have inadvertently failed to acknowledge any donation, we shall be glad to be reminded of it. "W. J. Way.

BIRTH.

McILROY.—On April 4th, at "Agnesville," Collett-st., Kensington, the wife of John R. McIlroy—a son. Thirty-fifth grandchild of Sister E. Woodbridge, wd.

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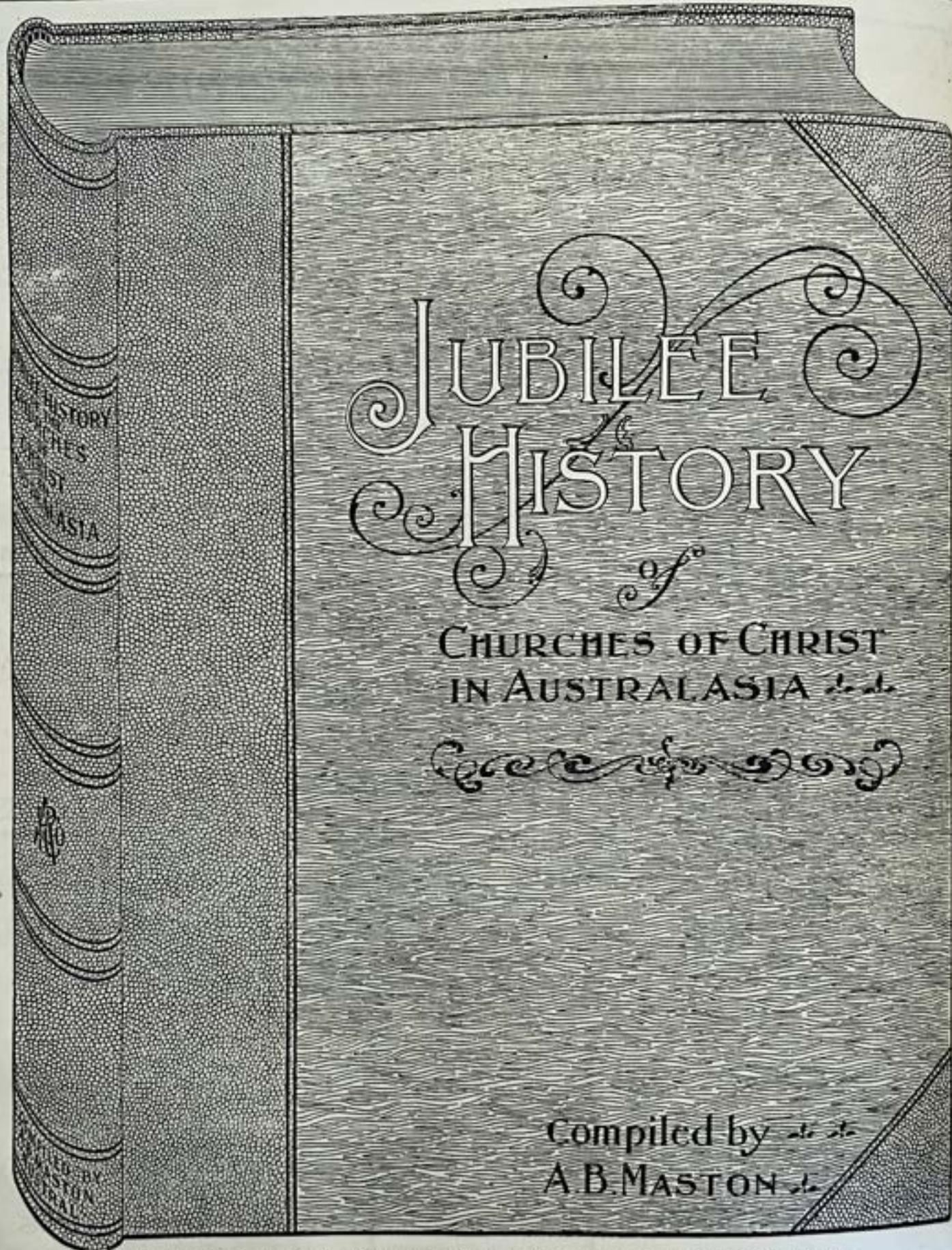
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"Having examined the specimen pages of the Jubilee Pictorial History of the Churches of Christ in Australasia, I take much pleasure in commending the work most heartily. The illustrations are remarkably good, and the press work is equal to the best that I have seen in such publications. The book will be a credit to the publishers, and should be in the library of every disciple in Australasia.—WREN. J. GRINSTRAD."

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E. T. Ball, Qld., writes:—"Thanks for the specimen pages of your 'Jubilee Pictorial History.' It is quite a picture gallery of identities and churches. The pictures are beautifully clear, and are faithful reproductions. The book is truly a work of art, and will be very valuable as a work of reference and as a history of the pioneer days. The style and finish are excellent and very creditable to the publishers. It is well worth the price asked, and should be found in every church school library."

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BY HATTIE A. COOLLY.

PART I.

CHAPTER VIII.

A YEAR AFTERWARD.

(Continued.)

"Yes," he answered after a moment's pause; "I thought best that he should know; I told him the whole story. He had already heard something of it, he said. But, Hastings, I told him, too, that there was not a student in the college in whom I had greater confidence, except, I said, Garth Grayson. He told me then to send you on. They would like you to come next Sunday; could you be prepared to go?"

"Yes, thank you; I'll try," Roy stammered, overcome with the suddenness of this unexpected opening toward the fulfilment of his heart's desire.

And now for a whole month he had been going regularly to Oldham.

Looking back from this New Year to the one before, Roy's whole being overflowed with reverent thankfulness as he thought how the future was brightening. Like one who pauses to take breath in the sunlit air of the mountain height after a long, hard climb, he stood rejoicing in the blessedness of this dawning New Year.

Time hurries on, it is true, but he manages to work out many a change and slow result, for all his hurrying.

One afternoon in December, happening to have an errand down town, Grayson was walking with Nellie as far as her boarding-place. They had been speaking of Roy and his recent engagement with the church at Oldham, when, as they neared that first corner, half pausing, Nellie turned and looked across the snowy flats.

"It doesn't seem so long," she said abruptly, as if she had not heard her companion's last sentences; "and yet, to think back over it all, it seems like quite a while, too, since we girls stood here that morning, waiting for Mary and Rena, and saw you for the first time coming across with Nate. Mr. Grayson, I've wanted to tell you—I've felt so guilty sometimes, as if I ought to beg your pardon for speaking of you as I did that morning, even though you didn't know what I said—but I thought—it seemed as if I couldn't like you, because"—the impulsive girl stopped, dismayed at the way in which she was getting at the matter.

To her intense relief, Grayson only laughed. "Because I looked so," he said suggestively.

"But you don't know how good you look to me now," she exclaimed; "you've been such a friend to Roy all through. He says he believes he would have given up discouraged, if you hadn't held right to him the way you did."

"Well, that's what we're here for."

"I don't think I'm quite so silly as I was then," she went on musingly, her mind still lingering over the morning in question; "I hope I've improved some, although I never expect to be as dignified as May is."

"That isn't necessary," was Grayson's rejoinder, and his eyes were twinkling mischievously; "her brother has plenty of dignity for two."

"Now, honestly, tell me," she persisted, ignoring his remark beyond a blush and a laugh, "haven't I improved?"

"Indeed you have, in many ways," he replied with earnest sincerity; then he added quizzically, "and haven't I, too?"

"I don't know," was the laughing response; "there wasn't so much of a chance for improvement."

"But I have, though," he insisted, soberly, all the laughter gone out of his brown eyes; "I'm not so sensitive as I was; there's enough of it left, but I'm succeeding in overcoming it somewhat."

The change in Nellie Hastings was unmistakably for the better. Her long, close intimacy with May Denham had done much for her. She was impulsive still, and always would be; but she was growing more refined in her outspoken frankness, more careful of criticising first appearances, since her acquaintance with Grayson and Bobbie Bruce; more considerate of people's feelings since the experience of her own keen sense of disgrace on Roy's account. She was as fun-loving as ever, but she did not so often let that tempt her to indulge in unladylike personalities. She was outgrowing the heedlessness of the giggling school-girl; she was growing into the sweet thoughtfulness of the gentle woman.

Denham was, perhaps, the most conscious of the fact that, somehow or other, his sister's friend was different. He had liked to laugh and talk with her, because she was so merry, and her gay spirits were contagious; but he was far from approving all her nonsense. Then, too, it had been delightfully flattering, when so many of the other fellows were jealous rivals for her favor, to have her single him out so frankly as her favorite. At the same time she was by no means his ideal of what a young woman should be. And, on more than one occasion, with a woman's instinct, Nellie had divined somewhat of the unpleasant truth, and it

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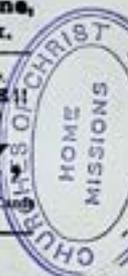
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had not been without its influence. She no longer manifested so openly her preference for him. Indeed, by almost imperceptible degrees, there had come to be a shadow of reserve about her when she was with him; and, however puzzling this might be to the young man, he found her all the more bewitching for it. Of late he had been awakening more and more to the consciousness that she was growing sweeter and dearer every day—these days which were going by so fast, these pleasant last days of his college life, which would soon be gone for ever, except as memories.

After his graduation Denham expected to take a law course at the university. In his own original fashion Grayson had signified a not altogether unqualified approval of his friend's choice of a profession. He had listened to the enthusiastic exposition of the young man's life-plans, without a word of comment, until finally the latter stopped short and said, "What do you think of it, anyway?"

"Well," he observed, dryly, "so long as lawyers are a sort of necessary evil upon the earth, I think every honest one that is added to the ranks is a most valuable acquisition. In my humble opinion it takes a mighty strong Christian constitution to stand the wear and tear that comes on a lawyer's honesty; of course I am liable to be slightly prejudiced in your favor, but I am inclined to think that perhaps you are strong enough as a Christian to be an honest lawyer."

"I am much obliged for your good opinion of me," Denham said with a smile; "I hope I may deserve it. There is nothing like knowing that someone has lots of faith in you—that in itself is an inspiration. I do mean to be an honest lawyer. I intend to make my business profession such that I can take my Christian profession into partnership with it. I expect to meet temptations; but where will you find a business that is exempt? I tell you what it is, Grayson, there is just as much of the strain on the merchant's honesty as there is on the lawyer's; I believe it takes a pretty strong Christian to be straight all through and through, in any walk in life. And I suppose the strongest give way once in a while—I may sometimes; but if I should"—he paused an instant—"if I should, I shall think of Hastings. Do you know, I don't look at some things just as I used to. I used to have an idea that a fellow was no good if he didn't knock the enemy out at the first round; but I've come to the conclusion that the chap who has been worsted, and then goes in for another round in spite of it, has got the right kind of stuff in him after all. And when a man does turn a defeat into a victory, it's a victory that's worth something."

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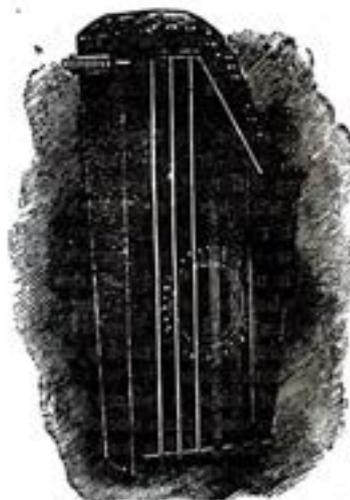
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