

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST THE
CHURCHES OF CHRIST IN THE AUSTRALIAN
COMMONWEALTH AND NEW ZEALAND.

Vol. VI., No. 39.

THURSDAY, SEPT. 24, 1903.

Subscription, 6s. per Annum

Registered at the General Post Office, Melbourne, for transmission by Post as a Newspaper.

THE FOUNDATIONS OF FAITH.

BY JOHN T. T. HARDING.

No. 4:

The Living Witness.

"He which is from God, he hath seen the Father."—John 6: 46.

The measure of the stability of all faith is necessarily conditioned by the degree of certainty of the individual assurance as to the reliability of the testimony upon which it rests. It matters but little how perfect in all its details the testimony may be in itself, or how unimpeachable the evidence, or positive and convincing the proof, the faith resting thereupon will be languishing and weak if there be not a personal and adequate appropriation of the disclosures of the divine power, wisdom, goodness, mercy and grace as actual verities which are beyond the region of speculation or the possibility of doubt. It is this circumstance that emphasises the importance of a strict and constant personal survey and scrutiny of the evidences of the divine oracles of Scripture as essential to a due consolidation of the foundations of faith.

The mind which has been arrested to attention by the personal testimony of one professing to be qualified to give evidence upon subjects altogether outside its own experiences naturally turns to inquire as to the competency of its would-be instructor. Thus, when challenged by the presentation of divine truth to investigate the proposition, That there is a God, and that he is a

rewarder of them that seek him," it reasonably turns to inquire as to the credentials of those asserting these momentous propositions, and as to the sufficiency of the premises upon which these affirmations are advanced. It is right that this should be so. As a rational being man is under no obligation to accept simple affirmation as the equivalent of proof. Nay, rather he is obligated, by the very endowment of reason, to demand confirmatory evidence of a character commensurate with the superlative importance of the issues involved. Not only the purpose of the individual existence, but even the destiny of the human race, is wrapped up in a right determination of these questions. Proof is indispensable, and the demand for proof need not be set aside unsatisfied.

Possibly in the origination of conviction in relation to spiritual things the first impulse in the direction of belief has been given to the inquiring mind by the oral proclamation of the gospel of the grace of God. The preacher, avowedly, has no directly personal revelation to make upon the subject. His attitude in relation to his message is summed up in the words, "I believed, therefore did I speak" (2 Cor. 4: 13). Thus the inquiry is

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thrown backward a further stage, and upon the testimony which had convinced the intelligence of the preacher. Upon the sufficiency or inadequacy of this testimony the whole strength or weakness of the case would stand or fall. Thus in every instance where the legitimate right of inquiry is rightly exercised the ultimate appeal must be to the accredited revelation of God—the holy Scriptures.

It must not be supposed that personal testimony as presented by the living preacher does not originate a belief that ripens into faith apart from further investigation, upon the part of the believer, into the truth of the propositions involved. Such a supposition is in direct contradiction to general experience. Yet on the other hand it is to be remembered that a vital faith is a growing faith—a principle that deepens and broadens, consolidates and strengthens, as opportunities for confirmation present themselves and are concentered into the general foundations of all the trustfulness and hope that can be reposed thereon.

A rational survey of the evidences of the being and mind of God, afforded by the Scriptures, furnishes abundant proof that all those who have been saved by the revelation of the divine will, whether made to or through them, have approached the divine favor along the avenue of belief. To none of the multitude of witnesses, from Moses to Malachi, was it vouchsafed to enjoy such a direct and unequivocal disclosure of the divine personality as to supersede the necessity for the exercise of faith. All the witnesses bear direct and unconditional testimony to the assurances which they had upon the subjects whereof they speak. These assurances conclusively satisfied their own minds as to the verity of the divine existence, and the gracious purposes of his will. It is affirmed that it was granted to Moses to see "the similitude of the Lord" (Num. 12: 8); beyond this he was not permitted to penetrate into the mysteries of the divine presence. Indeed, on one occasion he was distinctly warned of Jehovah, "There shall no man see my face and live" (Ex. 33: 20). To the Prophet Isaiah was granted "a vision" wherein he "saw the Lord sitting upon a throne, high and lifted up" (Isa. 61: 1-8), and the impulse upon him under these circumstances was to exclaim, "Woe is me! for I am undone. . . for mine eyes have seen the King, the Lord of Hosts" (v. 5). To this manifestation may be added amongst others that to Daniel (Dan. 7: 9-14). The precise nature and extent of these manifestations are not distinctly revealed, nor is the subject one wherein uninspired speculation is justifiable: but it can be confidently affirmed that in none of these cases was the disclosure to the extent of an actual presentation of the divine personality to the perception of human sense. Thus it was that until the manifestation of the Christ it could be affirmed, "No man hath seen God at any time" (John 1: 18). Even then, it is well to remember, it was in his divine nature that the Christ had enjoyed personal fellowship with the Father, for after he had ascended to the excellent glory, from whence he came, Paul could still write of "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproach-

able; whom no man hath seen, nor can see" (1 Tim. 6: 15, 16).

But, though the revelation "spoken unto the fathers, in the prophets," does not profess to furnish evidence, as to the existence of God, amounting to *actual knowledge* upon the part of any one of its witnesses, yet, in its cumulative force, the conviction of its testimony is irresistible. The manifestations of the divine presence and power testified to occurred under such circumstances as leave no possible doubt as to the actuality of their occurrence, or room for question as to the source of their origin.

The testimony, though concurrent in its effect, is essentially individual in its origin. The varied circumstances, as to times, persons and localities, when, through whom and where these manifestations were granted, preclude the possibility of collusion upon the part of the witnesses. The evidence which these afford of the sincerity of their convictions is unimpeachable. In their record of these convictions the witnesses incidentally manifest powers and prescience not to be accounted for upon any scheme of reconciliation which does not take into account the interposition of a power and wisdom over and beyond mere human activity and intelligence.

Tested by every legitimate condition of rational investigation, the evidence of this host of witnesses is *competent*, as to opportunities of information; transparently *honest*, as to the manner of presentation; and overwhelmingly *convincing* in the nature of the facts established in respect to the subject which they present. Their word of prophecy made more sure—realised and fulfilled—is, indeed, "a light shining in a dark place" to which all may well take heed.

But whatever of direct evidence, as to the being of God, may be absent from the testimony spoken through the prophets, that want is more than met by the later revelation, wherein God has spoken to his creation "in his Son," in whom dwelt all the fulness of the Godhead bodily (Col. 2: 9).

In the incarnation of the "Logos of God" there is at once a manifestation of the Godhead in and a revelation of the Godhead by him who was at once the Son of God and the Son of Man.

A devout spirit of reverence must ever restrain any restless disposition in the direction of an unhallowed intrusion into the mysteries of the "God-likeness"—him who was "manifested in the flesh" (1 Tim. 3: 16)—the incarnate Word—"the only begotten from the Father, full of grace and truth" (John 1: 14). It is sufficient for the creature to know that herein the Deity was revealed to man so far as his capacity enabled him to understand the disclosure that the "Logos" which was with God, and was God—the Creator, Life and Light of the universe—became flesh and dwelt among us (John 1: 1-14).

"The Godhead veiled in flesh."

That the age to which he came failed, in the day of its opportunity, to recognise with any degree of adequacy the full glory of the divine character of the Christ of God, but enhances the value of such testimony as it does afford of his life and teaching.

This testimony presents the Christ as

standing alone and aloof from all the honored mediums of divine communications which had preceded him, in one essential particular:—They all, without exception, were dependent upon faith in and upon the revelation made to them for their initial access to God, whereas he came forth out of the bosom of the Father to manifest and reveal all the fulness of God. It was possible therefore to him to speak from *knowledge* both from the circumstance of his relationship to God and his attitude in respect to the great question of salvation. It was within the province of the Christ to speak that which he *knew* and to testify of that which he had *seen*, and it is in this connection that he makes the all-important affirmation, "He which is from God"—indicating himself, the speaker—"he hath seen the Father" (John 6: 46).

Thus, at the end of the ages, a living witness steps from out the inviolate mysteries of the unseen world, and upon this faithless, sin-tormented planet bears personal testimony to the existence and mind of the unseen and eternal God. To this witness pre-eminently the awakened intellect and contrite heart turn in reverent adoration, to find "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6).

The testimony which Jesus the Christ, the Son of the living God, has given concerning the being, disposition and purpose of his Father, as preserved to us in the writings of the apostles and evangelists, is transcendently the crowning revelation of the deity to his creature man. Short of such a personal manifestation as would make faith an impossibility, it is not conceivable that any fuller or more convincing revelation could be given than that which has now been afforded.

As certainly as the testimony of Jesus expands the evidence of the being of God to its utmost limits, consistent with the maintenance of faith as the essential principle upon which acceptance with God must rest, so the manifestation of his life fills to the utmost measure the confirmation of "the word of prophecy made more sure." There seems to be nothing that may be added in the direction of external evidence, nor by way of more certain verification.

The combined testimony of the tablets and of the living witness are conjointly, and concurrently, abundantly sufficient to justify and sustain the belief essential to a living, saving faith—

"That there is a God," and

"That he is a rewarder of them that seek after him."

"How firm a foundation, ye saints of the Lord,

Is laid for your faith in his excellent Word,
What more could he say than to you he hath said,
To you who to Jesus for refuge have fled?"

"JUBILEE PICTORIAL HISTORY.—You want to know my opinion about it? Well, the 15/- volume is worth 30/-. A member of the Norwood church thought the 12/6 volume was too costly. I said, 'Why, you go and pay 12/6 for a dozen photos, all your own, and yet here are scores of beautiful photos, and interesting history attached to them, bound in a beautiful volume, and yet you think the book too dear!' The brother said, 'You can put my name down for a copy.' The History is a credit to the Editor, Bro. Maston, in its production, and a gift to the brotherhood. Every disciple who can afford the money should have a copy."—A. C. RANKINE.

South Australian Conference, 1903.

THE proceedings of the Conference were opened on Monday evening, September 7th, at Grote-street, by a large and enthusiastic Temperance meeting, presided over by J.

Pittman, of Victoria.

The chairman, in his address, spoke of the good work done in Victoria. They were holding competitions in various parts of the State among the Sunday School scholars and teachers under 25 years of age—a silver medal being presented to the successful competitor. He drew attention to the fact that the proprietors of the *Daily News* had refused all advertisements for gambling and the liquor traffic, showing that business men also looked upon the liquor traffic as degrading. Bro. Pittman also stated he thought there must be something in it, and he knew newspaper editors pretty well. He also conveyed greetings from Temperance Committee of Victoria. T. Price, M.P., gave a stirring address and produced a great number of figures showing DRINK to be the cause of nearly all downward tendencies. He said there was now on the statute book of S.A. a Bill upon the same lines as that now in vogue in N.Z., giving the people the right to say whether public-houses should be closed or not; in 1906 that opportunity would be given.

J. H. Sinclair also gave an enthusiastic and spirited address. He said if some did throw cold water on our work, we could not expect them to throw anything else; water gave steam, so let us work away. There may be a few grumblers, but "Bless the Lord for the grumbler." Some do not think that they as individuals could do anything. Let their motto be, "I am only one, but I am one." Every Christian should be a total abstainer. If there was real loyalty to Christ they would be. A patriot was not one who died for his country, but one who "lived" for it. A live Christian should be alive to his or her responsibilities.

A. C. Rankine moved a vote of thanks to speakers, and said he felt like saying: It is good to be here. Let us make three tabernacles—one for Pittman, one for Price, and one for Sinclair. They had "Parson Pittman, Political Price, and Sober Sinclair." Carried by acclamation.

During the evening the Grote-street choir rendered several pieces of music.

Meeting closed with prayer.

On Tuesday morning at 10 o'clock a devotional meeting was held, presided over by J. Selwood. At 10.30 F. Pittman, President of the Conference, took the chair. T. J. Gore opened the meeting with prayer. P. Pittman (secretary) read a synopsis of last year's minutes, after which he read the roll call of delegates, which was as follows:—

Adelaide (Grote-st.)—Jas. Manning, W. T. Manning, A. J. Gard, W. Matthews, W. J. Grinstead,

R. S. Caldicott, J. Gard, E. R. Manning, T. A. Cleveland.

Alma—J. Howard, J. Harkness.

Balaclava—T. W. Loader, H. M. Tuck.

Broken Hill—

Dalkey—J. Lawrie, D. Finlayson.

Glenelg—W. Burford, S. Summer, J. Colbourne.

Hindmarsh—T. H. Brooker, L. Perriam, T. J. Doley, J. C. F. Pittman.

Henley Beach—A. Lawrie, G. Noble.

Kadina—D. T. Kennedy, W. Jackson.

Lochiel—J. Swain, A. L. Greenshields, C. H. Harding.

Long Plain—R. Woolcock, R. D. Lawrie, W. H. Parker.

Milang—Bennett, H. Overall.

Mallala—B. Marshman.

Millicent—

Gawler South—J. C. Stevens.

North Adelaide and Prospect—P. Pittman, T. For-
syth senr., C. Clark, J. Fischer, D. Easom.

Norwood—T. Johnson, H. Hannam, A. T. Green-
shields, H. Smith, G. H. Jenner, A. W. Lawrie,
A. C. Rankine.

Nantawarra—R. J. Clow.

Point Sturt—Geo. Oakley, A. W. Pearce.

Port Pirie—W. Morrow, W. Liddle.

Queenstown—W. Moffit, J. Dunning, Shill, Mar-
quardt, Harris, Abbott, Lawton, Arthur.

Stirling East—G. Rudd, S. Ozanne, T. B. Verco, E.
Taylor, A. G. Rudd, A. T. Magarey, T. Prest-
wood.

Strathalbyn—L. H. Crosby, J. Taylor.

Unley and Cottonville—W. Charlick, A. Verco, W.
A. Johnstone, T. W. Macklin, R. Burns.

Williamstown—E. Warren, W. G. Pappin.

Willunga—J. Weeks, E. Jacobs, J. J. Wheaton.

Wild Horse Plain—

York—W. Brooker, H. J. Horsell, A. Fischer.

It was proposed by Bro. Crosby, seconded by Bro. Burford, that the Goolwa church be admitted to union. Carried.

Proposed by F. Plant, seconded by Bro. Manning, that church at Saddleworth be also admitted. Carried.

Special Committees appointed.—Accom-
modation—A. Verco.

Election—T. B. Verco, W. Brooker.

Reference—A. T. Magarey, T. J. Gore, J. Manning.

Digest of letters—T. J. Gore, Jas. Manning.

The secretary read the Annual Report of the Evangelistic Committee, as printed in the AUSTRALIAN CHRISTIAN of August 27, 1903, pages 494 to 496. Moved and seconded that the report be received.

The treasurer read the Financial Statement, showing a balance in hand. The report as read was adopted.

The Statistics for the year ending June 30, 1903, were presented by the secretary, which showed that 549 persons were immersed during the past year, as against 280 for the year 1901-2, the total number now on roll being 3692. He mentioned that the figures for

Grote-street (as on page 496 AUSTRALIAN CHRISTIAN) were not correct now, owing to revision of roll; total now 416.

The Evangelists' Reports, as published in CHRISTIAN of August 27, were read by the secretary (P. Pittman).

Bro. Weeks spoke on the work at Willunga, and stated he believed the position of churches had not been understood, and he trusted that if no assistance could be rendered, no damper be placed upon the brethren there. He stated that a Sunday School had been formed during April with 11 scholars; total now 29. Mention was also made of the good accomplished by Tent Mission conducted by F. Pittman. Meetings on the up-grade.

Bro. Wheaton also said a few words endorsing what the previous speaker said, and stated that it was the desire of the Willunga brethren to have an evangelist stationed permanently.

Bro. Jacobs also spoke.

L. H. Crosby dealt with the work at Strathalbyn and Goolwa. They had lost several by death and removal, and although some had been received into fellowship, their position was not quite so good as last year. He spoke of difficulties of work at Goolwa and desired that more aid be given to that place.

Bro. Selwood, in speaking of the work at Kadina, also drew attention to Moonta, where he believed a good cause could very well be worked up, but to successfully cope with this an evangelist is needed for Kadina, and another for Moonta. Reference was also made to Wallaroo. Several families had removed. There was a need here, as in previous mentioned towns, for greater evangelistic work.

Bro. Jackson also spoke of the need of placing a man at Moonta, but failing that, someone should be sent along occasionally.

Bro. Kennedy also spoke and thanked the Committee for their support.

It was moved and seconded that the report be adopted. Carried.

W. Burford then read the Obituary Report for the past year, which showed that 24 members have gone to their rest, leaving behind memories of Christian fellowship and sweet friendship.

Bro. Gore said a few words in reference to the late R. Harkness and several others who have entered their eternal reward.

The Misses Jones then sang a duet, "He wipes the tear from every eye."

Nomination of Officers for year:—President, A. T. Magarey (unopposed); Vice-president, W. J. Grinstead (unopposed); Secretary, P. Pittman (unopposed); Treasurer, Wm. Charlick (unopposed); Auditor, W. Brooker (unopposed).

Committee.—The following brethren were nominated:—A. C. Rankine, W. Brooker, sen., T. H. Brooker, J. Weeks, T. J. Gore,

H. J. Horsell, Dr. J. C. Verco, F. Pittman, J. Colbourne, Jas. Manning, J. Harkness, T. Johnson, W. Burford.

The secretary (P. Pittman) read the letters from the churches, which were then forwarded to the Digest Committee.

Resolved that greetings be conveyed to the Baptist friends now in Conference, they having sent greetings by Bro. Grinstead.

After singing a hymn, the Conference adjourned for luncheon.

The Afternoon Session was opened by a short devotional service, conducted by J. Weeks.

The President took the chair, and after singing and prayer, the secretary read greetings, received from Victoria, and Jas. E. Thomas, now on his way to America for Kentucky University.

The President gave a hearty welcome to a number of visitors from sister States, among whom were mentioned:—A. Meldrum, F. Greenwood, A. B. Maston, R. Lyall, Mrs. Lyall, R. Verco, Campbell Edwards and mother, J. Pittman and Mrs. Pittman, F. Martin, E. Wilson, Smedley, Halfords, Mr. and Mrs. Hunter, Miss Wilson, Mrs. Walden, also to R. Woolcock, E. Warren and Bennett of this State.

A. J. Gard having sung a song, "Happy Welcome to All," the majority of the visitors expressed their pleasure at being present, and thanked the brethren for their hearty welcome.

W. J. Grinstead read the Conference Essay, "The Evolution of the Religious Reformation." R. Campbell Edwards led a discussion which was taken part in by R. J. Clow, W. G. Lawson Campbell, Andrew Meldrum, Dr. J. C. Verco, T. J. Gore, and J. Colbourne. A hearty vote of thanks was accorded the essayist for his masterly production. Bro. Grinstead suitably responded.

H. J. Horsell read a paper, "Methods for Soul Winning." Discussion of this paper adjourned till Wednesday. As it had been decided to allot one hour for the discussion of Sunday School Work, Bro. Matthews, President of S. S. Union, led off the talk, followed by J. Verco, R. Burns, W. Jackson, secretary of Union, J. Colbourne and Dr. J. C. Verco. W. Brooker moved and F. Plant seconded, that this Conference recommends that every church in this State should have a Sunday School, and should do its best to help forward Sunday School work. Carried.

A hymn was sung and the Conference adjourned for tea.

The meeting in the evening was devoted to Foreign Missions. The chapel was well filled. J. Colbourne, President of F. M. Committee of S.A., occupied the chair. After a hymn of praise, and prayer by Bro. Woolcock, the secretary, A. C. Rankine, read the annual report, which was of a very interesting nature. He stated that West Australia had now joined with the Foreign Mission Board. All the auxiliaries of various churches were doing good, valuable work. As the work was growing there was a need of increased giving. Let us keep on assisting this good work. Mention was made of John Thompson opening up mission work in New Hebrides Islands, Miss Ahgan's work in Melbourne among the Chinese, Sister Thompson in Hurda, India, Bro. and Sister Stubbin, P. A. Davey, Bro.

Sheriff in Bulawayo, Africa, Sister Rosa L. Tonkin, Bro. and Sister Strutton, now on furlough.

The treasurer's report was presented by T. Colebatch, which showed that although the amounts received were not quite as large as in preceding years, yet they were much encouraged by the amount given. Balance in hand was £113/10/4, as against £89/4/7 for previous year. The Kanaka Fund showed a balance of £3/12/9.

The Grote street Male Quartette Party rendered here a piece of music which was so well received that they, in response to the wish of the audience, sang "Rock of Ages" very pleasingly.

The chairman said that as he grew older the more need he saw of supporting both Home and Foreign Missions. Three great things were needed—(1) Consecrated persons; (2) Consecrated prayers; (3) Consecrated purses. The more we give to the Lord, the more he gives in return. If we cannot give much, we can pray much. If we withhold from others, depend upon it God will withhold from us. We have a duty devolving upon us to send the light to those in darkness. He urged upon all to give as the Lord had prospered them, so that the light might be sent to the heathen.

Miss Goodall sang a song very pleasingly, and responded to an encore.

R. Lyall spoke on behalf of the Victorian F.M. Committee, and gave hearty greetings from that body. As a member of the Federal Board, he stated that the various colonies had contributed £528/6/2, and that there was a balance in hand of £170. Between £900 and £1000 was required during this year. John Thompson had arrived safely at Pentecost Island, and found Taby Man Con and a number of Queensland boys. In the course of his address he desired our united co-operation. "Whilst Christ alone can save the world, Christ cannot save the world alone." Let us co-operate with God. He asks for our aid. He might have chosen the blue sky to write his will in flaming letters, but he has chosen us for co-operation instead. What an honor to be fellow-workers together with God! Let us rise to our duty.

Miss Ballmeyer sang a song

W. G. L. Campbell said there was a great need of missions. Some thought otherwise, and that missionaries had been the cause of much of the trouble in foreign lands. If blood had been spilt and there had been defeat, it was not the fault of missionaries. It was intimated by some that revolution was caused in China; if so, how was it not so in India? No! it was not the missionary; it was often the man with the whisky-barrel who followed him, or frequently money and concession hunters. Christians are the salt of the earth.

Mr. Ray Goodall sang a song.

F. W. Greenwood spoke of the necessity laid upon us. We were commanded to "go." The true soldier never questions, but obeys. The question is not, Will the heathen be saved if we do take the gospel to them? but Will we be saved if we fail to do so? If we support Foreign Missions, depend upon it Home Missions will flourish. There is great joy in sacrificing a little. What have not the missionaries sacrificed! He then spoke

of several who had sacrificed much. The Sandwich Islands had been receiving a greater revenue since missionaries had been there. It behoves us to send the gospel to the heathen, till all shall know him from the least unto the greatest.

The Norwood Quartette Party rendered a piece of music.

A very profitable and enjoyable meeting was then brought to a conclusion.

On Wednesday morning, September 9th, after a devotional service led by L. H. Crosby, F. Pittman took the chair. A hymn was sung, and G. Bennett led in prayer. The Conference then proceeded to the election of the new Committee, which resulted in the election of the following:—T. J. Gore, J. C. F. Pittman, J. Colbourne, A. C. Rankine, H. J. Horsell, W. Brooker, T. H. Brooker, Jas. Manning, W. Burford, T. Johnson, Dr. J. C. Verco.

The secretary (P. Pittman) read a number of letters from the churches showing the progress made in the past year.

Bro. Rankine proposed that the Foreign Mission Committee for the new year be constituted as follows:—J. Colbourne, T. Colebatch, R. Burns, Easom, A. C. Rankine, A. T. Magarey, P. Pittman, Marquardt, F. Pittman, W. Jackson, W. J. Grinstead, W. Burford, F. Harding, H. J. Horsell, Mrs. Milne, Misses Pepperel, S. Tonkin, L. Meyer, C. Schmook, Giffen, Burns, Summers, McGregor, and two ladies from each F.M. Auxiliary. Carried unanimously.

The President here read a letter received from the Sisters' Executive of Victoria, conveying hearty greetings.

It was decided that the meetings of next Conference be held at Grote-st., during Show week in September, and that Andrew Meldrum be asked to write the Conference Essay. It was proposed by Bro. Grinstead, and seconded by Bro. Lawrie, that in future all short papers be omitted, owing to lack of time for discussion. Carried. W. Burford was elected to prepare the obituary report. Bro. Wright here sang a song. Bro. Horsell's paper was now open for discussion. Bro. Warren led off, followed by Bren. Crosby, Burford, Campbell Edwards, Colbourne and R. Lyall. Moved and seconded that best thanks of Conference be tendered to Bro. Horsell for his excellent paper. Carried unanimously. Bro. Horsell responded. Bro. Edwards moved, and Bro. Burford seconded, that the Conference Essay be forwarded to Austral Co. for insertion in AUSTRALIAN CHRISTIAN. Carried.

Bro. Magarey reported that the Reference Committee had received the following requests:—1 That the Endeavorers and S. S. Union be represented on Evangelistic Committee. 2 That a State evangelist be appointed. That a Federal Conference be held. As the matters were not strictly the work of that Committee, they were left over for Conference discussion.

Bro. Gore stated that Digest of Letters Committee had found six letters of suggestion for Conference (Strathalbyn, Goolwa, Hindmarsh, Saddleworth, Willunga, Kadina), and presented their suggestions to the brethren for their consideration. It was resolved that the report be received.

Bro. Maston gave a short address, and

stated his pleasure in publishing the Conference Essay in AUSTRALIAN CHRISTIAN. He also said the AUSTRALIAN CHRISTIAN was paying its way, and had improved in its circulation. Meeting adjourned for luncheon.

Afternoon Session opened with a devotional service led by R. J. Clow, after which the President took the chair.

Bro. Rankine moved, and it was seconded, that prayer be now offered for our aged brother, Richard Verco. Bro. Colbourne desired that G. Pearce's name be added. Carried. Bro. Rankine led in prayer.

P. Pittman proposed that J. Colbourne be asked to write a letter from this Conference to Bro. and Sister George Pearce. Carried. Resolved that Evangelistic Committee's report be adopted.

Bro. Grinstead moved a resolution, that the Evangelistic Committee be empowered, if practicable, to secure a general State evangelist and financial secretary. P. Pittman seconded. The following spoke to the resolution:—Jas. Manning, J. Colbourne, W. Manning, T. B. Verco, John Verco, W. Burford, A. B. Maston, A. T. Magarey, R. Verco, J. Hunter, W. Charlick. Carried unanimously.

The discussion on the work of evangelisation was taken part in by R. J. Clow, Cosh, A. Greenshields, W. Jackson, J. Weeks, W. Morrow, Stevens, R. Lyall.

Moved by W. Charlick and seconded by W. Grinstead, that a collection be now taken for Home Mission work. Carried. (£21/15/-).

After a hymn had been sung a discussion took place on the subject of Foreign Missions. R. Burns opened the discussion, followed by W. G. Pappin, A. C. Rankine, F. Greenwood, and Dr. J. C. Verco.

Conference adjourned for tea.

The evening meeting was devoted to S. S. work, held in Adelaide Town Hall, and was presided over by W. Matthews, President of Union. Bro. Hunter opened with prayer. The various Sunday Schools were well represented, and the large hall filled to its utmost capacity. The organ galleries and platform were occupied by a combined choir, composed by the children from various Sunday Schools, numbering some 500. They rendered several pieces of music during the evening, to the evident appreciation of all. A. J. Gard, conductor, is to be congratulated for the manner in which they acquitted themselves; it certainly proved how well they had been trained. After the choir had rendered a selection, W. Jackson, secretary S.S.U., read the 12th annual report. The results of the recent Competitive Examination were also announced by the secretary. It was a record one as regards entries and competitors. It was the most successful competition yet held. 317 competitors appeared on the night of examination, the total average being 77%. The Unley School was placed 1st for schools over 200, and Williamstown 1st for schools under 200, and Prospect highest average for individual school, 95%.

The Grote-street Quartette Party rendered very effectively and pleasingly a piece of music.

The chairman said that he was sure all hearts rejoiced at the successes of the past year. Some 249 scholars had been won for

Christ. He congratulated the schools on the high average percentage attained at the recent examination, and urged those scholars who had not been successful to try again. The visitors from sister States must rejoice at this great gathering, and see that the S.S. Union was of an active character.

The choir sang a hymn.

W. J. Grinstead said the disciples of Christ were the most unique body since the gospel as proclaimed by Christ and his apostles. The disciples of old proclaimed the whole gospel, entire submission to Christ; they took no party names or titles, but were simply known as Christians. The churches of Christ to day leave all "isms" alone. We take the Bible, the whole Bible, and nothing but the Bible. He was not there to preach a sermon on Christian unity, but he believed there was an intimate connection between the Sunday School and Christian union. Jesus said, "Come unto me." He called little children. Our creed is the Bible. There is no other body in the world, as the disciples of Christ, who strive to break down all idols and the old temple of sectarianism. There is no apostolic church in the world to day (that may startle you, but I repeat it), because there was no church which wholly embraced all apostolic practices. There is no other test of fellowship but this one—"Have you submitted to all Christ's commands?" Our plea is one which calls for constant examination of the Word of God. It is not theology that is going to save the world; it is the gospel of Christ. A. W. Toplady was one of the greatest theologians, but theology made not his fame. The words of that hymn, "Rock of Ages," were written during his leisure moments. Theology and many of the expressions he now gave utterance to they could not understand, but the gospel was so simple that the children could be taught it. If there was anything he was pleased at, it was that so many scholars had during the past year decided for Christ. We want the scholars to get acquainted with the Bible—never mind theology. He asked the scholars to become acquainted with the truth, and nothing but the truth.

The choir sang a hymn.

Bro. Martin conveyed hearty greetings from Victorian S.S.U., and congratulated the South Australian S.S.U. for the bold step in securing this great hall for the meeting, and trusted that all future meetings of like character would be held there. He urged all to encourage S.S. work, and congratulated the scholars on the high average attained at the recent examination, and told those who failed to try again—not to be discouraged, but to seek for knowledge.

Miss Burford gave a recitation.

The choir sang another selection.

Dr. J. C. Verco drew attention to the phenomenal growth of Sunday School work. In 5 years from opening of first school by Robert Raikes there were 250,000 scholars. The numbers to-day we could not calculate. Sunday Schools flourished more in the Anglo-Saxon race than upon the Continent. The churches of Christ in proportion to their numbers had more scholars than any other body in South Australia. The Sunday School movement had grown far beyond any other

organisation. The church could not live without it. What are the features that commend it to the church?

1. It costs little. Chapels are placed free at its disposal; evangelists give their services to Bible classes, etc. When the Sunday School was first organised, Robert Raikes paid the teacher 1/- each per Sunday for their services, but this scheme failed. It cost one school £4,000, and another school in Gloucester, where the movement was inaugurated, actually collapsed.

2. It was entirely free from outside control. The officers and teachers of the church teach the children the Bible and nothing but the Bible, then can be taught unity; we need to value our privileges; we have absolute control.

3. It is a training college for the young. The majority of our evangelists, elders and deacons received their primary education in Sunday Schools. He thought it was desirable to lessen size of classes and secure more teachers; it would give the teacher more direct control, having all under his eye.

4. It enables us to reach a greater circle. (1) Their parents; we send forth unconsciously missionaries in the scholars. (2) Teacher and sick visitor reach the people.

5. Can use them as advertising agents. Our gospel services are well announced. Lastly. It actually saves the children: 500 are now members of church, and we have a field of 2000 to whom we can preach, their hearts not hard, but ready to be impressed. It is a marvellous instrument of power for the church; 50% of last year's returns were from Sunday School (one church returns were 46 scholars out of 48 additions). We ought to lift our hearts to God in praise. He urged parents, members of the church, to assist all in their power, and asked the scholars to give themselves to Jesus this year. In a word to the teachers he exhorted them to labor faithfully, till they heard the "Well done, good and faithful servant."

F. Pittman moved a hearty vote of thanks to A. J. Gard (the conductor) and the children for their singing, chairman, speakers, quartette party, and Miss Burford for her recitation. Carried by acclamation.

Meeting closed with the singing of a hymn by the choir, followed by the benediction.

On Thursday, September 10th, the morning session devotional service was led by G. Bennett.

The President took the chair at 10.30, and Bro. Perriam led in prayer.

It was resolved that a return greeting be forwarded to Bro. Thomas, and also a letter from this Conference to our Australian boys now studying in America in the College of the Bible.

Bro. Crosby moved, and Bro. Horsell seconded, that the appreciation of this Conference be tendered to Bren. Gore and Rankine for the valuable services rendered in their classes for the young men, in assisting to make them more useful in the service of Jesus Christ. Carried.

Bren. Rankine and Gore thanked the brethren for the resolution.

Bro. Gore spoke of the necessity of extending educational work, and trusted that the day was not far off when we should have a

Bible College of our own for training Australian boys. God speed the day.

Bro. Colbourne also spoke in the same strain.

Bro. Grinstead moved that, the time having arrived for the discussion of matters of great importance, this Conference approves of the calling and organising of a General Conference of the churches of Christ in Australasia. A. T. Magarey seconded. Jas. Manning, T. H. Brooker and A. Fischer also spoke. Carried.

Miss Carmichael sang "The Holy City."

A discussion of the advisability of churches branching out in various directions here took place.

T. H. Brooker proposed, and Bro. Johnson seconded, that Bro. Harward be asked to attend our next Conference. Carried.

Resolved on the proposition of P. Pittman, that the following be thanked for their services during Conference:—(1) Grote-st. officers, (2) Ladies of Grote-st. and other churches for meals, (3) Committee for Town Hall, (4) A. J. Gard and the singers, (5) J. Fischer, (6) Ushers and workers.

P. Pittman as secretary, F. Pittman as President, and the Evangelistic Committee, were thanked for their arduous labors of the past year.

Brethren Rankine, Horsell and Crosby were also thanked for reporting the proceedings of the Conference.

Moved by Bro. Gore and seconded by T. H. Brooker, that our best thanks be tendered to all the visitors who had attended the Conference, especially mentioning the name of A. B. Maston. Carried unanimously. R. Lyall and F. Greenwood replied for visitors.

Conference adjourned with hymn, and prayer by A. B. Maston.

The Conference Tea was held in the Town Hall from 5 to 7 p.m., when upwards of 1000 persons attended. The tables were tastefully decorated by the ladies connected with the city and suburban churches, and the general appearance of the hall was very pleasing. A splendid tea was provided, and the arrangements for clearing the hall for public meeting were good, and in a very short time all traces of the tea meeting had been removed. The hall, as on the previous night, was again crowded to its utmost capacity. F. Pittman presided over the public meeting. T. J. Gore led in prayer, after which the choir, composed of 300 voices, conducted by A. J. Gard, sang an anthem, "Praise ye the Lord."

The President, F. Pittman, said this was the greatest meeting of Conference, because it was given to the promulgation of "Our Plea." Our position to-day has been arrived at through the "Bible and nothing but the Bible." They could find no better position than what the Scriptures gave, for it is the only basis of Christian union. What will you give up? is asked. Nothing contained in the Bible. We have no human names or traditions to give up, because we have never cultivated that bad habit. If any could show our position not a Scriptural one, then we would throw it on the heap of speculative theology. We must give up (1) Self-satisfaction. The pinnacle of self-denial has not yet been reached. We must not get contented with our present attainments. We need the prac-

tical as well as the ethereal. A doctrine is needed, but the practical application of it is needed and a large amount of Pentecostal love and zeal, and then we shall reach Pentecostal heights. (2) The spirit of indifference and worldly-mindedness must be denounced. The early Christians were full of zeal and filled with the Holy Spirit; many sacrificed their lives. Let it be said of us that we are filled with enthusiasm in the work of God. (3) We must renounce the spirit of division. God's people must not be divided. The churches of the New Testament, although in many places, bore the one name, and had the "one Lord, one faith, and one baptism." The prayer of Wesley was that party names be no more. Are we praying and working for it? Let us all do so, that the church of Christ may eventually triumph.

The Grote-st. Party rendered a quintet, "Like Men that Wait."

F. Pittman here introduced the President-Elect, A. T. Magarey, who was greeted with much cheering.

A. T. Magarey acknowledged the high honor bestowed upon him. He realised the responsibilities attaching to the office, but would endeavor to be loyal to the trust. He exhorted them to be as one in matters of faith, and to let everything be done in love.

Andrew Meldrum expressed his pleasure at being in Adelaide, which he greatly admired. This was an age of Christian activity and of abounding opportunities for doing good service. In spite of all hindrances the trend of the Christian church had ever been forward. The principles of the New Testament had changed the current of the world's thought. Let us be worthy of our noble ancestors. We must be faithful to the old plea, to the great restoration movement. We need good representative men. "Ingersoll was ready to meet in debate sectarianism, but not those called Christians." Ours is a campaign of progress. We may defeat in debate, but need men and money to continue this fray. Let there be love in every heart, and give willingly and freely. It was the courage of the Campbells, Stones, and Scots that told upon the foe. Are we made of the stuff of our noble sires, or some wishy-washy stuff as some religious people to-day? All cannot preach, but we can support those qualified to do so. We want the army of Jesus to rally round the gospel banner, as British soldiers did round its flag when insulted. Misdirected energy was a mistake. We have been playing at preaching the gospel. We now want to begin to work. This State can stand a State evangelist, and singing and S.S. evangelists. Let them go forward, so that the world's children might be filled with the Bread of Life.

The choir sang, "Lift up your heads." The Grote-street Quartette Party sang.

A. B. Maston said he wanted not to give an address, but to make a few remarks, so he'd better take a text—Rev. 11: 15. He spoke on the triumphs of the gospel, and looked forward to a glorious future. Let us hold up our heads as John did, and take a large view of things. What part were we going to take in that triumph, and how were we going to come off then? 1. There must be whole consecration of all our powers of

enthusiasm to Christ. They would not succeed in their work unless they brought into it the forces of love and joy and gladness. 2. There must be consecration of intellectual powers to God. Some believed that any kind of preaching and anybody would do. The man who could not preach ought to earn the money to pay the man who could. Let us spend our wealth on our boys to educate them. 3. Money power must be consecrated. The farms, houses and lands do not belong to us; the silver and gold and earth are the Lord's. God's hand is in all. We are Christ's, and Christ is God's. The few have been giving; we want all—rich and poor—to give, largely and richly, and then soon the kingdoms of this world will become the kingdoms of our Lord, and of his Christ.

A hymn was sung, and a collection taken up amounting in cash and promises to £104/12/8.

The choir sang an anthem, "I will lift up mine eyes."

F. W. Greenwood spoke on "The Call of the Present Century," and forcibly detailed the duties of the churches to the world.

The choir sang an anthem, "Seek ye the Lord."

The meeting concluded with a hymn and the benediction.

S.S. Union, S.A.

REPORT ON SCRIPTURAL EXAMINATIONS, 1903.

This year's examination has been the most successful yet held, not only as regards numbers, but in general excellence.

The premier place in the examination must be given to the Unley School. That school sent up 64 teachers and scholars. Of this number 5 have gained first prizes, and 3 have gained second prizes. 41 have received sufficient marks to entitle them to first-class certificates, and 10 to second-class certificates. Besides this the school has gained the special prize of £1/10/- offered to schools with more than 200 scholars.

The average gained for the whole competition, by 317 competitors, is 77% of marks. We are convinced that it will be hard to find a better average percentage for a like number of competitors in any examination.

As for the averages of the individual schools, the Prospect school leads with the remarkable average of 93% for their 30 competitors.

We are pleased to see the position of the Williamstown school in the competition for the special prizes. Out of a school of 26 scholars who were eligible to compete, 17 presented themselves for examination. And this school has won the prize of £1/10/- offered for schools with less than 200 scholars. We heartily congratulate the Williamstown school on its success.

Appended are the results of the examination.

W. JACKSON, Hon. Sec.

PRIZE LIST.

JUNIOR DIVISION.

Section A, 27 competitors.

1st prize, Violet Uncle, 100%, Unley; 2nd prize, Tilly Joyce, 97%, Prospect.

Section B, 49 competitors.
1st prize, Eva Uncle, 100%, Unley; 2nd prize, Bertha Redman, 98%, Prospect.

MIDDLE DIVISION.

Section C, 62 competitors.
1st prize, Clarice Blackwell, 100%, Milang; Tie, 2nd prize, Linda Harris, 99½%, Balaclava, and Zealie Mann, 99½%, Unley.

Section D, 69 competitors.
1st prize, Geo. W. Jenner, 100%, Norwood; Tie, 2nd prize, Mabel Lawrie, 99½%, Henley Beach, and Winifred Leaney, 99½%, Unley.

SENIOR DIVISION.

Section E, 36 competitors.
1st prize, Geo. Mager, 97%, Norwood; 2nd prize, Eric Haselgrove, 95%, Unley.

Section F, 36 competitors.

1st prize, Frank Leaney, 98%, Unley; 2nd prize, Ida Hancock, 96%, Grote-st.

TEACHERS' DIVISION.

Section G, 7 competitors.
Tie, 1st prize, Ella Charlick, 96%, Norwood, and Frank Thomas, 96%, Unley.

Section H, 26 competitors.

Tie, 1st prize, Miss J. Whitfield, 100%, Prospect, and Miss Olive Verco, 100%, Unley.

HONOR DIVISION.

Section I, 5 competitors.

Miss A. Whitfield, 96%, Prospect.

LIBRARY PRIZE.

Prize, £1/10/- for schools over 200 on roll, won by Unley, with 23,555.

Prize, £1/10/- for schools under 200 on roll, won by Williamstown, with 38,000.

W. JACKSON,

Sep. 7. Sec., S.S.U.

The number of papers that I have is so small that I cannot give very much of a report on the examination. I would like to say that I admired very much the secretarial part of the examination; everything came to me in splendid order. I congratulate the Union on the perfection of the arrangements that they made for the convenience of the examiners. The answers in my papers were very full, many of them too full of words; there seemed to be a disposition on the part of some to give little sermons instead of definite answers, but on the whole the papers were of high merit, as will be seen by the marks. Some improvement might be made on the part of those who answered the questions by not seeking to economise paper; it makes it very much more difficult to read the answers when they are written closely together, and in some cases between the lines. I was very glad that on the questions that dealt with matters very much associated with our understanding of God's Word the competitors seemed to be very well taught, and the papers reflected the greatest credit on those who had the teaching of the competitors.—GEO. T. WALDEN.

I have tried to do as was requested, but found it rather difficult. However, in Section C I think No. 122 might be given a slight preference, but Nos. 140 and 291 are so near that I could not make any change. This would class 122 as first, and 140 and 291 as second and equal. This is not what was asked for, but is the best I can do. In Section D the papers 37 and 274 are so good that I cannot think of making any change, but possibly 157 might be given a shade

lower. This will meet the request, but it has been very hard to do so. I would like it to be stated when the prizes are presented that these papers are excellent and deserve special mention.—P. A. DICKSON.

I have been carefully through the papers of Sections A and B, and to the best of my knowledge noted the percentage gained. I have endeavored to keep the general knowledge expressed in the papers before me, and where at all reasonable I have afforded marks with a view to encouraging the competitors to try again. I heartily congratulate the prize-winners, and I hope it will stimulate them to make an effort to gain a first prize at the final examination by Jesus Christ. To those who gained certificates and an appreciable number of marks I say, Let your success encourage you to try again; let "Excelsior" be your watchword, and *Nil Desperandum* your motto. May God bless and prosper you in all that is good.—W. J. WAY.

Report on Senior Division.—It affords me pleasure to congratulate both teachers and scholars upon the excellent results attained in this division. You will observe from summary herewith that the average in Sec. E is 72%, and in Sec. F 75%. This discloses a most intelligent grasp of the lessons. Although none of the prize-winners are awarded 100%, for general excellence they all merited the honor. There were, however, verbal errors which could not be overlooked in a keen and close competition like this one. It is evident that great care was taken in the preparation of the scholars, and the result reflects credit upon the teachers. I missed the customary "ridiculous or ludicrous paper," and did not get a good laugh even at one scholar's expense.

There are two dangers to be avoided, viz., carelessness in quoting Scripture, and half-heartedness in writing out answers. Quite a number lost marks simply because they didn't take the trouble to finish their sentences, even though it was clear they could have written much more. In a competitive examination great care ought to be exercised in giving exact answers, especially when a Scriptural answer is called for.

A. E. ILLINGWORTH.

Examiner's Report, Teachers' Division, Section H, age over 20 years.—The papers are of a creditable kind on the whole. 9 have secured 100% of the marks. 9 range from 95% down to 80%. 5 from 68% down to 67%. 3 range below 60%. The general average of the 26 papers reaches 83.7%. The 9 best papers are of special merit, in the opinion of the examiner, and brief notes are furnished upon them herewith.—Yours in Jesus,

R. C. GILMOUR.

Sunday School.

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

LESSON FOR OCTOBER 11TH.

God's Covenant with David.

Lesson—2 Sam. 7: 4-16. Study verses 1-29.

GOLDEN TEXT.—"Thy throne shall be established for ever."—2 Sam. 7: 16.

David's life may properly be divided into



two parts. The first period was one of warfare, as he was actively engaged in putting into subjection the most of Israel's foes. Afterwards, when he had ascended to power, he busied himself in quelling the revolts under the followers of the late king Saul. The second period was entirely different from the first. It was a reign of peace. This portion of David's life as the triumphant and peaceful king has been called the golden age of Israel's history. Never before had the nation reached such a summit of power and grandeur, and never before had they walked, as a nation, so close to Jehovah. The national trust in God was probably the secret of the national power at this time.

As yet one thing was lacking to make David's reign unique. Although Israel were naturally a religious people, yet there was no established centre of worship. The contemporary nations had their fixed places of national worship, but as yet Israel had none. Geike says—"It was the age of great temples. In the valley of the Nile, vast piles had already, for many generations, attested the power of the priesthood and the devotion of kings, though no sign of the enthusiasm of the people who toiled, in forced labor, to raise them. Babylonia had boasted of its great religious buildings for perhaps as long a period. . . . But other regions had not been so early civilised; and when, in any case, they developed into new kingdoms, a grand temple appeared a necessary sign of their greatness, as well as a fitting tribute to the divinity, by whom, as was thought, it had been secured. . . . In antiquity, it must be remembered, religion played a far greater part, in the public life of a nation, than it does in ours."

Nathan was a prophet and a brave and true friend of David. God spoke to Nathan, telling him to convey to the king that the time had come to build the temple. When it had been erected, even after all else had passed away God would establish a house and kingdom that would stand forever.

H. G. MASTON.

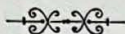
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THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. MASTON - - - EDITOR.



All Communications should be addressed to
THE AUSTRAL PUBLISHING CO., 528 Elizabeth
Street, Melbourne.

TERMS.—In Australian Commonwealth, Two
Copies or more to one address, or Single Subscription
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The Leader.

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

Prolonged Breathing Spells.

The success which has attended the recent
gatherings in connection with the South
Australian Conference affords ample proof
that these meetings are growing in favor
with the brethren in that State. Indeed, it
might be said that in all the States the Con-
ference meetings are more popular now than
ever they were before. There was a time
when these gatherings did not seem to have
any attractive power. They appealed only
to the few, and the few who responded to
the appeal only seemed to do so from a sense
of duty. Now it is otherwise. The Confer-
ences are popular in the best and truest
sense of the word. A widespread interest is
taken in them, and young and old are

delighted to be present. The reasons for
these changes for the better are not far to
seek. They are to be found mainly, first,
in the abandonment of the idea that Confer-
ence meetings were intended to be places for
the settlement of church difficulties, and for
fixing the standard of orthodoxy in regard to
matters of doctrine; second, in the mani-
festation of a greater spirit of enterprise and
the awakening of a more intense enthusiasm.
This development was concurrent with the
growth of the feeling that the legitimate
functions of the Conference did not go beyond
the fostering of missionary enterprise, the
deepening of the spirit of devotion, and the
cementing of the ties of brotherhood. As
a result of this trend in a higher direction
there has been a marked improvement in all
matters connected with our Conferences.
But while congratulating ourselves upon
these things, we cannot escape from the
reflection that the enthusiasm evoked by the
great gatherings, and more harmonious
working together of later years, is centred
in too brief a space of time to achieve the
best results. Enthusiasm is succeeded by
apathy, and, unfortunately, the duration of
the apathetic state is altogether out of pro-
portion to the duration of the enthusiastic.
A few days of exhilaration are followed by
long months of depression. The problem to
be solved is, How shall we maintain a
steady enthusiasm throughout the entire
Conference year?

The greatest Conference ever held among
our churches in the Southern Hemisphere
was, undoubtedly, that which was held last
year to celebrate the Victorian Jubilee. It
was a great occasion, and the brethren rose
to meet it by making the various meetings
an unqualified success. It was a week of
great meetings and great enthusiasm. The
future looked bright and hopeful with the
promise of great things attempted and great
things accomplished. The promise, however,
has not been realised. An obvious reaction
set in. It seemed as though something had
been accomplished which was in itself a
climax to be reached. An important event
in the history of the brotherhood had been
celebrated with becoming fitness, and that
was the end of it all. Probably the thought
in the minds of most was that, after all the
work and excitement, a breathing spell was
needed. If so, it is well for us to be re-
minded that these "breathing spells" must
not be allowed to last too long. If they last
too long they mean the loss of what has been
gained by previous effort. On the other hand,
if they simply mean that we are gathering
strength for renewed effort, then all is well.
But is it so? We sincerely hope it is, but
so far we have to confess that the "breath-

ing spell" seems to be in danger of being
indefinitely prolonged. That this danger
may be avoided, it is necessary that we
should be roused from our apathy, and that
the signal should be given for sounding the
advance all along the line. The thing that
we want to avoid in all our States is the
habit of regarding the time between Confer-
ences as mere "breathing spells." To do so
is to utterly misunderstand the function of
our Conferences. It is to regard them as
mere social reunions without any definite
aim or object. If they are nothing more
than social reunions they fail most lament-
ably in serving the purpose for which they
were intended. Doubtless, the social aspect
is an important one. Its importance, how-
ever, chiefly depends on how far it serves as
an inspiration for work. The social inter-
course arising from great gatherings is
inspirational in promoting a sense of unity,
but the good results of this are lost if the
sense of individual responsibility is in any
way deadened.

It must not be forgotten that the active
life of our Conferences is only of a few days'
duration. After that, the work they have
initiated depends for its success upon the
response made by the individual churches
and the individual members composing those
churches. It is a great mistake to suppose
that the mere appointment of certain com-
mittees relieves the churches of their res-
ponsibility. Probably no one really thinks
that it does. It is none the less true, however,
that a very great number *act* as though it did.
And here we desire to insist upon a point that
seems to us to be of vital importance to the
success of our Conference work. That point
is, the keeping alive of the sense of indi-
vidual responsibility. It seems to us that
this sense of responsibility is scarcely realised
by hundreds of those who attend our Con-
ference meetings. If it is realised at all it is
only during the Conference week, and then
forgotten for the rest of the year. In the
great gatherings of our Jubilee Conference it
was distinctly noticeable how everyone felt
elated at the success which attended them.
It was a great thing to be identified with
such a movement. But how many of those
who then felt the inspiration arising from
success have since contributed, in any
material degree, to carry on that success to
a triumphant issue during the present year?
A prominent member of the South Australian
Conference, we are told, remarked, after one
of their great gatherings in the Adelaide
Town Hall, that "he was proud to belong to
such a body of people." This brother, whom
we know well, has done in the past and will
do in the future, we are certain, his part to
justify himself in the feeling of satisfaction

that only of right belongs to those who have personally contributed to the achievement of success. But how many of the hundreds who experienced the same sense of elation will make any distinct effort during the current year to help on the work inaugurated at the Conference in which they were so delighted?

And here it seems to us that the churches have a duty to perform, which, to a very large extent, they neglect: that is, making the work undertaken by the Conference a matter of interest to the individual members of the congregations. In some cases they are deterred from doing so because of their own struggles and difficulties. They are afraid, for instance, that if they give prominence to the duty of contributing liberally to the funds of the Conference, they themselves will suffer loss. In this they are mistaken. We have seen the policy of repression carried on in various churches, but so far from aiding the local church, it has had the contrary effect. It has bred a spirit of illiberality which has eventually starved the church and made it a synonym for meanness. The only cure for a church in this condition is to widen its horizon. Give it a larger outlook, and it is surprising what hidden resources it will develop. It is a fact that cannot be gainsaid, that churches imbued with the missionary spirit are always the most liberal and the most active. If you want to kill a church shut it up within itself, but if you want it to move onwards and be of some use in the world, widen out its borders and make its sympathies world-wide. Finally we say, if it is true that, as a people, we have a great mission entrusted to us, it is equally true that we are unworthy of such a trust if we are not making great efforts to successfully accomplish it. Upon us rests the responsibility of preaching a pure gospel, and of restoring the old land-marks of primitive Christianity. No greater mission could be given to any body of people. This being so, the question for each one to answer is—"What am I doing to help in this great work?" Let the question be heart-searching and honest, and the result a determination, whatever the past may have been, to make the future more eloquent with service for the Master.

From The Field.

The field is the world.—Matt. 13:38.

Victoria.

MILBURN.—H. G. Harward and E. W. Pittman, State Evangelists, arrived here safely after their long journey by train and boat in good health and spirits,

and we welcomed them gladly. The gospel mission was opened in the large tent on Lord's day evening, September 6th. A splendid address was listened to most attentively by a large audience, far more than could be comfortably seated. Every evening since the interest has been well maintained, and so far four have confessed their faith in the Lord Jesus before many witnesses. We earnestly ask that all who love the Lord will join us in asking God to bestow his richest blessing on the efforts being put forth by his children for the extension of his kingdom and their upbuilding in the most holy faith.

Sept. 12.

CHAS. A. FAULKNER.

FOOTSCRAY.—A very pleasant meeting was held at the Footscray chapel on Monday afternoon by the deaconesses and the sisters to bid farewell to Sister Readford, who leaves Australia on the 23rd inst. for England, but afterwards will make her home in South Africa, two of her sons being already there. Sister Readford has been a member at Footscray for 16 years, and for 3 years ably filled the office of deaconess. After the usual weekly prayer-meeting a very pleasant time was spent, afternoon tea being provided, which was partaken of by a good number. After tea, Bro. Main, in a few well chosen remarks, presented our sister with a volume of the Jubilee Pictorial History. Sister Readford feelingly replied, assuring those present that their gift should be valued as long as life shall last. Sister Bradley sang a solo, after which all joined in singing "God be with you till we meet again." Four sisters sang "Good-bye," and prayer by Bro. Main brought a pleasant afternoon to a close.

Sept. 16.

S. J. H.

COSGROVE.—Bro. Burgess was with us last week. On Friday evening we had a prayer service, and he spoke for a short time on prayer and delivered an address, and on Sunday morning we were pleased to have him with us. Bro. and Sister Pinner and family and Sister Knight were also with us. In the evening a gospel service was held with a fair attendance.

Sept. 17.

J. C. S.

CHINESE MISSION.—The special services in connection with the above, conducted by Bro. James, of the City Temple church, Sydney, are being well attended, and much interest is manifested. Bro. James is an earnest and faithful worker, doing everything in his power to spread the gospel among his fellow-countrymen. The meetings are being well supported by the teachers, although they are conducted in Chinese, there being only one night in which they could fully enter into the service, when T. J. Cook gave an object lesson on "Purity of Heart," which was greatly appreciated by all. We have had the joy of seeing three coming out and confessing Christ as their Saviour. The mission will continue all this week.

Sept. 21.

J. JENNINGS.

BENDIGO.—Last Sunday night commenced the final week of the mission. A. W. Connor, the missionary, gave a stirring address on "Coming to Christ." Bro. Connor makes good use of his powerful voice, as he could be heard outside the packed hall. At the close of the meeting three ladies confessed Christ, and a wanderer returned. Dr. Cook assisted in the service. During the mission Mrs. Cook has acceptably played the organ. Before the mission terminates on Wednesday night we hope to see a number, who are almost persuaded, decide for Christ.

J. S.

MELBOURNE (Swanston-st.).—Very nice meeting last Lord's day. Six were received into membership, transfers from other churches. Bro. Harding gave an interesting and instructive exhortation. We had the pleasure of the fellowship of Mrs. and Miss Glaister,

from Mornington, Dunedin, N.Z., who are spending a few weeks in our city. Good attendance at the evening meeting, when A. B. Maston gave an excellent address on "The Love of God." The Sunday School, Bible Class and the Endeavor Society maintain their interest.

Sept. 22.

R. L.

BALMAIN-ST., Richmond.—Memorial service for Mr. Seabourne, Mrs. Morrison and Mrs. Crilly last night. Platform, aisles, porch and side-room packed. One man confessed Christ, but the hopeless crush militated against others coming. Special meetings last week to prepare us for coming mission were times of refreshing. The speakers were H. Swain, R. Campbell Edwards, W. McCance, E. Allen and A. R. Main.

Sept. 21.

P. J. POND.

Tasmania.

HOBART.—Big meeting last night, when the two who came forward on Sunday were immersed, and another, a lad from the Sunday School, made the good confession. Prospects are bright.

Sept. 14.

T. W. S.

New Zealand.

WELLINGTON, DIXON-ST.—We held a fortnight's special gospel services. Bro. Franklyn, from Nelson, was the principal speaker, assisted by A. F. Turner. Unfortunately, on account of the severe illness of his dear wife, Bro. Bull was prevented from spending much time at the mission, which closed last Lord's day.

C. K.

INVERCARGILL.—A social was given the scholars of the Sunday School this evening. The cakes, lollies and oranges were provided by parents, friends and teachers. Tea was taken at 5.30, and at 7 p.m. the scholars gave an entertainment of recitations, solos and duets. The programme consisted of 40 items. An enjoyable time was spent, and credit is due to all.

Sept. 2.

W. G. ALCORN.

CHRISTCHURCH.—We are glad to be able to report another addition to our numbers, in the person of a young man who confessed his faith in the Saviour at the conclusion of Bro. Manifold's address on Sunday evening, August 30th. I omitted to mention in my last report that on the occasion of the S.S. anniversary tea-meeting, which was held on August 6th, two of our brethren were presented with copies of the Jubilee Pictorial History. The honored recipients were Bren. Judd and Cox, whose faithfulness and usefulness the members of the church here were thus pleased to recognise.

Sept. 7.

GEO. P. PURNELL.

MATAURA.—Last night, at the close of Bro. Smith's gospel address, a young man made the good confession and obeyed his Saviour in the ordinance of baptism. At the meeting for breaking of bread we had the pleasure of receiving into fellowship a young sister who had been previously immersed.

Sept. 7.

T. P.

OAMARU.—The S.S. Rally is now in full swing and being carried on enthusiastically. In numbers the blues are ahead, but by attendance the reds are in advance, while there are now about 100 scholars and teachers on roll. We have had several additions to the church lately by letter, and one young man by faith and obedience who is already making himself useful; also a sister who has been for 12 years associated with the Baptists, but who now sees the way of the Lord more perfectly.

D. M.

WANGANUI.—The Church Extension Society held their "ladies' evening" on Sept. 3rd. The ladies took charge of the meeting, and after the rendering of various items, refreshments were handed round. This society has already established itself as a useful and important factor in the work here, and great hopes are entertained as to its future help to the cause. The building fund is steadily increasing. Any financial assistance toward this fund by brethren whom God has prospered above their other brethren will be faithfully acknowledged.

Sept. 10.

W. E. VOYCE.

New South Wales.

COROWA.—Since last report five have been added by faith and obedience. Three of this number journeyed from Telford, Victoria (about thirty miles) in order to obey their Lord. D. McCance, of Melbourne, who is at present residing in that district, has been largely instrumental in leading these three to acknowledge Christ and obey him in all things, and he accompanied them here. They were immersed into Christ last night by Bro. Griffiths, and received the hand of fellowship at our meeting this morning. Unfortunately they will not be able to meet regularly with us on account of distance, but we pray they may be kept faithful, and that soon a church may be planted in their district. We also had the pleasure of welcoming amongst us Bro. Joiner, of Footscray, who is visiting this district. We commence a tent mission on October 11th, which W. J. Way conducts. At present we are working hard to make this effort thoroughly known and successful in every way, and we lovingly ask the brethren everywhere to unite their prayers with ours for a large ingathering of precious souls.

Sept. 20.

E. J. W.

MOREE.—F. Goode has carried on the work for twelve months faithfully and well. We have an empty shop or store in the centre of the town, as some made excuse that our chapel was too far out of the town. We have now been there five Sunday evenings, and some of my family have been in each Sunday evening to help with the singing.

Sept. 1.

WM. WINTER.

West Australia.

DONNYBROOK.—On August 25th Bro. Hagger, who had been holding special services in Bunbury, was asked to come to Donnybrook, as a Mr. J. R. Wilson wished to be baptised. On his arrival we all proceeded to the Preston River, where, after prayer and an address by Bro. Hagger, the candidate was immersed. He was the first, we believe, to obey the Lord in baptism in this place. On the same evening five of us (Bro. and Sister Hadlow, Bro. and Sister Wilson, and Sister Jones) met and decided to form a church. With the help of Bro. Hagger we had a business meeting, and Bro. Wilson was elected treasurer and Bro. Hadlow secretary. It is our earnest wish to increase in numbers, and to strive for the glory of God and the salvation of men, while ours are the benefits through Jesus our Redeemer.

Sept. 5.

E. J. HADLOW.

South Australia.

UNLEY.—F. W. Greenwood, who was affectionately introduced by T. J. Gore, delivered a stirring discourse after the Lord's supper had been observed in the morning, and W. G. Lawson Campbell, from Kal-

goorlie, an old Unley boy, preached with faithfulness and energy at the gospel service. There were large and appreciative congregations. The Sunday School had a great treat in hearing pithy addresses from Brethren Greenwood, Alford, Smedley, Crouch, Martin and R. Lyall, all of Victoria. Their words of praise regarding the behaviour and management of the school were very gratifying to J. Verco and T. W. Macklin, the superintendents, and teachers and scholars.

Sept. 13.

R. B.

HENLEY BEACH.—The meetings have been well attended, Bro. Colbourne being with us in his appointed turn to speak on Lord's day. At the close of an impressive address in the evening we were cheered by seeing an elderly lady make the good confession.

Sept. 13.

G. A. H.

PROSPECT.—Our tent mission started splendidly on Sunday, September 20th, with a packed tent and some hundreds standing around outside. Bro. Rankine preached a powerful sermon. H. Hudd led the singing in fine style. Brethren, pray for the mission.

Sept. 21.

G. PERCY PITTMAN.

NORWOOD.—We have had a good share of the Melbourne visitors taking part in our meetings. Bren. Edwards, Lyall, Greenwood and Meldrum have all given addresses which were much appreciated. Yesterday afternoon James Hunter, of Sydney, visited our Sunday School and gave an address. Last night Dr. Verco preached the gospel to a large audience. Since last report two have been received by letter. Misses Lawson, Jerrems and Davis were with us yesterday, and A. M. Ludbrook.

Sept. 21.

A. C. RANKINE.

Here and There.

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

:O:

There was one confession at Mooroolbark on Sunday last.

There were two confessions at the Gilles-st. mission, S.A., on Sunday night last.

A young man made the good confession at Williams-town, Vic., on Sunday evening.

E. Smedley spoke at Newmarket the Sunday evening. F. W. Greenwood was absent in S.A.

The Victorian Sisters' Executive are reminded that the October meeting will be held at 2.30.

If you want a nice cheap large print New Testament, see advertisement at top of last page.

Those wanting S.S. Commentaries for 1904 will find full particulars on page 564 of this issue.

A. R. Taylor reports the baptism of a young man at Primrose Park, Tasmania, a few days ago.

A Band of Hope has been formed at Kalgoorlie, and with a strong committee to work it should prosper.

F. W. Martin and John Goldsworthy, of Victoria, spoke at the week-night meeting at Milang, S.A., last week.

We are indebted to H. J. Horsell for the report of the South Australian Conference appearing in this issue.

The sisters of the Newmarket church have bought and laid down a new carpet on the platform of the chapel.

We have now in stock "The Great Salvation," and "Hermeneutics" by D. R. Dungan." Price, 4/-; by post, 4/6.

We hope that all who take an interest in the work done by our various Conferences will read the Leader in this issue.

E. J. Hilder, secretary of the Enmore church, Sydney, has changed his address to 4 Belmore-St., Newtown, N.S.W.

The Mundulla mission, conducted by H. Leng and W. G. Oram, has so far resulted in sixteen confessions and six restorations.

Mrs. R. B. Davies acknowledges, on behalf of Mrs. Fleming, per Mrs. McDowell, from Doncaster sisters, food and parcel of clothing.

Bro. and Sister B. J. Kemp, of the Swanston-street church, are expected back from their trip to the old country in about four weeks.

There were five received into the church at North Fitzroy on Sunday morning, and one young man confessed Christ in the evening.

We learn that H. S. Saxby is to conduct a two weeks' mission with the Enmore church, Sydney, commencing about October 25th.

We have received from W. H. Rich, Bordertown, S.A., for W. W. Davey Fund, 20/-, Rescue Home, 10/-, and Burwood Boys' Home, 10/-.

We have just received a private letter from C. L. Thurgood. He reports all well. His address is, 1903 Fifth Avenue, Pittsburg, Pa., U.S.A.

Digby F. Denham, the new Minister for Agriculture, and Home Secretary in the Queensland Government, is a member of the church in Brisbane.

The Sunday School Union will hold their annual picnic on King's Birthday (holiday) at Darling, on the Glen Iris line. Full particulars re trains, etc., later.

We are glad to note that J. G. Barrett is making his way in the Senate, as last week he was appointed one of the acting Chairmen of Committees.

Inquirer asks:—"Do you think it right for a member of the church of Christ to break bread with unimmersed believers at an Endeavor Convention?" NO.

J. J. Franklyn, the preacher at Nelson, N.Z., is at present ill with influenza. Recently our brother spent five weeks in Wellington helping in mission work.

E. J. Hilder writes us that on one Sunday morning at Lismore, N.S.W., 42 received the right hand of fellowship, and thinks it establishes a record. We hope it will soon be broken.

Mrs. and Miss Glaister, of the Mornington church, Dunedin, N.Z., are at present on a visit to Melbourne. They spent Lord's day with the Swanston-st. brethren, and hope to see other of our churches before they return.

New Zealand files bring to us the news of the death of Sister Walker, of the Wellington church. Our late sister in company with her husband visited these shores last year. Our sympathy goes out to the bereaved ones.

John Sheriff, of Bulawayo, South Africa, sends us two new subscribers in two native brethren, Charles Kaka and Agrippa Mzozoyana. Bro. Sheriff is working hard in this new land, distributing literature, preaching and teaching. He hopes soon to receive help from England or America.

Remember the great Home Mission meeting in the Masonic Hall, Melbourne, on Tuesday, September 29th. Notice the speakers and their subjects—A. Meldrum, "The Ever Widening Circle"; A. B. Maston, "Our Missions"; Jas. Johnston, "The Supreme Devotion." For programme and full particulars see Coming Events.

The mission in Lismore, N.S.W., resulted in 69 confessions. A full report next week.

Two immersions and three decisions at Petersham last Sunday night, A. E. Illingworth preaching for the first time since his late sickness.

We are bringing out a cheap edition of M. W. Green's pamphlet on SPIRITISM, known as "The Devil's Sword Blunted." It will be some weeks before it is ready, but we will be glad for the brethren to note the fact.

J. Greenhill, of Kaitangata, N.Z., writes us that he intends returning to Victoria in November, and will be open to take an engagement as evangelist any time after arrival. Letters addressed to Kaitangata will find Bro. Greenhill.

Bro. Ewers addressed a meeting of young members of Boulder church on the 14th inst., and at the close it was decided to organise a C.E. Society. Thirteen gave in their names as active members. Bro. Scambler was elected president.

Kaniva tent mission will commence on September 27th. H. Leng will do the preaching, while Bro. Osborne, of Grote-st., Adelaide, is coming over to conduct the singing. The prayers of the brotherhood are asked on behalf of this mission.

J. G. Shain, who for so long has been the voluntary preacher at Brunswick, is now, unfortunately, out of his regular employment, but he is improving his time by holding special services at Broadmeadows, where he has had three confessions.

A New Zealand brother suggests that a good way to do pastoral work amongst new members would be for the church to at once subscribe for the CHRISTIAN for each of them for twelve months. We rather think ourselves this would be a good idea.

"PUZZLED" asks:—"What are we to think of a professing Christian who finds excuses for non-attendance of morning meetings, but can attend all sports and compete in advertised sports?" We should think that said professing Christian is a humbug.

Alan Price has been so impressed with the advantage of W.A. for the extension of his firm's business that he has arranged to reside there. Leaving his family in Perth, he is proceeding to Sydney to arrange his affairs and return to live in the metropolis of the golden State.

We ask our schools everywhere, when arranging for Sunday School literature for 1904, to consider the claims of our own Sunday School paper, *Pure Words*. It contains 16 pages of reading matter in good, clear, large type. If the schools will help us for a little, we will make a paper of which they may be proud.

The *Christian Evangelist* says:—"A. T. Campbell, for three years pastor of the Rowan Avenue Christian church, Pittsburg, Pa., and for the past two months acting supply for the First church, Allegheny, Pa., has accepted a call to the Cecil-street Christian church at Toronto, Canada, and will enter upon his work there September 1."

We would like to remind all those who favor us with news items, which we appreciate very much, that all such items should reach us by the 4 o'clock post on Tuesday afternoon. Items of news from South Australia should be posted by the express on Monday evening, and will reach us at 12 o'clock on Tuesday; that coming by the Sydney express reaches us at 4 o'clock.

The Mission Band in connection with the church at Oamaru, N.Z., have decided to support a native youth in India to prepare for becoming an evangelist. They have sent £10 to the Foreign Mission Treasurer, and this will be forwarded to W. E. Rambo, Damoh,

India, who will be asked to select a suitable lad. He will then correspond regularly with the Oamaru Mission Band, and thus create and maintain mutual interest.

We have received a number of letters about an aged preachers' fund. Now we presume that there are but few who do not want to see the old preachers cared for, but just how to do it seems a difficult thing. If there are any of our readers who have any definite plan by which the money can be raised and distributed, we shall be glad to hear from them, but we do not see the need of discussing a thing about which we are agreed.

JUBILEE PICTORIAL HISTORY came to hand in good order. It is a splendid work. We are greatly pleased with it. It shows to what a state of perfection you have brought your Printing and Publishing House, so as to be able to produce such excellent workmanship. I regard the P.J.H. as an album of old friends; I know so many in different parts. We were quite enthusiastic in looking over the pictures. —H. M. GREENWOOD.

John Thompson says the Kanakas who have gone back from Queensland to Pentecost Island have remained very faithful to what they learned, and are greatly pleased at his being again amongst them. The natives suffer much from malarial fever, for which the best remedy appears to be quinine. Bro. Thompson has asked for more supplies of medicine, which the F. M. Committee are sending to him. Our old friend Taby Man Con is still working away teaching his brethren. He had built a place for Bro. Thompson. This faithfulness on the part of our Kanaka converts is very encouraging.

"A Young Disciple" is very depressed because just now they have no regular preacher. He says, "I feel as though a wet blanket were around me when I enter the church. This should not be." We certainly agree with the last statement. We admit that a good preacher is a nice man to have around, but we do not see that his absence should act as a "wet blanket." Personally we always feel when the preacher is away like gathering up our garments and going to work ourselves. If "Young Disciple" will do something, that "wet blanket" will not trouble him long. Read the report this week from Corowa, N.S.W. Bro. McCance went away off in the woods where there was no preacher, and not many other folks, but he went to work and turned preacher himself, and made it so interesting for the other people that some have concluded to join him. Do something, and get ready for the preacher when he comes.

Acknowledgments.

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

N.S.W. TENT FUND.

The following sums have been received on the Sisters' Conference cards, some of which were handed in before those previously acknowledged, but as they were not reported at the last meeting they were not acknowledged at the time.

Mrs. Lea, Petersham ..	..	0	10	9
Mrs. Macindoe, Sydney ..	..	1	3	6
Miss Hall ..	..	0	14	0
Mrs. Edwards, Manning River ..	..	2	8	0
Mrs. Morrison, Sydney ..	..	1	5	6

6 1 9

Amount previously acknowledged .. 31 3 3

Total to date .. 37 5 0

The sisters are still collecting, and will gladly receive donations. E.C.R.

FOREIGN MISSION FUND.

NEW ZEALAND.

Church, Pahiata ..	..	0	16	0
" Hoteo North ..	..	0	15	0
" Stanley Brook ..	..	1	1	0

Mission Band, Oamaru, to support Native youth in India to be trained as an evangelist .. 10 0 0

P. James, Tara, Wanganui .. 2 5 0

QUEENSLAND.

Church, Rosewood	1	1	0
" Mount Walker	1	1	0

VICTORIA.

W. B. Thorne, Walhalla	0	5	0
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Coming Events.

Observe the time of their coming.—Jeremiah 23

SEPTEMBER 29.—HOME MISSION RALLY, Masonic Hall, Collins-st., Melbourne. Chairman, A. Millis, Conference President. Song Service at 7.30 p.m. Programme:—Hymn, "There's a Royal Banner," Audience; Prayer, H. G. Peacock; Chorus, "The Marvellous Work," Choir; Scripture Reading, W. C. Craigie; Selection, "Come Unto Me," Lygon-st. Quartette Party; Solo, "Hear Ye," Israel, Madame Nellie McClelland; Address, "The Ever Widening Circle," A. Meldrum; Hymn, "Onward, Christian Soldiers," Audience; Address, "Our Missions," A. B. Maston; Solo, "Angels Ever Bright and Fair," Miss Ethel Benson; Praise and Prayer; Home Mission Offering and Promises; Chorus, "The Radiant Morn," Choir; Address, "The Supreme Devotion," J. Johnston, M.A.; Hymn, "All Hail the Power," Audience. Musical Director, Nat Haddow. Accompanist, Miss Jeannie Dickens. Every member within a radius of ten miles should be present at this meeting.

OCTOBER 2.—A united Sisters' Prayer Meeting will (D.V.) be held in the lecture hall, Swanston-st., on Wednesday, October 2nd, at 3 o'clock. ALL SISTERS CORDIALLY INVITED. Mrs. R. G. Davis will read a paper on "Reverence," and Mrs. J. E. Brown has kindly consented to read a short paper.

OCTOBER 15.—The teachers of the Lygon-st. Sunday School will be At Home on October 15th at 7.30 p.m., when they expect to meet all past teachers and old scholars, or will be pleased to hear from those who will not be present. On receipt of intimation from past teachers (scholars previous to ten years back) a card of invitation will be sent.

OCTOBER 25 & 28.—The Thirteenth ANNIVERSARY of the North Richmond Church will be celebrated on the above dates. Special Services on Sunday, October 25th. Tea and Public Meeting on Wednesday, October 28th. Tickets for Tea—Adults, 1/-; Children, 9d. Good programme. Prominent Speakers. All welcome.

OCTOBER 11 & 14.—The ANNIVERSARY of the South Melbourne S.S. will be celebrated on the above dates in the chapel, Dorcas-st. On Sunday, at 3 p.m., T. J. Cook will give a special Children's Address. At 7 p.m., W. Meekison will preach, subject, "Queen Esther." On Wednesday, at 7.45 p.m., a special programme will be given of Singing, Action Songs and Dialogues by the scholars. Special address. All heartily invited. W. H. M. L. L. Sec

JOHANNESBURG, S. Africa.

Church of Christ Meeting-place:—84 KERB ST. Lord's days, Breaking of Bread, 11 a.m. Secretary's Address—WILLIAM BLAKE, Stand 388, Bertram Rd. Troyeville, Johannesburg.

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WANTED.

AN EVANGELIST seeking an appointment would be pleased to hear from a church requiring evangelistic help. Address: J. SELWOOD, Victoria Terrace, Unley, South Australia.

Obituary.

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

CHRISTESEN.—It is with regret I have to report the death of our beloved Sister Christesen. Our sister was a member of the Ma Ma Creek church for about three years, and was but a young woman at the time of her death. The sympathy of the members goes out to her bereaved husband and infant child.

When we asunder part,
It gives us inward pain,
But we shall still be joined in heart,
And hope to meet again.

Ma Ma Creek, Q., Sept. 8.

L. LARSEN.

COX.—We have to record the decease of our aged Sister Cox, who departed this life to be with Jesus on August 25th, at the age of eighty-four years. She was immersed by T. Bates at Spring Grove in August, 1878. Spring Grove, N.Z.

A.G.K.

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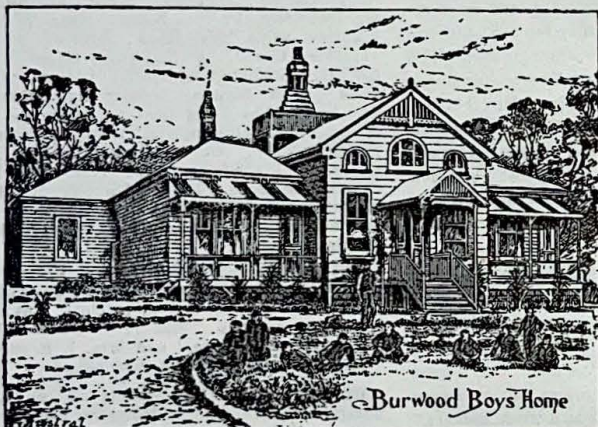
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SUNDAY SCHOOL COMMENTARIES.

For 1904.

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PART III.

CHAPTER IV.

A FINAL TEST.

Excitement was running high in Oldham. The senior member of the lumber firm of Harmon & Hobbs had been in Chicago. Shortly after his return he was taken sick with what proved to be smallpox. There was a grand rush for vaccination. Smallpox was the all-absorbing topic in the town talk.

This was the state of affairs when Roy and May came home from a three week's visiting trip. They had come on the morning train, and just before noon Dr. Williamson called.

"I have called on a peculiar errand," he began, as soon as he was seated. "I suppose, of course, that you have heard about Harmon? He is a very sick man; in fact, to tell the truth, I consider the case hopeless. Of course, there is a bare possibility that he will pull through, but not much probability of it. And he realises his condition. Every time that he has come to himself enough to recognise me, he has charged me to tell you, when you came, that he must see you. I told him it was asking too much; but he declared that he knew that you would come. Last night I found him more excited than ever—he was afraid that he might die before you would get there. No matter how delirious he is, he never lets go his hold on that one idea—that he has sinned away his day of grace; but if any man can intercede for him and help him to die in peace, he thinks you can. Of course it's unreasonable to expect you to run such a risk—have you been vaccinated?"

Roy shook his head. "Not since I was a baby; and then they said it didn't work."

"Well, I wouldn't advise you to take the risk; it isn't as though you had been vaccinated a few days ago. But I felt as if I could not face him this afternoon without keeping my promise to let you know. I'll tell him you couldn't; there's your wife to think of."

"Wait." Roy went out into the next room, where May, who had been unpacking, still sat upon the floor spellbound, having heard every word. Her face was white as the garments in her lap, and she looked up at him with an intense questioning in her eyes; then a sudden premonition of dread chilled her.

Kneeling down beside her, Roy held her close, and from both hearts a cry rose up to him whose great heart of love must surely throb in sympathy with these poor human hearts which, except he give ease for their sorrow, go on throbbing in agony until they break.

"What are a few years of life here?" Roy whispered at last, laying his face against hers. "Think of it compared with eternal death! If I only can convert this one from the error of his ways, I shall save a soul from death. Dear, I couldn't refuse! I shall take every precaution, but I must go!" May did not speak—but Roy knew.

The doctor eyed him sharply as he came back. "You're not going?"

"Yes."

"It may cost you your life."

"Well, you physicians run the risk to save the bodies of your patients; so do the nurses who attend them. Why shouldn't I be willing to do as much for this soul that is looking to me for help? I wish you to see that I take every precaution—you know better than I what is necessary—and then I shall leave the rest to God."

The physician rose. "Well, if you are determined to go, I will vaccinate you now. We will use every precaution."

When all was ready, Roy followed the doctor into the sick-room. The first glimpse of the horrible loathsomeness of the disease was so appalling that for a moment or two he turned sick and faint. Harmon could not see, but he turned his head slightly at the sound of their footsteps.

"Well, I brought him," said the doctor.

"I knew you'd come!" the sick man cried out excitedly. "They tried to make me think you wouldn't, but I knew better; I knew you would if it wasn't too late—now pray! There's no telling how long I'll last, and I can't die this way. Pray with all your might. I believe God will listen to you, if he will to anybody, and have mercy on me!"

"Wait, Harmon," Roy interposed gently; "let me tell you. You're not so well acquainted with God as I am—I've known him as my very best friend, quite a while now, and I want to tell you that there isn't any need of my praying that he will have mercy on you. Why, Harmon, he's just as merciful as he can be—he doesn't want you or any other man to be lost; and he will do everything he can to save you—if you will only let him! I will pray for you, Harmon, that you may realise how tender and merciful God is—how anxious he is to have you let him save you!" Roy knelt down.

Dr. Williamson sat leaning over in his chair, his elbow resting on his knee, his head bowed upon his hand.

The doctor had heard many different men pray. He had heard Roy pray on various occasions—but never a prayer that touched him like this.

Out of the fulness of his own perfect confidence, Roy thanked God fervently for having told us that he loved us while we were yet sinners. He thanked God that Jesus Christ came to save sinners, and that the blood of Jesus Christ cleanses us from all sin. Out of his own personal experience he thanked God that he, himself, had known the blessedness of those "whose iniquities are forgiven and whose sins are covered."

And then Roy prayed for Harmon—that he might trust wholly to the tender mercy so ready to save him, even at this late hour of repentance; that he might be able to see that, as a mother's love is always yearning to forgive the repentant little one for its childish wrongdoing, far more was God's love eager to forgive such as will take him at his word, and come to him humble and trustful as a little child.

Finally Harmon spoke. "Hastings," he said, "I believe it! If God is as mother used to be, I know he will forgive me! I believe that Jesus Christ can save me, late

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as it is—I believe he will! It seems like an insult, though, to do the way I have and then ask him to save me at the last minute! I wish I hadn't waited so long, but I can't help it now."

"No," Roy said, "all that you can do now is to prove your faith by trusting in him to the last. If you should pull through, you can prove your faith by a changed life."

"I'm so thankful that you came," Harmon went on. "I was sure you could help me if anyone could. I know it was too much to ask—but I don't believe you'll take it—and I couldn't die that way—I couldn't!"

"It's all right," Roy assured him; "whichever way it turns, it's all right—remember that. I was willing to come, and more than glad to be of any help to you."

"I never did believe in death-bed repentance," the sick man continued; "but it seemed as though all at once I caught a glimpse of myself as God saw me, and I couldn't stand it!"

"But that's past now," Roy said. "You know what it says about the blotting out? Hold fast to that!"

"I will, I do!" was the emphatic answer; "the awful burden is gone. I don't dread dying, as I did. I don't suppose there is a shadow of a hope that I shall pull through, but it doesn't worry me now. If I shouldn't live, if I shouldn't see you again here, I tell you what it is, Hastings, you'll know one thing, that if I am saved, next to God and to Christ, it will be through you."

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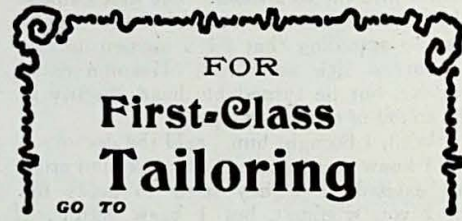
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