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## \* Notes on Evidences of Christianity. \*

BY M. W. GREEN.

### 10. The Divine Origin of Christianity.

(Concluded.)

It is fitting in this concluding chapter that a little should be said regarding miracles, as confirmatory evidence of the divine nature of Christ, and the consequent divine origin of the religion he instituted.

A miracle may be defined as an event whose only antecedent is the divine will. Miracles, in their very nature, must be uncommon. We have miracles really all around us—in the sense of things the *modus operandi* of which we do not understand—in fact myriads of miracles—but because they are common, and are in harmony with certain supposed laws by which they are governed, we do not style them miracles. We therefore say that miraculous interventions of the divine Being—acts simply resulting from his will—must in their very nature be uncommon.

In the presentation of a new religion, purporting to come from God, and having imperative claims upon the attention of man, miracles may reasonably be expected. If God determined to impose a religion upon man, the rejection of which would be calamitous to him, it would only be reasonable that he would make the evidences, establishing the claims of that religion, so clear and convincing that no reasonable and impartial person could reject them. Hence, it seems only rational that miracles must have been wrought to attest the divine origin of the religion of Jesus.

We ask, therefore, Have we testimony that miracles were wrought, and was that testimony reliable?

Passing this by for the moment, let us notice the miracles of our Saviour's own life and teachings; and we may affirm that in this itself we have a greater miracle than anything that can be found throughout the world. On this I may quote from Rousseau, who could not be called a Christian. "Is it

possible," he asks, "that the sacred personage whose history it [the Bible] contains should be himself a mere man? What sweetness, what purity in his manner! What an affecting gracefulness in his instructions! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what sublimity in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live and so die, without weakness and without ostentation? The death of Socrates, peacefully philosophising among his friends, appears the most agreeable one could wish; that of Jesus, expiring in agonies, abused, insulted, and accused by a whole nation, is the most horrible one could fear. Socrates, indeed, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, amidst excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God."—*Emile ou de l'Education*, lect. 4, quoted in Dr. Schaff's *Person of Christ*, pp. 340, 341.

The words of Napoleon the First are equally striking, and worthy of being noted:—"In every other life," said Napoleon, "than that of Jesus Christ, what imperfections, what inconsistencies! Where is the character that no opposition is sufficient to overwhelm? Where is the individual whose conduct is never modified by event or circumstance, who never yields to the influences of time, never accommodates himself to manners or passions that he cannot prevail to alter?"

"I defy you to cite another life like that of Christ, exempt from the least vacillation of this kind, untainted by any such blots or wavering purpose. From first to last he is the same; always the same, majestic and simple, infinitely severe and infinitely gentle;

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throughout a life that may be said to have been lived under the public eye, Jesus never gives occasion to find fault; the prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, Jesus is enlightened, consistent, and calm. Sublimity is said to be an attribute of Divinity; what name, then, shall we give to him in whose character were united every attribute of the sublime?

"I know men, and I tell you that Jesus is not a man. In Lysurgus, Numa, Confucius, and Mahomet, I see only legislators who, having attained to the first place in the State, have sought the best solution of the social problem: I see nothing in them that reveals Divinity; they themselves have not pitched their claims so high.

"It is evident that it is only posterity that has deified the world's first despots,—heroes, the princes of the nations, and the founders of the earliest republics. For my part, I see in the beauteous gods and those great men, beings of the same nature with myself. Their intelligence, after all, differs from mine only in form. They burst upon the world, played a great part in their day, as I have done in mine. Nothing in them proclaims Divinity; on the contrary, I see numerous resemblances between them and me. Common weaknesses and errors. Their faculties are such as I myself possess; there is no difference save in the use that we have made of them, in accordance with the different ends we have in view, our different countries, and the circumstances of our times. It is not so with Christ. Everything in him amazes me; his spirit outreaches mine, and his will confounds me. Comparison is impossible between him and any other being in the world. He is truly a being by himself; his ideas and his sentiments, the truth that he announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth, and the story of his life, the profoundness of his doctrine which overturns all difficulties and is their most complete solution, his gospel, the singularity of this mysterious being, his appearance, his empire, his progress through all countries and kingdoms,—all this is to me a prodigy, an unfathomable mystery, which plunges me into a reverie from which there is no escape, a mystery which is ever within my view, a permanent mystery which I can neither deny nor explain. I see nothing here of man. Near as I approach, closely as I examine, all remains above my comprehension, great with a greatness which crushes me; it is in vain that I reflect—all remains unaccountable."—*Sentiments de Napoleon Sur le Christianisme par le Chevalier De Beaumont, quoted from Hanna's Life of Christ, pp. 254-256.*

Again, when on the Island of St. Helena, as testified to by three of his biographers, he asked one of his companions, "Can you tell me who Jesus Christ was?" and himself replied, "Well, then, I will tell you. Alexander, Cæsar, Charlemagne, and I myself have founded great empires; but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him. . . . I think I understand something of human nature, and I tell you all these were men, and I am a man. No

other is like him. Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke with them, I lighted up the flame of self-devotion in their hearts. . . . Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart; he will have it entirely to himself; he demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love toward him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength, nor put a limit to its range. This is that which strikes me most. I have often thought of it. This it is which proves to me quite convincingly the Divinity of Jesus Christ."

To the foregoing I would add the sentiments of John Stuart Mill, who, having been brought up in entire ignorance of the religion of Christ, and only studied it upon his own initiative after he arrived at manhood, is the more competent to express an unbiassed judgment.

He says, "Above all, the most valuable part of the effect on the character which Christianity has produced by holding up in a divine person a standard of excellence, and a model for imitation, is available even to the absolute unbeliever, and can never be lost to humanity. It is the God incarnate, more than the God of the Jew or nature, who, being idealised, has taken so great and salutary a hold on the human mind. And whatever else may be taken away from us by rational criticism, Christ is still left, a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reported to have wrought. But who, among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort. Still less the early Christian writers, in whom nothing is more evident than that the good which

was in them was all derived from the higher source."—*Essays on "Nature, Religion, and Theism," p. 253.*

If, then, neither the fishermen of Galilee, nor St. Paul, nor the early Christians, were capable of inventing these early records, and no other human source suggested is any more probable, whence did they come? and whence could that life have originated of which they are the record, but from the source which they declare?

Returning now to the miracles of Christ, and to which he referred the Jews for proofs of his divine nature, let it be noted that all his miracles were cognisable by the senses, done in the open day, and in the presence of large numbers of witnesses, and that the gospel writers who give accounts of them saw the miracles with their own eyes. It is a peculiar characteristic of the miracles of Christ that they were purely works of benevolence. See him dispersing disease at a word; giving back life to Jairus' daughter, to the son of the widow of Nain, and to the brother of Martha and Mary. See him feeding thousands with bread miraculously increased, giving sight to the blind, speech to the dumb, hearing to the deaf, cleansing to the leper, and words of loving sympathy to all. These were all deeds indicating the possession of power more than human, and such as might be expected from one claiming to be God's only begotten Son.

Then take the miracle of the resurrection, predicted by the Saviour before it occurred, as well also as his death. The disciples, though often told of it, did not expect it, and would not believe it except upon the most clear, repeated, and infallible demonstration. Not only did eleven witnesses, who had known him in life, see him after his resurrection, but more than five hundred other persons. The disciples saw him after he was risen; heard him speak; saw him eat, and ate with him; touched his body; saw the prints of the nails and spear; and we are led to ask, Could these men have been mistaken in connection with such matters as these? When we know the extreme improbability of such persons being deceived, and that they died in attestation of their testimony, the evidence of the divine origin of Christianity is simply overwhelming.

Now as to the need of such a religion, does not Christianity commend itself to our highest reason as that which our nature really requires? What a strange mystery this world is otherwise! Persons are born, and many of them pass their time in suffering from early life to the grave. If there be not some future condition, where the uses of the sufferings and disabilities of this life are seen and understood, where compensations are exacted for wrongs done here and not repented of nor amended made, and where those who are unable to fulfil the end of their being by the development and enjoyment of their faculties may enter upon a happier state of being, then reason is absent from the universe!

Persons are cut down at all ages—the infant, the youth, the young man and maiden, whose lives seemed blooming with promises of a useful and happy career; the man and woman in mature age, as well as the old and feeble who are unable to perform any more



tasks in the world. Is there any reason in the world, or are we simply the victims of blind and fickle chance when these things take place? Can it be possible that the God of the universe destroys his works in the way we see, and without any apparent reason, or for any good purpose? It cannot possibly be.

If we take the light that Christianity throws on human affairs, we see that we are drawn out in our moral natures to render help to the weak, the young, and the feeble, and thereby we are strengthened in the higher virtues. Then as we find intense pleasure in the variety of life around us, so by the wise provision of God overruling all he takes from the world persons of all ages, that in the higher, more glorious and eternal condition there may be the same variety, and that those faculties which have been developed here may find a proper sphere of employment there.

What yearnings fill the human breast! Yet can it be that there is no response to them? If man be but a higher animal, and must be looked at in that light only, then his desires are altogether ignored, as compared with the desires of other animals. Verily the brute creation is happier than man! The beast has for its guide an unerring instinct; it is able to gratify all its desires, and it possesses freedom from the worries and cares that grind down human life. The cat that purrs on the hearthstone, and the dog that frisks around you, are far away happier and better circumstanced than many men, if there is no hereafter, and if this is all the life we have to live. How is it with man? Think of his bright intellect and his attainments upon which he has spent the best of his years in developing. Are all these lost at death? Think of a Newton, a Galileo, a Tycho Brahe, and all those men who have climbed the heavens or gone down into the depths of the earth for knowledge! Is it reasonable that intellect, thought, judgment, such as only reach their ripeness in advanced age, will yet all terminate at death? How is it that man possesses all these attainments? How is it we have the capacity to climb the heavens, to judge of the orbits of the worlds above and around us, to understand how they are maintained in space? How is it that we are so highly gifted, and yet that in our condition we are worse off than the brute beasts, if there is no hereafter and no prospect of future glory for those whose lives are marked by patient continuance in well-doing? Look at the terrible separations of death, the heartbreakings, the yearnings for a future meeting to comfort in prospect of death! Why are these, if there be no future life?

Listen, while one who in life, by his wife's influence, had tried to stifle these yearnings, expresses himself on his dying bed. "Mother," he said, addressing his wife by that name, "I am sure you are mistaken. I want to see you all again with such intense longing that I feel I shall. This life can't be all. My heart revolts at it. It's fiendish cruelty to tear asunder for ever those who love as we do. As I told you before, I am going to take my chances with the publican. Oh! that someone could make a prayer. Orton!" he called feebly. The doctor entered, leav-

ing the door open. "Couldn't you offer a short prayer? You may think it unmanly of me, but I am in sore straits, and I want to see these loved ones again." "Haldane!" cried Dr. Orton, "Here, offer a prayer for God's sake, if you can. I feel as if I were choking." "Without any hesitancy the Christian man knelt at Mr. Poland's bedside, and offered as simple and natural a prayer as he would have spoken to the divine Man in

person had he gone to him in Judea centuries ago, in behalf of a friend. His faith was so absolute that he that was petitioned became a living presence to those who listened."

Men may live with materialistic views, and some may die without any tremors; but was ever a materialist seen to meet death with joyous exultation, and was ever a Christian seen to die regretting that he had ever loved the Saviour?

## New South Wales Conference

The Eighteenth Annual Conference of the churches of Christ in New South Wales opened with a Foreign Mission Night on Thursday, January 22nd. The gospel in its plea is universal, and we could not do better than commence with the consideration of world-wide missions.

When Jas. Hunter took the chair the attendance was disappointing, and throughout the evening only about 65, including Chinese, were in attendance.

After the opening hymn the divine blessing was asked, and a few opening remarks made by the chairman.

The Secretary's Report and the Financial Statement were read and adopted, as also were the Report and Financial Statement of the Chinese Mission. Although not referred to in the Report, two Chinese were added to the church as a combined result of the teaching in the class and the presentation of the gospel in the evening by Bro. Wm. James and others.

The members of the Chinese Class followed with a song in their own language, selected from Sacred Songs and Solos.

A collection in aid of the mission funds resulted in £2/10/- being received as the firstfruits for the new Conference year.

In the absence of one or more brethren who it was hoped would have supplied the motive power from the State of Victoria, E. Gole filled in the gap, and supplied the following motives why we should and must be co-workers together with God in the salvation of those in the regions beyond:—First, Christ's need of the world. That in this need he has made us co-partners with him. That the business of this partnership is to say "Come." That while in the worldly partnerships there are two kinds of partners—sleeping and working partners—in this there are only working partners, all we are told about sleeping partners being that while they slept the Bridegroom came and they were shut out. That as partners we must have our capital invested in this business. That it is a good investment, and the returns are sure. The object sought in the address was to show Christ's need of the world, and our responsibility as co-partners with him.

Miss Stella Kingsbury followed with a recitation.

Geo. T. Walden supplied the motive power for New South Wales, and spoke of the pioneer missionaries to the heathen connected with the church of Christ, giving a verbal sketch of those missionaries with

whom he was personally connected who were now in the foreign field.

The meeting closed with the Doxology.

On Friday night the Sunday School Union held its meeting, at which E. Gole read an able and instructive essay on "The Teacher and his Method," which provoked a friendly discussion.

On Saturday evening a Temperance Meeting was held, when addresses were delivered by F. Pittman, J. W. Baker, and others.

The Annual Business Session was held on Monday, January 26th. This was preceded by a short devotional service conducted by John Kingsbury at 9.30 a.m., after which we had the pleasure of hearing a vigorous and stirring speech by A. E. Illingworth.

G. T. Walden then took the chair, and announced the following visitors:—W. C. Craigie, J. W. Baker, A. B. Maston, Campbell Edwards, Dr. and Mrs. Cook (Victoria); C. H. Parsons and F. Pittman (South Australia).

The visitors received a hearty welcome, and the brethren mentioned expressed their pleasure at being present.

The roll of Delegates was then called, some 80 brethren answering to their names.

The Annual Report was read by the Secretary, adopted clause by clause, and after discussion adopted as a whole.

The Treasurer's Report was read by Bro. Stimson, and its adoption moved. L. Rossell seconded the motion, and in a powerful speech urged the brethren to wipe off at once the deficit of £54/2/11.

A collection was then taken up, resulting in £32/17/3 being contributed, and a brother immediately made this up to the required amount.

Even this did not satisfy the enthusiasm of those present, a further sum of £45/16/4 being speedily raised, stimulated by a visitor offering £5 on condition that five others gave £5 each. This was speedily done.

The following were duly elected to their respective offices:—

President.—John Kingsbury.

Vice President.—T. Bagley.

Secretary.—L. Rossell.

Asst. Secretary.—D. R. Hall.

Treasurer.—Jos. Stimson.

Committee.—G. T. Walden, A. E. Illingworth, W. McIndoe, P. A. Dickson, Dr. J. Kingsbury.

Foreign Mission Committee.—G. T. Walden, A. E. Illingworth, E. Gole, J. Hunter, Mrs. Bagley and Mrs. Hindle.

Temperance Committee.—Bren. Layan,



Illingworth, Hall, Morton, Williams, Stoer, Roots, Walden, Shearston, R. C. Gilmour and Dr. Kingsbury.

Bren. Way, Williams and Fischer reported on their work, and gave interesting accounts of work done and future prospects.

A number of brethren took the opportunity of speaking in favor of keeping evangelists in their present places, recommending the incoming Committee to concentrate their labors in the present fields, with a view of them becoming self-supporting.

The tea-meeting was a great success, a double sitting being necessary.

The public meeting was crowded, and resolutions were passed recommending Executive to hold next Conference on Anniversary Day, and deprecating the slanders of Cardinal Moran in regard to the missionaries of Samoa.

Bren. Williams, Fischer, Way, F. Pittman and Dr. Cook addressed the meeting.

Promises for the year, amounting to £93/16/4, having been taken up, and the retiring President having introduced the incoming President to the meeting, the benediction was pronounced, thus bringing to a close what was without a doubt the most successful Conference ever held in New South Wales.

### N.S.W. Conference Notes.

The Foreign Mission Meeting started late. F. Pittman gave a telling address at the Temperance Meeting.

The Chinese Class sang very well at the Foreign Mission Meeting.

The item by the Petersham school was effectively given, the singing being very nice indeed.

J. W. Baker declared at the Temperance Meeting that he was a total abstainer because he was a Christian. So say all of us.

At the conclusion of the obituary report at the Sisters' Conference, Mrs. Shearston sang that beautiful song, "Nearer My God to Thee."

As social entertainers the Sydney churches are A1. Everything was done for the visitors which could be done to make them happy.

The President of the Sisters' Conference, Mrs. Jones, of Marrickville, was a good presiding officer, and kept the meeting well in hand.

Mrs. Illingworth's paper at the Sisters' Conference was full of encouragement, and abounded in choice language and telling illustrations.

W. J. Way declared that the drought had turned the Lismore district from a garden of Eden into a white elephant. Bro. Way is great on similes.

The visitors are much indebted to W. J. Williams, M.P., for a splendid day on the Harbor. A Government steamer took us around this beautiful body of water in fine style.

W. J. Way manifested a close acquaintance with the devil; and from what he said of the Lismore district we are inclined to think the Old Scratch must have his headquarters up that way.

We were glad to see a large number of Chinese at the Foreign Mission Meeting.

Ferdinand Pittman told a fresh little temperance story at the Saturday night meeting.

They sang the grace with a new tune. We are not sure, but think that R. C. Gilmour perpetrated it.

We noticed visitors from New Zealand, Tasmania, Victoria and South Australia at the Sisters' Conference.

One afternoon was spent by the visitors and others with a drive to the South Head, for which we are indebted to Mrs. Elliot, of the Sydney church.

If the audience at the children's meeting had been worthy of the very good programme and the general good conduct of the scholars there would have been a large crowd.

Geo. T. Walden said in his address that apart from the Chinese Class there were just forty-three present at the Foreign Mission Meeting. Bro. Walden is great on statistics.

J. W. Baker made a fine temperance speech at the Saturday night meeting. When our Victorian committee want something fresh and breezy they had better secure him.

The obituary notice read by Mrs. James at the Sisters' Conference was tender and sympathetic, and indicated what a benediction to the bereaved ones her letters of condolence must have been.

We often wondered why some speakers repeatedly referred to some preachers of the denominations as "Rev." When we condescended to call men by that endearing name we will annex it for our own use.

Quite a breeze was caused at the close of the evening session over a resolution concerning Protestantism and Roman Catholicism. Just what it was all about we could not make out. Mr. Moran, Dill Macky, Mr. O'Flanagan and other Irishmen got mixed up in wild profusion.

We could not help but wonder where all the boys got to on Saturday afternoon, as we think they all could have been counted on the fingers of one hand. We love the girls—all girls, little and big—but we like to see the boys at these meetings. May be they were at home looking after their parents!

When Mrs. Ashwood presented her Treasurer's report at the Sisters' Conference, we thought of what Spurgeon once said—

"God bless the wives that fill our homes  
With little bees and honey;  
They soothe life's shocks, they mend our socks,  
But don't they spend the money."

Our sisters were quite successful in gathering funds, and they seemed to have no difficulty in wisely spending it.

The sisters had a perfect day for their Conference. There was a large gathering of sisters, but only two brethren had the temerity to attend. The sisters found it difficult to know what to do with these two interlopers, but eventually decided that they might trust them to take up the collection.

Mrs. Russell made a magnificent Secretary of the Sisters' Conference. Everything connected with the Conference business was ready at the right time, and she seemed to be a splendid illustration of the old proverb "Love lightens labor." It seemed as if everything she did was a very happy experience for herself.

W. O'Brien, of Maryborough, Q., was present at the Conference.

There was a fine attendance at the morning prayer meeting, which was deeply interesting.

A. E. Illingworth gave an excellent address at the morning prayer meeting, emphasizing the secret of successful service.

Little Olive Hardaker, of the Rookwood school, sang "Jesus, Tender Shepherd," delightfully at the children's meeting.

The sisters' meeting, being the opening one, was a great success—and the closing one, Home Mission, was the best ever held.

The verbal reports of the various country evangelists in the afternoon were very encouraging, and were well received by the large audience.

There are now 1911 members of the churches in New South Wales, with 1538 S.S. scholars, of whom 60 joined the church during the year.

The President's address at the Evening Session was a powerful one. G. T. Walden is always interesting, but on this occasion he was better than usual.

The very fine singing at the Home Mission Meeting at night, under the leadership of Thos. Walker, was a feature of the meeting. It added much to the pleasure and profit of the evening.

The harmony displayed at the Conference was excellent. From start to finish there was a splendid attendance, and not a word was spoken which need have offended the most fastidious.

The catering of the sisters was certainly very excellent. The only fault we have to find is that they did not charge 6d. or 1/- for it. This would have helped them and made the work more pleasant.

Most people regret wet weather, as it interferes with meetings, but no rule is without exception, and so a number of brethren put in an appearance at the Conference, as it was too wet to go holiday-making.

Some of the visitors to the Conference made interesting little speeches at the morning session. Among them were W. C. Craigie, F. Pittman, C. H. Parsons, J. W. Baker, Dr. Jas. Cook and R. C. Edwards.

We heard a few addresses which we are sure did not cost the speakers fifteen minutes' thought; nor did they influence the audience to any telling extent. No man has any right to stand before an audience of thoughtful brethren without a thorough preparation.

Sister Thurgood's essay, read by Mrs. Dr. Kingsbury at the Sisters' Conference, was much appreciated. The whole programme of the evening was a magnificent success, and reflected credit on the Social Superintendent, Miss Ettie Kingsbury, who had arranged it.

Mrs. Dr. Kingsbury gave a splendid solo at the Sisters' Conference, telling about a discouraged wife with all her housewifely duties pressing upon her, and at first it looked as if our sister was unapostolic, for the apostle says, "I would that the younger women marry," and the first verse of the song did not represent married life as being a very inviting thing, but the last verse made it all right and wound up by saying, "It isn't hard to labor for those we love."



A. E. Illingworth gave a most instructive address at the Sunday School Union meeting on Sunday.

Dr. Jas. Cook gave a very interesting short address at the Home Mission Meeting on Monday evening.

The discussion on the essay at the S.S. Union meeting was very interesting, a large number taking part.

At 3 o'clock at the children's meeting on Saturday afternoon there were not more than 25 adults in the building.

A. E. Illingworth said at the S.S. Union meeting that 40 per cent. of all the conversions in our churches are from the Sunday Schools.

R. C. Gilmour said at the S.S. Union meeting that Mrs. Gilmour and himself started the first Sunday School meeting in Sydney amongst our brethren.

The dumb-bell display at the children's meeting on Saturday afternoon by little girls from the Sydney school was very nicely done, and was heartily applauded.

E. Gole read a very able essay on "The Teacher and His Methods." If all his suggestions be carried out, New South Wales should have a lot of model schools.

We were delighted to meet at the Conference Bro. Thos. Hawkins, whom we have known so many years, having met him in New Zealand over twenty-three years ago.

The discussion over the allowance to the Secretary was a lot of talk over a small affair. The bulk of the forenoon, the most precious time of the Conference, was spent over it.

John Kingsbury was elected President, Thos. Bagley Vice-President, L. Russell Secretary, D. R. Hall Assistant Secretary, with the following Committee:—Bren. Walden, Illingworth, McIndoe, Dr. Kingsbury and Dickson.

At night the City Temple was full at the Sisters' Conference, and a splendid programme was given. Though a Sisters' Conference, there were no lady reciters, John Hindle and D. R. Hall, M.L.A., providing the elocutionary items. Needless to say, their part was well done.

Everybody agreed that the Sisters' Conference of 1903 was the best yet held—in attendance, in enthusiasm, in the essays, in singing, in reciting, and in the choruses of the different church choirs—and, "tell it not in Gath, publish it not in Askelon," this magnificent success was achieved without the assistance, except in the elocutionary items, of any of the brethren.

### Victorian Jubilee Conference.

#### IMPORTANT TO INTER-STATE VISITORS.

As we are anticipating a large attendance of visitors from sister States at our great Jubilee Conference in April next, we have taken the precaution to have appointed in each State and colony a TRANSIT MANAGER, whose duties will be to ascertain how many are coming from his State or colony, and to forward the names of intending visitors to M. McLellan, Conference Secretary, 233 Drummond-street, Carlton. The managers' other duties will be to arrange for special fares either by boat or rail for the visitors, and such other duties as may from time to

time suggest themselves. It is requested that all intending visitors to the metropolis of the Commonwealth during Conference week will at once communicate with their own State Transit Manager, who will furnish all particulars and information. We have two large and influential committees formed to meet the demands of a large influx of brethren, and in order to assure visitors of a reception and accommodation it is expedient that they send their names in at once to their manager. The following have been appointed to act for their respective State or colony:—Queensland, A. R. Main; New South Wales, G. T. Walden; South Australia, A. C. Rankine; West Australia, Albany Bell; Tasmania, F. Collins; New Zealand, J. Inglis Wright.

JAS. JOHNSTON, President.

## Sunday School.

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

LESSON FOR FEBRUARY 22ND.

### Christian Love.

Lesson.—1 Cor. 13. Study.—John 4: 7-21.

Golden Text.—"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13: 13.



The chapter from which this lesson is taken is worthy to hold a first place in the church's literature, and to receive foremost attention in New Testament study. Farrar says: "Like the forty-fifth Psalm, it may be entitled 'A Psalm of Love.' It uplifts the very life and motive power of Christianity before the eyes of the world. 'It is a glorious hymn . . . in honor of Christian love, in which Paul rises on the wings of inspiration to the most sunlit heights of Christian eloquence.' It would be well if every Christian would memorise this chapter. The lesson may be divided into three parts:—1. Paul teaches that all the powers of preaching and eloquence and charity, and even sacrifice, are worthless unless the highest motive is love. 2. The apostle endeavors to show what love is, and what it is not, and what it does, and what it does not. 3. Special

gifts and abilities we may have are only temporary, but love, faith and hope continue always. The love mentioned in this lesson is the love obtained through Christ. "All our love is fitful and weak of itself, and needs to be purified and strengthened before it can become the kind of love that Paul is describing." The great question of antiquity, of to-day, and of to-morrow, is, What is the supreme good? Life lies unseen, untouched before you. There may be many impossibilities, but there are greater possibilities to which the human heart can reach. For centuries the world has been taught that the greatest factor and keynote of religion is faith. That is not so. Time changes men and nations, but "now abideth faith, hope, love [charity], these three; but the greatest of these is love [charity]" (1 Cor. 13: 13, R.V.).

## Our Missions.

### South Australian Home Missions.

PERCY PITTMAN.

The Home Mission collections have not realised our expectations. Many churches gave liberally, but some fell short of last year, and others have not given at all. This will necessitate another appeal for funds before long. Meanwhile donations are earnestly solicited from individual brethren and from those churches that have not given.

The work at Kadina is proceeding satisfactorily. J. Selwood is having good meetings and frequent decisions. H. J. Horsell severed his connection with the committee to take up the work at York. He has rendered good service, and proved himself an energetic and capable worker. The field at Strathalbyn has prospered under his care, and the new cause at Goolwa is mainly due to pioneer efforts on his part. The best wishes of the committee go with him. L. H. Crosby takes up the work at Strathalbyn and Goolwa. Bro. Weekes, of Hindmarsh, is supplying for Willunga and McLaren Vale, and is much appreciated by the brethren there. Williamstown is still being supplied fortnightly by brethren from town, to whom our thanks are due.

Churches desirous of having the tent should apply at once, as dates are being filled in now. All details may be had from the writer. The Tent Committee will endeavor to secure a missionary for churches intending to hold a mission. South Australia should immediately get abreast of Victoria and W.A. in this matter of tent missions. Forward the sunny South!

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A. B. MASTON

EDITOR.

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## The Leader.

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

### The Problem of the Week-night Service.

An article in the current number of the *Spectator* deals with the "Problem of the Week-night Service." It frankly admits that up to the present these meetings have not been successful. It says: "The week-night service has long been the despair of the minister, and the failure, acknowledged or not, of the church. What was its origin, and whether or not it was a success to begin with, are questions which might involve some research; but, after all, the answers would not help us much. What we are concerned to know is why it has failed, and having failed, why it is persisted in?" It appears to us, however, that before answering these questions there is yet another that claims our first attention, and

that is, "What purpose is the week-night service intended to serve?" If it is found in answering this question that the week-night service is intended to fill an important place in church economy, it will then be in order to discuss the reason of its failure to accomplish the object for which it was intended. At the very outset it may be admitted that the week-night service rests on no special precept or example of the New Testament. It is one of those voluntary services that the people of God have instituted for their own profit in the upbuilding of the church. It is intended to be one of the means for the deepening of the spiritual life, and properly understood and carried out should be a pleasant and profitable break in a week, for the most part, given over to the more material aspects of life. Viewed in this light, the week-night service is seen to have an important function. It should help to foster and sustain the upbuilding and communion of the Lord's day, and be the means of promoting friendly and social intercourse between the members of the body of Christ. It should also be the means of affording a proof that the religion of Jesus Christ is not a religion for one day only, to be partially forgotten on other days, but a vital force that takes hold of the entire being, making even the week days of life luminous with the Spirit of Christ.

Theoretically, no one will venture to dispute the fact that the week-night service is in harmony with the genius of Christianity, and that the purpose it is intended to serve is of primary importance. Practically only the few admit this, and because theory and practice do not agree, the word failure has to be written across the week-night service. And here, of course, we do not mean that the failure is absolute—for it is not. By failure we mean that it fails to touch the many and is of use only to the few. The problem to be solved, therefore, is "How can we widen its influence and rescue it from comparative failure?" The *Spectator* tells us that the week-night service is not popular, and that the attendance represents about 2 per cent. of the Lord's day congregation. It further adds: "Numbers, we know, are not everything, but few will deny that a full meeting is as inspiring to both speaker and congregation as a desert of empty benches is discouraging and depressing." The answer to this, no doubt, will be that the meetings should be made more attractive. It may be insisted that this is the first and most essential thing to be done. It may be. For the present, however, we want to insist upon attendance without regard to attractiveness. We want to put

attendance, in the first place, as a matter of duty, afterwards the question of attractiveness will receive due consideration. Taking, therefore, the idea of duty, we have to consider it in regard to the admitted fact that the week-night service has an important function to fill, and that we can help it to fulfil this function by our attendance. It is a fact that many of these meetings, which we now regard as unattractive and depressing, are only so because of the miserable attendance. The same programme, with a good attendance, would have made a very happy and instructive meeting. The first point, therefore, that we make is that neglect of the duty of attendance at these meetings is one of the main reasons why they do not serve the purpose for which they were intended, and that those who could attend, and do not, are responsible for their failure. To remedy this the motto of every member of the church should be: "In my engagements for the week, the week-night service shall have my first consideration."

And now it is only fair to say that the week-night service is not, in our opinion, usually conducted on lines that are calculated to win success. As a rule those who do attend them do so from a sense of duty. And while we desire that this sense of duty should be the controlling power in the first instance, we have no wish that the barren performance of it should be its only reward. There is no need to suffer martyrdom for duty, when duty can be made both pleasant and profitable. These meetings ought to be so conducted that those present should be able to say "It was good to be there." The reason why this cannot be said in very many cases now is because these meetings have no considerable thought bestowed upon them by those responsible for their management. They are allowed to run themselves with such material as may happen to be present. Take, for instance, the matter of singing. What provision is made for this very essential element in a successful meeting? Practically very little. In our own experience we have seen meeting after meeting completely spoiled by singing that might have been fitting for a funeral—and even too depressing for that—but quite out of place in a meeting of living, cheerful Christians. "Is any merry, let him sing psalms," says the Apostle Paul, so we conclude that the psalmody of the church was meant to be inspiring and helpful, and not the reverse. The first reform, therefore, should be in the singing department. It should be an understood thing that the singing of the week-night meeting is not to be allowed to run itself as a thing not worthy of attention, but



as a part of God's business that requires conscience and soul put into it. It probably would be a good thing if the choir arranged to have its practice immediately after the service, as that would ensure its presence and valuable help. Having arranged this important item satisfactorily, it would require that special attention should be given to the spiritual and mental pabulum to be provided. This most important matter requires previous consideration and arrangement. The haphazard method of anyone saying something without respect to fitness or unity of thought is not calculated to promote edification, and is the reverse of attractive. The Bible is a book worth studying, and worth studying in the best possible manner. Its various parts should not be considered in chapters, but in their natural divisions. The study of a special book should not be attempted until its main features had been outlined. This outline should form the basis of study, in order that the purpose and unity of each book should be clearly revealed and understood. In regard to this and other matters we cannot now speak at greater length. Our object in writing will have been secured if in all our churches the question of the week-night meeting is treated as one of primary importance. We urge upon all the officers of the churches to give the matter their earnest attention and consideration. Above all, we would ask all our members to make the success of this service a personal matter. By their presence only they can render good service to the church of our Lord and Saviour Jesus Christ. It will be better for all of us if we give more of our time to the Lord who bought us, and a little less to the world and our own pleasure. If we are looking forward to the time when we shall be "for ever with the Lord," we will do so with greater assurance and comfort, because that in our earthly pilgrimage we found delight and profit in the society of those who, with us, loved to sing the songs of Zion and to contemplate, again and again, the wondrous truth and beauty of God's imperishable Word.

## Editorial Notes.

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

### Our Chronic Invalids.

There is in every church a considerable proportion of members who need a great deal of shepherding. It cannot be said that they have no spiritual life, but their life is of a distinctly low type. If regularly visited and carefully managed they will attend the

meetings at least occasionally, and in some cases two or three times a month, as long as they are within easy distance. If not visited they stay away, and, apparently, feel no compunctions of conscience. They are never at the prayer meeting, and one service on the Lord's day is sufficient at any time to exhaust their spiritual energies. If the church is without a regular preacher they seldom or never come. Such men and women are the worry of every church officer and a perpetual source of anxiety to the evangelist. While everything goes smoothly and the church is flourishing they can by constant attention and unremitting care generally be kept in touch as a sort of outer circle of the church, but if financial or other difficulties arise they vanish like the mist before the sun. What can be done with such folk? Is it really worth while for the preacher and officers to be continually nursing them? But if neglected they will certainly be lost to the church. Perhaps the best thing is to continue the spoon-feeding process in the hope that they may yet become convalescent, but it is a most disheartening business.

### Our Spiritual Dunces.

Another class is composed of those who seem to have no clear conception of the distinctive plea we present as advocates of a restoration of the Christianity of the New Testament. They are attracted to the church and retain their connection with it because they like the preacher or the singing, because they live near the chapel, because they feel at home among the members, or for some such reason. They can never see much difference between us and the "other denominations." After listening to a powerful discourse on the conditions of salvation, the creed of the first Christians, or some other distinctive truth, they are delighted, but still fail to see "why we cannot unite with the Baptists!" Such members, when scattered abroad where there are no churches on New Testament lines, find no difficulty in uniting with any other Protestant body, and when an advocate of the ancient gospel comes along they are too happy in their new religious homes to think of severing the ties they have formed in order to the establishment of a church on the primitive basis. That which differentiates those known simply as disciples of Christ or churches of Christ from other religionists is so simple and plain that it requires no extraordinary intellectual capacity to grasp it; but the fact remains that hundreds who have all the brain power requisite to success in life appear to be ever learning and never able to come to a knowledge of the distinctive position occupied by the churches with which they have become identified.

### Our Living Skeletons.

There are also in most of the large congregations church members who have a technical knowledge of the distinctive peculiarities of the plea presented, but whose lives do not indicate any close acquaintance with Christ. They can argue about him and his teaching, are regular in their attendance at the Lord's table, have a fairly good knowledge of Scripture—especially the passages relating to baptism, the union of Christians, and other truths advocated by those called disciples—but the "fruits of the Spirit," such as "love, joy, peace, longsuffering, gentleness, goodness," &c., are conspicuously absent in their everyday lives. Such brethren are generally champions of orthodoxy, and swift to detect any departure from what they call "sound doctrine." They are giants in dogma, but pigmies in practice. Anise, mint and cummin are far more precious in their eyes than love, mercy and faith. They are magnificent skeletons, every bone being sound and clean, but unfortunately the absence of heart and flesh renders them rather uncomfortable to come into close contact with. It is not easy to hold sweet fellowship with a skeleton, however perfect. Ever ready for an argument, and never at peace except when fighting, these excellent brethren often succeed in alienating even their best friends, and then wonder why they have so little influence. A trifle of the milk of human kindness, a little of the spirit as well as the doctrine of primitive Christianity, would make them useful in the church and in the world.

### Our Effective Membership.

Fortunately, the membership of the churches is not wholly composed of the classes referred to and others of about equal usefulness of which we could write. In all our live churches there is an efficient staff of earnest workers—members who are sound in doctrine and life, who have strong spiritual muscles and are not afraid to use them, who clearly grasp the distinctive plea of the disciples of Christ and at the same time live close to the Master. These are the real strength of the church. They never argue that "one church is as good as another," nor run away to hear every travelling preacher or admire every wandering star visiting their town. They are the comfort of their church officers and evangelist. Regular at the Lord's table, they also uphold the preacher's hands by their presence and sympathy at the gospel meetings, and rejoice to be at the mid-week meeting for prayer. Their time and their means are devoted to every good word and work, and they carry their religion with them into their shops and business. Such men



commend the religion of Christ. When living beyond the reach of a church they set to work to form one, commencing with a humble meeting for the breaking of bread, though only the sister wife is present. To pay their debts is as much an act of religion with them as to pray or partake of the Lord's supper. To assist the needy and lift up the downtrodden is as truly a part of their Christianity as attending church or singing hymns. Stewards of the Lord, they are faithful to their trust seven days in the week. Happy the church whose membership is composed of such!

### *The Australian College of the Bible.*

The first term opens on Monday, 16th February. Will all old students and intending students meet at Lygon-street chapel at 7.30 p.m. on the above date? Lessons will begin on Tuesday, 17th inst. It is expedient that all students put in an appearance on the 16th inst. for enrolment. There are two courses offered to those who can attend the classes, and one course offered to country students, which can be taken by correspondence. The cost of the correspondence course for the first term will be about 10/- for text books and 7/6 for fees—total, 17/6. Second term will be a little less. Correspondence students are expected to apply for enrolment not later than 24th February. For further information kindly apply to Jas. Johnston, 18 Degra-ve's-street, Parkville.

We have also been very fortunate in securing the services of Bro. E. W. Pittman, singing evangelist, who will conduct a two years' musical course—theory and practice. To regularly enrolled students the course is free, while to those who intend to take the music course only a small fee of 5/- per term will be charged. Send at once for the special announcement of this course.

The following are the students who have passed in the year's work for 1902:—George Duncan, Alexander William Clarey, Herbert George Payne, George William Mitchell, Charles Herbert Mitchell, Francis Leslie Mitchell, Albert J. Saunders, T. Edwards, N. Edwards, Albert E. Varcoe, W. A. Kemp and C. V. Roberts.

The following have passed in one term's work only:—James Groom, Harry G. Maston, William McCance, J. C. Norman, W. C. Hardie, Jas. Bridgen, Heery Baker, S. G. Chipperfield, A. C. Frieze, Jas. Hamilton, W. E. Mavor, G. W. Wenk, P. J. Pond and F. Gladish.

All text books may be purchased after enrolment in classes.

JAS. JOHNSTON, M.A., Principal.

### *New South Wales Letter.*

GEO. T. WALDEN.

The Jubilee Committee of the Victorian brethren have appointed me Transit Manager for New South Wales. I shall be very glad if the brethren and sisters from New South

Wales who contemplate visiting Melbourne during Easter will let me have their names and addresses as soon as possible. I will then make the best arrangement that can possibly be made with the Railway authorities for cheap fares. Everything in this respect will depend upon the number I can secure to attend the Jubilee Conference. The best rates that I can now give will be £4 1st class return, and £3 2nd class. This enables the holder to travel in any train, express included. If a large number travel it is possible to have these rates reduced. I will also arrange for the entertainment of Jubilee visitors, and will send to them or hand to them at the train programmes of all the Jubilee meetings, the names and addresses of their hosts and hostesses, and also arrange for them to be met on the arrival of the train by which they travel to Melbourne. If the brethren will give me an early intimation it will greatly facilitate the arrangements being made for their entertainment. I am hopeful of securing a sufficiently large delegation to secure a vestibule car from here to Melbourne, that we may be a happy family all the way over. The books are now open. Whose name will be the first to be registered as a visitor to the greatest Conference that ever was held on the face of the earth? (I am now speaking as the Victorians speak, not like a modest New South Welshman.)

Our Conferences this year, both the sisters' and the brethren's, have been voted the best we have ever yet held. For this, as far as the brethren's Conference is concerned, we have to thank in some measure our visitors from the other States for their generous and enthusiastic help.

Many of us are hoping that our N.S.W. Conference may always be held at some other date than Easter, to give our brethren from Victoria and South Australia, and Queensland, and Tasmania, and even the Golden West, the opportunity of being with us. We will always give them a hearty welcome, and will try to treat them as they deserve to be treated.

Our motto for the Conference this year is, "£500 for Home Missions and 300 Souls for Christ"—not a very extravagant amount or number, yet a substantial advance on last year. May I add as Transit Manager a delegation of 50 from New South Wales to the Victorian Jubilee Conference?

The *Daily Telegraph* of Sydney is adding fresh lustre to its glory. It has come out in some very strong editorials against Cardinal Moran for his slanders of the British naval officers and the Protestant missionaries of Samoa. Cardinal Moran is finding that the Sydney public are not prepared to allow even a "prince of the Church" to tell lies about our naval officers and our Protestant missionaries. The Evangelical Council have sent a petition to the Governor-General asking for a Royal Commission to investigate these charges, and thus compel this man (who makes false charges, and when they are proved to be false, as in the case of the cargo of the John Williams, refuses to acknowledge his mistake) to prove the statements that he so recklessly circulates. The Catholics are crying out now against those Protestants who have had the courage to make reply to their

statements, that they are sowing the seeds of sectarianism and strife, and even some weak-kneed, backboneless Protestants are beginning to cry "Peace, peace, let us have peace." They are the class who will sit calmly and listen to our homes slandered by Archbishop Redwood, and will listen to their naval officers and Protestant missionaries vilified by Cardinal Moran, and will see the public treasury exploited without a murmur, but as soon as Protestants begin to assert their rights in a free community, they are like Pilate, afraid of a tumult, and would rather crucify the Son of God than have a row. They are like Erasmus, who had a belief in and a respect for Luther, but thought he was too violent and ought to adopt more pacific measures. But where would Protestantism be to-day if we only had Erasmus? It would have been strangled at its birth. It needed a Luther to stand up before the world and defy even the one who called himself the viceregent of Christ. John Knox was not a man of peace: he stirred up a great deal of discord in Scotland, and out of the discord there came that sturdy Protestantism that has made Scotland a name to be revered throughout the world, and does not our blessed Lord tell us, "I came not to bring peace but the sword, to set fathers against the children, and the children against the fathers, and the daughter-in-law against her mother-in-law." And there must always be antagonism between light and darkness, between deception and truth, and we must be careful never to deserve the woe expressed by Christ when he said, "Woe unto you when all men speak well of you." While in the Roman Catholic Church will be found some of the purest and best and noblest of men and women, still as a system it can only receive the antagonism of all those who believe in the simplicity of the New Testament Christianity.

### *From The Field.*

The field is the world.—Matt. 13: 38.

### *New Zealand.*

DUNEDIN.—There was a good attendance at the Tabernacle, King-street, recently, when a Christian Convention was inaugurated. M. W. Green presided. T. Arnold read a paper on the "Inter-relation of the Churches to Each Other," in which he traced the progress of the Christian church from the earliest times. He pointed out that every church of Christ was a member of a family of churches, all of which were mutually related, not only by discipline, but by co-operation in labor. It was, therefore, obligatory to follow the example of the disciples, to love and do good to one another. A short discussion followed the reading of the paper. Mr. Wright's paper was entitled "The Relationship of the Holy Spirit to the Believer," and was an able exposition of the subject. The chairman announced that the Conference would be continued on the following evening. At this meeting, T. Mathison read a paper on "The Master Workman," in which he said that in building up the church Christ showed certain characteristics which would serve as examples to those who were working in his service at the present day. Our Saviour realised that



he was subject to God, who was the Architect whose divine plans were to be carried out, and he was absolutely dependent on the Father for the success of the undertaking. The subject of the paper read by J. M. Innes was, "The Workers and Their Responsibility," and the writer pointed out that in the church of Christ every member had some work to do, and there was no place for idlers. Self-examination was one of the first requisites in connection with this important matter, and an endeavor should be made to discover what particular work they were especially competent to carry out. The chairman apologised for the absence of T. Turner, who was announced to read a paper entitled "The Finished Building, the Church," and delivered a short address on the same subject. He pointed out that what he referred to was not the church in heaven, but the church as it existed on earth. One of the most important duties in connection with the church was comprised in their worship, and the speaker said that by the creation of officials, such as elders, deacons, and others, they were carrying out the teaching of the Founder and thus leading to a perfect church.

**MORNINGTON.**—We are pleased to be able to continue to report additions. T. H. Mathison preached this evening to a fairly good audience, considering the inclemency of the weather. At the close of his address two young men went forward, and on the confession of their faith were immediately baptised by Bro. Turner. We pray that they may remain steadfast.

Jan. 25.

M.G.

### Queensland.

**BRISBANE.**—On Sunday, the 25th inst., at the close of the gospel service, a lady came forward and made the good confession.

Jan. 27th.

A.S.W.

**MARYBOROUGH.**—The two young ladies who confessed Christ at the previous gospel meeting were baptised by the writer at the close of the service last Lord's day evening before a large and attentive audience.

Jan. 27.

E. T. BALL.

**ZILLMERE.**—An In Memoriam Service was conducted by A. R. Main, of Brisbane, at the chapel here, in memory of our late Sister A. Robinson and family, who, as previously reported, lost their lives by being burned to death. The chapel was crowded. Appropriate hymns were rendered. Our brother gave a most impressive and stirring address. In response to the gospel invitation, one young woman made the good confession. Many words of sympathy were spoken to our Bro. Robinson and Sister Arnold, the mother of the deceased sister, before the meeting dispersed.

Jan. 27.

CARL M. F. FISCHER.

### New South Wales.

**MARRICKVILLE.**—On January 25th the morning service was well attended. Two were received into membership. D. R. Hall, M.L.A., spoke. The Lord's day school held a special service, when an address was given by F. Pittman. The Endeavor Rally at 6.30 and the gospel service were seasons of refreshing. One decision.

Jan. 25.

R. C. GILMOUR.

**MARRICKVILLE.**—The 9th anniversary of the Lord's day school was celebrated on Friday, 30th January. R. C. Gilmore presented the prizes, and Mrs. H. J.

Lee conducted the musical items. The roll number is 89; four have been added to the church during the year. A programme of recitations, songs and choruses was rendered by the children and the Endeavor choir. Two more confessions at the gospel service last night.

Feb. 2.

ROBERT C. GILMOUR.

**PETERSHAM.**—I am pleased to report three confessions of young people, the same number having done so at gospel meeting a fortnight ago, and another at prayer meeting on Wednesday evening last.

C.J.L.

### Victoria.

**HAYSWATER.**—Good meeting Lord's day morning, Feb. 1st, when 24 met to break bread. We had the pleasure of receiving into fellowship a sister who had been previously baptised.

Bros. Donaldson and Stephenson spoke in the morning, and Bro. Donaldson in the evening. We pray for showers of blessing.

Feb. 2.

THOS. CLEMENTS.

**BARKER'S CREEK.**—Fifty members met at the chapel on Thursday night to spend the evening and say good-bye to Bro. Price, who is leaving the district. Some of the brethren made a few remarks, in which they all spoke of the grand and able manner that Bro. Price had assisted the church in the edifying of it, also by taking the gospel service each fortnight, trusting that our loss would be someone else's gain, and hoping that God would spare him for many years to work in the Master's service. We had singing and recitations, and finished a very pleasant evening by having some refreshments supplied by the sisters.

Jan. 31.

A. E. GARTSIDE.

### West Australia.

**FREMANTLE.**—With thankfulness to God for his blessing, and for the special instruction of those who have not yet an experimental knowledge of the value of tent missions, we give our report of the result of the effort just closed in Fremantle. The first meeting in the tent was held Dec. 28, and they were continued nightly until January 18th. Good audiences met the preacher every night, and, as a matter of course, the Lord's day gospel services attracted more than could be provided with seats. The gross visible result including confessions, restorations, and baptised believers uniting with us, was 80. Of these but a small deduction will need to be made, for already 55 have been received into the congregation, and 9 others have been baptised, whom we hope to welcome amongst us next Lord's day. Of the remaining number, some through sickness have not yet passed through the waters of baptism, and as is natural out of so many decisions, some will need instruction as to the will of the Lord.

This large number of accessions simply indicates the result of the mission in one direction; there are other channels of blessing which have been opened up by the same effort. In addition to welcoming so many new recruits for the Lord's army, we are rejoicing to-day in—(1) Renewed energy and vigor in our church life. (2) In the splendid advertisement that we have received as an organization. (3) In the interest that has been aroused in many hearts concerning Christ and heaven. Though the mission has closed, the burning words of the preacher have not been forgotten, and for some time to come we shall be reaping from the seed broadcasted by Bro. Hagger in the mission.

The simple gospel message is pregnant with power. The old, old story of the Cross, once heard and believed, and the sinner can hear and understand what is required in order to salvation. The facility with which the old and young in this mission have heard the message, and responded to its call, without asking for special instructions, and praying for peace, reminds us of historic meetings, where "they that received his word were baptised, and the same day were added unto them 3000 souls"—meetings where hearing, believing, obeying and rejoicing followed just as matters of course.

On Monday night, Jan. 19th, a thanksgiving service was held in the chapel, when brief addresses were given by Brethren Lucraft, Leach and Hagger to a crowded meeting, at the close of which 7 decided (included in the 80). On the next night a meeting for the special advantage of the converts was held, when Brethren Quick, Lucraft and Hagger spoke, and 4 others decided, bringing up the number to 77. At this meeting Bro. Hagger announced another preaching service on Wednesday, when one made the confession, and two previously baptised signified their desire for membership, bringing up our number to 80 for the mission.

Tent missions solve the problem how to reach the masses, and there's no problem as to who should preach if Bro. Hagger is around.

Our thanksgiving for Home Missions reached £11. Splendid meeting Sunday, 25th. Building filled. Seven decisions, and still there's more to follow.

A.L.

### South Australia.

**QUEENSTOWN.**—Another large meeting here on the morning of 25th January. Bro. Ismenon presiding. Two received the right hand of fellowship, both being from the cottage meeting held at A. Wilson's residence. The new converts, as a whole, are showing proof of their sincerity. We have opened another gospel cottage meeting at Albert Park. These meetings are helpful, not only to the unsaved, but also as a scope for usefulness and development of the young brethren. Permit us to respectfully recommend these to the churches as speaking brethren.

Jan. 27.

W. MORRIS.

**NORWOOD.**—On Lord's day morning, 26th January, an elderly lady was received into fellowship, having recently obeyed the Lord. A. T. Magarey preached at night, and a young lad confessed Christ.

Jan. 26.

A. C. RANKINE.

**KADINA.**—Fine meeting at Wallaroo this morning, also at Kadina. D. Hammond addressed the church here. In the evening a full meeting and one confession, making the sixth in the one family. The six o'clock prayer meetings are always well attended, and we have real joy while together. The Endeavor is still progressing.

Feb. 1.

J. SKELWOOD.

**HENLEY BEACH.**—The 10th anniversary services of the church were held on Lord's day, 25th January. W. J. Grinstead spoke in the morning. P. Pittman gave an interesting address to the children in the afternoon, and J. Colbourne gave a gospel address in the evening. On Monday (26th) over 200 persons assembled to partake of the good things provided by the sisters, the after meeting being presided over by A. T. Magarey. Speeches were given by W. Morris, T. J. Gore, P. Pittman and J. Colbourne. All the meetings were well attended. Special singing, under the direction of W. Mathews, with Miss A. Lawrie as organist, contributed largely to the enjoyment of the



services. On Tuesday (27th) the scholars of the Lord's day school were again, as in other years, provided with a tea in the chapel at 5 o'clock, after which games were indulged in until 7.30, when a miscellaneous entertainment, consisting of singing and recitations by the scholars (the names and items being too numerous to mention), phonograph selections by Mr. Seymour Fry, and magic lantern views by Bro. Jackson, Secretary of the S.S. Union, brought an enjoyable evening to a close. G.A.H.

## Here and There.

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

One confession at Brunswick on Sunday night last.  
One confession at Subiaco, W.A., on January 25th.  
The tent mission at Preston will close on Sunday, 15th February.

J. Gibbons, a very old member of Lygon-st., died and was buried last week.

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

Two confessions at Balaklava, S.A., last Sunday night, R. J. Clow preaching.

J. C. Dickson, of America, enters another year of labor at Tyler, Texas, U.S.A.

We are under obligations to C. Turner, of N.Z., for 10/- to credit of our free list.

Next week we will publish a photo of John Kingsbury, the new President of N.S.W. Conference.

Splendid meeting at Ascot Vale last Sunday evening, C. R. Howard preaching. One confession.

B. B. Tyler, of Denver, Col., U.S.A., shortly takes a trip to the Bible lands of Asia, Palestine and Egypt.

All who are interested in making the week-night meeting a success should read our Leader this week.

H. Leng and W. G. Oram are holding a tent mission at Lillimer, and on Sunday evening there was one confession.

There were 167 additions by faith and baptism reported during the last week of December, 1902, in the State of Iowa, U.S.A.

T. J. Bull has accepted an engagement with the church at Dixon-st., Wellington, N.Z., and commenced his work there last Lord's day.

Some of our readers may be concerned to know that C. M. Gordon and Melba Mason arrived safely at their destination in America on Jan. 2nd.

At Barker's Creek on Sunday night week there was a full house, Bro. Connor preaching. The two men previously reported were baptised, and the wife of one of them confessed the Lord Jesus.

Miss Olive Symes, of Harcourt, paid a short visit to Melbourne last week. She sang a solo at the Swanston-street chapel on Sunday evening last, to the delight of all present.

An American missionary says: "I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with light."

We would like our readers to remember that we have suffered considerable loss by the removal of the advertisements from the front of the paper, and for some reason or other our subscription list has gone down considerably. We trust they will do what they can to increase our circulation.

Dr. Cook of Bendigo preached at North Melbourne on Sunday night to a very good audience; the request

to speak came at the last moment, and the splendid address was therefore the more appreciated. Two decided for Christ. Dr. and Mrs. Cook report having had a most enjoyable time with the Sydney brethren at their Conference.

We are constantly being appealed to for receipts for money sent through us for Home and Foreign Missions, Burwood Boys' Home, Rescue Home, and all sorts of other things. We are always glad to receive such monies and forward to proper persons, but there our responsibility ends. Those wanting receipts must send money direct.

The church in Swanston-st., Melbourne, commissioned O. A. Carr, A. McLean and J. W. McGarvey, in America, to select a suitable man to preach the gospel in their midst. Last week a cable was received stating that Andrew Meldrum had been selected and would leave San Francisco on January 29th. He is expected to arrive in less than three weeks' time.

We regret to have to report the death of Bro. Charles Bradley, of Hobart. He joined with O. A. Carr from the Baptists at the beginning of the work in that city. He was quiet in his life, but he was a great blessing to the church. We can only expect that one by one these old brethren and sisters will leave us, and that others will grow old to take their places, but we miss them much when they are gone.

A disciple writes from a goldfield town in W.A. as follows:—"Please send me one copy of the CHRISTIAN to this address, as I have left Coolgardie. There is no church here of any kind at present. The people are more concerned about drinking, gambling, Sunday sports and dancing, than about religion. I have distributed hundreds of tracts, but they do not suit a place like this. I should be glad of some tracts to combat infidelity, and to arouse a spirit of enquiry."

We desire to call special attention to the notice in this issue to intending visitors to the Victorian Jubilee Conference. It is the desire of the Melbourne churches to entertain all who attend the Conference. They expect a great crowd, and in order to make all work smoothly, those proposing to attend must send word to the address given. The committee will do their best to entertain all, but will take no responsibility with those who come without notice either out of or in Victoria.

We have received the following letter, which explains itself:—"During the third week in February our Rechabite friends intend holding their convention here. As it is very probable that some of the brethren will be amongst them, would you be so kind as to notify in the CHRISTIAN that we meet for worship in the chapel, Main-street, also that visiting brethren communicate with us with the view of members providing accommodation for them, as it is desired, if possible, that those members who are taking visitors should accommodate those whom they prefer. By doing this you will greatly oblige the members here.—F. A. BIGNILL, Grant-street, Balmoral."

The N.S.W. Sisters' Conference Committee held the first monthly meeting for the year at the Enmore Tabernacle on Thursday, January 29th, when the subject of collecting for Home Missions was discussed, the sisters considering that they would have a larger amount to collect this year, and trusting that all would do their best to help Miss Hall in this work. Sisters Hall and Campbell were elected to act on the Temperance Committee of the General Conference. The meeting strongly protested against the license lately granted at La Perouse (aboriginal station) against the wish of the majority. Votes of thanks were passed to those who assisted the sisters at the

Conference. Mrs. A. E. Illingworth was appointed secretary *pro tem* (while the secretary is away) till after the Easter Conference in Melbourne.

M., of Ballarat, writes:—"Please enlighten my darkness. (1) What is the difference between Bro. Thurgood's proposed Cradle Roll and the dedication of infants as practised by our baby sprinkling friends? (2) What is the difference between taking the bread and wine from the communion table to a sick or dying bed and extreme unction as practised by the Roman Catholics? To me the four items stand on the same foundation and are of the earth earthy; and are 'after the precepts and doctrines of men, which things,' Paul says in his letter to the Colossians, 'have indeed a show of wisdom in will-worship.' Yes! will worship. That is all. If I am in error, please give me New Testament authority for either of the above-mentioned practices." We leave the first question for C. L. Thurgood to answer. We do not know any of our brethren who take the bread and wine from the communion table to a sick bed. We know some who occasionally go and break bread with the sick, for which they have the same authority as for breaking bread anywhere else. We are not up to "extreme unction," but as far as we know there is as much difference between it and the communion with a sick brother as there can be between a thing not mentioned in the New Testament and that which is.

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[NOTE.—We expect to have further acknowledgments of annual collections next issue.]

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## Coming Events.

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

**FEBRUARY 8.**—The Home Missionary Committee of New Zealand are opening on February 8th a Sunday School in the Oddfellows' Hall, Montreal-st., North Christchurch. Opening at 2.40 p.m. Commence at 3.40 p.m. A great privilege for scattered disciples and immersed believers.—JAS. COLEMAN, Sec.

**FEBRUARY 9.**—C.E. A Grand United Rally of the Churches of Christ C.E. Societies will be held in the Christian Chapel, St. Georges-rd., North Fitzroy, on above date. G. B. Moysen and H. Swain will give addresses. Song Service, 7.45. Responses, Rally up, Endeavorers.

G. S. BENNETT, Sec.

**FEBRUARY 10.**—The Annual Conference of the southern churches will be held at Milking on Tuesday, February 10th, commencing at 11.20 a.m., after arrival of Adelaide train. All cordially invited.—A. W. PEARCE.

## DEATH.

GERRARD.—On the 13th of January, at West-street, Daylesford, Victoria, Ronald Haydn, the dearly loved son of Robert and M. J. Gerrard, aged 4 months and 2 weeks. "Thy will be done."

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## Obituary.

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

**WILSON.**—It is our painful duty to record the death of our Sister Kate Wilson, daughter of our esteemed Brother D. Wilson, of Barrabba, at the age of 29 years. She was baptised when eleven years of age, and met regularly with the church at Mallala until about eighteen months ago. Some time after the death of her mother, four years ago, she expressed a wish to follow the calling of a nurse. Accordingly, with the full consent of her father, when the opportunity offered she entered one of the private hospitals in Adelaide. She soon proved herself a capable and patient nurse. The matron of the hospital writes:—"I know her example will long be remembered by her fellow nurses, for we know she was a Christian." When additional nursing staff was required at the Jamestown Hospital, in November last, Nurse Wilson was elected for the position and sent. Early in Christmas week she felt indisposed, but nothing serious was apprehended till Friday, Dec. 26th, when it became evident that she had contracted meningitis. A week later, Jan. 2nd, the worst had come, and our beloved sister had passed away. Some idea may be gathered of the high esteem in which she was held by the fact that the matron of the private hospital in Adelaide, in whose employ she was, contemplates erecting a tombstone to her memory. Our hearts are made sad at the thought that we have lost one possessing such a genial disposition and graceful figure. Our sympathy goes out towards our bereaved Bro. Wilson and his family. May the God of all consolation comfort them. F. M. WORDEN.

**FROGGATT.**—Bro. Wm. Froggatt fell asleep in Christ on Jan. 21st. He had reached the age of 84. He had been a member of the church of Christ about forty years. Bro. Froggatt was a man of simple faith and loved the Lord and his church. He was always, when health allowed, in his place at the Lord's table. The Scriptures were very precious to him, and in his long illness they were a constant blessing. He thought much of the love of Christ, and rejoiced to know that he would soon be with him. Bro. Froggatt had for some years been a member of the church at Park-st., Unley. He leaves two daughters, Mrs. Fox and Mrs. Whitehill, and one son in England. Our aged brethren pass to their eternal home, and their memory is fragrant with blessing. "To be absent from the body is to be at home with the Lord." T.J.G.

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# As an Earthling.

By HATTIE A. COOLEY.

PART I.

CHAPTER IV.

TRIALS.

"The sum of philosophy is this—  
Thou art a man than whom there breathes no  
creature  
More liable to sudden rise and fall."

No path, however pleasant it may be in places, is always smooth and bright. And Garth Grayson found rough bits of walking and saw cloudy weather, even though, as he once said, he did not reveal such state secrets.

Wherever there is a collection of human beings there will always be the coarse element as well as the fine. And one peculiar characteristic of a coarse nature seems to be its delight in that cruel species of ridicule which usually chooses for its butt one of two subjects: that which is so much higher than itself that it fails to appreciate its worth, or, worse yet, what to a finer nature would be an object exciting only a tender sympathy. There were a few students, most of them in the preparatory department of the college, both boys and girls, who appeared to see in the hunchback Freshman only an endless source of heartless amusement. His pitiful deformity, the large head pushed forward by the dreadful hunch and settled down between the high shoulders, the long arms out of all proportion with his height, the peculiarly long hands and fingers which are almost invariably seen with such deformity, to them, were like some comic picture, a caricature of the human form, outlined in living reality instead of the latest illustrated paper. To be sure this wore away somewhat with his growing popularity among the members of the college classes; yet there was enough of it left to jar upon the sensitive spirit—a spirit so sensitive that he felt the jar of what he did not always see.

But there was another thing. On account of Roy's work down town, it was with Nate Denham and his room-mate that the hunchback was oftenest seen walking back and forth to recitations and meals. Both were stalwart fellows, and the contrast was cruelly sharp! but they never dreamed how it was hurting him—why should they, when he kept them in a roar of laughter with one continuous stream of drollery?

Then, too, the time was drawing near for what was looked upon as the important event of the Freshman year—the oratorical contest for the Woolworth prizes. In regard to this, he did open his heart somewhat to Denham one night as they were sitting alone together between the daylight and the dark.

"Denham," he began, "I suppose it never happened in the history of the college that a Freshman showed the white feather and bolted from the contest?"

His friend looked sharply at him; but it was too dusk to see the expression of his face. Denham could not tell whether he was soberly in earnest or whether he was aiming at something funny.

"Why, no," Denham answered, after a

moment; "at least, no legend of such an occurrence has ever come to my ears."

"A fellow couldn't hire a substitute to get rid of the draft?"

"Well, hardly," laughed Denham.

"There's no getting out of it, then?—nothing to do but face the music?"

Something about the tone struck Denham.

"Say," he said, "honestly, do you mean that you are dreading it?"

"Denham," the hunchback returned in a strained voice, "how would you feel if you were in my place?"

"Your memory never goes back on you," Denham began evasively, but the other interrupted him.

"Oh, I can talk like a blue streak; but nobody would ever make the mistake of thinking that it was oratory."

"Roy is no orator," averred Denham.

"He makes good gestures, though; and just think of me once, trying to make gestures with my arms flying around; I'd look like a Dutch mill in a cyclone!"

Denham laughed.

"You're too hard on yourself, altogether too hard, Grayson; you're the worst old exaggerator that ever was. But you needn't make any gestures; some of the boys don't. Roy always does, because gestures are his strong point, and he knows it."

"Well, supposing I should stand stock-still," was the bitter rejoinder, "what a stage presence I would have!"

"Say, I do believe that Dr. Rivers would excuse you, if you were to ask him."

"Yes, and then I'd have the pleasure of despising myself ever afterward for being such a coward, when there's poor Bobby Bruce, so bashful that it almost throws him into convulsions every time he thinks of it, and with no practice whatever before he came here—if he should ask to be excused, Dr. Rivers wouldn't listen for a moment. No, sir; there's no earthly way out of it, that I can see. As my illustrious compatriot would probably have remarked, it is inevitable. It's got to be done, if the audience goggle through it from the prelude to finale!"

"Oh, pshaw, now! You don't imagine anyone would be mean enough to do that? Why, I've seen some of the wretchedest failures, the most ridiculous blunders that could be, and the audience sitting like a funeral through it. I tell you, Grayson, you don't know the people here, yet, as well as I do. They're proud of the college, and they take a genuine interest in the students. Actually, they fairly hold their breath when a poor fellow gets stuck. And the preps don't dare laugh; they know too well that their turn will be coming by-and-by, and that squelches them. You'll pull through all right. You may not take a prize, but I know you won't worry over that; you can't all have one, anyway."

"Prize? No. I hope Roy will get the first. The twenty-five dollars would be quite a help. I have an idea that he has pretty close work to pay expenses; but I am almost afraid; he says himself he is so busy that he doesn't see how he can do justice to it. And if Bobby Bruce could take the second; he needs the money about as badly as Roy, I imagine, worse than Hobbs needs it, anyway; his father is pretty close with him, but

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he is rich, so Bruce tells me."

"It's very doubtful about Bruce taking even the second," was Denham's answer. "Of course, Dr. Rivers will probably take special pains with him on account of his lack of previous training; but the boy is so bashful, ten chances to one he will forget or make some kind of blunder. Really, I don't see who will take the prizes this year. Nell is no good as a reader. Say, I more than half believe that it will be the little sister. I tell you what it is, though, when it comes to girls and oratory, I must confess that I am a little like the man who said he thought his son would take on education pretty well. I think girls may take on oratory pretty well, but that is about as far as it goes. Oh, there are exceptions; now, May does have quite a faculty for holding people when she speaks, and that is what counts. But, actually, between you and me, I'm afraid its going to be a slim show. At any rate, the prospect for high-grade competition is not encouraging, to say the least of it; but don't lisp that I said so."

Denham himself was a fine speaker, possessing a large endowment of the same power which he had spoken of his sister as having. Moreover, he had borne off the prize at the last state contest, so perhaps he might be pardoned for talking rather authoritatively upon the subject.

The weeks of anxious training wore slowly away. Denham had good-naturedly undertaken to help the boys in their practice. His room-mate, poor Gordiner, with a sigh of resignation, would betake himself off in search of quiet, and then the long mirror in their room would reflect by turns the images of Hastings, Grayson, Bruce and Hobbs. Grayson's fault was in speaking too fast.

"Now, my boy," Denham would observe, emphasising his words with a warning forefinger, "remember, you are not racing for a Derby cup, you do not run the limited express, you are not behind time; time is as plenty and cheap as talk in Chicago. Slow is the word, my boy; now, then, mind your failings and hold your horses. Five dollars' fine for driving off a walk."

(To be Continued.)

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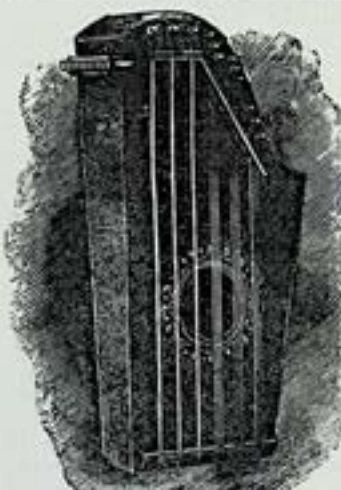


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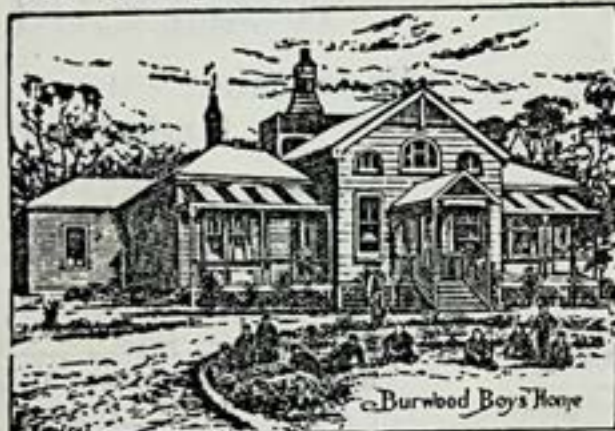


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