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## Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13

### The Corn of Wheat.

JOHN 12: 24.

- "I am the Bread of Life,"  
The Corn of Wheat that "fell  
Of purpose" into furrowed ground,  
To multiply and swell.
- "I am the Bread of Life,"  
Heaven's bread-corn crushed and bruised.  
That henceforth rich supplies might be  
O'er all the world diffused.
- "I am the Bread of Life,"  
The one essential good;  
For giving and sustaining strength,  
The necessary food.
- "I am the Bread of Life,"  
Men toil, their bread to earn,  
With eager minds; so must I be  
The soul's supreme concern.
- "I am the Bread of Life,"  
And they who eat of me  
Have tasted food to make them wise  
Throughout eternity.
- "I am the Bread of Life,"  
And they who on me feed  
Shall live by me in every sense—  
In thought, and word, and deed.

Winifred A. Iverson.

## Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 14.

"SO."

BY ROBERT MOFFETT.

JNO. 3: 16. ACTS 14: 1. MATT. 5: 16.

I invite attention to three passages of Scripture in which I find this word "So."

I. "GOD SO LOVED." This is more than to say God loved. We look for some measure of love when we read, "God so loved;" and we find it in: "That he gave." Love always gives. Love is unselfishness. The great mission of Christ is to lift the world out of selfishness into love. Love gives—gives time, influence, money—and realises that, "It is more blessed to give than to receive." The more blessed to give than to receive. If exercise of any passion has its reaction. If you hate any one it is worse for you than the one you hate; if you lie about any one, it is worse for you than the one you lie about. Anything that goes out from you to curse another, comes back with double cursing for yourself. So also anything that goes out from you to bless another comes out with double blessings for yourself. Love finds its highest joy in service; and service is but another word for giving. If we do not give we are not like God. We may settle our standing before God, by settling whether we are givers.

But we find a still larger measure of God's love: "He so loved that He gave His only begotten Son." This was more than money. The purest love gives the dearest things. During the civil war the unselfish heart was appealed to, over and over again, for money and other offerings for the relief and comfort of the suffering soldier; but the most precious gift to the nation was the man himself who laid down his life to save the Union. Patriotic mothers gave their boys, and sent them away with the hearty God-be-with-you; but we may well raise the question whether all these mothers would have made the sacrifice, if they had known all they sadly learned afterward. They cherished the fond hope that the dear boy would have come home unharmed to the old fireside, and perhaps be received by a popular ovation. But, alas! how many of them fell in the face of the foe,



ROBERT MOFFETT.

or suffered a living death in cruel prisons. Not long ago, I saw a letter written by a great-hearted Lincoln, to a widow in New England, who had five boys sleeping between Washington and Richmond. It was a tender letter of condolence, and also of congratulation that she was able to make so great a sacrifice for our country. Would she have given those boys so freely if she had known all this the day they enlisted? Perhaps so. But God sent his Son into this world, knowing that he must suffer and die. Nor was all his suffering on the cross. The Man of Sorrows was in a world that could not appreciate his loving kindness. He came to his

own, and they received him not. He wept over sinful Jerusalem. His heart was full of pity and good will to all those who despised him. How that heart must have suffered! He died of a broken heart.

We measure service by the motive back of it. There is much giving that is mere parade. Kings put thousands into banquets to gratify royal pride. Politicians spend thousands to be elected to places of honor, to gratify ambition. Look out on the lake. There is a man swimming. He is an expert. He moves gracefully, and wins applause. To the witnesses he is on parade. But look again, he is making every effort to rescue a fellow man who is clinging to a wreck. Now he has risen to a higher plane—humanity. Look again, the perishing man is his own brother—the younger brother, the baby of the old home. Now he has risen to the plane of brotherly affection, and you have forgotten all about his expertness as a swimmer. But again, you are mistaken. That is not his brother. That is his enemy. His father was also a bitter enemy, and yet he does not relax his effort to save him. He has risen now to the plane of magnanimity. Not many would do this. But this is God's love. He sent his Son to save his enemies. Jesus prayed for those who despised and rejected him. He sought their rescue: "That whosoever believeth on him might not perish." The world is perishing. The prophet said, "Where no vision is the people perish." Where no relation is, men perish, physically, mentally, morally, eternally. Jesus said, "My words, they are spirit and they are life."

In this one verse we have the soul of the gospel—God's love for man because he is man. He sets a high value on man—worth more than all the world. There is in it the picture of disinterested benevolence, the purest unselfishness, the willingness to make the greatest sacrifices for man's rescue, and man's uplift. It is a pattern for all who would rise to the highest plane of service and joy; he died that he might live; he wore a crown of thorns that we might have a crown of life. This is the old, old story that has power to save the world. It is said that the Moravian missionaries in Greenland were, for a long time, "in the habit of directing the Greenlander to the existence and attributes of God, the fall of man, and the demands of the Divine law, hoping thus, by degrees, to prepare the minds of their hearers for the more mysterious and sublime truths of the gospel. As this plan had been tried for five years with no success, they now resolved, simply, in the first instance, to preach Christ crucified to the benighted Greenlanders, and not only were their own souls set at peculiar liberty in speaking, but the Word went home to the hearts and consciences of the hearers, so that they trembled at their danger, and rejoiced, with joy unspeakable, in the appointment and exhibition

of Christ as a Saviour from the wrath to come." Paul says, "Unto them that are called, Christ, crucified, is the power of God, and the wisdom of God."

#### II.—SO SPAKE.

"And it came to pass in Iconium that Paul and Barnabas went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed."—Acts 14: 1.

It is one thing to speak and quite another to speak with convincing power; and yet another to so speak that great multitudes will believe. Paul and Barnabas were great evangelists. What was the secret of their power?

1.—They were good men. It was said of Barnabas that he was a "good man, full of the Holy Spirit and of faith, and much people was added unto the Lord."

There is a logical connection between the character of Barnabas and his great success. He was a good man. This is more than being a just man. The just man says: "What is mine is mine, and what is yours is yours. You shall have yours, no less and no more, and I will have mine, no less and no more." The good man says: "You shall have yours and mine also if it be necessary to your peace and comfort." Paul says one would "scarcely die for a just man, but for a good man some would dare to die." The good man is willing to spend and be spent for the good of others. Barnabas was such a man. He sold his possessions and brought the money into the common treasury. He was full of faith—faith in man, faith in God, and faith in the power of the gospel. The successful evangelist believe there is that in man which will respond to moral truth. We say to the pupil that two and two are four, and confidently expect him to respond affirmatively. We come to men with moral truth in the same confidence. As we carry the cup of cold water to the thirsty man, in the fullest faith that he will thankfully receive it, so we carry the water of salvation to a thirsting world, in the fullest confidence that men everywhere will drink and live. The successful preacher has all the confidence that the word of God is as water to the famishing, and as bread to the starving. He believes the gospel is the power of God unto salvation, and that it will always and everywhere make the man of God perfect in every good word and work. The thirsty man may not know whether water is made up of two parts oxygen and one part hydrogen, or two parts hydrogen and one part oxygen, nor do we deem it necessary to enlighten him. We know he needs water and we proceed to give it to him. Likewise the successful preacher "preaches the word." He does not stop to prove that it is the word of God, nor to discuss the nature of inspiration, nor tell what so-called critics may think of Moses and the Pentateuch. He goes on the supposition that the moral nature of man will know and recognise God's truth and joyfully respond to it. He believes in man; he believes in the power of God's word to regenerate, and uplift man; he believes in God; in the ever-present Christ who said, "I will be with you always."

"Full of the Holy Spirit," Jesus said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of

living water." This spake he of the Spirit which they that believe on him should receive; for the Holy Spirit was not yet given because that Jesus was not yet glorified. This gift of the Spirit was inspiration to the preachers of the cross, and a source of that confidence and earnestness which made their words all but irresistible. This Holy Spirit also helped their infirmities, and gave them a personal fruitfulness of character which added power to all their utterances. Out of these holy men flowed rivers of blessing for the people.

2.—We may reach a few learned men by a very learned sermon, and such a sermon has its value. But the learned sermon does not reach the multitudes and certainly not the "great multitudes." We therefore conclude that Paul and Barnabas set forth the truth with great simplicity. They used words which a "great multitude" could understand. In these multitudes of people there were the young and the old, the learned and the unlearned, the quick to see and the slow to see the connection between promise and conclusion. The great preacher is great because he has a great message, but greater if he makes all the people understand and appreciate this message. It is said of a celebrated preacher in London that he carried his sermons to his great audience after he had read them to his comparatively illiterate house servant, and ascertained that she understood every word and thought of the message. Paul and Barnabas must have used a similar simplicity of speech in Iconium.

3.—Their preaching was convincing. A great multitude of the Jews and also of the Greeks believed. What is convincing preaching? I cannot think they resorted to the method of the camp-meeting, nor to the less esteemed methods of the Salvation Army. Peter's sermon on the day of Pentecost convinced three thousand. The one simple proposition of that sermon was this: "Jesus of Nazareth is the Christ, the Son of the Living God." This sustained, their faith was not in vain, nor was their hope vain. The one crowning fact by which he sought to sustain this proposition was the resurrection of Jesus from the dead. And this fact he sustained by the testimony of the royal prophet David, and by the testimony of eye witnesses—the men who stood with him on that great day. He quotes David's words as unquestionable testimony, because he was a prophet from God. He quotes David in the fullest faith that the people present could not reject his testimony. The apostles stood there as living witnesses of what they saw and heard. Paul always laid great emphasis on this one great central fact, as if this were the sure anchor of faith. Indeed, ever since that day, the preacher who would convince men that Jesus is the Christ, the Son of the Living God and the Saviour of men, must set forth this fact in the clearest and most convincing language. This fact true, Jesus is the Christ, the Son of God, and his apostles were his chosen ambassadors. This true, the New Testament record is true. This true, the quotations from the Old Testament are from the books named, and the Old Testament facts have sanction of the Holy Spirit, no matter what the higher critics may

say or think about it. One fact is worth more than a thousand theories.

It seems to me that Paul and Barnabas used irresistible logic in their preaching. They must have aimed at fixedness of conviction, so that their converts would not be blown about by every wind of doctrine. And why should not the preacher of to-day, so preach that men will be rooted and grounded in the faith? How often men are brought to Christ by shallow methods, which leave the convert to the mercy of the plausible sophistries of infidels, or the refined skepticism of the semi-Christian.

4.—Paul and Barnabas were deeply earnest. "Woe is me if I preach not the gospel, for necessity is laid upon me," said the great apostle to the Gentiles. "We cannot but speak the things which we have seen and heard," was the answer of Peter and John to those who commanded them to speak no more in the name of the Lord Jesus. They seem to have been controlled by an all constraining love for, and loyalty to Christ. They felt a personal responsibility for the deliverance of Christ's gospel to the world. Like the old prophets, they felt the "burden of the Lord." "Necessity is laid upon us." "We believe, and therefore we speak." It is out of this that eloquence is born. Eloquence is from the Latin, and literally means talking out that which is within. The man whose message is the "burden of the Lord" cannot but speak, and his words will burn with earnestness and enthusiasm, and the people will call him eloquent, even though he murder the Queen's English.

III.—LET YOUR LIGHT SO SHINE. This is more than to say, "Let your light shine." Christians generally let their light shine, but how many of us have the anxiety about the "so shine that others may see our good works and glorify God." This means living for the good of others. Most people in the church are concerned chiefly with their own salvation. Lord, have mercy on me, keep me, save me. We will never rise to the right conception of discipleship until we reach the plane of unselfishness, were we lay ourselves, our wealth and our character under contribution for the salvation of others. Jesus Christ teaches in this that he expects his disciples to be "living epistles, read and known of all men." He was himself the word of God that "became flesh and dwelt among men, full of grace and truth, and they beheld his glory, the glory of the only begotten of the Father. The word of God in a human life is a living gospel. Truth incarnate has powers over our children, our friends, our neighbors. Character preaches. Every Christian is preaching some sort of sermon every day to those with whom he comes in contact.

You remember the song, "Let the lower lights be burning," suggested by the wreck of a vessel on Lake Erie one stormy night, because she could not make the harbor. The pilot could see the light of the lighthouse but no lights along the shore. These had been blown out. "What place is this?" said the captain. "This, I think, is Cleveland, sir," said the pilot, "there is the lighthouse." "But what of the lights at the river?" "Gone out, sir." "Can you make the har-

bor?" "We must, or perish in these angry waters." He made the attempt and the vessel went down.

There is one light that never goes out—the light of the Sun of Righteousness; but these lights along the shore, how many shine but dimly, and how many go out entirely! The world needs the light of the church. "Let your lights so shine before men, that they may see your good works and glorify your Father who is in heaven."

The gospel, the preached gospel, the lived gospel—these constitute the trinity of power for the world's salvation. The gospel became incarnate in Jesus Christ. The faithful preacher is an embodiment of this gospel. He has first of all put it into his own life, so that his words and works may win souls for Christ. His converts are all disciples of Christ, taking lessons from his lips and his life, and filled with a holy ambition to embody more and more, in their lives, the life of the Son of God; not more for their own sakes than for the sake of others who may, by the light of holy living, be led from the kingdom of darkness into the kingdom of our Lord Jesus Christ. Out of such a church will flow rivers of blessing. In the wilderness shall waters break out, and streams in the desert. "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."

## Correspondence.

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

### Laus Deo.

While the praises of our Sons of the Empire are sounding from every mouth, let us not forget the above, signifying "Praise to God." As in New Version, Rev. 1: 5-6, "Unto him that loveth us and loosed us from our sins by his blood and has made us to be a kingdom, to be priests unto his God and Father, to him be the glory and the dominion for ever and ever. Amen." The great and blessed truth proclaimed throughout the scriptures is, that the Lord's love was the origin and cause of our Lord's coming and redemption. "God so loved the world," and so great was his love he laid down his life for us. "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth his love toward us in that while we were yet sinners Christ died for us." And he died that we might be loosed from our sins by his blood. There is great efficacy in the blood of Jesus. We have redemption through his blood (Eph. 1: 7). We are justified through his blood (Rom. 5: 9), are sanctified through his blood (Heb. 9: 13). We have our conscience purged from dead works by his blood (Heb. 5: 14), and have peace and reconciliation through the blood of his cross (Col. 1: 20, 21), and we ask what is meant by this language? As the Lord said of his flesh (John 6: 36), so we may say of his blood, "It is the Spirit that quickeneth, the blood profiteth nothing." Simply his blood means the passion of the cross, the last of his sufferings and temptations, by which he overcame the powers of darkness, and made his

humanity divine. But in its higher sense his blood means his divine truth, for this was the power which overcame, and in which is the saving efficacy. "The words I speak unto you, they are spirit and they are life," and this power must operate in us, so as to remove our sin, and renew us in righteousness. Sin cannot be charmed away or blotted out by an act of divine grace, but by the purifying power of divine truth; the truth as it is in him, the divine humanity. It is by purifying us from sin, and renewing us in righteousness, that he makes us kings and priests unto God and his Father. There is a theory "that righteousness is imputed to those who believe only that Christ died for them," which, however, is not taught in scripture, and hence has no divine authority, founded as it is on the great error that the death of Christ was vicarious, that he suffered and died as the penalty or punishment of our sins, and that we are saved for what he did and suffered.

It may be admitted that the Lord's death was vicarious in this sense, that if he had not died we all must have died; but what death did he die? When the Lord expired, it was not life, but death itself that died. (We do not speak of natural death, which did not originate with the fall.) He came to abolish spiritual death, the death incurred by eating the forbidden fruit. By assuming our fallen nature the Lord became subject to this death, or rather, to be more plain, he took this death upon himself, and this was essentially the death that died upon the cross, and within the natural death which the body suffered. "In that he died, he died unto sin once" (Rom. 6: 10). This was the great death out of which life was educed, the agonizing death he endured. Natural death by itself could have no terrible endurance to him; thinking so is the mistake many of us are making. In that spiritual death hell originated, and had its life, and in causing that death to die, the Saviour had to resist and conquer the whole hosts of darkness, for death and hell are the same. But the apostle continues (Rom. 6: 10), "But in that he liveth he liveth unto God." He yielded up the spirit, and so became united in spirit to the Father, and when his body had risen from the dead, he lived unto God wholly, for the human was then wholly born of and united to the divine, and became life itself, and the fountain of life to all who, like himself, die unto sin; and so redemption did not consist in purchasing our freedom from God, but in effecting our deliverance from the powers of darkness—a work purely divine, effected by divine love, operating through divine wisdom—by our Lord's eternal divinity acting through his assumed humanity. We are saved by what, and not for what he did and suffered. Not that he might save us from suffering, but that he might save us from sin as the Captain of our salvation. He lived a life of righteousness that we might lead a righteous life. He died that we might die to sin. He rose that we might conquer spiritual death, and become new creatures. He thus lived and died, not only to show us how to live and die, but to supply us with the liberty and power to do so. The whole virtue of his life and death exists now as a life-giving power, in his glorified humanity, which he made divine truth and divine goodness, and thus himself became our Great High Priest

and King, and now, therefore, makes us images of himself, by making us forms of truth and goodness, or kings and priests unto his God and Father.

Jesus himself was and is both God and Lord, both Father and Son. This scripture language is expressive of the Lord's truth and love. The name God is expressive of the divine truth or wisdom, and Father is expressive of the divine love or goodness. When, therefore, John ascribes "glory and dominion to him that hath made us kings and priests unto his God and Father," he glorifies the Lord, for having made us recipients of his truth and love, which become as they are in him, two essentials of spiritual life, in us and by these being received into our inner life, the Lord makes us kings and priests unto God and his Father, his kingdom being twofold in the human mind, an altar in the heart, and a throne in the understanding, ruling in the heart by love, and in the understanding by truth. But as everyone is required to govern himself, not from himself, but from the Lord, therefore the Lord is not only priest and king, but he makes us priests and kings, when he enables us to rule our hearts by his love and our understanding by his truth. We can therefore heartily and intelligently join in the universal shouts of the faithful on earth and the spirits of the just made perfect in heaven. To him be the glory and dominion for ever and ever. Amen.

A.C.

## Symposium.

### The Relation of Christian Progress to Spiritual Development and Growth.

M. W. GREEN.

The presumption is that Christian progress, in the above proposition, is to be understood as the growth of the church of Christ, in numbers and influence; and the gist of our enquiry is to find out how that progress is related to, and grows out of, spiritual development and growth.

In the previous enquiry as to how the spiritual life is to be increased, we have seen that it is by each believer being filled with the Spirit, in answer to earnest, persevering prayer; by daily and patient study of the Spirit's teaching, as contained in the word; and by the prompt and faithful carrying out of these teachings in the daily life. If, then, all the members of the church are filled with the Spirit of God, and have the mind and heart so stored with the Spirit's teachings as that they become a "light to their feet and a lamp to their path"; and there is the daily effort to put those teachings into practice in conduct; there will be the clearest proof possible that the spiritual life is both strong and growing; and the relation of Christian progress to this spiritual development, and growth, will be that of cause and effect;—the progress all arising out of, and springing from, the spiritual development and growth.

One of the first desires of the believer, after realising his true relation to God, will be to become more like the Lord Jesus Christ in spirit and character, so as more efficiently to do the work God has appointed for each one. Paul tells us "that we all, with unveiled faces, are to reflect as a mirror the

glory of the Lord." That is, the purity of his character, the sympathy, benevolence, and love, which shone so pre-eminently in his life, and which constituted so large a part of his glory, are to be reflected in our lives; and as we are thus striving to reflect his glory in our conduct, there will be a permanent transformation of our characters into his image, and this will be as by the power of the Spirit of God.

When the image of the Lord Jesus Christ thus shines out through us, there can not help but be much Christian progress. There will be a burning love in our hearts for those around us for whom Christ died, and we shall realise that their salvation largely depends upon us. To this end we shall strive to show gentleness of spirit in all our business relationships; perfect truth in all we say, free from exaggeration or misrepresentation; patience and forbearance under trials and provocations; and effort, where within our power, to deliver the Saviour's message of love, that the result will be that many of those who know us may be won to the service of the Saviour, and thus Christian progress be seen.

Very often we lack courage to do our duty faithfully in the service of Christ, and one of the effects of our spiritual development will be the infusion of increased courage into each believer. Often, when asked to undertake some piece of service or other for the Master, many are apt to say, "Oh, I could not do that—I have not enough courage"; but with our heart willed with the Spirit, and with an earnest desire to see the cause of the Master progress, our only question would be, "Is this the Master's will for me?" and realising that we can do all things through Christ strengthening us, the believer would be emboldened to do just what the Lord wishes.

In the same way we should never "be ashamed of the testimony of our Lord," nor of any of his faithful servants who are earnestly trying to do his will. We should endeavor to be "instant in season and out of season"; "letting our speech be always with grace, seasoned with salt"; ever "ready to give a reason to every one that asks us, of the hope that is within us, with meekness and fear."

How emboldened were Peter and the rest of the apostles, when the Holy Spirit's power came upon them on the day of Pentecost! and how fearlessly they declared all God's counsel. And when Peter and John returned to their brethren and reported what the priests and elders had said unto them, how bold and courageous were they all when the very place where they prayed was shaken, and they were all filled with the Holy Spirit and spake the word of God with boldness?

Let our daily effort be to live near to the Lord, that our spiritual development and growth may be continuous, and that as a result of all the members of the church being thus, Christian progress may be great, and may be apparent to all.

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## Biographical.

A good name is rather to be chosen than great riches.

—Proverbs 22: 1.

### Life of Elder John Smith.

CHAPTER 8.—CONTINUED

At length, he came in view of the spot, and his eye took in the whole scene at a glance. Standing amid the ashes of the cabin, in the very place where Eli's little bed had stood, two of his neighbors were holding by the corners a pocket-handkerchief, into which another was putting the gathered bones of his children. They saw him approaching; but they keep on at their work in silence. Other sympathizing neighbors stood around, some looking mournfully into the ashes, and some glancing through their tears at the wife and mother, who was sitting on a log near by. Some one had thrown a blanket around her; for the air was chill. One of her little children slept on her breast—the other sobbed at her side in all the bitterness of childish woe. He dismounted from his horse, and went to the place where she was sitting. He did not speak a word, but with all the gentleness of a subdued sorrow, he lifted his little, sobbing girl into his arms, raised up his wretched wife, and taking her infant to his own bosom, walked slowly away with her into the forest. He tried to say something to her; but the thought of *reprobation* choked him. They reached a place out of sight, and sat down. He struggled again for some words that would comfort her; but it was in vain.

At last the thought that had held her dumb also, burst from her heart.

"Can you ever forgive me," she cried, "for leaving home as I did last night?"

He saw, from her words, that the horrible dream of an infant's hell had not yet oppressed her brain. That phantom was born of his own theology. A mother's heart had already predestined her children to glory, and all the theology of earth could not have reversed that heart's decree! The sting of her grief was the thought of her own neglect. He soothed her anguish by the assurance that she had gone that evening where duty had called her, and that for some wise and good purpose this blow had fallen upon them.

The pale, melancholy face of that wife never brightened again. His own sunny temper could not remove the shadow from his brow. As soon almost as she was comfortably housed in her new cabin, the good woman sickened and died, and they buried her by the ashes of her children.

They had scarcely thrown over her the mold of the forest, when he, too, the man of strong will and iron nerve, was stricken down with the Cold Plague. He lay for a long time in the utmost distress of body and mind. Three months of wasting fever dragged slowly by. His wife's brother and sister had returned to Kentucky, and neighbors came by turns and watched him. Two Christian women, who lived down among his father's friends, came to see him, and when they went back, they took away his complaining children, and nursed them through days and weeks of sickness in their own pleasant homes.

It was now July; and he had been sick since April. He soon began to recover his

strength, but his nerves were much shattered, and both arms long shook with palsy. When well enough to go about and eat his usual meals at the table, they still had to feed him as a child; for he could not use a knife and fork. He now frequently heard from his little children. They, too, had recovered from their sickness, and were doing well. During his illness he had often prayed that they might not live. Death, he had thought, would be as great a boon to them as to him, and he had often begged the Lord to take all hence and join them to those who had gone before.

But now he yearned with a childish impatience to see them. He would sometimes walk down the hot road that led toward them, till his strength gave out, and then he would sit on the road-side and weep.

As soon as he was able, he went to see his children, and to thank the friends that had given them each a mother and a home. After some days he returned, leaving them with their friends; for they refused to give them up, and even claimed them for their own.

He had brought with him from Kentucky some eighty-five head of hogs. They were now all gone; he never heard of one of them again. He had brought out also fifty head of good cattle. These, too, were gone, save one, which he sold, and with the money paid off the bill of his physician. A few simple articles of cabin furniture, and a waggon and team, which had been left in the care of some friend, was all the property that he now had in the world. The very clothes he wore were given to him by his neighbors. Taking a single coarse shirt for a change, and accepting from his noble old friend, Archibald Woods, a little money for his expenses, he bade adieu to his friends in Alabama, to his children, and to the graves of his lost ones, and, quitting the scene of his terrible sufferings, began his solitary journey back to Kentucky.

## Selected Story.

### Where Love Was Law.

ARTHUR M. GROWDEN.

IN EIGHT CHAPTERS.—CHAPTER 8.

They were not alone. A great company of believers were cast into prison, and a great persecution arose, led by Saul, a young, learned, and bitter Hebrew. Hoping to destroy the faith, he "made havoc of the church," and finally scattered the believers, who fled in every direction, preaching as they went that Jesus was the Christ.

During this excitement the home at Bethany was broken up, and its occupants, with many others, journeyed northward, finally taking refuge in Damascus.

Haneel sat in his desolate home. His scheme had failed, and, broken-hearted, he day and night saw the vision of his only child pleading for what he felt was now indeed the truth. His conscience lashed him. Disconsolate, broken in spirit, the mother sat off by the olive tree, but Ruth came not.

Since the stoning, when Haneel saw Ruth for the last time, a great change was visible.

He spoke about her and was silent about his religion. A rabbi inquired as to the change, and had received a short answer; he pleaded the infirmities of age. He had retired from active life, and was known once at least to have attended service with the Nazarenes. He listened respectfully, and was heard, as he wended his way wearily homeward, to say: "Oh, that I might believe."

Rachel, too, was surprised, but not angry, at the arrival of a guest who meekly began to teach them the way of the Lord more perfectly. Like broken-hearted children, they sat and listened to the humble disciple, who taught them that Jesus had fulfilled the law and the prophets; that he had made a better covenant, founded on better promises, and on a more spiritual testimony. Both rejoiced at last in seeing him who was invisible. No sooner was it noised abroad that these also believed than persecution was heaped upon them. They were as heretics, and the soldier who had assisted in the act of coercion that he might receive a reward, if successful, now became the avowed enemy of Haneel.

Meeting the old man one day, he said, "So the crucified One is good enough for thee? I shall tell the judge that thou art the one that stole the vestment, and unless money is given me it will go hard with thee. Thy sin will follow thee."

Haneel silently passed by, while the soldier resumed his duty as guard.

"Rachel," he said, as he reached home that evening, "we must leave. Before morning we must make our flight. Before I die I must find her, and clear my soul of blood."

By moonlight early in the morning they left, following the road which leads from Jerusalem down to Jericho.

It was morning, and the towers of the ancient city were gilded by the rays of a brilliant sun.

Ananias was praying about the third hour, when, lo! in a vision the Lord said: "Go into the street which is called Strait, and inquire at the house of Judas for one Saul of Tarsus, for, behold he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight."

But Ananias feared the name of Saul, for messengers had reported his evil work at Jerusalem; but the Lord said, "Go, for he is a chosen vessel unto me."

Ananias, fearing no longer, went, and entering, said: "Brother Saul, the Lord even Jesus that appeared unto thee in the way, hath sent me that thou mightest receive thy sight and be filled with the Holy Spirit."

Saul then abode with Ananias certain days and Ruth abode under the same roof with him: and one day, as a caravan drew into the city, two travellers—a man and wife—sought shelter and rest.

Ruth heard a familiar voice, and going hurriedly to the door, was folded in the arms of her father, who said tearfully, "My blessing I give thee, child; canst thou forgive me in his name?"

"Forgive? Yes," she cried, "for he has forgiven thee, and we are his; did he not pray that all should be one in him?"

Then the old man fell on his knees and thanked God for the faith of the gospel which

brought joy to his own soul, and which, by the law of love, had united his loved ones again in even a happier family than that which his Jewish pride and stubbornness had broken. For a short time he enjoyed the fellowship of his new-found happiness, and then in the triumphant faith of the resurrection fell asleep in Jesus and was gathered to his fathers.

[THE END.]

## Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (N.V.)

Synopsis of Victorian Missionaries' reports:

G. H. BROWNE.—Had spent four Lord's days at Port Fairy since previous report. Also visited Glenorchy on his way back to the Mallee, and spent one day there, resuming his work at Brim.

A. W. CONNOR.—At Minyip was cheered by three decisions for Christ. Anniversary services were held at Polkemmett, when they were fortunate to have Bro. G. B. Moysey's services (who was then passing through to Kaniva).

E. GRIFFITHS.—Had labored as usual in the various places in the district. Meetings, especially at Wedderburn and Fernihurst, very well attended. No additions to report this month.

H. LENG.—Bro. Leng's reports cover two months, and refers to the starting of a meeting for worship at Serviceton. Two additions by faith and baptism at first visit to Carew, and one decision on the occasion of his holding a memorial service at Carew for the late Bro. Spotswood (whose loss will be much felt in the district). One baptism of an elderly man at Kaniva is also reported. This brother has been sick for some time and he only lived two weeks after, passing away peacefully to his rest.

W. BURGESS.—Has visited the various places in the circuit. During the month had four additions, one at Echuca, three at Shepparton. The church at Cosgrove has been organised with a membership of 12.

## Let us Smile.

To everything there is a season . . . a time to laugh  
—Ecc. 3: 1-4.

Somebody once said to Mr. Moody, "Have you grace enough to be burned at stake?" "No," was the reply. "Do you not wish you had?" "No, sir, for I do not need it. What I need just now is grace to live in Milwaukee three days and hold a convention."

Bishop Watterson, of Nebraska, was once mistaken for a travelling salesman by a commercial traveller who met him in a railway train.

"Do you represent a big house?" asked the traveller of the Bishop.

"Biggest on earth," replied the Bishop.

"What's the name of the firm?"  
"Lord and Church."  
"Hum! 'Lord and Church.' Never heard of it. Got branch houses anywhere?"  
"Branch houses all over the world."  
"That's queer. Never heard of 'em. Is it boots and shoes?"  
"No."  
"Oh, dry-goods, I suppose?"  
"Yes, they call my *sermons* that, sometimes."

A sceptical young man confronted an old Quaker with the statement that he did not believe in the Bible. The Quaker said:

"Dost thou not believe in France?"  
"Yes; though I have not seen it, I have seen others that have; besides, there is plenty of corroborative proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No, to be sure I'll not."

"Did thee ever see thine own brains?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

The young man left.

"Prince" John Van Buren, so called because he was the prince of good fellows, was exceedingly quick at repartee. The New York *Tribune* prints a story which shows his readiness and effectiveness on the stump.

He was making a speech in behalf of his father, President Van Buren, when an old Democrat rose and upbraided him as a bolter. Quick as a flash he replied to the charge.

One day, he said, a man on horseback came up with a boy who was contending with an overturned load of hay. Instead of tossing the hay back into the waggon, the boy was tossing it hither and thither, regardless of where it landed. The traveller halted and said:

"My young friend, why do you work so furiously this hot weather? Why don't you throw the hay back into the waggon, and be more deliberate in your labors?"

The boy stopped, wiped his face with his shirt-sleeve, and pointing to the pile of hay on the roadside, said:

"Stranger, dad's under there!"

Then he set about his work again, more furiously than ever.

This is a new story of Miss Frances E. Willard, illustrating not only her noble character, but a truly Christian principle. She was very fond of cycling, and while on one of her spins collided with a wheelman who was somewhat "under the influence." The result was a badly shattered wheel of the drop-frame variety. The wheelman was not in a conversational state, and the matter of damages was not discussed on the spot; but he was given the woman's card, with the request that he call next day. He did so, and with the plea that he did not have any money to make good the result of his inebriety. He was extremely penitent, and the good woman finally proposed that he sign the pledge in lieu of payment of damages. He did so, and the story is made complete by the statement that he has kept it unswervingly.

THE

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## The Leader.

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

### Religion as Expressed in Art.

In the death of John Ruskin the world has lost one of its great preachers. Lost, in the sense that no more can be added to what he has said, but not lost, when it is remembered that he has bequeathed to mankind a precious heritage of many books full of the golden grain of priceless wisdom. Yet in some things Ruskin was not wise. An almost needless proviso to make about any man. For in the greatness of all great men there is always the "somewhat lacking." In one respect, Ruskin and Carlyle, the two great sages of modern times, were alike. They both preached from the study. There was a certain aloofness about them which separated them from the mass of men and made them theorists instead of men, who, taking the world as it is, try to make it better from within rather than from without. It is one thing to see the world's errors and lecture it from a distance; it is another thing, with the same clear vision to go down amongst the struggling mass and by impact with it, seek to raise it and make it better. Possibly the artistic sense in Ruskin made him shrink, as far as possible, from coming into contact with the ruder aspect of things. He must have his ideal or nothing. And this, possibly, may account for his attitude to the religious world. He was religious, but would not identify himself with any religious community. He got his best thoughts from Christ, but would have nothing to do with any of the associations of his followers. Evangelical Christianity, as represented by a divided Protestantism, he intensely disliked. It is said that this feeling of hostility was engendered by what he once saw and heard at a religious service. The sermon was intensely Calvinistic, and the surround-

ings of the crudest kind, both combined were so repellant as to bias him permanently against evangelicism. In this respect, Ruskin stands out as a prominent example of that kind of tolerance that cannot tolerate—of a liberality of thought that is only liberal to kindred thought. And yet, notwithstanding all this, it may be claimed that in his own way he preached the vital elements of Christian thought, and may therefore be reckoned amongst those who, from the artistic world, have been preachers of righteousness—as amongst those who have made art expressive of religion.

Turning from the art critic, John Ruskin, to the artist James J. Tissot, we have a much better example of the influence of religion upon art. The conversion of this man is described as one of the most dramatic incidents in the history of modern art. It was so sudden, so unexpected, that it startled his friends no less than the art-loving public. But even they were less startled and surprised than he was himself. What Tissot was, before he decided to devote himself to the work of painting the life of Christ is thus told in the columns of the *Sunday Strand*:—"A painter of the modern school, the name of Tissot, has been known in England for the last quarter of a century as one of those artists who suggest more than they express. There was always a lurking suggestion of audacity beneath the propriety of the smartly-dressed women it was his delight to depict in the most fashionable and up-to-date costumes. Many people confounding the work with the man, used, it is said, to go so far as to call him 'horrid' and 'vulgar.' Artists, however, and students of art, who looked upon the technical evidence of his work—the wonderful accuracy of his drawing, and his capacity for representing fabrics of all sorts, as well as flesh and landscape—held him in a different regard, lauding him for his skill, and admiring him for his genius." If we were to say at once, without further preface, that this was the man who intended to paint the life of Jesus, it would sound like sacrilege. Evidently, something more is wanted, and that is, the story of what led to such a radical change of ideas and aspirations. Briefly, it is as follows. One of his intended pictures required an ecclesiastical architectural background. To get this he paid a visit to one of the great cathedrals. It was while he was there that the impression produced by his surroundings effected the change. "It is a mysterious thing, he said, and I shall never fully understand it. I took part in the devotions, and then I seemed to see a great picture rise before me. There were ruins—not ancient ruins, but the ruins of a modern castle—and among them wandered a poor

peasant and his wife, bowed with despair. As they seemed almost sinking to the earth a Presence seemed to float towards them, bearing new strength and succour. It was the Christ. I went out of the church in a dream. Here, I thought, is a grand theme; here is a picture. I tried to put aside the thought. I must finish my series; I have no time. I am not a man to paint sacred pictures. Still; I could not return to my usual work. The vision I had seen possessed me by day and night. In time, I was seized with a fever, and even when I recovered the vision still dwelt within my soul. I had to paint it. I did it—it was the picture called "Inward Voices"—but it fell short of my ideal, as men always must. But still it gave shape to the vision of him who died to succour all, even the lowliest of men and woman. After this it was impossible to return to society pictures. I determined to paint Christ himself as I thought he ought to be painted. There seemed to be something lacking in all the pictures intended for Christ. They were powerful, they were affecting, but they were types of the sixth, the tenth, the fourteenth, the sixteenth century, but not one of the real Christ of the first century, the Christ who made the centuries. I decided there was but one way to reach him. I must reach him. I must go to the Holy Land. No sooner did I make the resolution than I departed; and then came the supreme struggle: 'How can I dare,' I said to myself, 'I, the painter of follies, to approach that holiest of subjects, THE REDEEMER?' I cleansed my heart, I loved my soul with purity, I felt new strength and a new resolve." Thus, says the *Sunday Strand*:—"Tissot the man had become Tissot the Christian. Tissot the painter had become Tissot the inspired. For ten years he labored, veritably in the vineyard of this Master. The fruit of his labor is his gift to the world." To describe this work in anything like fulness is impossible. He painted three hundred and sixty-five paintings, and more than one hundred pen and ink sketches. He took infinite pains too with every detail. Nothing was too small to claim his attention, no detail was too insignificant to escape his eye, no effect of color was so difficult that he would not labor with infinite pains to reproduce it. The result is that the world has now before it such pictures of the life of Christ as it never had before. Nearly two thousand years after Christ, the grandest book of the century is one devoted to the illustration of his life. Is it not true that Christ still lives?

It is only in modern times that we hear of men going to Palestine to paint their sacred pictures. First it is a Holman Hunt, and

then a Tissott. One wonders that the thought was never acted upon before. For if, as Emerson says, art is thought expressed, it is imperative that the thought should be true. It is because this has not been so that some of the work of the great masters in the past has been faulty in detail. As Tissott tells us, they have put the ideas of other centuries into that of the first. Nevertheless, they have sought to give to the world, in pictures, their conception of Christianity. Take, for instance, the paintings of the "Madonna" and "The Nativity." These express the thoughts of mediæval Christianity. Erroneous, no doubt, in many particulars, when strictly examined, but all the same, full of eloquence of the new development brought about by the influence of the life and teaching of Jesus Christ upon the thoughts of men. They tell us that womanhood and childhood have been exalted. As Ruskin has said in one of his Oxford lectures, "from the moment when the spirit of Christianity had been entirely interpreted to the Western races, the sanctity of womanhood worshipped in the Madonna and the sanctity of childhood in unity with that of Christ became the light of every honest hearth, and the joy of every pure and chastened soul." Woman could be no longer despised, or children neglected, when the mother and her child Jesus, painted with reverent hands by many artists, were regarded by the people with feelings akin to devotion. The neglect of children as subjects of art on the part of non-Christian artists is noticed by Ruskin in his lecture on "The Art of England." He says, in speaking of Greek art: "I noted to you the singular defect that it never gives you any conception of Greek children. Neither, up to the 13th century, does Gothic art give any conception of Gothic children; for, until the thirteenth century, the Goth was not perfectly Christianised, and still thought only of the strength of humanity as admirable in battle or venerable in judgment, but not as dutiful in peace, nor happy in simplicity." The painter, therefore, not only reflects the thought of his own day, but also becomes himself a teacher. If he is true to his art, he will seek only to give expression to the highest ideal. He will be no panderer to human folly. In painting, as in all other of the beautiful arts, he will only reach the highest, if, behind his genius there is the inspiration of heaven. A truly great picture is a powerful though silent preacher. Especially is this so when the subject treated is a religious one, and in this, as in doctrine, the truth is best expressed when the artist gets his materials from the first and not from later centuries. Those who have seen that great painting of the Baptism of Jesus, in which the artist

depicts the veritable river Jordan, will understand the immeasurable distance between it and those other paintings which represent the more modern ideal. The one is eloquent of the truth, the other is not.

## Editorial Notes.

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

### Aged and Disabled Preachers.

For years the colonial churches have been talking of the necessity of making some provision for their old or disabled preachers. A good many resolutions have been passed, some fine speeches have been made, and a good deal of quiet talk has been indulged in, but so far nothing has been done; not, we think, because the churches are unwilling, but because no plan has so far presented itself which seems workable. For some time there has been a committee in South Australia to arrange something which might be acted upon, but they have done nothing of a practicable character. At the last Victorian Conference a Committee was appointed to report on some plan. Like the rest they were met with a whole family of difficulties. After a lot of consideration this Committee have drawn up a report in which they recommend:—1. That the Home and Foreign Committees in all the colonies see that the lives of all their workers are insured to be drawn either at death or a certain age, the amount to be at least £200, and the premium to be paid not more than £10 per annum, the Committees paying one half and the person insured the other half. No two persons could be put on exactly the same basis owing to the difference in age. 2. They also recommend that churches employing preachers should act in the same way. 3. In case any preacher or worker fails to pass for life insurance that the Committee or church pay to such person the sum of £5 per year, providing always that they place a similar amount with it in the Savings Bank, which will provide at least a small amount against a day of trouble. This plan we consider workable and within the range of our resources, and can be put into operation at once while for many reasons we are unable to carry out a more elaborate scheme. Some of our preachers already have their lives insured, and these should receive in addition to their regular pay the £5 per annum. But what of preachers who are too old for profitable life insurance? They will simply have to be provided for in some other way. Any scheme short of a simple charitable one will miss the old preacher already amongst us; he cannot assist in the matter because his battle is nearly over. We consider the

plan worthy the careful consideration of all our churches.

### Big Meetings.

C. R. Scoville speaking of a great meeting just closed in Allegheny, Pennsylvania, says among other things:—Our victorious meeting, with Bro. W. J. Lhamon and this great church as "Workers together with God," grows more and more in its victories. We went to Carnegie Music Hall, the largest auditorium in the city, Sunday night and although it rained all the afternoon and night, the building was packed, and the ushers say that after all standing room was taken, fully 500 people were turned away. There were seventeen added Sunday and fifteen Monday, all confessions, and 25 confessions to-night, and we took up an offering for the famine sufferers in India and it amounted to \$66. There have been forty seven added the last three days and 227 in all to date. Will close to-morrow. Bro. Filmore will stay on with this church and Bro. J. Walter Wilson will sing for us at Central Pittsburg. "Thine is the kingdom and the power and the glory forever, amen." We are often asked why is it that we can not have such meetings in Australasia? Why not try it? We believe that it would be a splendid thing for the proposed Jubilee Committee to ask all the colonies to unite in a campaign of this kind. Let us invite to our shores a man who has made a reputation in America, and give the thing one good long united trial. Let everybody think about it and talk about it.

### Bubonic Plague.

At this present writing something like fifty persons have taken the plague in Sydney, or about one in ten thousand of the population; fifteen have died, one has recovered, about a dozen more are already convalescent, and others are improving. Typhoid has many more victims in N.S.W., and diphtheria is killing more people, but we are used to them. A portion of the city, the centre of infection, has been quarantined, and is being thoroughly cleansed, hundreds of tons of filth being taken out to sea. The plague is emphatically a filth disease, and its germs cannot stand sunlight and cleanliness. If the authorities pursue their crusade against dirt throughout the city the pestilence will soon be stamped out. Of course it can never assume the dimensions in an Australian city that it does in China and India, and now that the Government is awake to the necessities of the case there is no special need for alarm. Except in the very circumscribed quarantined area the business and amusement of the city goes on as usual, and a visitor would notice nothing out of the ordinary. The hotels as usual are running a good business and drink

is doing more mischief than the plague. Indeed the latter is a blessing in disguise, as it is introducing the reign of wholesale sanitation and thus removing the breeding grounds of other diseases. It requires a strong faith to believe that the drink trade is a blessing, the disguise is so complete. It may be some little while before the plague is mastered, but there is every reason to believe it soon will be. In the meantime let the Sydney folk trust in God and keep their back-yards clean.

## Sunday School.

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

LESSON FOR APRIL 22.

### "The Centurion's Servant Healed."

LUKE 7: 1-10.

**GOLDEN TEXT.**—"Like a father pitieeth his children, so the Lord pitieeth them that fear him."—Psa. 103: 13.



In all probability the incidents of this lesson took place shortly after the delivery of "The Sermon on the Mount," about midsummer of A.D. 28. Jesus' own city is the theatre of action once more. Entering Capernaum Jesus is met by the elders of the city, who beseech him on behalf of a Roman centurion, to come and heal a servant. The centurion, being a Gentile, felt he would have had no weight with Jesus, being a Jew. Jesus was assured that the suppliant was worthy of his notice, for, unlike most Romans, he was friendly to the Jews, having built a synagogue for them. His deeds had proven his kindly attitude towards the hated Jew. Jesus, as at all times, could not resist the appeal, so he followed the messengers. The centurion's high esteem for his servant, is manifested in the deep concern he exhibits for his welfare. While on the way to fulfil the soldier's request, messengers come beseeching Jesus but to speak the word and that would be sufficient. There was no need for Jesus to enter the centurion's house. Humility is one of the sweet fragrant flowers of Christianity. Wherever it grows, it gains nothing but admiration from friend and foe. Jesus recognises its beauty in a Roman, and gladly testifies to its worth. Following humility is a striking exhibition of simple yet powerful faith; a faith which Jesus says he had not found in Israel, which ought to have been the very hot-bed of faith. There is no

doubt but that the centurion had heard of Jesus, and in all probability had even seen him, for it is hardly likely that such a great wonder as Jesus must have been to Jew and Gentile, could have preached such truths and performed such miracles without awakening in the most indifferent a desire to see this great teacher. The centurion's actions and words indicate that he believes Jesus to be divine, for he infers that Jesus had power over the resources of nature in a miraculous way.

JAS. JOHNSTON.

## From The Field.

The field is the world.—Matthew 13: 38.

### Victoria.

**CHELTENHAM.**—The Drum and Fife Band in connection with the S.S. held its first anniversary social on March 29th. The President of the Band, Mr. Penny, occupied the chair, and in a few remarks referred to the work done. The secretary's report showed that the interest had been well sustained; and an average attendance of 22, out of a membership of 32, was recorded. Mr. T. J. Cook gave an interesting address; and songs and recitations, etc., were delivered during the evening. The Band rendered selections, amongst which was a march composed by the conductor, Mr. E. W. Pittman. The items were delivered in good time and tune, giving the audience a splendid idea of the progress made. A cornet solo by Mr. Geo. Clayton—also composed for the occasion—was encored. A notable feature of the evening was the presentation to the conductor of a handsome hand-bag. Mr. Tuck, on behalf of the boys, performed this pleasing duty. The Bandmaster, at the conclusion of his report, presented the President and Vice-president (Mr. Tuck), on behalf of the Band, with useful pocket-wallets; after which both responded. Refreshments were provided for the large audience; after which a vote of thanks was tendered to the conductor for the interest taken in the boys of the school. The collection amounted to £2/5/3. A most enjoyable evening was then brought to a close.

March 30.

D. E.

**BENDIGO.**—We regret to report that J. Selwood has left us; he has gone to labor for the Balaklava church in S.A. We feel we have lost a valuable preaching brother, who has endeared himself to the brethren here and at Eaglehawk by his straightforward preaching of the gospel. He delivered his farewell address Sunday week to a large and sympathetic audience. The church here and at Eaglehawk invited Bro. Selwood and family the previous Wednesday evening to meet the church to say a parting word of farewell, when a pleasant time was spent. Our brother was made the recipient of a nicely gotten up testimonial signed by the officers of the church. Dr. Cook made the presentation, and Bro. Selwood suitably acknowledged the gift.

March 21.

J. ELLIS.

**KYABRAM.**—At a business meeting of the church held on March 22nd, Bro. John Robertson was appointed secretary. It was decided to start a Sunday School, Bro. W. Morgan being elected as superintendent. We trust that the brethren and the parents of the children will help our young brother in his work.

April 2.

W.B.

**ECHOCA.**—We had the great joy of baptising a young man yesterday morning. In the evening a young woman came forward and made the good confession. The church here has received a legacy of

£50 from the late Bro. Turner of New South Wales.  
April 2nd.

W.B.

## New Zealand.

**WELLINGTON.**—At our last church business meeting it was decided to give £40 to the home mission for the ensuing year. Last week the C.E. Society arranged a missionary social, to the entertaining of which Bro. McCrackett and Wright by giving an address each, and the choir by singing several pieces, rendered valuable assistance. It was considered to have been the finest social given of its kind. The attendance was small; those who were not there missed something good. Our meetings for worship and prayer are enjoyable and profitable to those whose joy is in the Lord, and come to the meetings in order to be benefited. One promising young man has decided for Christ, and was received into fellowship.

March 14.

C.K.

## New South Wales.

**CHINESE MISSION (Campbell-st., Sydney).**—A tea and public entertainment was held on March 27th, provided over by P. A. Dickson: 200 sat down to tea, and about 350 were at the after meeting, for which a long programme had been prepared, which was very much appreciated. Ch. Young sang hymn 62; and T. Lock, who sang from Sankey's collection 354, in answer to an encore sang the same in Chinese. W. James, our interpreter, addressed the meeting in English and his countrymen in their own tongue. During the evening P. A. Dickson on behalf of the teachers presented Wm. James with a Students' Bible for his excellent work among his countrymen. In replying to the good wishes he said that he would sooner have the Bible than its value in money, for the former might lead into temptation, while the Bible will prepare him to meet his Lord and Master, and also be of the best value in guiding his countrymen to the position that he held.

March 28.

WM. FULLER.

**COROWA.**—The first quarterly meeting of our Christian Literary Society was held in the Tabernacle, Edward-st., on Tuesday last. The secretary read his report for the quarter, viz., number of meetings, 15; aggregate attendance for the quarter, 450; average attendance of members, 30; members now on the books, 48. Besides this, there has always been a good attendance of visitors. The following officers were elected for the coming quarter:—President, W. Waters; Vice-president, Wm. H. Ahgan; Secretary, W. Cowen; Critic, W. S. Houschins; Vice-critic, E. J. Waters. We are pleased to report that our Literary class has been the means of bringing a lot of promising young men and women to attend the meetings, who take a deal of interest in the same. Not only is a pleasant hour spent, but much good is being done by educating and instructing the young members.

April 2.

WM. H. AHGAN.

**COROWA.**—We are pleased to report of our continued success among the Chinese. Our little mission has now increased its membership to 20 scholars and 20 teachers. We believe that, as soon as our class gets better known among the Chinese, many more will be added to our number. Our meetings are opened with hymn and prayer, after which our interpreter, Bro. Ahgan senr, reads a few verses from the New Testament in the Chinese language. Then each scholar is taken charge of by his teacher for an hour's instruction in the rudiments of the English language, the meeting then closes with hymn and prayer. Those who are engaged in this noble work fully realise the great importance of doing something for these poor benighted people, who appear so anxious to hear



and learn of our Saviour's love. We believe that, by perseverance, deeds of kindness and acts of Christian love shall be the means of winning many of these precious souls to the Master's kingdom.

April 2. Wm. H. ARGAN.

ROOKWOOD.—At the gospel service to-night, Bro. Williams preaching, two decisions, young ladies from the Bible class of the Lord's Day School, one being a daughter of a sister, both immersed the same hour of the night. One decision last Lord's day evening, a young man, and three men from the Government Institution also awaiting immersion. A Tea Meeting (a complimentary entertainment to Bro. Williams) held on the 21st March was a complete success, and far away exceeded the expectations of the most sanguinary member of the committee, or even the whole church. Admission to tea 6d. Cash handed to secretary for Tickets sold and pay at the door, £7 2s. 6., representing 245 persons. Result after paying expenses leaving £1 to our credit. Brethren were invited from Sydney, Enmore, Petersham, Marrickville and Woollahra to represent the church with which they have fellowship. MARK ANDREWS.

### Tasmania.

BREAM CREEK.—We held our usual business meeting on March 22nd, when we discussed matters in connection with the Conference which is to take place at Easter. "Preaching the gospel to every creature" was much discussed, and we hope to do something in this matter, as the gospel has not been preached all over the island. Bro. Methven has returned from Africa, after being away over two years, and we are glad to see his safe return. S. SMITH.

HOBART.—The work here is progressing in a very satisfactory manner. The meetings on Lord's day evenings have been well attended, and the outside public are taking an active interest in the proceedings, so much so that we are having additions to our membership frequently. Last Sunday evening we had the pleasure of welcoming a young man into the fold, and to-day we are able to report the entrance of another sister into the work. Bro. Palmer to-day bid both the church and the congregation farewell. At the morning meeting his text was "Be Faithful," and in the evening "Good-bye" (or "God be with you"). The building was crowded, and the address, which was soul-stirring, was attentively listened to. Bro. Palmer leaves our shores on Wednesday next, and to-morrow evening the brethren and friends will bid him farewell. He goes to Melbourne in order to study and take up college work, so as to be better fitted for the calling which he has chosen. He leaves behind a host of friends who regret the loss, but rejoice to know that his aim is high—that he intends to render to his Master the best services that he is able.

March 25. A. ADAMS.

### Queensland.

ROMA.—Last Saturday night R. C. Gilmour gave a very interesting lantern lecture at the street corner to a large gathering. The people enjoyed the beautiful pictures of the life and ministry of Jesus. Our brother gave us a soul-stirring address at the breaking of bread, and also gave an address at the Sunday School, being Review Sunday. We had a very large attendance at the gospel service. R. C. Gilmour preached upon quite a new subject to us, "The First R of Religion." The matter was well prepared and an earnest appeal was made, which we are sure will have a good effect. We are glad to note that D. Brown is improving and is able to attend to the breaking of bread, he having met with a severe accident some 15 months

ago. The church felt the loss of his active service both as a preacher and president.

March 27. L. A. HOSKINS.

MA MA CREEK.—It is with pleasure that I have to report a visit from Bro. John Thompson. He was with us on Sunday afternoon at the breaking of bread and preached at night. On the next night (March 26th) he gave a magic lantern entertainment, which was well attended. A collection was taken up in aid of the Indian famine, which realised £2 15s. 8d.

Mar. 29. CHAS. RISSON.

### South Africa.

The appeal from Cape Town in the A.C. of February 15th, for help towards the support of an evangelist for South Africa, will, I hope, meet with an early and generous response. Australia shares with Great Britain duties and responsibilities with respect to the aforesaid "half-way house" that cannot be ignored, that must not be neglected. The membership in Cape Town is more settled than what was in the Transvaal, and is mostly Australian. When the war is over, there is certain to be a great rush to South Africa, many of our own brethren included. How important that as a brotherhood we should have a strong representation in the metropolis, the "door-way" of that great country, both for the sake of the brethren who may migrate there and for the evangelising of the multitudes who will in the near future make that land their home! I trust that brethren and committees and churches and Conferences will recognise the duty of the hour in regard to South Africa and act promptly. Not only the Victorian F.M. Committee, but doubtless F.M. Committees in other colonies will be ready to acknowledge and forward subscriptions. "Many a little makes a muckle." "He gives twice who gives quickly."

N. Adelaide, April 2. A. M. LUDSBROOK.

### South Australia.

STERLING EAST.—We are pleased to report the addition of one by letter on Lord's day, March 25th. A. T. Magarey is recovering slowly from the accident.

March 30. E. TAYLOR.

HINDMARSH.—At our morning service yesterday three were welcomed into the fellowship of the church, Sister Miss Freeman, Bros. Alfred Hodson, and Percy Brooker, and at the Breaking of Bread in the evening one was received, Sister Miss Hanson. Things are bright and cheery with a good outlook for the future. Next week Bro. Pittman leaves for a month's holiday. We hear he intends to visit Melbourne. May he return the better for his trip.

April 2. A. G.

QUEENSTOWN.—Splendid day. Mr. H. G. Pictou, of N.S.W., has been with us for three weeks. He has given lectures through the week, and preached each Lord's day. His visit will be treasured in the memory of the church. Our school's collection for the Children's Hospital turned out very well. They were enabled to send them £1 4s. We intend, God willing, holding our Sunday School picnic in our City Gardens on Good Friday. Next Lord's day we purpose holding our anniversary in connection with the school, when we expect Bro. Jno. Verco and the Doctor all day.

April 1. R. H.

NORWOOD.—On Tuesday evening last a combined social of the Sisters' Prayer Meeting and Dorcas Society was held, which proved a great success. Bro. T. H. Brooker, M.P.; of Hindmarsh, acted as chairman and gave an encouraging address to the Sisters, man and gave an encouraging address to the Sisters, urging them to persevere in the good work in which they were engaged. Reports of the past year's work

by the secretaries of the two meetings were presented, detailing work done and blessings received and dispensed. Personally, I am extremely thankful for the existence of these two very efficient helps in connection with the church here. The chapel was nicely decorated and selections were given by the choir, together with songs and recitations. A large number of friends were present and refreshments were served during the evening. Delegates were present from kindred societies of Churches of Christ in the city and suburbs. We had the further joy last night of leading two to the Saviour. A collection on behalf of India Famine Fund realised £5 14/-.

April 2. A. C. RANKINE.

KERMODE-ST., N. ADELAIDE.—In response to the kind invite of our president, about 30 members of the Women's Bible Class met to enjoy a cup of tea and talk over the future of the class, it having become desirable that after so many years of labor in this work she should have a rest. The superintendent of the S.S., Dr. Verco, kindly met with us. After tea Mrs. Henshaw read her first annual report after holding her class in the Mission Hall in 1891. It was intensely interesting, and there were some present who were in the class at that time, and one was there, Miss Lenman, whose name has been on the class roll from the very first, when the S.S. was organised in 1884.

Dr. Verco introduced the subject we had specially met for—to determine as to the future carrying on of the Bible Class, and after various suggestions, it was ultimately decided that the class be carried on as before, and the present secretary was unanimously appointed to take the leadership of the class for three months, by which time, it is earnestly hoped, Mrs. Henshaw will be able to take her place amongst us again. V.B.T.

### Here and There.

Here a little and there a little.—Isaiah 58: 10.

RESCUE HOME SUNDAY, MAY 6th.

For interesting events in various places, see Coming Events.

N.S.W. Conference statistics anticipated net increase, 191.

Brunswick Town Hall crowded and one more confession Sunday night.

The sisters are making a slight alteration this year by charging 6d. for the tea.

C. F. Hawkins will be with Perth church for three months beginning April 8th.

One confession at Footscray last Sunday evening at the close of an address by T. J. Cook.

We call special attention to what A. M. Ludbrook says in Church News about South Africa.

Reserve Easter Monday night for the grand musical treat, "David the Shepherd Boy."

Splendid meeting at York, S.A., on Sunday night, and two confessions, Bro. Campbell preaching.

The anniversary of the North Melbourne Sunday School has been changed to June 3rd and 5th.

Sunday, May 20th, and Monday, May 21st, Swanston-st. Sunday School anniversary. Keep this date open.

One young lady made the good confession at the Chinese Mission last Sunday night, Bro. F. McClean, preaching.

The letter from each church in N.S.W. giving information of work and finance is to be in printed reports, and later in the CHRISTIAN.

One confession and baptism at Lygon-street on Sunday night and there is to be another baptism Thursday night.

Wm. Baile calls our attention to the fact that "Kensington Hill" should read "Hedington Hill" in his notes of March 15th.

A full programme of business of N.S.W. Conference has been issued. Delegates should apply to their church secretary for one.

Two confessions last Thursday evening at N. Richmond. There was a great meeting at the same place in the Town Hall on Sunday evening.

Bro. and Sister Johnston, from the Auckland church gave us a pleasant call this week. They are on their way to the Home Land.

The Matron of the Burwood Boys' Home says that the Home is much in need of pillow-slips. Will some of the Dorcas Societies kindly help supply the need.

North Richmond having filled their own building contemplate assisting their weaker brethren and have undertaken to fill the St. Kilda platform for three months.

We draw attention to the Sisters' Conference to be held in Lygon-street on Wednesday afternoon next, 11th inst., commencing at 2.30. All sisters cordially invited to be present.

The North Fitzroy S.S. numbers 386 scholars and 27 teachers. The infant class, under the able management of Bro. and Sis. McMillan, averages nearly 100, while a few Sundays ago 113 were present.

All day on Saturday a box will be at the door at the Victorian Conference Meeting, in Lygon-st., to receive questions re Sunday School work, and at the Sunday School Session will be answered by the president.

Bro. and Sister James Saunders of Roma, Q., are in the city for a day or two. They are on their way home from an extended visit in New Zealand. They speak in glowing terms of what they saw in that wonderful country.

We might agree with our correspondent, A.C., if we knew exactly what he was talking about, but of that we are not sure. So we give "Laus Deo" a place on page 133 and leave it with the theologians amongst our readers.

The usual fortnightly meeting of the Chetwynd-st. Band of Hope was held Thursday, March 29th, when a good programme was provided. Mr. Knowles was chairman. The next meeting will be held on Thursday, April 12th, 1900.

The third annual Conference of the churches in West Australia will be held in the chapel, Lake-street, Perth, Good Friday, at 11 o'clock. All brethren in W.A. urged to attend and any visiting brethren will be warmly welcomed.

We regret to learn that the young man Andrew Mills, whose sickness of the plague was announced last week, died on Monday last. The sympathies of all who know them go out to Bro. and Sister Mills in their sad bereavement.

The church at North Carlton having ceased to exist, the church in Swanston-st. has taken the building they occupied, and will carry on a mission there. Next Sunday morning a meeting will be held to break bread, and at night E. Bagley will preach.

At the preachers' meeting on Monday, T. Hagger reported five confessions at Barker's Creek and two at North Richmond; J. Johnston two confessions at Swanston-street; J. Pittman five at Prahran; Cameron six additions by letter at North Melbourne; Morro two confessions at Lygon-street. Quite a pleasant meeting was held, though a number were absent. J. Pittman read a paper on Election.

Robert Moffett whose picture appears on our front page is not widely known amongst our colonial brethren, but in the U.S.A. he is universally known and respected. He was born in 1835 and graduated from Bethany College in 1859. As a preacher, he is strongly affirmative, addressing both mind and heart. When in the United States this last time we met and had a good visit with him. We talked a long time of Australia. Bro. Moffett has been somewhat hindered in the race of life as from childhood he has had to walk on crutches.

## Obituary.

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

**DAWSON.**—On the 7th of March, our Bro. and Sister Dawson, of the church at Southern Cross, suffered bereavement in the loss of their infant son. We sympathise with our brother and sister, but we feel they have the glorious promise that if faithful here below, they will meet their loved one again in that glorious land where sorrow and death can never come, and partings are unknown.

Southern Cross, W.A. M.J.S.

**ADAMS.**—We extend heart-felt sympathy to our young Bro. and Sis. Adams in the great sorrow that has clouded their home. Their first and only child—John Irvine Adams, a bright little fellow of 16 months, has been removed from them, and last week we laid away the dust in the Northern Cemetery. He caught influenza last November, from the effects of which he never fully recovered, and, during dentition went into convulsions, in one of which he passed away on March 6th. May the good Lord comfort the hearts of the parents, and, by the affliction, draw them nearer to himself.

Dunedin, N.Z. C.W.

**LANGFORD.**—On Thursday, March 22nd, the youngest daughter of our Sister Langford, after several months' illness, at the age of 22, passed peacefully away. Our sympathy and prayers go out for the sorrowing mother and other relatives.

North Adelaide. A.M.L.

## Acknowledgments.

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

### FOREIGN MISSION FUND.

VICTORIA.		
Malvern Mission Band .. .. .	..	1 10 0
QUEENSLAND.		
Church, Ma Ma Creek .. .. .	..	1 16 6
INDIAN FAMINE FUND.		
Per Sister Mary Thompson .. .. .	..	2 0 0
Wm. Boyd, Coldstream .. .. .	..	1 0 0
Nobody .. .. .	..	0 5 0
F. M. LUDBROOK, Treas., 121 Collins-st., Melb.	R. LYALL, Sec., 39 Leveson-st., N. Melb.	

### RESCUE HOME.

Received with thanks—		
Collected by Mrs. Colvin, Qld. . . . .	..	£1 4 9
House Committee, W.C.T.U., per Mrs. Kirk	..	10 0 0
Mrs. W. Crosthwaite, Junee, N.S.W. . . . .	..	0 16 0
Miss Jacob, Nhill .. .. .	..	1 0 0
Mr. Chas. Holburn, .. .. .	..	0 1 6
Mrs. Montgomery, Mortlake .. .. .	..	1 0 0
Grateful .. .. .	..	1 0 0
A Friend .. .. .	..	0 10 0
Collected by Mrs. Houston, Marburg, Q.—		
W. Seeley .. .. .	..	0 2 6
A. Oliver .. .. .	..	0 2 6
W. Pond .. .. .	..	0 2 6
E. Denning .. .. .	..	0 2 6
Z. Houston .. .. .	..	0 2 6
A. Kurth .. .. .	..	0 1 0
A. Stoats .. .. .	..	0 2 0
W. Newman .. .. .	..	0 2 0

E. Augustein .. .. .	..	0 1 0
W. Argow .. .. .	..	0 1 6
H. Newmann .. .. .	..	0 2 0
M. Feeney .. .. .	..	0 2 6
Airlie Avenue, Armadale.	J. PITTMAN.	

## Coming Events.

Observe the time of their coming.—Jeremiah 8: 7.

### VICTORIAN CONFERENCE ARRANGEMENTS.

April 11, Sisters' Conference, 2.30 and 7.30 p.m.

April 12, Public Temperance Meeting.—Speakers: John Vale (Victorian Alliance), W. Wilson. A first class musical programme under direction of Nat Haddow.

April 13, GENERAL CONFERENCE Begins at 10 a.m. Home Missionary Night, at 7.30. Speakers: F. Pittman, Jas. Johnston, A. C. Rankine, H. G. Harward. Singers: Miss Mary McGregor, Mrs. Ball, and Male Quartette Party.

April 14, Continuation of Conference Business. Devotional Meeting and Address at 10 a.m. Sunday School Union at 2 p.m.

3 p.m., Conference Essay, by W. C. Morro. Subject, "System in relation to Evangelisation," 7.30 p.m., Foreign Mission Meeting. Address by H. G. Harward, A. C. Rankine, W. S. Hoehins, Items by Doncaster Mission Band, North Richmond Friends and Chinese Class. Singing by Moy Ling and party; News from the field, by F. M. Ludbrook; Solo, Miss Nellie McLelland.

Lord's Day, 15th April.—Conference Sermon at 3. Tho. Hagger; subject, "The Christian Priesthood."

Easter Monday, Conference Picnic, Horticultural Society's Grounds, between Burnley and Hawthorn Stations.

8 p.m., Grand Sacred Cantata, "David the Shepherd Boy," by members of Church Choirs. Conductor Nat Haddow. Principals: Mrs. Ball, Miss Ethel Benson, F. Voight, E. Watson, Jas. Johnston, S. Pittman, Dr. Jas. Cook. Pianists, Miss Jeannie Dickens.

N.S.W.—Sisters' Annual Conference, City Temple, Campbell-street, Monday, April 9th. Business session, presided over by Mrs. D. A. Ewers. Tea, 6 o'clock. Social Session, good musical and literary programme, presided over by Mrs. W. T. Clapham.

N.S.W. Sunday School Annual Examination, Saturday, April 7th.

Tuesday, April 10th, in the City Temple, Campbell-street, at 8. The popular Under the Palms, will be given by the choir, school children and friends. Soloists, Mrs. J. Lambert, Miss T. Smith, Messrs. W. Tingate and H. Walters. Organist, Miss Ker. Conductor, Mr. T. C. Walker. During the evening a collection will be taken up. All come and spend a good time.

Thursday, April 12th, City Temple, Foreign Mission Meeting.

Good Friday, April 13, All Day Conference.

APRIL 11.—The Sisters' Annual Conference will (n.v.) be held in Lygon-st., April 11th. Afternoon, 2.30; Evening, 7.30. Essay by Miss McCulloch, "Progress of Woman's Work during Present Century." Missionary Address by Miss Thompson, Paper by Mrs. Harward, and other interesting items. All Sisters very welcome. Tea in schoolroom, 6d.

APRIL 13.—Annual Conference of the Combined Country Churches of Christ in West Moreton, will be held at Mt. Walker on 13th April. Business will commence at 10 a.m. Good Programme at night. We here extend a hearty invitation to all intending visitors.

APRIL 15, 16.—Church of Christ, Stirling East, S.A., Sunday School Anniversary. Sunday, April 15, Morning, 11; Afternoon, 2.45; Evening, 6.30. H. D. Smith will speak. Easter Monday—Tea in School, 4 p.m. Public Meeting, 5.40. Admission, 1/-, Costs and bring your friends.

JUNE 3 and 5.—North Melbourne Sunday School Anniversary Services. Secretaries please notice dates when arranging Anniversaries, Watch this column for further Announcement.

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