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H. S. EARL, M.A.

From a recent photograph.

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Reformation in the Church of Rome.

W. J. WAY.

After reading my previous article on "No Reformation Possible in the Church of Christ," I think I hear someone ask, What of Luther, of Calvin, Melancthon, Knox and others, were they not reformers? Yes, and great reformers too, but not reformers in the church of Christ. It is questionable whether they were ever in the church of Christ, much less did they reform it. I am not questioning either their goodness or their salvation. There have been many good men who were never in the church of Christ. To be a good man, to be a reformer, to work hard is one thing, but to be in the church of Christ is quite another thing. By the church of Christ I mean those who form his Body and his Bride. Luther, Calvin, Melancthon and other reformers lived and died in the church of Rome, and the church of Rome is not the church of Christ. They were born in it, cradled in it, flourished in it, and never forsook it, and the reformation they carried on was in the church of Rome and not in the church of Christ. And we have no hesitation in saying that if the movement carried on by the great men referred to above was the reformation in the Catholic church, then the Catholic church is carrying on as great a reformation to-day in what is popularly known as Protestantism. If Protestantism reformed Romanism 400 years ago Romanism is reforming Protestantism now. Nor do we scruple to affirm that it was not the fundamental doctrines of Rome that the reformers threw off, but rather the atrocities, open wickedness and Popish despotism. And Protestants of to-day are not protesting against the fundamentals of Rome, but merely against the more flagrant corruptions. The dominant Protestant bodies advocate and practice the very doctrines which opened the gates and made the despotism and corruption of Rome possible. I will give one example.

In the matter of sprinkling of infants the Protestant minister stands side by side with the priests of Rome—yea, from Luther's time down to the present. In both religious systems the personal responsibility of the subject to obey Christ is taken away from him, and the priest and minister attend to that, while he is in unbelief and ignorant of Christ. And this is done in both the church of Rome and the Protestant churches, and done in direct opposition to the faith, repentance and cheerful personal submission required by the doctrine of Christ. Do not misunderstand me. I am truly anxious to afford to those great men all the honor and glory that their abundant labors merit, and no doubt their fame and favour will be great in heaven, but nevertheless we claim the liberty to examine their work and the religious organisations which they established, and, with all due deference, we say that theirs was not a reformation of the church of God. It appears to me that it

never occurred to these reformers, or they had no idea of going back to Jerusalem and Pentecost to the Christ given and efficient conditions of salvation, and the divine architecture of the church of God. They retained their position in the Roman schism and built up their systems round the loins of the Roman mother, and so far as we can see there is no serious deterrent or rigid obstacle in the way of anyone or all of the dominant Protestant bodies going right over to the church of Rome. It is an impressive fact that we find in front of all the creeds of Protestantism the fundamental doctrines and distinctive features of Popery. We have not had a thorough reformation, but merely a modification of the errors of the most ancient schism—Romanism.

Again, I say that Luther, Calvin, Melancthon and others lived and died in the church of Rome. They were never as believers baptised out of their own natal systems (Romanism) into Christ, and therefore they remained in the church of Rome. The Jew remained a Jew, and the Greek remained a Greek, until as believers they were baptised into Christ—"where there is neither Jew nor Greek," &c. Many, both Jews and Greeks, were devout men, and their prayers and alms went up as memorials before God, but nevertheless they were Jews and Greeks physically and spiritually, morally and religiously, until they, by faith and baptism, passed into Christ. Then they ceased to be either Jews or Greeks. Just so the untaught, unbelieving infant who is sprinkled by the Roman priest or Protestant minister in the church of Rome (for sprinkling is the unenlightened, irresponsible unbeliever is the very essence of Popery and Roman Catholicism), and continues there until of his own hearty and deliberate choice he puts on Christ by being baptised into Christ. I am not now questioning the faith, goodness or work of such a one. These may be excellent, at least from man's point of view, but notwithstanding the man is still in the church of Rome. We often hear people say: Smith has left the Catholic church and joined the Methodist, Presbyterian or Church of England. Well, it may be true that Smith has joined one of the Protestant bodies named, but that he has left the church of Rome is not true. He has perhaps modified his creed and changed to some extent his form of worship, but he is still in the church of Rome; if not in the ancient mother then certainly in one of the daughters, and they are vitally and doctrinally connected in the past, the present and the future. Luther, Melancthon, Calvin and others modified Roman Catholicism, but they never left it, and we trace their modification even in the inner circle of Romanism itself—that is, in all liberal and democratic countries—but, albeit, they themselves and their reformed followers remained, and remain to this day, in their modified corner

and environment of the Roman hierarchy. They threw off much of the arrogance and despotism of Rome, but they retained the fundamental doctrines, and also, consciously or unconsciously, they became popes themselves, and have had their successors as positively as the popes of the Roman See have had theirs.

In his tract on the Sacrament of Baptism, 1519, Luther distinguishes carefully between the sign and the thing signified. The ordinance is just a sign, the thing signified is death to sin, the new birth and a new life in Christ. . . . Baptism was therefore a seal or pledge, a promise that what was signified by the ordinance would be bestowed. Only unbelief can rob the baptised of the benefits of their baptism and make the ordinance of no effect. But after Luther came in contact with the Anabaptists he departed from this simple theory, for he thought he could not justify infant baptism upon it, and so in a sermon on baptism, 1532, he introduced a third theory, which approached much nearer to medieval views. He explained that in the ordinance of baptism God through his word so works on the water in the sacrament that it is no longer water, but has the power of the blood of Christ in some mysterious fashion. Luther then asked if faith was required for the worthy partaking of the sacrament, and he felt obliged to confess that the faith of the recipient was not needed. This sermon marks Luther's reaction towards the ideas he had abandoned in 1519. —*Essy. Bibl.*, vol. 15, Art. Luther, p. 78.

American Letter.

It may be of interest to your readers to know of the growing sentiment on the liquor question in this great country. I have always taken a warm interest in the Temperance cause, but since my return to America, I have made it a special study. I am firmly of the opinion that nothing but straight out and out Prohibition will ever cope with the giant evil. Moral suasion will do much to assist, and I right principles among the young, and I would not for a moment be understood as in any sense underrating the work done by Bands of Hope and Temperance Societies, for they are doing much good in the way of warning, and education of sentiment along right lines, but all the same, they don't meet what we need. There is need of a more drastic measure, for the trouble is that the men who make and sell the liquor have no conscience in the matter. They boast that they can make more money in this business than any other. Here in America the Temperance work has taken on the phase of making by law these men stop their business. The fact is the saloon men—saloons in America corresponds to hotels in Australia—do not care

a rap about our Temperance societies so long as the law allows them to sell it for a consideration of a license. As the people here say the liquor men care not for the resolutions—whereas, &c., &c., but they get up a hustle when you make it illegal to sell for beverage purposes. I used to think that if we decided to abstain and signed a pledge to that effect we were meeting the difficulty, but now I know we are not. We are only working at one end of the question, and must make the law-breakers at the other end know that we mean business. Let me give you a practical illustration:—Smith County, of which Tyler is the chief city, as well as being the metropolis of all Eastern Texas, decided to put a stop to the sale of intoxicants, and I, as one of the workers, threw my whole soul into it. We held meetings all over the country, and had speakers everywhere, even to the small school house localities. In Tyler itself we worked hard, having rousing open-air meetings. The liquor men became aroused and began saying that we would fail, but that only told us they were getting scared. As Aug. 29th rolled around things got up to white heat, and when the polls were opened at 8 a.m. the voting began in dead earnest. A fat living was in danger. And so it was, for from the first it was very much in favor of Prohibition. About 2 p.m. the saloon men saw they were being left all over the country. They knew that something desperate must be done at once. They went out and raid negroes to vote for continuance of the liquor business. It is proverbial in America that almost every negro can be bought. Let me say right here that the Americans have been impressed that there is at least one great thing out of their own country, and that is the Australasian Ballot system. They talk about adopting it, and in some places have done so, but not all. Granting the negro the franchise is one of the mistakes of America, and so the saloon men and politicians make free use of money in buying negro votes. The saloon men made much use of the lower class of negroes and voted them, doing all they could to help out a dying cause. Be it said to their credit, many of the better class of negroes voted for Prohibition. The W.C.T.U. ladies came to the polling booths and stayed all day, doing all they could to get the men to vote properly. The result was that the country went Prohibition by 1075 votes. I never have seen such dejected men as the saloon men were. They had spent much money and then lost. Thirty days we allowed for the saloon men to wind up their business (?) and close up, and, but for an injunction now being considered in the courts, they would have been all closed by this time. It is a settled matter that we will have no saloons in the future. I have considered the matter thoroughly, and am convinced that Prohibition is the only means to reach the desired end. What is true of America is true of Australia. The liquor men in America resort to all kinds of devices to turn people's attention from the real question. They continually say Prohibition does not prohibit, and that more liquor will be sold under Prohibition laws than under license, and yet in the face of such assertions they fight the Prohibition cause

always. If more liquor is sold and no license has to be paid, what do they kick about? In fact they know that what they say is false. If there is not strong enough Temperance and Prohibition sentiment to keep the saloons out, what the Americans call *blind tigers* are opened. These blind tigers are illegal dens for selling liquor. The National Anti-Saloon League, recognising the danger of blind tigers being run secretly in defiance of law, have inaugurated a secret detective service which meets this danger. For the consideration of say £1 a day, the League will send a detective to a city or town where Prohibition has carried. He is one of the hail-fellow-well-met, and being a total stranger, the saloon men talk freely to him about what they propose to do. He stays one week and gets all he wants to know, and then these liquor men are up in court and fined and sent to gaol. While it looks mean, it is the only way to kill out the blind tigers. I was talking with the President of the Anti-Saloon League—the Texas Branch—and he gave me much valuable information. I am studying the Prohibition movement thoroughly, and hope to make good use of it.

J. C. DICKSON.

Tyler, Texas, U.S.A., Oct. 16, 1902.

Sunday School.

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

LESSON FOR FEBRUARY 15TH.

Christian Self-control.
(Temperance Lesson.)

Lesson—1 Cor. 8: 4-13. Study the Whole Chapter.

Golden Text.—"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—Rom. 14: 19.



Last week we stated that a very strong church was established in Corinth, and this is saying a great deal considering the peculiarities and circumstances that surrounded the people of this city. Corinth was destroyed in A.C. 146, and rebuilt immediately afterwards by Julius Cæsar. It differed much from the old city. "To people the city

Cæsar had sent freedmen of Rome who themselves, or their parents, had been slaves." This course would naturally make a Roman city of Corinth instead of Grecian. Thus Corinth was distinct from its neighboring cities. Being a large centre of trade, it would attract all nations to it, and in the city itself there was always a large floating population. Vices and virtues alike from all lands came to Corinth. Men were busily engaged in accumulating wealth and worshipping the goddess of fashion. The people before the Christian era, having no worship that would hold up and exalt the highest and best in them, sank low down in the mire of sin. Idolatry stalked the land. Paul in this lesson gives some sound advice to his Corinthian brethren. A great quantity of meat and fruit was daily offered up to idols. Paul warns Christians against "eating of those things that are offered in sacrifice unto idols" (1 Cor. 8: 4). He says this not because idols are anything, but because in so doing we might offend one of our brethren. Again, perhaps we might not see wrong in eating of meats offered to idols, but this might be a means of placing temptation in the way of those who are weak in the faith. This can be applied in many ways. We can learn from this the great lesson that perhaps we may do something that might not do us any harm, but the same thing might cause others to fall. But we are to "take heed lest by any means this liberty . . . become a stumblingblock to them that are weak" (1 Cor. 8: 9).



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Benjamin L. Smith did this work while serving as preacher of the church in Topeka, and Corresponding Secretary of the Kansas State Board of Missions. It occupied his extra time through eight years, and was carried on under the advice of W. K. Peckleton.

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CHILDREN'S PAGE

The Child.

When Mary sang to him I wonder if
His baby hand stole softly to her lips,
And, smiling down, she needs must stop her
song
To kiss and kiss again his finger-tips?

I wonder if, his eyelids being shut,
And Mary bending mutely over him,
She felt her eyes, as mothers do to-day,
For very depth of love grow wet and dim?

Then did a sudden presage come to her
Of bitter looks and words and thorn-strewn
street,
And did she catch her breath and hide her
face

And shower smothered kisses on his feet?
—Bertha Gerneux Woods.

The Sugar Dog.

E. V.

Yesterday a pretty young friend asked me to go with her to do her Christmas shopping. We spent the morning in the shops filled with a bewildering array of "holiday goods." When we returned home she looked over her purchases with an air of satisfaction, and said: "I think I shall have some lovely Christmas presents to give, don't you?"

"Yes," I said, looking at the table piled with costly trifles. Then I added: "I was thinking of my very first Christmas present. Shall I tell you about it?"

"Yes, please do."

"It was the first Christmas that my memory goes back to. We lived in a tiny village, and everyone for miles around knew Aunt Polly Hoskins. I was passing her cottage on the afternoon before Christmas, when she came to the door and called me in.

"I have a Christmas present for you, Maggie," she said, and held out before my delighted eyes a wonderful sugar cookie dog, covered with white frosting and with black currants for eyes.

"I took it with trembling hands, and managed to stammer out the childish thanks that mother had so carefully taught me. Then Aunt Polly gave me a rabbit for my brother and a bird for baby sister. I walked home on air. I had to have my treasure on the pillow beside me when I went to sleep that night. Of course, I hung up my stocking, and the good saint filled it with simple gifts, but nothing was quite as nice as Aunt Polly's sugar dog, my really, truly Christmas present.

"Aunt Polly gave a present to every child that she knew. I think there must have been a hundred of them. Her sugar dogs and birds were given not only to the farmers' children, but were sent up to our great house on the hill as well. And the idea that she should have given more costly

gifts never entered her dear head. She gave because she loved the children, and her gift was meant to be nothing but an expression of her love.

"Sometimes when the holiday season comes round, and I see my friends taxing themselves to provide 'suitable gifts' for a long list of friends, I sigh for those old days when Aunt Polly's sugar dogs could thrill the childish heart with delight."

The Chicken that Wore a Dress.

ZELIA M. WALTERS.

When Miss Downy was hatched she was the prettiest little chicken ever seen. May gave her her name because she was so soft and round and white that she looked like a bit of eider down, such as was on baby's winter hood. For several weeks she thrived and grew until she was larger than any of her dozen brothers and sisters.

Then one morning May noticed that Downy was not feeling well. She stood in one corner of the coop, and refused to eat her breakfast. Perhaps she had caught chicken measles or whooping-cough, or even chicken-pox. May begged permission to bring her into the house and take care of her. So Downy was wrapped in a warm cloth, and laid in a basket in a corner of the kitchen.

She was a very miserable chicken for several days, but she finally recovered. Then a new calamity befell her. All her lovely little new feathers began to drop off. She wandered about by herself for shame. But the worst of it was that she was very uncomfortable. In the coolness of early morning and on rainy days she stood about shivering. May's tender heart was full of pity for her pet, and she devised a new plan for her comfort.

One morning Downy appeared in a little red blanket which fitted neatly over her back, and was tied underneath. Then how proudly Miss Downy stalked out among her brothers and sisters. There were chickens white and black and yellow and brown in the yard, but she was the only red one. May's brothers shouted with laughter when they saw her, and were never through teasing about the chicken that wore a dress.

But Downy was a credit to her thoughtful mistress. She thrived and grew under her red blanket beyond all expectation. Her feathers came out again, but as that was late in the fall, she wore her blanket all winter, for May feared lest she should take cold.

By the next spring Downy was laying eggs every day, and May was busy planning what she should buy with all the wealth of Downy's earnings. She hatched a family that summer, and, in defiance of all established rules, she brought up the entire dozen.

What "Love One Another" Means.

A little girl, three or four years old, learned the Bible text, "Love one another." "What does 'love one another' mean?" "What next older sister, in honest doubt as to the meaning. "Why, I must love you and you must love me, and I'm one and you're another," was the answer. Who can improve on that explanation? If everybody would do that then everybody would be loved and loving, and the world would be very good and very happy.

Smile Them In and Smile Them Out.

One of the most attractive personalities in a certain church was one who could not hear one word of the sermon. She was present at every service, though so deaf that she did not attempt to engage in conversation with strangers. But the stranger scarcely ever left that church without a handshake and a smile from that good woman. She had found her place in the church home and work. But before and after service she was seen silently giving her welcome to all comers. She said, "I can smile them in and I can smile them out."

To many a timid one, her grasp of hand was a tonic. To many a discouraged one, her smile was a ray of light. To hearts of sorrow, her heart in her smile gave help. There were those among the strong who were glad to receive her bright and cheery welcome. Some might call this small work. It was not. It was such as takes its place with the very best work. That work was an inspiration to a very large number.

Those who are not deaf would do most of this kind of work if only they would believe that so much good is to come from it. Those who need the smile and cheer are everywhere. Indeed, every heart needs some such help. Everybody is brighter and stronger through whole-souled greeting. The boy and girl are happier for it. The man and woman work with stronger heart after it. The heart takes a snapshot of the smile and carries it away among its treasures. The smile and a handshake go down into the slums, up into the attic, out into the misery, and life even there is sweeter. They go into the school, the shop, the store. They go wherever the one who receives them must go in his work, and there is larger courage, sweeter spirit, greater victory. It pays to give thought to those we meet. It enriches both those who are helped and those who help. Wherever we can, let us "smile them in and smile them out."

Old Trees.

Eight olive trees on Mount Olives, Jerusalem, are known to have existed in 1099 over 800 years ago.

THE FOUR THINGS.

J. ELBORN.

They then that received his word were baptised: and there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers.—Acts 2: 41, 42.

The term "his word" in the first verse now quoted refers to and is synonymous with the reply of the Apostle Peter to the question of the sin-convicted Pentecostians, "Brethren, what shall we do?" The answer given to this, of all queries the most important, was couched in these few and simple words: "Repent ye, and be immersed every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." "Then they that received his word were immersed: and there were added unto them about three thousand souls." These young converts knew nothing as yet but the first part of the great commission, for that only had been preached unto them, and consequently they had much to learn regarding the will of God concerning them. The apostles, faithful in making known the first part of the commission, were no less so in making known the second part of it, and their converts were alike faithful to both: hence the words of the historian Luke, "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers."

1. "The apostles' teaching" was neither more nor less than what Jesus Christ commanded them to teach their converts. "Teaching them," says he in the second part of the commission, "to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

2. "The fellowship." Some think that this refers exclusively to the contribution, while others affirm that it has a wider application and includes in it all our mental enjoyment as disciples of Jesus Christ. Whether the restricted or extended meaning of this term be or be not the true one is very immaterial, seeing that there is nothing lost or gained by either view; for the former one is made up by the third thing which follows it, and the latter has nothing added to it.

3. "The breaking of bread," which is the Lord's Supper, and is purely and simply a memorial institution, and is observed in memory of the great facts of redemption.

4. "The prayers." These were no doubt those which were offered up when met together for worship. We are not to infer from this that the early disciples of Christ prayed at no other time, but that the prayers formed a part of the worship around the Lord's table on the first day of the week.

These four things enumerated and briefly explained include every Christian duty. If there is a fifth thing which any Christian has to do, it is unknown to us, because it is not revealed. So perfect is this circle of Christian duty that it entirely excludes all that is

human and includes in it all that is divine in theory and in practice. This epitome of all that is required of every disciple of Jesus Christ is fully opened up in the letters written to the churches mentioned in the Christian Scriptures, which contain the all things which are to be attended to by all the immersed into Christ.

Note the treatment of these four things—the apostles' teaching, and fellowship, and breaking of bread and the prayers—by the Pentecostians. They continued in them. This implies a beginning, and such is the fact. That time was when they rose from the watery grave of baptism and began the new life of faith, hope and love. It is undoubtedly a good thing for all the baptised into Christ to begin the new life in him by observing the all things commanded us through the apostles. While this is good, it is far better to continue doing so, for this and nothing else will bring us to the end of our faith, even the salvation of our souls in the glory land awaiting the faithful in Christ Jesus. Far too many of the baptised on a confession of their faith, who commence their Christian course very promisingly, become weary in well-doing and turn their backs upon Christ and his church and cause. While some of these pluck up heart again and escape eternal shame and ruin, as it were, by the skin of their teeth, not a few draw back unto perdition, and the latter end is worse with them than the beginning. The Pentecostians did not belong to such faithless converts as these, for, having put their hand to the gospel plough, they cast not a single glance backward, but went straight on in their Christian course, with their eye full of faith in him who loved us and gave himself for us. Observe, these first converts continued steadfastly in these four things—not in one or two or three of them, but in the whole four. They were not simply listeners to the apostles' teaching, for they put into practice what they heard. Nor was their fellowship in giving only now and then, for they on every first day of the week cast into the church treasury as the Lord had prospered them. Nor did they forsake the assembling of themselves together to eat the memorial loaf and drink the memorial cup, for they were always in their place on the Lord's day to feast upon the emblems of a Saviour's dying love. And not only did the sound of prayer echo in their own homes, but also when the disciples were met together they took part in the prayers which were then offered. It was in this way that the first converts continued steadfastly in these four things. There was not a fifth thing that they did so, for they knew nothing about fifth things, nor less than these four, as the sum of Christian duty and privilege. These early Christians were delightfully ignorant of many things which have cursed the church of Christ for many long centuries, and thus did they remain for a while. The

story is a sad one, second only to the fall of man, for soon the mystery of iniquity began to work and to introduce not only fifth things but also things without number to the mutilation of apostolic Christianity and the dishonor of the great Name and hindrance of his cause. It will without question be a grand time when the professing church of God will throw away everything not apostolic, and reduce the large number of additions which have been made to the original four and continue steadfastly in them.

Poets' Corner.

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

When Gabriel Blows His Horn.

(Meditations by a Colored Disciple.)

Did you ever stop to think about the preachers of to-day?

They aren't just like the ones I knew when I was young and gay;

They preach about 'ology, but children, sure's you're born,

That 'ology is going to stop when Gabriel blows his horn.



They go off to the 'cademies and fixes up the mind
Till they can read old David's psalm a'coming or a'going;

They don't sing old time melodies, but high falutin' songs,

But, bless the Lord, that's going to stop when Gabriel blows his horn.



They stand in the meeting-house and read the sermons out—

You never hear an "Amen" said, or feel like you could shout;

They talk about the 'telligence, and begin these carr'ings on,

But that old talk is going to drop when Gabriel blows his horn.



You seldom hears 'em preach about old Daniel in the cage,

And Jonah way down in the fish; they don't look at that page.

And there's old Nicodemus a'wanting to be born—
That makes 'em blush, but that will drop when

Gabriel blows his horn.



But there is one thing about the boys that suits old Uncle Rastus,

I find those preachers something else 'cept 'servants, 'bey you' masters";

But, boys, you better watch your points and get your arms on,

For all your 'ligion's going to drop when Gabriel blows his horn.

—Christian Leader.

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The Leader.

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

Religious Quackeries.

One of the most perplexing things in the study of religion is the almost numberless phases it assumes. The religious faculty in man finds expression in such a variety of ways that one almost despairs of the human race ever attaining to anything like unity of religious thought. Even Christianity itself is made the plaything of numerous adventurers who, under cover of it, palm off upon the public the special form of quackery they have invented, and which they hope will bring in returns of a very profitable character to themselves. True, in some cases, material considerations are not so prominent, and, indeed, here and there may be altogether absent, but, if so, we see nothing in the

nature of a religious "boom"—they remain in comparative obscurity. "Mark Twain," writing in the pages of the current number of the *North American Review*, settles the matter in his usual cynically-humorous style by concluding that we are all partially insane. He says, in writing upon the subject of Christian Science: "Let us consider that we are all partially insane. It will explain us to each other; it will unriddle many riddles; it will make clear and simple many things which are involved in haunting and harassing difficulties and absurdities now." Of course we understand our friend Mark and do not take him too seriously, but under his humor there is always a substratum of sound commonsense, and before he has finished he usually manages to hit the mark. In his opinion what is usually called Christian Science "is destined to make the most formidable show that any new religion has made in the world since the birth and spread of Mohammedanism, and that within a century from now it may stand second to Rome only in numbers and power in Christendom." He judges that this will be so from the fact that the Christian Science "boom" is not yet five years old, yet already it has 500 churches and 1,000,000 members in America.

In our view, it is not safe to judge of the future by the mere success of the present. That success may be ephemeral and the result of present ignorance, which the spread of knowledge may arrest in the near future. And, without doubt, the rapid progress of this new movement is owing to the fact that it is ignorantly supposed, by its votaries that it has some special qualities in regard to the matter of health which find no place in other systems. But all the while the average medical man is thoroughly acquainted with the phenomena that has given this movement a temporary success. It would be a fatal blow to this so-called Christian Science if this knowledge became part of the curriculum of the public schools of America and elsewhere. In all probability this will become a necessity and essential to the public welfare. In the meanwhile let us hear what Mark Twain has to say in regard to the claims which Christian Science has upon the regard of the general public. He says: "Remember its great principal offer—to rid the race of pain and disease. Can it do so? In large measure; yes. How much of the pain and disease of the world is created by the imaginations of the sufferers, and these kept alive by those same imaginations? Four-fifths. Not anything short of that, I should think. Can Christian Science banish that four-fifths? I think so. Can any other (organised) force do it? None

that I know of. Would this be a new world if that was accomplished? And a pleasanter one—for us well people, as well as for those fussy and fretting sick ones? Would it seem as if there was not so much gloomy weather as there used to be? I think so." Herein lies the attraction of Christian Science. "In addition to heaven hereafter," Mark Twain continues, "Christian Science has pleasant health and a cheerful spirit to offer—for cash; and in comparison with this bribe all other this-world bribes are poor and cheap."

Without admitting that the diseases which afflict man are imaginary to the extent of four-fifths, it may be granted that a great number are to a large extent imaginary—that they are brought on by the will and can be cured by the exercise of the will in the opposite direction. This fact, well known to medical science, has been seized hold of by our modern Dowies and Eddys and worked for all that it is worth. It is clearly a money making concern, which, while it confers benefits in some cases by removing imaginary ills, is also the cause of a very great number of untimely deaths brought on by neglect of those means that science and commonsense demand should be used in certain cases. The philosophy of the whole movement is summed up by Mark Twain in the following words: "The past teaches us that in order to succeed a movement like this must not be a mere philosophy, it must be a religion; also that it must not claim entire originality, but content itself with passing for an improvement on an existing religion, and show its hand later, when strong and prosperous—like Mohammedanism. Next, there must be money—and plenty of it. Next, the power and authority and capital must be concentrated in the grip of a small irresponsible clique, with nobody outside privileged to ask questions or find fault. Next, as before remarked, it must bait its hook with some new and attractive advantages over the baits offered by other religions." Indications are not wanting now that Christianity, which has been used as a stepping-stone for Christian Science, will one day be discarded by it. Referring to this, our attention is directed to what was seen in a Christian Science Mosque in Boston. "On one side there was a display of texts from the New Testament, signed with the Saviour's initials, J.C.; and on the opposite side a display of texts from the 'little book,' signed—with the author's mere initials? No—signed with Mrs. Mary Baker G. Eddy's name in full." The cloven hoof does not take long to make its appearance.

Dr. W. Moxon, writing in the *Contemporary Review*, gives the experience of himself and

others in regard to what may be accomplished by the exercise of will power. He says:—"How many of us live in deficient realisation of the truth of our own cases! What scope for miracle between us and our possibilities! How little is our faith! What wonder if it is suddenly found for one and another of us that he did not credit himself with all the realities and means at his command! Which of us uses all his power? . . . When people's own supply of faith is so deficient that they fail utterly to realise their power over their own cases, then it is that whoever or whatever can suddenly or gradually increase their faith is able to restore their power. The law may be formulated thus—in so far as the disease is a lack of faith, in just that degree is the cure a case of faith healing." He cites, among others, the case of a boy paralysed in both legs. For five years he had been in this condition and confined to his bed. "After carefully examining him," Dr. Moxon tells us, "I went to him alone and enlarged to him upon the truly awful powers of our electrical machinery, telling him to prepare for full application on the following day. On the other hand, I showed a silver sixpence, and sympathising with the difficulties of the effort, said the sixpence should be his if the next afternoon he had improved enough to walk, leaning upon and pushing before him a chair. In two weeks this little boy was able to run races in the hospital park. In fact, he was the nimblest boy in the hospital, and his cure was reported in the *Lancet* of the time." Cases of this kind without number might be cited.

What are we to think of the Baptist minister who tells us that this is a picture of the average Christian?

"He is a worried and fretted and fearful man; afraid of himself and his propensities, afraid of colds and fevers, afraid of treading upon serpents or drinking deadly things."

And as a contrast:

"The average Christian Scientist has put all anxiety and fretting under his feet. He does have a victory over fear and care that is not achieved by the average orthodox Christian."

Thus the Baptist minister writes in the pages of the *Christian Science Journal*. In this he appears to be giving his own experience, and in doing so he publishes abroad his own weakness of intellect and lack of faith in the Christ he professes to love. For what sane man can believe that there is any inherent virtue in the "mumbo jumbo" of Christian Science? If Christianity cannot help us to be cheerful and assist us to the largest faith, it is because we do not understand it, and part of the reason why we do not understand it is because we

neglect to use the things made ready to our hands, and find delight in picking up some new fad elsewhere. If those who preach the gospel would preach and live the gospel of faith and cheerfulness, a lesser number of people would be found hanging on to the skirts of Mrs. Eddy.

The Church—a Bible Study.

THOS. HAGGER.

The word church is used both of the whole number of obedient believers (Matt. 16: 18) and of each congregation (Rom. 16: 16; 1 Cor. 1: 2). It is never used in the New Testament of the house in which Christians gather for worship, but of the spiritual house (Eph. 2: 20-22), composed of living stones (1 Pet. 2: 5). Let us notice the following about the church of the living God.

1. ITS FOUNDATION.—Matt. 16: 13-18; Eph. 2: 20; 1 Cor. 3: 2. From these Scriptures we learn that the foundation is not Peter the stone, but the great rock truth which Peter confessed, and which the whole of God's Word seeks to establish, viz., that Jesus is the Christ, the Son of the living God.

2. THE TIME OF ITS ESTABLISHMENT.—Matt. 16: 15-18; Acts 2: 42; 11: 15. The church of Christ was not established in Abraham's family, nor at the beginning of the ministry of John the Baptist, nor while Jesus was upon the earth, but on the first Pentecost after the resurrection and ascension of our Lord.

3. ITS HEADSHIP.—Eph. 1: 22, 23. Not king, nor queen; not pope, nor preacher, but Christ the Son of God and Saviour of men is the Head of the church.

4. ITS NAMES.—Matt. 16: 13-18; Rom. 16: 16; 1 Cor. 10: 32; 1 Cor. 12: 27; Gal. 1: 2; 1: 13; 1 Cor. 1: 2; 2 Tim. 3: 15. Never in the Word of God is the name of a man, an office or an ordinance applied to this divine institution, but we find the whole body called "the church of Christ" (by inference from Matt. 16: 15-18), "the church of God," "the church of the living God," "the body of Christ"; while the various congregations were named "churches," "churches of Christ," and "churches of God."

5. ITS MEMBERSHIP.—Acts 2: 38-42, 47; Mark 16: 16; 1 Cor. 12: 13; 2 Thess. 3: 6. The church consists of all who have by faith, repentance and baptism come to Christ for the remission of sins, and who are walking according to the teaching of our Lord and his apostles. Some of the members of this church have joined a sect too, while some are content to simply unite themselves with a local band of unsectarian Christians for the purpose of mutual worship, edification and work for Jesus.

6. ITS PRIESTHOOD.—1 Pet. 2: 5-9. The priesthood and membership are co-extensive, hence no division of the church into clergy and laity is recognised in the Word of God. Ecclesiastical titles come from Rome, and not Jerusalem.

7. ITS WORSHIP.—Acts 2: 42; 20: 7; 1 Cor. 14: 26-34; 1 Cor. 16: 1-2; John 4:

23-24; Col. 3: 16. The worship meeting was mutual and fraternal. All male members capable of edifying were allowed to take part. The Lord's Supper was the central object of the gathering on "the first day of the week." Other things attended to were the contribution, singing, praying, reading and speaking.

8. ITS PRESENT EXISTENCE.—The question may be raised, Does the church of Christ exist to-day? Yes! But let us understand that no denomination can be that church, no matter how hard the leaders may labor to prove apostolic succession. Wherever you find a baptised believer, living as he ought to do, you find a member of this church, the whole number of which form the church of Christ on earth to-day. But are there any congregations modelled after the divine pattern now in existence? Yes! The congregations known to-day as "churches of Christ" or "churches of God" are such. They wear the right names, have the same kind of membership, recognise all Christians as priests, acknowledge no head but Christ, have the same kind of weekly meetings for worship, and are built upon the same foundation; hence the churches of Christ are the same as the unsectarian congregations established by the apostles.

9. THE FINAL PURPOSE.—Eph. 5: 27. What glory is in store for the church of Jesus! Having been made holy and being without blemish it is to be presented unto Christ, who "loved the church, and gave himself for it."

Reader! are you a member of the church of Christ? If so, "seek those things which are above," that you may take part in the great presentation. If not, let me implore you to enter while the door is open, and so make ready for the great day that is coming.

"Yet there is room! Still open stands the gate,
The gate of love: it is not yet too late."

Sisters' Conference, N.S.W.

The Sisters held their Ninth Annual Conference in the City Temple, on Monday, Jan. 19th, and opened with devotional exercises, conducted by Mrs. James, of Petersham. Mrs. Jones, Marrickville, President, took the chair at the commencement of the business session, and Mrs. Ashwood cordially welcomed our visitors, who came from almost all parts of Australia:—Mrs. Jarvis, from Hobart; Miss Illingworth, from Fremantle; Mrs. Pittman and Mrs. Parsons, from South Australia; Mrs. Moysey, Mrs. Quick, and Misses Alford and Murdoch, from Melbourne.

Mrs. Moysey responded in well-chosen words to the welcome.

Greetings were received from Sisters in Melbourne and Hindmarsh.

The Home Mission Report showed £40/2/4 collected by sisters during the year. Sister Morrison refused to take this work for another year, though she had done so well.

Mrs. Lea read the Sunday School Report, which was very satisfactory.

Mrs. Hunter's Dorcas Reports were also very encouraging—the Rookwood Dorcas having done a little rescue work during the year.

Mrs. Potter's reports of prayer meetings showed improvement on previous years, and one new sisters' prayer meeting at Mere-wether. The average attendance at the united prayer meeting has been 50.

Thanks are due to the evangelists who during the year have so kindly come and helped the sisters in these meetings with addresses.

Miss Hall had her usual good report on Temperance work.

Mrs. Hindle, who during the past year has made the Foreign Mission reports interesting to all, gave a good report of the Foreign Mission work.

Mrs. Gole told how the Endeavor Class had, under her direction, visited the hospitals and mended garments for the poor. She also requested all who had left-off garments to send them to the class, who would always make use of them, and were sometimes badly in need of such.

Mrs. McIndoe told of the answers from isolated members of our church, and is busy arranging for a better system of keeping in touch with our isolated members.

The Treasurer's Report showed £1/14/3 in hand, and during the year £20/3/7 had been received and accounted for in various ways.

The Obituary Superintendent, Mrs. James, has written many letters of sympathy during the year, of which she told us in her report.

Between the Reports enjoyable solos and choruses were rendered by sisters. In Miss Kingsbury's absence her work of providing programmes for socials during the year was mentioned as having been done in a very able and kindly manner.

In the afternoon a Paper read by Mrs. Illingworth, entitled "New Year Thoughts," was appreciated by all.

In the evening a good programme arranged for by Miss Kingsbury was gone through, and was agreed to contain not one faulty item.

Mrs. Kingsbury read a Paper kindly sent by Mrs. C. L. Thurgood from Melbourne.

The officers appointed for the year are—President, Mrs. Jones; Vice-presidents, Mrs. Kingsbury, Mrs. Illingworth and Mrs. Gole; Treasurer, Mrs. Ashwood; Secretary, Mrs. Rossell. Superintendents—Obituary, Mrs. James; Home Mission, Miss Hall; Sunday School, Mrs. Lea, of Petersham; Dorcas, Mrs. Walden; Temperance, Miss Hall; Hospital Visitation, Mrs. Potter; Foreign Mission, Mrs. Hindle; Junior Endeavor Dorcas, Mrs. Gole; Isolated Members, Mrs. McIndoe; Rescue Work, Mrs. Morrison; Social Programmes, Mrs. Shearston and Mrs. Hammill; Prayer Meetings, Miss Marshman.

Votes of thanks were passed to the officers of Enmore and Sydney churches for the use of their buildings, and to Miss Illingworth for kindly assisting with the music.

From The Field.

The Field is the world.—Matt. 13: 38.

Victoria.

DONCASTER.—On Thursday, the 22nd inst., a tea and public meeting was held to bid farewell to Bro.

and Sister Greenwood. Everything that loving hearts and willing hands could do had been done to give the chapel and schoolroom a bright appearance. The back of the platform had received special attention, and across the centre was the word Farewell. Neither time nor money had been spared to make the tea an unqualified success, and it is well within the mark to say that its equal has never been seen in Doncaster. Long before the time for the public meeting the chapel was full, and when the meeting started the chapel was literally packed.

Bro. F. Smedley occupied the chair, and was supported on the platform by Brethren H. D. Smith, Millis, Moysey, Thurgood, Mabon, and Greenwood, all of whom gave short addresses. After the opening exercises, Bro. Smedley said the object of their gathering was to say farewell to Bro. and Sister Greenwood, but he wished it was to say welcome instead. Bro. Greenwood had been with them four years, and had faithfully and ably proclaimed the whole counsel of God. He had listened to Bro. Greenwood's last sermon with as much interest as he had done to his first. The interest in the meetings had never flagged throughout the four years. Bro. Greenwood had never shunned to declare the whole counsel of God, and for this they honored him. He congratulated Newmarket on having secured the services of Bro. Greenwood, and prayed God's richest blessing would rest on him in his new sphere of labor.

All the speakers referred to Bro. Greenwood's fearless advocacy of the truth, and expressed their high esteem of our brother as a preacher and a Christian. They were glad that he was going to labor in a wider field, where his abilities and efforts would be productive of greater good.

Mr. Murphy, the Baptist preacher from Box Hill, and Mr. Ellingworth, the S.S. superintendent, said they realized that they were losing a good neighbor, and thanked him for his help. Bro. Greenwood has often delivered temperance and other addresses at Box Hill, and was always well received.

The speeches were interspersed with songs, given by Mrs. Smedley and Misses Stewart, Simmonds, and R. Zelius, and recitations by F. McClean and Alf. Chivers.

During the evening the chairman called upon Sister M. Zelius to perform a duty that had been entrusted to her. Our sister delivered a neat and concise speech, eulogising our Bro. Greenwood and his sister wife for their devotion to duty, and their unwavering adherence to the Word of God, their generous hospitality, and Sister Greenwood's unwearied efforts in the visitation of the sick; and on behalf of the church she presented Bro. Greenwood with a purse of sovereigns (£12).

Bro. Greenwood replied, thanking all who had stood by him and helped him in every good work, and trusted that he would ever merit their confidence and love. Bro. Alford, of Newmarket, expressed the pleasure of the church there on securing the services of Bro. Greenwood, and said that they were resolved to stand by him shoulder to shoulder.

Sister Greenwood was privately presented with a gold chain, an umbrella, and a pincushion and table centre.

The meeting closed with the singing of one verse of "God be with you" and prayer by Bro. Moysey.

Bro. Greenwood delivered his farewell address on Lord's day morning, the 25th, when the chapel was crowded; and at night the building was packed to the doors to hear his farewell sermon. The meeting closed with an impressive baptismal service, a fitting conclusion to our brother's labors.

F. S. H. C., AND E. W.

BERWICK.—The Berwick Sunday School picnic was held at Mordialloc, on January 22nd. The long drive of about 16 miles in the early morning was rather

cold, but in the enjoyments of the day that was soon forgotten. About 15 traps were counted in the picnic procession. The day was delightfully cool, and in the games, yachting, sand castles, eating, the teachers, friends and children enjoyed themselves thoroughly. A cricket match was played in the afternoon between a scratch team of Mordialloc and the picnicers, which resulted in a win for the latter. Great praise is due to J. Richardson, the superintendent of the school, for the grand successful picnic, which is said to be the best ever held.

A. J. S.

MARYBOROUGH.—One more confession last night at the close of Bro. Little's address, an elderly man.

F. B. E.

COSSGROVE.—On January 11th a sister, baptised on January 2nd at Shepparton, was received into fellowship.

G. T. BLACK.

New Zealand.

MORNINGTON.—Matters are progressing quietly and steadily, and the meetings are all being fairly well attended. We received into fellowship with us this morning a brother already baptised, who having seen the truth more clearly decided to join himself with us. Tonight, at the close of T. M. Turner's address, the husband and two daughters of our Sister White made the good confession.

JAN. 18.

M. G.

Queensland.

ROMA.—The meetings throughout the district—at Roma, Wallumbilla, Pickenjennie and Yingerbay—continue to be well attended, and good interest is manifested. Last week an elderly gentleman was immersed on Thursday afternoon by J. Saunders. The Sunday School is progressing nicely, and although several scholars have removed others have since been added. The Bible Class, conducted by Bro. Saunders, has increased in numbers during the past twelve months. Last Sunday was the first anniversary of P. D. McCallum's arrival in our midst.

JAN. 19.

L. A. HOSKINS.

BRISBANE.—On Wednesday, January 14th, the annual business meeting of the church was held. The secretary's report was considered highly satisfactory, steady progress having been made in all branches of church work during 1902. Mention was made of the loss sustained by the death of Bro. Rothery, who was a capable speaker and a very earnest worker. The number added to the church from the Sunday School was 13, which is very encouraging. Increase of scholars during the year, 45; number on roll, January 1st, 1903, 120. The report also showed better attendances at the Lord's table and the Wednesday prayer meeting. Our gospel meetings have been well sustained, and God has blessed the labors of our evangelist, 42 being added to the church during 1902—6 by letter, 34 by faith and obedience, and 2 by restoration. Losses during the year, 7—4 by letter and 3 by death. Now on church roll, 196. The church officers place on record their high appreciation of the services of Bro. Main, and trust that God will further bless his labors. The sisters' report of the work of the sewing class was received with acclamation. The various reports and balance sheets adopted, and several matters of local interest discussed, the best business meeting ever held in Brisbane was brought to a close with prayer by the chairman, Bro. Jones.

JAN. 21.

A. S. WATERFIELD.

MARYBOROUGH.—At the gospel meeting on Lord's day, January 18th, in response to the writer's invitation, two promising young ladies came forward and made the good confession.

E. T. BALL.

New South Wales.

ROOKWOOD.—During my absence the work has been carried on by local brethren to the praise of God. We desire especially to mention Bro. Crawford, who preached every Lord's day evening, during the month's absence of the writer. Though there were no visible results, the work was appreciated. Since coming home, three have been received in—one at Rookwood by letter, and two at Canley Vale by obedience. May the Lord give a prosperous year to the church in its work.

THEO. B. FISCHER.

Tasmania.

HOBART.—The meetings have been well attended of late, and last night the audience was the largest for some time. Bro. Collins preached an "In Memoriam" sermon on our late Bro. Charles P. Bradley (whose obituary appears in this issue), and we are glad to report two confessions—one a girl from the Sunday School. At the morning service we were very glad to welcome a large number of visiting brethren from sister churches throughout the States. Jan. 19. T.W.S.

South Australia.

STRATHALBY.—Bro. Horsell gave his farewell addresses to-day. In the morning we had a good assembly to remember the Lord at his table, after which Bro. Horsell gave a farewell exhortation to the church from I Cor. 16: 13. We had one of the best attendances at Sunday School we have ever had. Some farewell words were also given to the scholars. The chapel was filled for the gospel service at night, all denominations being represented. Bro. Horsell spoke from Acts 16: 31-34. The services to-day were really splendid, and will long be remembered. We pray that the good seed sown will in the near future bring forth an abundant harvest. Bro. Crosby will take up the work here as successor to Bro. Horsell, and begins immediately. We wish him every success in the Master's work. Jan. 25.

West Australia.

SUBIACO.—Since last report there have been three additions—one formerly immersed, and two who recently confessed Christ and were baptised. Jan. 27. G. PAYNE.

Here and There.

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

Two confessions at Brunswick last Sunday evening. Very large meeting at Berwick on Sunday night last and two confessions.

H. G. Maston visited Drummond last Sunday, 26th inst. He spoke morning and evening to good audiences.

E. Griffiths, having accepted an engagement with the church at Corowa, will proceed there some time next week.

Good meetings at Surrey Hills during the month. One young man decided for Christ last Lord's Day, G. S. Bennett preaching.

The Fourth Annual Conference of the churches of the Echuca district will be held at Kyabram on Wednesday, February 18th.

A Tent Mission will commence at Lillimur on 1st February. H. Leag will conduct the preaching. Brethren, pray for this effort.

When YOU want any Bibles, please remember US. If out of Melbourne SEND SIZE AND PRICE, and we feel sure we can suit you.

One confession at Newmarket Sunday week, H. G. Payne preaching. Bro. Greenwood begins his labors there on Lord's day, February 1st. Welcome tea at an early date.

The Burwood Boys' Rally will be held on 4th February, at Swanston-street, from 10 a.m. to 4.30 p.m. All sisters cordially invited.—Mrs. M. McLELLAN, Sec.

The church at St. Kilda desires the loan of £150 on the usual terms. Any brother or sister having the amount to loan please communicate to this office, or to the Secretary, T. M. Davis, Biansh-street, St. Kilda.

F. Collins, late of Corowa, N.S.W., is now the evangelist for the church at Hobart, Tasmania. His address is Andrew-street, North Hobart. He reports splendid meetings with a large attendance of strangers. Two confessions on Sunday night, 11th January.

Thos. Hagger writes from Fremantle, W.A., Jan. 19th, as follows:—"Tent mission just about closing to-morrow night will be final meeting; so far 68 have come out. Fine opening for apostolic gospel. We need to extend as well as consolidate. In the West in a few years an immense work ought to be done. Kind regards to all the brotherhood."

The Bishop of Uganda said it was twelve years ago that the call came to him to take up work in that country. On his first journey up from the coast they took with them seven loads of New Testaments in the Ganda language, and on reaching Mengo, the capital, and exposing the books for sale, so great was the rush to purchase them that the house in which the sale took place was half destroyed by the pressure of the people.

"Your 'Elements of Divine Truth' is well named and will be of great use to those who have the privilege of teaching the young. This method of teaching is of great use, as it calls into play the faculty of memory. Some of us who were drilled in the 'shorter catechism' in our young days know how its comprehensive statements of truth—as well, unfortunately, as much of its Calvinistic error—have remained with us. I commend your little booklet, as being a good help to a comprehensive view of the essential truths connected with our salvation. I shall circulate a few copies so that others may see and judge for themselves.—A. W. CONNOR."

During last month the Victorian Conference Temperance Committee held meetings at Prahran, Bursley, Meredith, and Port Melbourne. Good attendances and interest were secured, and splendid addresses were given by H. Peacock, H. Swain, and H. Mahon. 51 pledges were secured, making a total of 204 from meetings held by the Committee. The Quartette Party is received with great pleasure everywhere, and their able efforts are much appreciated at the meetings. The Pledge Card Prize Design Competition is demanding attention from the brethren just now, and in another three months the first of the Sunday School Temperance Competitions should be in full swing.

CHURCH OF CHRIST HOME MISSION, NORTH STREET, ST. ALBANS.

January, 1903.

To the Churches of Christ in New Zealand.

About three years past our Home Mission decided to ask the above churches to ask their members to give us one penny each once a year; by doing

so, this would be enough to open a Gospel Meeting and Sunday School in St. Albans. Up to the present date our progress has only been small through a misunderstanding. Also we have paid on our plot of ground £16/6/4, including what we have received this past year, £9/13/-, which has been paid for expenditure and principal. Thanking the members from our various churches for their support in the past,—should you be willing to grant us our request by asking your members to give us one PENNY once a year EACH,—we should be glad to receive an answer before the end of February, as the Lord's week must prevail and go on.

If unable to give us one penny per week, Then seek to give us one penny per year for the three years past and gone;

This will be too much you may say, Then give us a kind word of his love by the way.

Then let us be doubly assured

That against God's work in St. Albans

You will never utter an unkind word,

Then your reward will be doubly assured,

That you will obtain the promise of his love

With the King of Glory in his home above.

All answers must be sent either to

MR. E. WHITE, 27 Peacock Street, Christchurch,

or to

JAMES COLENSO, North Street, St. Albans;

Still remaining with you in the faith,

JAMES COLENSO, Sec.

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PRIZE DESIGN FOR PLEDGE CARD.

A PRIZE OF TWO GUINEAS is offered by the Victorian Conference Temperance Committee for the best design for a COLORED PLEDGE CARD.

Conditions:—

1. Size of card to be 3 inches by 5 inches.
2. Title-head to be "The Victorian Churches of Christ Temperance Pledge."
3. All competitors to be members of churches of Christ.
4. The prize design to become the property of the Temperance Committee.
5. Competition to close February 9th, 1903.

For any other particulars, etc., apply to T. J. COOK, Secretary, Station-st., Fairfield Park.

Acknowledgments.

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

VICTORIAN HOME MISSION FUND.

ANNUAL COLLECTIONS FROM CHURCHES.

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Newstead	1 0 0
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Preston	0 18 6
Newmarket	0 12 6
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Murrumbena	0 10 0
Bronswick	1 5 3
North Melbourne	3 0 0
French Island	0 8 6
Maryborough	2 0 0
Lillimur	1 7 0
Emerald	2 16 6
Kerang	0 10 0
Doncaster	2 13 9
Colac	0 4 3
Thorpdale	1 10 0
Pakenham	2 6 3
Bet Bet	5 5 9
Border Town, S.A.	1 0 0
Footscray	1 0 6
Mindyip	0 14 6
N. Carlton	0 5 0
N. Richmond	1 6 2
Clayton	2 0 0
Galaquill	0 12 3
Harker's Creek	2 5 9
Mildura	4 5 0
Hawthorn	4 2 0
Ascot Vale	2 11 0
Berwick	4 5 0
Croydon	0 6 3
Shepparton	1 11 0
Geelong	1 1 3
Bairnsdale	1 0 0
Mitchie	1 0 0
Lake Rowan	4 0 6
Meredith	3 16 0
Daylesford	0 5 0
Folkestone	1 13 6
Horsbarn	1 9 9
Kyabram	1 0 0
Castlemaine	1 16 0
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Mount Clear	0 12 0
Wedderburn	6 5 3

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St. Kilda	0 2 6
S. Yarra	0 7 6
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do. for W. D. Cunningham, Japan	2 0 0
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E. Butler, South Melbourne	2 0 0
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Jas. Board, Surrey Hills	3 0 0
Alfred Felton, Melbourne	5 0 0
In Memory of J. A. Davies	3 3 0
Sir Frederick Sargood	1 0 0
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Sale of Produce	6 12 0
Boys' Hire	0 10 0
Boys' Friends	13 0 0
C. of C. S.S., Hawthorn	0 8 9

Coming Events.

Observe the time of their coming.—Jeremiah 23

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. Commencement at 3.40 p.m. A great privilege for scattered disciples and immersed believers.—JAS. COLENSO, 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. Moyses and H. Swain will give addresses. Responses. Rally up, Endeavorers. G. S. BENNETT, Sec.

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

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Obituary.

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

BRADLEY.—We much regret to have to record the death of our beloved Bro. Charles P. Bradley, who fell asleep in Jesus on Jan. 10th, at the good old age of 81. He had been associated with the church for about 30 years. He had been ill for some weeks previous to his decease, but up to this illness had led a very active life, and was one of our most regular attendants at the church services. He enjoyed the respect of all who knew him, on account of his quiet and consistent life. He was not a speaker in the church, but was most attentive to all the details of the more humble duties of church work. Our departed brother was a deacon of the Hobart church for some years. Bro. Bradley leaves two sons, two daughters and many grand-children to mourn their loss. We know that being absent from the body was to be present with the Lord, and he has gone to be with Christ, which is far better.

"We loved thee well, but Jesus loved thee best,
Sleep on and take thy rest."

Hobart. T.W.S.

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As an Earthling.

BY HATTIE A. COOLEY.

PART I.
CHAPTER III.
Continued.

Hastings, Denham and Grayson were probably the most popular students in the college; and each was popular in a different way. Hastings was almost universally liked because of his winsome nature, and he always stood front and foremost in the religious element. Denham was one of those who unconsciously command admiration—who are looked up to, because they are possessed of the natural gift of leadership. He was recognised as having, perhaps, the keenest intellect in the college; and in the Literary Society, of which he was a member, he was almost invariably deferred to, even by those who were in classes above him. Grayson was a new power, the exact quality of which the students themselves would have found it difficult to define. And the three were the best of friends. Hastings and Denham had long been intimate, having been room-mates for two years. Both had taken Grayson into an equal intimacy, and that, too, without seeming to mar in anywise the old relationship. Yet, at the same time, there was something peculiarly congenial between the stalwart Sophomore and the deformed Freshman. There was usually about Denham a sort of reserve; but, somehow, he dropped this off when he was with Grayson.

"I've found a new definition of a friend," he said one evening, when the latter, as he often did, had come in for a few minutes' chat before going to supper; "and, according to that, you fill the bill exactly."

"What is it?" queried Grayson.

"A friend is one before whom we can think out loud. I can think out loud before you, and that is an odd experience for me."

For a moment or two Grayson sat in silence, his eyes fixed reflectively upon the floor. Then he slowly raised them. "So that is the basis of friendship?" he mused, looking inquiringly at Denham as he spoke; "and here I've had a matter on my mind for weeks, and haven't dared think it out loud before you yet. To keep it longer were to wrong the name of friendship."

"That's right, old man," Denham broke in laughingly; "that's right; out with it."

"It's just this, Denham," the other returned gravely; "with your clear intellect, your straightforward manliness, true-hearted and tender-hearted as you are, I can't for the life of me understand why you are not a Christian. You are just the one to be the strongest kind of Christian, it seems to me. I tell you what it is, Denham, I believe that Christianhood is a good deal like manhood and womanhood; there's more than you might think in the natural make-up of the person. Some are big, athletic Christians, just as you are big and strong physically; while others, I am sorry to say, seem to be deformed and crippled—repulsive to look at, just as I am."

What a sudden flash of indignation, Denham interrupted him.

"No! not that! Grayson, I say, you are not repulsive."

"At first I am; it can not be otherwise," persisted the other calmly, as if discussing an accepted fact. Then he went on: "Now, you are doubly endowed by nature; it isn't every man with a fine physique that has a fine nature; but you have both. And I doubt if a day passes that I don't think what a grand Christian Denham would be. Honestly, it is a mystery to me why you are not one."

Denham could not but be touched by his friend's sincerity.

"Well, I'll tell you," was his frank reply; "I'll tell you as I told Dr. Rivers one day; I've never felt the slightest need of Christianity—I mean the personal confession of it. I have nothing whatever to say against it. Now, there was my grandmother, nearly all her near friends gone, and she herself old and feeble—that she should sit by the hour with her Bible on her lap, thinking of heaven, always seemed the most natural thing in the world; but I don't feel the need of doing it. And, as far as Christian character is concerned, I intend to be a man in the fullest sense of the word, and that ought to be enough, it seems to me."

The brown eyes of his friend regarded him thoughtfully for some time. Indeed, Grayson was silent so long that Denham began to think that he was going to let the matter rest for the present. But Denham was mistaken. Suddenly the brown eyes began to twinkle.

"Ah, ha!" he ejaculated abruptly. "Well, then, considering what nature has done for you, you ought to be a pretty fine specimen of a man, hadn't you?"

"Why, yes," was the laughing response, "I presume I ought."

"And if you should try your hardest, do you suppose that you would be any better man than you ought to be?"

"No," Denham laughed again. "I dare say not. Don't think there's a particle of danger in that direction."

"Probably you mean to go on just about as you have been doing. You've always tried to be a decent sort of chap, and you mean to keep on. Isn't that about the size of it?"

"I guess it is," Denham admitted with another laugh, and wondering where his friend would eventually bring up; for he knew him well enough to surmise that all this was not a wandering about at random.

"Now, Denham, tell me, honestly—have you always done just what you knew you ought to do as a boy and man?"

"Why, no; of course not."

"Judging from the past, then, in spite of all your good resolutions to be just the man that you should be, don't you suppose there will be times in the future when you will not do exactly as you ought, or as you meant to do?"

"Yes," conceded Denham, "I guess that is about the way it goes." He was smiling as he spoke; nevertheless, he ended with a sigh.

"Well, then, according to your own story,

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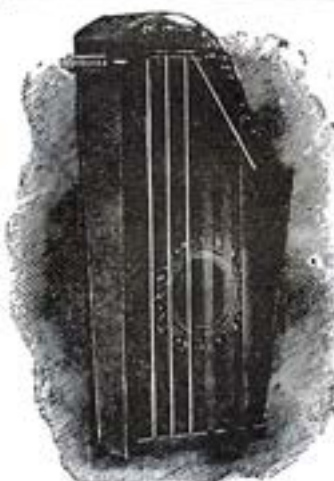
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 Maitara, chapel, Joseph Townsend
 Nelson, chapel, Geo. Page, senr., Toi Toi Valley
 North Albertland, public hall, Benj. J. Pook, Wellsford
 Oamaru, City Temple, Jas. Gebbie
 Pahiatua, Council Chambers, T. Mansfield
 Papakura, chapel, C. Wallis
 Petone, hall, F. Mason, Bay-street
 Port Albert, chapel, Wm. Fricor
 Pukekohe, public hall, Robert Begbie
 Ross, private house, J. P. Muir
 Spring Grove, chapel, A. G. Knapp
 Stanley Brook, chapel, T. Griffiths
 Takaka, State School Room, A. E. Langford, Takaka, Nelson
 Tadmor, private house, Wm. Anglesey
 Tara, Mangawai, chapel, P. James
 Te Arai North, public hall, Jos. Benton
 Turua, public hall, R. W. Bagnall
 Wai-iti, meeting house, E. Griffith
 Waimangaroa, private house, Thos. Hay
 Wanganui, chapel, E. Vine, Wickstead Place
 Warkworth, Private House, J. A. Petberick, Dome Valley
 Wayby, State School, Herbert Wilson
 Wellington, chapel, Dixon-st., Geo. Gray, Webb-st.
 Wellington South, chapel, Mr. Vickery, Broomhedge-st.
 Wellsford, schoolroom, Benj. Ramsbottom

WEST AUSTRALIA

Boulder, chapel, H. M. Clipstone, Lake View Consols, Boulder
 Coolgardie, chapel, C. Garland
 Fremantle, chapel, A. Lcraft
 Harvey, private house, G. P. Charman
 Kalgoorlie, chapel, George Banks
 Kanowna, chapel, J. Richardson
 Perth, chapel, D. M. Wilson, Hay-st.
 Subiaco, hall, G. Payne.

TASMANIA

Bream Creek, chapel, J. W. Woolley, Kellievie
 Beaconsfield, private house, D. Purvis
 Gormanston, private house, G. V. Green
 Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.
 Impression Bay, chapel, G. Spalding, Wedge Bay.
 Latrobe, private house, R. C. Fairlam
 Launceston, Temperance Hall, John Or., 47 Galvin-st.
 New Ground, chapel, W. Reynolds
 Nook, J. Williams' house, John Williams
 Port Esperance, chapel
 Queenstown, private house, J. Methven.
 Sulphur Creek, private house, M. Taylor
 Zeehan, hall, A. E. Bruce.

VICTORIA

Ascot Vale, chapel, J. Y. Potts, 91 The Parade
 Bairnsdale, chapel, E. T. King
 Ballarat East, chapel, Dana-street, W. Ramage, 37 Main Street
 Ballarat West, chapel, Dawson-street, T. H. Vanston 62 Ascot-street.
 Barker's Creek, chapel, A. E. Gartside, Harcourt
 Bayswater, chapel, T. Clements
 Bendigo, Temperance hall, J. Southwick, Russell-st.
 Ber Bet, chapel, Thos. Warncke, Middle Bridge
 Berwick, chapel, J. Richardson, Narre-Warren
 Benjeroop, private house, Jas. Gerrard, Mystic Park
 Brighton, chapel, Male-st., T. R. Morris, News-st., Middle Brighton

Brim chapel, A. S. Barnes
 Broadmeadows, chapel, J. Kingshott.
 Burnayong, cpl., E. Gallock, Black Lead P.O., Hiscocks
 Brunswick, chapel, J. G. Shain, 178 Donald Street.
 Ballendella, private house, Mrs. Rake, Bamawa.
 Carlton, chapel, Lygon-st., S. G. Dickson, 35 The Avenue, Royal Park.
 Carlton North, chapel, Fiddon-st., J. Hollole.
 Castlemaine, chapel, J. Taylor, Town Hall.
 Cheltenham, chapel, R. W. Tuck, Wilson-street.
 Collingwood, Tabernacle, Stanton-street, W. Witten-hall, 54 Cromwell Street.
 Cosgrove, G. Black, Cosgrove
 Colac, private house, A. E. Gallop, Murray-st. E
 Croydon, chapel, L. Graham, Ringwood.
 Drummond, chapel, J. A. McKay, Lausiston P.O.
 Doncaster, chapel, Geo. Petty.
 Dunolly, chapel, J. Beasy.
 Dunmunkle, chapel, Wm. Inglis, Minyip
 Dandenong, private house, D. Brown
 Daylesford, private house, R. Gerrard
 Elphinstone, chapel, W. Smith
 Emerald, chapel, W. Bolduan
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.
 Fitzroy, Tabernacle, Johnston-street, Jas. McGregor, Lygon-street, Carlton
 Fitzroy North, chapel, St. George's road, T. H. Cowley, 213 McKean-st.
 Fairfield Park, chapel, F. Phillips, Alphington
 Footscray, chapel, H. K. Carter, 14 Austin-st.
 Fernhurst, chapel, Joseph Evans
 Galaquill, Schoolhouse, H. J. Howard
 Geelong, chapel, Hope-street, H. F. Christopher, 17 Clarence-st., Geelong W.
 Glenorchy, John Laughton
 Hawthorn, chapel, W. Plummer, 40 Liddiard-st., Glenferrie
 Homebush, J. Horley
 Hopetoun, priv. house, G. R. Jones, Hopetoun
 Horsham, chapel, J. H. Morrison, Horsham
 Kaniva, chapel, John Goodwin.
 Kangaroo Flat, private house, G. Y. Bogle
 Kyabram, Bishop's hall, John Robertson
 Kerang E., private house, D. J. Milne, Milne's Bridge, Lake Rowan, J. Sharp (Kerang)
 Lancefield, chapel, E. J. W. Meyer.
 Lillimur, public hall, B. J. Lawrence
 Mitchie, schoolroom, John Thacker, Kaniva
 Melbourne, chapel, Swanston-street, R. Lyall, Levison-street, North Melbourne
 Melbourne S., chapel, Dorcas-st., Jas. Brigdon, 295 Nott-st., Port Melbourne
 Melbourne N., chapel, Chetwynd-st., J. G. Barrett, 67 Brunsvick-rd., Brunswick
 Maryborough, chapel, F. B. Eaton, Nolan-street
 Mt Clear, chapel, F. Briggs
 Miespool, private house, J. Cork
 Murrumbidgee, chapel, A. Boak jr., Bowen-st., Oakleigh.
 Minyip, Mechanic's hall, A. R. Bean
 Malvern, chapel, E. F. Ryall, Glendearg-gr., Malvern
 Merrigum, Mechanic's Institute, John Robinson, Cooma
 Mooroolbark, school house, D. Darling, Montrose P.O.
 Mildura, chapel, C. A. Faulkner
 Mystic Park, private house, A. Gillespie, Lake Boga
 Mumble Plains, private house, S. H. Brown, Mumble Plains Loose Bag, via Swan Hill
 Meredith, schoolroom, A. McKay
 Newmarket, chapel, Finsbury-st., A. W. Smartt, 11 Rankines-rd.
 Newstead, Mechanics' Inst., J. Scambler, Joyce's Creek
 Pakenham, chapel, Alex. Ritchie, Nar Nar Goon
 Port Fairy, chapel, H. Gray, Campbell-street
 Puffinblades, Mechanics' Institute, A. G. Chaffer
 Prahran, chapel, High-st., J. H. Smith, 13 York-street
 Preston, Rechabite Hall, Geo. Dickens, Station-st.
 Polkemmett, chapel, H. Oliver
 Richmond, Forester's hall, Swan-st., A. Tacker, 195 Brighton-st.
 Richmond N. chapel, Coppin-st., A. Winter, Kew
 Richmond S. hall, Balmis-st., W. Fenn, Chestnut-st.
 Rynnymede, private house, Mrs. W. Dickens
 St. Kilda, chapel, T. M. Davis, 63 Blansh-st.
 Shepparton, Temperance hall, K. Dudley
 South Yarra, hall, Toorak-rd., W. Giles, 31 Clara-st.
 Surrey Hills, cpl., H. Murray, Warburton-st., Canb'y.
 Tarnedale, chapel, J. Sargent.
 Toolamba, private house, T. Skinner
 Warrnambool, chapel, J. Thomson, Timor-st
 Wedderburn, chapel, Chas. McDonald
 Warragul, private house
 Williamstown, central hall, E. C. Kenny, Douglas-parade, Newport
 Warracknabeal, state school, J. Clissold, Gas-st
 Warner West, Gilbert Goodie, Birchip

Yanac North, chapel, A. Hamlyn
 Yando, Mrs. J. Stanyer, Yando, via Boort

QUEENSLAND

Boonah, chapel, T. F. Stubbins
 Brisbane, chapel, Ann-street, A. S. Waterfield, Prospect-st., Kangaroo Point, Brisbane
 Bundamba, chapel, John Eadie
 Cairns, private house, A. Cowper
 Carney's Creek, schoolroom, E. Young
 Charters Towers, chapel, J. Wallace
 Childers, Kanaka Mission, John Thompson
 Eel Creek, private house, V. T. Fittell, Gympie
 Flagstone Creek, schoolroom, W. Bailey
 Greenmount, private house, R. Wright
 Gympie, chapel, A. Cane
 Killarney, private house, J. Carey, senr
 Ma Ma Creek, chapel, C. Risson
 Mount Walker, hall, F. Henrichsen
 Mount White-tons, chapel, Joseph Woolf
 Maryborough, Prot. hall, W. O'Brien, Bank of N.S.W.
 Marburg, chapel, August Feeney, Kirchein, via Walloon
 Rosewood, chapel, H. Berlin
 Roma, chapel, L. A. Hoskins
 Rosevale, chapel, T. Lawrence, Moorang, via Rosev'd
 Spring Creek, private house, J. Wilson, via Clifton
 Tannymore, private house, J. Keable
 Thornton, private house, W. Watkins
 Toowoomba, hall, H. Drainey
 Versor, chapel, Otto Adermann
 Wallumbilla, chapel, Thos. Hembrow
 West Halden, chapel, Ariemas White, via Clifton
 Zillmere, chapel, J. Bruce

SOUTH AUSTRALIA

Alma, chapel, Arthur Jones
 Adelaide, chapel, Grote-street James Manning, Ware Chambers, King William-st.
 Balaklava, chapel, F. W. Loader
 Border Town, hall, E. W. Milne
 Carew, chapel, R. K. Spotswood, Buckingham
 Lochiel, chapel, C. H. Harding
 Dalkey, chapel, David Finlayson, Owen
 Glenelg, chapel, S. Summers, New Glenelg
 Gawler, S., private house, Wm. Wright
 Hindmarsh, chapel, J. J. Lee, Taylor-rd., W. Thebaros
 Henley Beach, chapel, Geo. A. Horcomb
 Kadina, Rechabite hall, W. J. Jackson
 Long Plains, barn, R. D. Lawrie
 Milang, chapel, H. S. Goldsworthy
 Millicent, chapel, John Bowering
 Mallala, chapel, F. M. Worden
 Norwood, cpl., A. Redman, King Will'm-st, Kent Town
 N. Adelaide, chapel, Kermode-st., R. Forsyth, 1st Av.
 Prospect Mission, Oddfellows' hall | East Adelaide.
 Nantawarra, chapel, T. G. Cosh.
 Point Sturt, chapel, A. W. Pearce
 Port Pirie, chapel, W. Overland
 Queenstown, chapel, R. Harris, Cross-street
 Strathalbyn, chapel, John Taylor
 Stirling East, chapel, E. Taylor
 Unley, chapel, Park-st., W. L. Johnston, Cambridge terrace, New Parkside
 Willunga, chapel, J. J. Wheaton, McLaren Vale
 Williamstown, chapel, W. G. Pappin
 York, chapel, W. C. Brooker, Port-road, Croydon.

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 Broken Hill, Trades Hall, W. H. Wright
 Bongawaybyn, chapel, L. H. Robinson
 Chatham, cpl., J. Collins, Cundletown, Manning River
 Corowa, chapel, E. J. Waters
 Canley Vale, hall, J. B. Mills
 Enmore, Tab'cle, E. J. Hilder, Farr-st., Rockdale
 Junee, private house, W. H. Crosthwaite
 Lismore, hall, Jos. Greenhalgh, jr.
 Marrickville, chapel, R. Miller, Harriet-st.
 Merewether, chapel, A. D. Jones, Selwyn-st.
 Moree, chapel, E. T. Ball
 Petersham, Tabernacle, C. J. Lea, 12 Robert-st., Petersham.
 Prospect, private house, H. Hawkins
 Rockdale, hall, J. McGregor, Bealey
 Rockwood, chapel, M. Andrews
 Sydney, City Temple, E. Gole, 28 Castlereagh-st.
 Wagga, hall, J. H. Wilkins
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