

The Australian Christian

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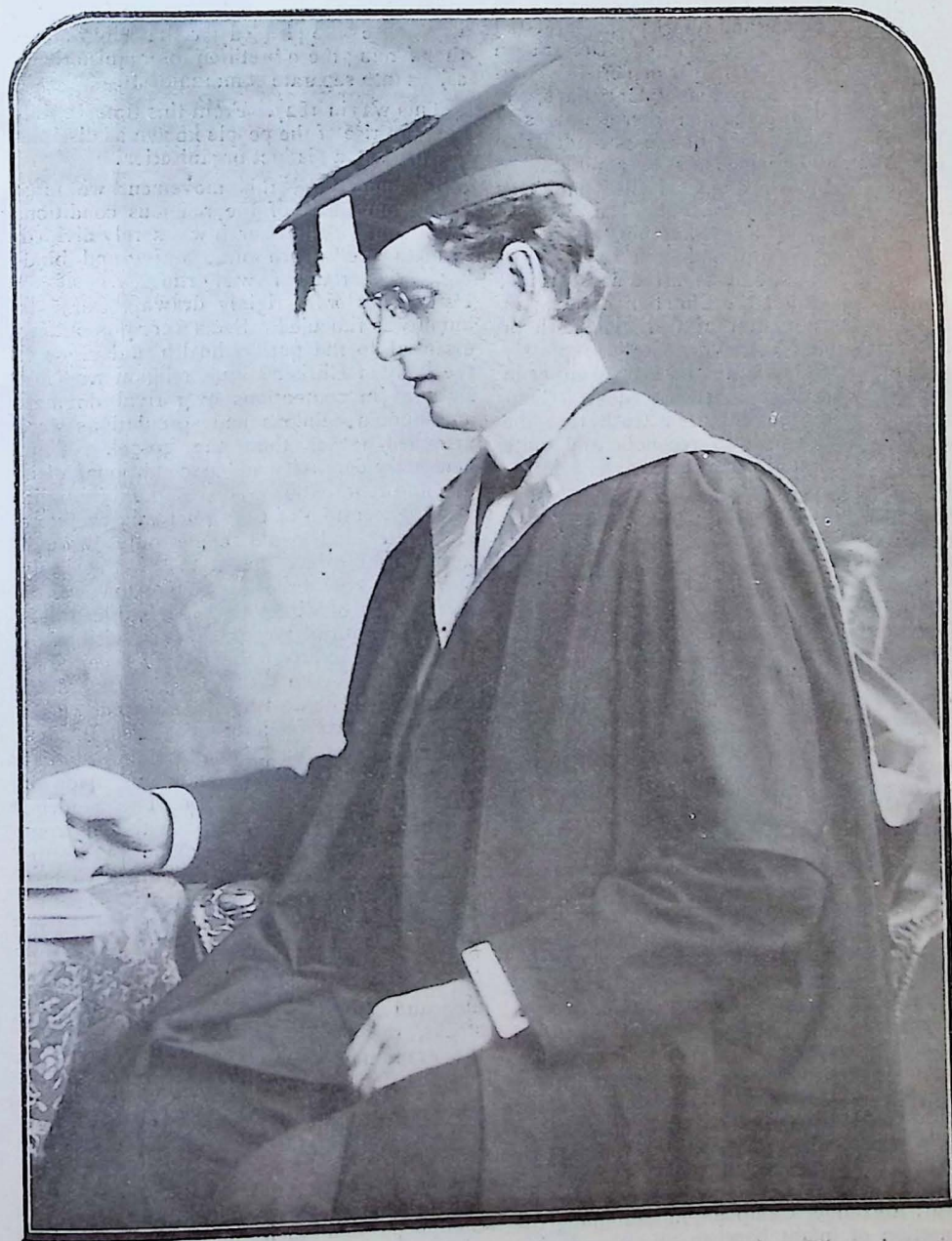
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James Johnston, M.A. Leader of our Educational Work



JAMES JOHNSTON, whose picture we here present, is well known to many of our readers, as he has often enriched our pages with his contributions, and several times his picture has appeared in our columns. Bro. Johnston was born in Glasgow, Scotland. When quite a lad he came to Australia with his parents—his father still living in South Australia, his mother having died some few years ago. Shortly after coming to Australia the boy Johnston was apprenticed to a trade in the Government workshops, Adelaide, in the meantime studying mathematics and machine construction in the School of Design. In 1889 he entered the Phoenix Foundry, Ballarat, where he finished his time as an engineer.

Joining the church of Christ at Robert-st., Hindmarsh, under the faithful ministry of H. D. Smith, he settled down to church and mission work. Through the advice of Bren. Smith, Gore and J. Dickson, he resigned his position of secretary to the Y.M.C.A., Hindmarsh, and sailed for America in 1894, visiting the churches at Lygon-st., Melbourne, and Elizabeth-st., Sydney. Bro. Johnston spent 1894 and 1895 at Kentucky University. In 1896 he transferred to Hiram College, from which he took his Bachelor's degree in 1898. He took an extended tour through Ireland, Scotland, England, Spain and France, thence direct, *via* Naples and the Red Sea, to Adelaide. Four days after his arrival at Adelaide he was married to the "girl he left behind him." In August, 1899, he took up the work for the church at Swanston-st., Melbourne, after having spent a few months in S. Australia at Balaklava.

During his three years' work in Swanston-st., he gave very valuable assistance to W. C. Morro, of Lygon-st., in training young men for more efficient service in our churches. In 1902, on W. C. Morro leaving Lygon-st. for America, Bro. Johnston took up the work there, where he still labors. In addition to his own church work, Bro. Johnston has done a fine work among the young men in preparing them for usefulness in Christian service. But not only has Bro. Johnston found time to help others, but during these years he has greatly improved his own attainments. By permission of the officers of the church at Lygon-st. he entered Ormond College, within the Melbourne University, and has taken a full two years' course in philosophy, Greek, Hebrew, church history, systematic theology and higher criticism, the work entailing four hours per day for four days per week, and two hours one day per week, for the entire year's work. Bro. Johnston desires to use his greater knowledge for the cause and church in Australia.

History and Doctrines of The Disciples of Christ.

Frederic D. Power

Address delivered in Festival Hall, World's Fair Grounds, St. Louis, on disciples of Christ "Day" at the World's Fair, October 20th, 1904, following the great international convention of the disciples. At the close of the address, J. H. Garrison, presiding, introduced ex-Governor D. R. Francis, President of the World's Fair, who made an address in which he heartily welcomed the delegates, complimented them upon their great convention, and upon their enterprise and loyalty to their convictions.

GOD honors America. From Jamestown and Plymouth Rock all the way to this coronation of her Christian civilisation the hand of Providence is seen in her religious history. We Americans owe our national privileges, our civil liberties and our world influence to the Bible. Youngest of religious bodies that have sought America's good, and distinctively American in its origin, is the body of believers known as the disciples of Christ. The various schools of Christians, according to the figures of Dr. H. K. Carroll, rank numerically as follows: Roman Catholic, Methodist Episcopal, Baptist South, Baptist South (colored), Methodist Episcopal South, disciples of Christ; that is, the disciples are sixth in rank, while in 1890 they had the eighth place; and the increase of the disciples in the decade from 1890 to 1900 was 84 per cent, or over 8 per cent per annum. These are the census figures. In any showing, then, of our American religious forces this people must have consideration. "That this religious reformation has very seriously influenced the theological and ecclesiastical developments of the last half century, and won for itself a significant place in the religious movements of the age, and affected all churches, no one can deny," says a writer in the *New York Independent*.

The origin of the disciples as a distinct body dates back to the early part of the last century. In different parts of the United States simultaneously arose teachers among the religious denominations who pleaded for the Bible alone, without human addition in the form of creeds or formulas of faith, and for the union of Christians of every name upon the basis of the apostles' teaching. This movement assumed most notable proportions in Western Virginia and Pennsylvania, and in Kentucky. In 1823 Alexander Campbell, of Bethany, W. Va., began to set forth with great vigor and learning, in a periodical entitled the *Christian Baptist*, the plea for the restoration of the simple gospel, the order of things as under the apostles. It was not a reformation that was sought, but a restoration; not the organisation of a new sect, or the reformation of an old one, but a return to Jerusalem, a renewal of the ancient land-marks of the Christian religion, a restoration to men of apostolic Christianity in doctrine, ordinances and fruits.

Alexander Campbell was a native of

Ireland, and educated in the University of Glasgow. In 1807 Thomas Campbell, his father, came to America, and the son followed him two years later. Thomas Campbell was a regular minister among the Seceders, and, as such, assigned to the Presbytery of Chartiers, in Washington County, Pa. His view of union, however, and of the sufficiency of the Bible as a religious guide, caused his withdrawal from that connection. In August, 1809, he formed "The Christian Association of Washington," and in September of the same year issued his celebrated "Declaration and Address." This paper deplored the tendencies of party spirit among Christians, and the enforcement of human interpretations of God's Word in place of the pure doctrine of Christ, and pleaded for the restoration of simple, original, evangelical Christianity as exhibited upon the sacred page, without attempting to inculcate anything of human authority, of private opinion, or invention of men, as having any place in the constitution, faith or worship of the Christian church; or anything as a matter of Christian faith or duty for which there cannot be expressly produced a "Thus saith the Lord," either in express terms or approved precedent. Commencing with the admitted truth that the gospel was designed to reconcile and unite men to God and each other, the address proceeded to consider the sad divisions that existed, and their baleful effects in the angry contentions, enmities, excommunications and persecutions which they engendered, and set forth the object of the association "to come firmly and fairly to original ground, and take up things just as the apostles left them," that, "disentangled from the accruing embarrassments of intervening ages," they might "stand upon the same ground on which the church stood at the beginning."

The proposition was to begin anew—to begin at the beginning, to ascend at once to the pure fountain of truth, disregarding all decrees of popes, councils, synods and assemblies, traditions, perversions and corruptions; to work not a reformation of the church, as sought by Luther, Calvin and Wesley, but its complete restoration at once to its original purity and perfectness. The conclusion was that Christian union could result from nothing short of the destruction of human creeds and confessions of faith, inasmuch as human creeds and confessions of faith had destroyed Christian union.

The principles of this address were cordially endorsed by Alexander Campbell, and in the following year, 1810, he began publicly to urge them. May 4th, 1811, the first organisation was made at Brush Run, Pa., with thirty members. In June of the following year, Alexander Campbell, in examining the question of infant baptism, and abandoning

all uninspired authorities, and appealing to the Scriptures with critical search for the significance of words rendered from the original Greek, "baptise" and "baptism," became satisfied that they could mean only immerse and immersion, and accordingly he and his father were immersed. From that hour Thomas Campbell gave way to his son, and Alexander Campbell became the master spirit of the movement. In 1813 the Brush Run church united with the Redstone Baptist Association, and ten years after with the Mahoning Association. At this time, 1823, Mr. Campbell began the publication of the *Christian Baptist*, in which his teaching was set forth, and began to attract universal attention. Opposition was aroused, and his views denounced as heterodox, but great numbers accepted them. Many new churches were organised under his preaching and that of Walter Scott, an evangelist of the Mahoning Association, until the Baptists became alarmed, and began to declare non-fellowship with those who pleaded for the Bible alone, thus forcing these brethren to organise themselves into separate communities.

This was in 1827. From this time we may date the rise of the people known as disciples of Christ as a distinct organisation.

To understand this movement we must know something of the religious conditions of the time. The church was sorely divided. Human creeds were authoritative and binding. Sectarianism was rife everywhere. Party lines were rigidly drawn. Christian union was ridiculed. Sects were pronounced essential to the purity, health and vigor of the body of Christ. True religion was lost sight of in contentions over rival dogmas, and human opinions and speculations were preached rather than the gospel. Total hereditary depravity and unconditional election and reprobation were commonly taught. The regeneration of the sinner was therefore a miracle, and could come only through special and direct operation of the Holy Spirit. Every case of conversion was a distinct act of direct and irresistible grace, and supernatural voices, dreams, visions or trances were to attest the fact of acceptance with God. So the Word of God was a dead letter. The Bible with the multitude was a sealed book, its teachings confused, its dispensations not understood, its word not rightly divided, its commandments made of none effect by human tradition. The privilege of private interpretation was withheld from the people, and the clergy alone were supposed to hold the key of divine knowledge. Sunday Schools and missionary societies were regarded by many as heretical. Unbelief was widespread. "The Age of Reason" had not long been published, lotteries were chartered to build churches, men and women were bought and sold, the stocks, the pillory, the whipping-post and the branding-iron, and the imprisonment of the poor debtor were still known in America, the moral tone of the people was low, intemperance was general, and amid the feuds and bickerings of sects and schisms the church was as barren as she was belligerent.

In such a state of religious society the Campbells and their helpers began the advocacy of a return to the ancient order



AUSTRALIAN STUDENTS IN THE COLLEGE OF THE BIBLE

J. S. MILL (Vic.). A. MARSHMAN (S.A.). W. C. MCCALLUM (Vic.). P. D. MCCALLUM (Vic.),
 R. J. H. MCGEORGE (N.S.W.) D. C. MCCALLUM (Vic.). IRA A. PATERNOSTER (S.A.)
American Representative, J. RANDALL FERRIS.

JAS. E. THOMAS, *Editor* (S.A.) H. E. J. KINGSBURY (N.S.W.). CON. M. GORDON, *Pres.* (S.A.). ARTHUR G. DAY, *Sec.* (N.S.W.).

We are glad to be able to present the pictures of these young men, all of whom we hope to see back in Australasia when they have finished their studies in America. This group was taken early in 1904, and does not include quite a number more who took up their studies in September of last year.

of things as revealed in the New Testament. The principle they inscribed upon their banners was "Faith in Jesus as the true Messiah, and obedience to him as our Law-giver and King the only test of Christian character, and the only bond of Christian union, communion and co-operation, irrespective of all creeds, opinions, commandments and traditions of men." The spirit of liberty was the spirit of the movement. American in origin and genius, born when the clang of the old Liberty Bell, "proclaiming liberty throughout the land to all inhabitants thereof," and the thunder of the guns at Lexington and Yorktown still reverberated in the ears of the nations, and standing for the commonwealth of faith, it lifted a banner which symbolised in religion what the stars and stripes symbolised in government—liberty and union—liberty in Christ, union under Christ.

This was but one of a great number of movements on the part of godly men, deploring the evils that existed, and anxious for a restoration of Christianity on its original basis—the Haldanes in Scotland, O'Kelly and others in Virginia and North Carolina, B. W. Stone and his coadjutors in Kentucky,

Walter Scott and others in Ohio, Bullard in the mountains of Western Virginia—ministers of different denominations, unknown to each other, pleading for the Bible alone, without any addition in the form of creeds or confessions of faith. When Campbell, in 1823, began to plead for the original gospel and primitive order, and the union upon the apostles of all who loved the Lord Jesus Christ, these workers began to touch hands and blend together in one great common purpose and service. The most notable of these movements, that of Alexander Campbell in Western Virginia and Pennsylvania, and Barton W. Stone in Kentucky, were united in 1831. For the next thirty-five years Campbell was the foremost figure in the movement. Of his published writings there are sixty volumes. His great debates with Owen on "The Evidences of Christianity," with Archbishop Purcell on "The Infallibility of the Church of Rome," with Rice on "Baptism, Conversion and Creeds as Terms of Communion," and his "Christian System," set forth his principles.

In substantial agreement with all evangelical Christians, the disciples of Christ accept the divine inspiration of the holy

Scriptures of the Old and New Testaments; the all-sufficiency of the Bible as a revelation of God's will and a rule of faith and life; the revelation of God in threefold personality of Father, Son and Holy Spirit, as set forth by the apostles; the divine glory of Jesus Christ as the Son of God, his incarnation, doctrine, miracles, death as a sin offering, resurrection, ascension and coronation; the personality of the Holy Spirit and his divine mission to convince the world of sin, righteousness and judgment to come, and to comfort and sanctify the people of God; the alienation of man from his Maker, and the necessity of faith, repentance and obedience in order to salvation; the obligation of the divine ordinances of baptism and the Lord's Supper; the duty of observing the Lord's day in memory of the resurrection of the Lord Jesus; the necessity of holiness on the part of believers; the divine appointment of the church of Christ, composed of all who by faith and obedience confess his name, with its ministries and services for the edification of the body of Christ and the conversion of the world; the fulness and freeness of the salvation that is in Christ to all who will accept it on the New Testament conditions; the final judgment,

with the reward of the righteous and punishment of the wicked. If these things constitute orthodoxy, then the disciples are orthodox.

The disciples of Christ, however, have their distinctive position. While in these cardinal and fundamental matters they are in harmony with all evangelical Christians, and therein rejoice, in other respects they are a peculiar people.

1. In their plea for restoration. Others have sought to reform the church. The Campbells and their co-workers aimed to restore in faith and spirit and practice the Christianity of Christ and his apostles as found on the pages of the New Testament. It was not to recast any existing creed, or reform any existing religious body, but to go back of all creeds and councils, all sects and schools since the days of the apostles, and to take up the work as left by inspired men. For existing evils they claimed the remedy is to return to the beginning and build anew upon the divine foundation. To believe and to do none other things than those enjoined by our Lord and his apostles they felt must be infallibly safe. Whether practical or not, this was their purpose, and for this to-day the disciples continue to stand. The word of Christ and the body of Christ as in the beginning.

2. In the rejection of human creeds. They claim to stand strictly upon the original Protestant principle—the Bible, the whole Bible, and nothing but the Bible, the religion of Protestants. They affirm that the sacred Scriptures as given of God answer all purposes of a rule of faith and practice, and a law for the government of the church, and that human creeds and confessions of faith spring out of controversy, and, instead of being bonds of union, tend to division and strife. Bible names for Bible things. Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.

3. In their emphasis upon the divine Sonship of Jesus. In place of all human confessions they would exalt that of Peter: "Thou art the Christ, the Son of the living God." As the fundamental fact of Holy Scripture, as the central truth of the Christian system, as the essential creed of Christianity, as the one article of faith in order to baptism and church membership, as the rock truth upon which the church is founded, and the ultimate creed of the

universal church, they place this statement of the divinity and Christhood of Jesus. "What think ye of Christ?" the great question. "Thou art the Messiah, the Son of the living God," the great answer. "On this rock I will build my church," the great oracle.



JOHN ORR

John Orr, whose picture appears above, has just been awarded the Rhodes Scholarship for Tasmania. A Hobart paper says:—"The Rhodes Scholarship for Tasmania this year has been awarded to John Orr, of Launceston, now on the teaching staff of the King's Grammar School, Hobart. The scholarship is worth £300 per annum, and is tenable for three years at Oxford. Mr. Orr, whose parents reside in Galvin-street, is twenty years of age. In 1896 he was awarded a scholarship by Mr. A. E. Nathan, M.A., LL.B., the former head master of the High School. This was tenable for three years at the above school, and was continued when Mr. R. E. Smith succeeded Mr. Nathan in July, 1899. In 1898 young Orr obtained first-class honors in the junior public examination, and in 1899 was placed first on the list in the same examination, and also obtained a first-class in mathematics, stage I., South Kensington. In 1902 he won the University scholarship in classics and English subjects. In 1902 he won the 'all-round prize' for the best boy in school work and athletics combined." Bro. Orr has had a brilliant career at the Hobart University. During the first year arts course he gained honors in Latin, Greek, English and French, and in the second year the highest honors in Latin, Greek and Ancient History. He is a son of Peter Orr, of Launceston. Bro. Orr is a most acceptable speaker and has given some fine addresses at the morning meetings in Hobart. He leaves for Oxford some time in August next. We wish for him a most prosperous career, and that his ability and great opportunity may be used for the advancement of the cause of righteousness in the earth.

4. In their division of the Word. They believe that of old "holy men of God spake as they were moved by the Holy Spirit," yet do not regard the Old and New Testaments as of equally binding authority upon Christians. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." A clear distinction is made between the law and the gospel, the old covenant and the new, and the New Testament, it is claimed, is as perfect a constitution for the worship, government and discipline of the New Testament church as the Old was for the Old Testament church. We are not under Moses, but under Christ.

5. In the plea for New Testament names for the church and the followers of Christ. "The disciples were called Christians first at Antioch." As the bride of Christ the church should wear the name of the Bridegroom. Party names perpetuate party strife. Disciples of Christ have been charged with presumption in calling themselves Christians and their churches Christian churches, or churches of Christ. They do not deny that others are Christians, or that other churches are churches of Christ. They do not claim to be the church of Christ, or even a church of Christ. They simply desire to be Christians only, and their churches to be only churches of Christ. Hence they repudiate the name "Campbellite." The church will be one only under the name of Christ. In all the world it is enough to be a Christian. When that which is perfect is come, from turret to foundation stone the work of sectarianism shall pass away, and the spotless bride of Christ shall wear only the name that is above every name.

6. As to the work of the Holy Spirit in conversion. Accepting the divine personality of the Holy Spirit, and holding that in every case regeneration is begun, carried on and perfected through his gracious agency, the disciples claim the divine Word is his instrument, the sinner is in no sense passive, regeneration is not a miracle, the gospel is God's power unto salvation to every one that believeth, and men must hear, believe, repent and obey the gospel to be saved.

7. As to Christian baptism. The disciples have been charged with making a hobby of this institution—preaching nothing

but baptism by immersion, baptism for the remission of sins. This was only incidental to their plea. Recognising Christ alone as King, his word alone as authoritative and binding upon the conscience, and finding, in returning to the order instituted by him through the apostles, baptism commanded in order to the remission of sins, and administered by a burial with Christ, a planting in the likeness of his death, they take it up as one of the items of the original, divine system over against all human systems. They never taught such a doctrine as baptismal regeneration. "I have said a thousand times," declared Mr. Campbell in debate with Rice, "that if a person were to be immersed twice seven times in the Jordan for the remission of sins, and for the reception of the Holy Spirit, it would avail nothing more than wetting the face of a babe, *unless his heart is changed by the Word and Spirit of God.*" The disciples simply insist upon the purpose of baptism as set forth in the divine testimonies: "He that believeth and is baptised shall be saved," "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit," "Arise and be baptised and wash away your sins, calling upon the name of the Lord." They would give the inspired answers to the question, "Men and brethren, what shall we do?" They would demand no other prerequisite to baptism than the confession of the faith of the whole heart in the personal, living Christ. They would teach the believing penitent to seek through obedience the divine assurance of forgiveness, and in Scriptural surrender to the authority of Christ, and not in sensation or vision or special revelations, to find evidence of acceptance with God.

8. As to the Lord's supper. The disciples of Christ hold first to the weekly observance of this holy ordinance in all their assemblies. Of the church at Troas we read: "On the first day of the week, when the disciples came together to break bread, Paul preached unto them," and following this apostolic model, the disciples teach that the Lord's supper should be celebrated by the Lord's people on every Lord's day; and secondly, they emphasise and exalt this institution, not as a sacrament, but as a memorial feast—an act of worship in which all Christians may unite, and from which we have no right to exclude any sincere follower of our common Lord.

9. As to the Lord's day. This with the disciples is not the Sabbath, but a New Testament institution; not the day set apart in the Decalogue, but the Lord's day—the pearl of days, consecrated by apostolic example, and to be observed in joyous and loving remembrance of the resurrection of the Lord Jesus.

10. As to the church. The disciples believe that the institution built by Christ, set forth by the apostles on Pentecost under the special guidance of the Holy Spirit, established upon the foundation of apostles and prophets, Jesus Christ himself being the Chief Corner-stone—the church of Christ is a divine institution; that sects as branches of the church are unscriptural and unapostolic; and that the sect name and sect spirit and sect life should in every case give place to the unity of the

Spirit, and the union and co-operation that distinguished the church of the New Testament.

The union of Christians, then, upon the original foundation is the plea of this people. They believe that as in the primitive days there was one spiritual brotherhood, one body, with one Lord, one faith and one baptism, there should be but one to-day; and that as nothing was the basis of that primitive union but the common teaching of Christ and the apostles, so nothing is essential to the union of Christians to-day but the apostles' teaching, and nothing essential to the conversion of the world but such a union and co-operation of the people of God.

In making this plea before the world, however, the disciples contend, not for unity of opinion, but unity of faith. They recognise that this question is to be approached in the spirit of Jesus Christ, not in the spirit of dogmatism or strife; that no process of compulsion can ever bring unity; that no party can ever effect it by lifting up its standard and saying, "We are the people"; that no union will ever stand that is not Christian; that no plan of union can ever succeed that does not respect every man's liberty in Christ Jesus; that no spirit can ever commend itself as the spirit of unity that does not take in all believers, and is not as broadly catholic as the spirit of the Master on his knees, serving as the High Priest of all the race. "Neither pray I for these alone, but for them also which shall believe on me through thy word; that they all may be one, as thou Father art in me and I in thee, that they may be one in us, that the world may believe that thou hast sent me."

Alexander Campbell died March 4th, 1866. Since then the disciples of Christ have made their greatest progress. It was predicted when he passed away the movement would disintegrate, and be numbered among the things of the past, seeing that no church could live without a formulated human creed. More rapid and stable than ever before, however, the work has been. The first churches were those of Brush Run and Wellsburg, with less than sixty members, and men are living to-day who joined this movement when there were but a few thousands identified with it. According to statistical tables, in 1903 there were 10,983 churches and 1,220,000 members, with a church property of over twenty millions, and the increase in numbers is over 8 per cent a year for the last ten years.

The disciples take large interest in the cause of education. They are a strong temperance people. In Christian Endeavor they rank third among the Protestant churches. Most hopeful, however, is the outlook among them in the work of missions and benevolence. Their Home Missionary Society was organised in 1849, and employs workers in thirty-seven states and territories. At its Jubilee in Cincinnati, October, 1899, over 15,000 delegates were in attendance, and its great communion service was most memorable. Their Foreign Missionary Society, organised in 1875, is doing work in twelve different foreign lands, among them our new insular possessions. The Christian Woman's Board of Missions, organised and conducted exclusively by the women of the church, has

accomplished a notable service in both home and foreign fields in its quarter of a century. The Church Extension Fund of the disciples in fifteen years has accumulated half a million and aided over 800 churches. Their gifts to missions the past year will aggregate \$700,000. They also have a Board of Ministerial Relief and a General Benevolent Association, and are multiplying their gifts to purposes of charity and educational work. They have missionary societies in almost every state, publish fifty-five journals of various kinds in the interests of the church, have a growing literature, and an increasing spirit of benevolence and appreciation of the great obligations of stewardship that promises much for the work of future years.

These are some of the direct results of this nineteenth century American religious movement. We would not speak of them boastfully. We might have done far more. We are just beginning to rise to the great height of our responsibility before the world. We are humbled at the thought of our unworthiness. We are hushed at the vision of what is yet to be done.

Great changes have been wrought in the religious world since this plea was introduced. Old doctrines have shifted. Strongholds of error have surrendered to the onward sweep of Christian thought. Creed authority is no longer paramount. Assent to a human system of opinion is not essential as once to admittance to the churches. Men and women who believe on Jesus Christ and obey him are received on their faith, repentance and submission to his authority. Sinners, in many churches, are invited to come forward and confess Christ simply. The Bible is the great book. The gospel is the power of God unto salvation. Dreams, visions, sensations are not relied upon, but the divine testimony. Vices of sectarianism are deplored; the union sentiment has grown; and union movements like the Young Men's Christian Association, Woman's Christian Temperance Union, Young People's Society of Christian Endeavor, International Sunday School Lessons, Alliances, Federation and Missionary Conferences have cultivated the spirit of mutual forbearance and co-operation among God's people. The creed of Christianity—the great central truth of the Messiahship and Sonship of Jesus—faith in him as a divine person over against faith in the decrees of councils, obedience to him as King and Lord instead of obedience to human authority, trust in him and love toward him, and loyalty to him as the great bond of fellowship among all the people of God, we see recognised more and more in all lands. There has been a mighty advance. To say that the Campbells and their co-laborers have contributed toward these ends is simple justice to the truth of history. It is the Lord's work. If the disciples have helped in it, they are glad. So the work is done, it matters not who does it. God speed the day when all who love Jesus Christ will stand together, confessing one Lord, proclaiming one faith, practising one baptism, united in one body, filled with one Spirit, inspired with one hope, serving one God and Father over all.

To a united church was the grace of Pentecost given. By a united church was the Roman Empire in three centuries brought

to the foot of the cross. Through the united service of his people, Christ means to make the kingdoms of this world his kingdom. A single drop of water is a weak and powerless thing, but an infinite number of drops, united by the force of attraction, form a stream, and many streams combined form a river, and many rivers pour their water into the mighty ocean, whose proud waves, defying the power of man, none can stay save the Almighty.

So resistless would be the power of God's people thus consolidated and hurled against sin. Patience! There is a legend that when Adam and Eve were turned out of Eden, an angel smashed the gates, and the fragments, flying all over the earth, are the precious stones. Patience! In God's good time we shall fit our fragments together, and reconstruct the gates of Paradise.

Letters to the Churches An Exposition A. J. Saunders

The Church in Ephesus

"I have this against thee, that thou didst leave thy first love." Christ's complaint is indeed a real one. We cannot do better in seeking to understand this complaint than refer to Paul's famous analogy between a husband and wife on the one hand, and Christ and his church on the other hand, as found in the Ephesian letter, chap. 5: 25-27. "Husbands, love your wives." The first love is the love of youth, when body is young, when hopes are bright, when mind is active. Ah! then it is that first love fills life with joy and gladness. Isaac seeks Rebekah. Jacob seeks Rachel. Yes! first love is the love of youth, and it seeks; see Jer. 2: 2. There is the message. The church's first love by the power of affection must seek her Lord and Master Jesus Christ.

Again, first love results in union. Perhaps not always, but it was with Abram, Isaac and Jacob. And it must be so with the church; first love must result in union. The church having sought her Lord, there is consummated a union of love, interests and life never to be broken again. As Spurgeon wrote,

"I looked to him, he looked on me,
And we were one for ever."

Yes! my brethren, this union is one of love—"God so loved that he gave." It is one of common interests also—"Christ Jesus came to seek and to save." It is, moreover, one of life—"My life is hid with Christ in God." That had been the experience of the church in Ephesus. But oh! how sad "that thou didst leave thy first love." Can anything be more pathetic and conducive of more unhappiness and sorrow? What is the result in home life when first love is left? Sorrow, remorse and bitterness. What is the result in national life when first love is left? When Israel had crossed the Red Sea they raised a song of deliverance which ascended to heaven. But how soon afterwards were those same people murmuring against God and Moses! "Take us back to the fleshpots of Egypt," they cried. Unthankful, disbelieving nation, you have left your first love. When first love is left what is the result in church life? A church similar to the Ephesian church: a grand glorious past, but a miserable present; a fine orderly church service, but utterly lacking spirituality; a splendid show, but no life. Oh! Ephesus, Ephesus, sad is thy condition, for thou hast left thy first love.

But Jesus exhorts her, saying, "Remember, therefore, from whence thou art fallen"! There are two great incentives to action—remembrance and hope. Youth is incited by hope. The future is before him. He has a position to fill. He has a name to make, and right royally he works on. But the aged man cares little for hope. He is incited by remembrance. He looks back upon the past. He remembers his palmy days when he was easily first, and his name was sounded far and wide. That remembrance rouses the slumbering ambition within him, and with a determination he says, I will return to, or I will maintain my former state. Jesus speaks to the aged church: Remember thy enthusiasm. Enthusiasm means God within, and under Paul and John how enthusiastic were you. Remember your work. In Paul's time the whole of Asia heard the Word of the Lord. Not only remember, but repent. Repentance involves a turning. How futile would have been the remembrance without the repentance. And how worthless would have been the mere turning without the changed life—the reformation. So Christ adds, "and do the first works." Think of the commendation once more—toil, patience, purity, doctrine, fidelity, and to these add the only cause of complaint, and then we have the first works of a church of which Christ himself could be proud.

Is it not necessary for the churches to-day to examine themselves in the light of Ephesus? Let us remember, my brethren, that what our Master wants of us is first love. Works are very good, but far away and above mere works the Master wants our affection—our love. G. Campbell Morgan tells a beautiful and applicable story. A friend of his had a little daughter whom he loved dearly. But of late there seemed to be some estrangement between the two. The little girl was very quiet, and liked to get away by herself. At times her father would see but little of her, and he was sad in consequence. One day his birthday came, and the little girl, all radiant with smiles, came to him and said, "Father, I have brought you a present." She gave him a parcel, and unfastening it he found an exquisitely worked pair of slippers. He said, "Darling, it was very good of you to buy these for me." "Oh, father," she said, "I did not buy them, I made them for you." And then the father

knew that it had been the making of these slippers that had deprived him of the company of his little girl. And he said, "You have been too busy, my darling. I like these slippers very much, but next time bring the slippers and let me have you all the days. I would rather have my child than anything she can make for me." So with the church in Ephesus. So busy, so many meetings, so much to attend to, toiling away day by day, that they forgot Christ altogether—they lost their first love. I sometimes think that we greatly err here also. We are so busy about the work that we lose sight of Christ altogether, and yet he all the time wants our love and devotion.

To that far-away church and to us also Christ gives the sweet promise: "To him that overcometh, to him will I give to eat of the tree of life which is in the paradise of God." Jesus seems to transfer his application from the church to the individual. "To him that overcometh"! How? Certainly by remembering, repenting, reforming—to such "I will give to eat of the tree of life." Is that not a grand promise? Think of Eden and man driven from the tree of life! But now all is changed. Christ will lead his faithful ones back again to the tree of life, back to favor, back to salvation, right into the heavenly paradise of God.

May the message of the Son of man to the church in Ephesus deepen our love, strengthen our faith, and make us perfect in every good work. Let us pray—

Great and holy Father, we seek thy face once more, and in deep humility we ask thee to receive us. We thank thee for the message to Ephesus, for we realise that it is to us also. In the midst of our numerous works, help us, O God, not to lose our first love. And if we are erring, O Saviour God, teach us to remember, help us to repent, and strengthen us to reform, so that we may be qualified to eat of the tree of life. In Jesus' name we pray. Amen!

How Do I Know I Am a Christian

Our next Competition is on the above subject. It is open to all. Not more than 150 words, nor less than 50. Must reach us not later than April 3rd. A page of the best answers will be published in our issue of May 11th, and a copy of "Letters to a Young Christian" will be sent to the writers of the three answers appearing first on the page. Conditions must be strictly complied with. Competitions once a month. Only one prize to the same writer during 1905, though paragraphs will be published in order of merit if sent in. This offer is made on condition that the paragraphs come up to the publication standard.

The Society of Christian Endeavor

"For Christ and the Church" Conducted by A. R. Main

139 BUCKLEY ST., FOOTSCRAY.

Christian Nourishment.

Topic for April 3.

SUGGESTED SUBJECTS AND READINGS.

Milk for babesHeb. 5: 11-14
Meat from aboveJohn 4: 31-34
Water of lifeJohn 4: 10-15
Spiritual honeyPsa. 19: 7-10
Manna for the soulRev. 2: 12-17
Eating in love1 Cor. 10: 23-29, 32, 33
The making of a Christian: his food	(2 Tim. 3: 14-17 John 6: 47-58 (Consecration Meeting.)

FOOD is essential to growth. "The soul needs food as really as the body. Every faculty of the soul needs its own food, that will strengthen and sustain its life, develop its powers, make it grow into the fulness and perfection of its nature. Whatever enlarges the soul, builds up the character, increases faith, hope, love, knowledge, and all the virtues, makes the conscience more tender and true, cultures the will, perfects the judgment, and enables the soul to work out a pure and holy life, and fits it for heaven,—whatever does these things is the bread of life. This is the ambrosia and nectar of divine delicacy and flavor, which the Greeks represented as the food and drink of their gods."

"A perpetual feast of nectared sweets,
Where no crude surfeiting reigns."

Before we feed upon this spiritual food we need to acquire an appetite for it. Food forced upon one without a relish for it is at once distasteful and less likely to do good. The weak state of some spiritually is due to this. But "now and then men declare a distaste for certain articles of food, when in reality they have never been willing to give them a trial." Perhaps we have not properly sought to master God's Word. Those who, like Jeremiah, eat it will find it palatable. "Those who seek it oftenest, find it sweetest and most satisfying. No one who habitually goes to the Bible for help and comfort ever looked upon it as a dull and uninteresting book."

Food should be taken regularly. We have all heard of the advantage of taking our meals at stated hours, whether we give heed to the admonition or not. If the body is benefited by carefully timed repasts, surely we will expect to exercise at least as much care in the nurture of the soul. We never, through carelessness, let our bodies go without attention for a day or two; but are we all as careful that our souls are well and regularly fed? You have shuddered at the pictures even of Indian famine-stricken children: what must a skinny, attenuated soul be like! Yet no wonder some are weak and sickly. In the midst of plenty they are dying of starvation. Some seem not only to neglect the daily feeding upon the Word, but to look upon the weekly feast as unimportant. I think we can say thus much: that not even the most occasional wilful absence from the table of the Lord but will be certainly followed by injury to the soul. Every Endeavorer at least is pledged to

daily meals—to read the Bible and pray every day. Due attention to this should ensure that other means of growth will not be neglected.

It is just possible that some weaker brethren may read the Bible merely in order to fulfil that pledge. Reading to get through a duty is not the same as reading to fill the soul. Moody likened some Bible reading to his action when a boy. His father had set him to hoe corn on a farm; and he did it so badly, in order to get over much ground, that at night he had to put a stick in the ground, so as to know where to begin the next morning. Just as literal food must be masticated and assimilated before it will give strength to our bodies, so must we feed—meditate—upon the Word of God. Can we say with the psalmist: "Oh how I love thy law! It is my meditation all the day"?

Turn the Bible o'er and o'er,
Read its pages more and more,
All that mind can e'er receive
Or the loving heart believe
In that volume can be found.
Turn the Bible round and round,
O my soul, thou hungry bird,
Taste the honey of the Word.

—Flowers of Song from Many Lands.

A recommendation to be as diligent in seeking spiritual food as in finding physical sustenance might be given. "The idle soul shall hunger" (Prov. 19: 15). If we do not look upon the petition "Give us this day our daily bread," as justifying waiting with open mouth for food to fall into it, why should we imagine that the better gift for our souls should come without earnest seeking and endeavor? Remember that Jesus said: "Work for the meat which abideth unto eternal life, which the Son of man shall give unto you" (John 6: 27). I suppose that God's rule here too is, If any will not work, neither shall he eat.

How WAS JESUS THE BREAD OF LIFE?—He does for the spiritual life just what food does for the body.

1. *It satisfies its hungers.* The soul has many hungers, appetites and desires for more and higher things. That soul is dead which does not hunger. The best and highest and happiest earthly condition is that which is full of desires and aspirations and longings, called hunger in the Beatitudes, and their satisfaction. Jesus can give satisfaction to every form of the soul's hunger. His salvation is as many sided as the nature of man.

2. *Food is the means of growth.* All our growth is by means of these desires and their satisfaction. Thus we keep hungering for righteousness, and the hunger is satisfied. And each time we have a larger vision of what righteousness is, and a more heavenly hunger, and then a larger, fuller, sweeter satisfaction, the ambrosia and nectar of God.

3. *Another function of food is to generate warmth, vitality, energy, power, activity.* Thus Jesus inspires, invigorates, energises the soul in all its activities by his personal power over those who permit him, by loving and serving him.—Peloubet.

Bread that giveth life unto the world (John 6: 33).—"After a world of hungry men have fed upon Christ, he remains inexhaustible as at the beginning; like the bread in his own miracles, of which the pieces that were broken and ready to be given to the eaters were more than the original stock as it appeared when the meal began. Or like the fabled meal in the Norse Walhalla, which the gods sat down to to-day, and to-morrow it is all there on the board, as abundant and full as ever."—A. MacLaren.

Some One Else.

M. C. RANKIN.

Several months ago I became pastor of a good-sized church, and have since been busy getting acquainted with the people and trying to arouse their interest in the various activities of the church. In this I have been ably seconded by my wife.

We now feel that we know the congregation pretty well, with one exception. There is one name that has been in everybody's mouth, so to speak, ever since we came, and yet all our efforts to discover the person have so far been unavailing. The name does not appear on the church book, and yet we are assured that he belongs with us.

I first heard of him when I asked Mr. Smith to take charge of the Bible Class, and he replied: "O, Some One Else would do it a great deal better! He is much better qualified for the work, and the class would like him much better." When I asked for particulars, Mr. Smith couldn't introduce me just then, but he assured me that I should soon come across him as I came to know the people.

When I tried to convince Mrs. Brown that her talents were just such as were needed at the head of our infant department, she said at once: "O, ask Some One Else who is really gifted. It would be so much better for the children!" Mrs. Brown is so altruistic!

The young people wanted Harry Jones to be president of their Christian Endeavor Society, and asked me to induce him to accept. But he, too, knew Some One Else, and couldn't think of occupying a chair which S. O. Else was so perfectly qualified to fill.

It was the same with Mary Green. She couldn't begin to play for prayer meetings as well as Some One Else; and yet she, like the others, was singularly unwilling to introduce me.

Can you wonder that my wife and I are beginning to feel hurt? This Some One Else is evidently such a clever fellow, he has such varied gifts and accomplishments, he is one whom everybody likes, and who is always willing to help, and he would be worth everything to us in the church. Why are we not allowed to meet him?

Can it be that the others are all jealous of him? Or is it possible that he has modestly withdrawn, with all his talents and accomplishments, to some other parish?

Any information as to the whereabouts of this most interesting character will be gratefully received by the
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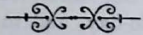
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The Leader

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

:o:

A Great Revival.

Of late years very much has been said in the pulpit and in the press about the decay of religion. It has been affirmed, times without number, that the churches are losing their hold upon the people. And it has been more or less plainly hinted that the old-fashioned gospel requires to be superseded by something more suitable to modern requirements. Even prominent preachers have been carried away by the pessimistic spirit of the times, and in speaking of the need of a revival have not hesitated to say that the next one must be on different lines to those which have preceded it. Dr. John Watson, better known as "Ian Maclaren," in a lecture on "The Next Revival," delivered to the students of the Bristol Baptist College in Sept., 1903, is found deploring the religious

backwardness of the times. He said: "No serious person, whether he be religious or non-religious, can look out upon society in our day without being depressed and alarmed. There is a general unsettlement, both of belief and institutions, a weariness of the present and an uncertainty of the future, a lowering of ideals and a slackening of energy, an exhausted atmosphere, in which it is difficult to breathe, and which is apt to be charged with noxious germs. Except in the province of physical science no progress is being made, no great men are rising, no poet, no novelist, no painter, no statesman, no preacher; it is the age of mediocrity and commonplaces. We are tired, and therefore we are restless. And Matthew Arnold's words are still truer to-day than when he wrote—

'Your creeds are dead, your rites are dead,
Your social order too,
Where tarries he, the power who said,
See, I make all things new?'

Not very hopeful or inspiring words to place before a band of students preparing themselves for the ministry of the Word! But, if true, necessary words for all to hear, that they may rouse themselves from sleep and prepare themselves for battle. And though the outlook never appeared so doleful to us as to some, yet it was impossible to escape the fact that throughout the churches of Christendom there was a sad lack of enthusiasm and life. But that the old gospel had lost its power was a thought we did not entertain for a single moment. So far as we could see, the cause of any existing decadence was not because of the presence of the old gospel, but because of its absence. New nostrums had been tried and been found wanting, and in accounting for their failure no allowance had been made for the fact that the real article had been neglected.

"What one longs for," continues Ian Maclaren, "is another of those great movements which suddenly break forth one knows not whence, and which carry the race one knows not whither; which in literature is called a renaissance and in religion a revival, and which in any case is the restoring of the human soul. When it comes it is like the blowing of the wind, or the rushing of the tide, or the step of spring, or the breaking of the day—spiritual, invincible, inspiring, comprehensive—

'One common wave of thought and joy,
Lifting mankind again'

Still, while longing for this, he was not prophet enough to see that such a movement was not far distant. Moreover, his judgment was at fault, because he thought the next revival would not be on the old lines but would partake of the nature of a social propaganda. Nor does he stand alone among the pessimistic prophets who have had their doleful visions falsified by the wave of religious fervor which is now passing over the entire length and breadth of Wales. What is going on there is only history repeating itself. When religion was at its lowest and the truth was imprisoned, there came the "day star" of the Reformation. When spirituality was at its lowest ebb in England,

Wesley and Whitfield swept through the length and breadth of the land with a message that lifted up the people to a higher plane of spiritual life. The influence of that message is still with us. Dr. Strong, in his book entitled "The Next Great Awakening," points out that each modern revival has rested on some individual truth, and that the special truth was called for by the circumstances of the time. The Reformation, for instance, rested on the doctrine of justification by faith, because it was a protest against a false conception of the priesthood, and was a demand for liberty of conscience. The great idea in the Puritan revival was the sovereignty of God, because Puritanism was an insurrection against absolute monarchy and its attendant evils. John Wesley went forth with the message of the new birth, because England in those days was so foul and fleshly, as well as so sceptical and cynical. On what special thing the present revival in Wales rests is not at present clear, unless it be that the iniquitous English Education Act has aroused the Nonconformist conscience and brought it face to face with great spiritual realities.

The genesis of this great Welsh revival is very simple. There were not any great preparations for it—none at all so far as we can see. The beginning of it may be traced to the advent of a young miner, Evan Roberts, who it is said "felt the call and compulsion of the Spirit." But though he may have been the means of starting the movement, it has not been dependent upon him for its extension. It progresses in hundreds of places where he has not been, and does not, therefore, depend upon his presence, but upon the activity of religious people. In every issue of the *British Weekly*, several columns are devoted to notes on the progress of this revival. In one of these, a Welsh preacher speaks of the revival and Evan Roberts. He says: "I am glad and grateful that this great movement is called a revival and not a mission. It is a revival in every sense of the term, as it is applied to religious life and experience. It is in no sense a mission. The central figure, Evan Roberts, occupies the leading position in the movement, not 'by accident'—no one who has seen and heard, and worked with him, would say that—but by divine choice. His beautiful life, clean record, and innocent manhood eminently qualify him for being such an instrument as God has made him. Some writers describe him as 'ordinary,' his speech as 'commonplace,' and his general abilities as 'below the average.' These came 'out to see' a great orator and an outstanding genius, and were disappointed. But the Evan Roberts they have seen in their disappointment is not the man whom some of us have closely studied and reverently respect as such. He himself has not spent ten seconds to think of these things. The one thing that he is absolutely certain about is that the Holy Spirit has called him to do this work. . . . His gospel is invariably a gospel of joy, and he commends it with a smile that illuminates his whole countenance. He is always in a joyous mood—not a 'merry mood'—his words ring with heartiness, and his appeal is charged with earnestness." Mr. Lloyd-

George, M.P., speaking of the revival, says: "The revival movement was certainly the most remarkable movement he had ever seen in his life, and was, he hoped, destined to leave a very permanent impression upon the character and aims of the Welsh people. . . . It was ennobling and elevating the aims of individual life, and he should like to see it have some effect upon the national expression of that life."

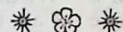
On every hand abundant testimony is forthcoming as to the results of the revival on the morals of the people. From the *Standard* a few points are extracted as follows:—"The break-up of football clubs continues, many of the players becoming converts. Match fixtures are being cancelled on all hands. During the past few days several Eisteddfodau (national festivals) have been held, but the attendance has been small, and the deficit great in every case. Crime in South Wales has sunk to zero. Police court calendars are unprecedentedly low. In the theatres ruin stares the managers in the face. All sorts of lectures, dances, and entertainments are deserted in favor of prayer meetings. The publicans are lamenting their falling off in trade. On the other hand, tradesmen of all sorts report that they have greatly benefited, the people apparently having taken to expending on food and clothes what they have saved in liquor. Strangest result of all, long lost debtors have sought out their creditors and have either discharged their long standing liability, or made arrangements therefor." A revival that produces such practical results as these gives abundant proof of its genuineness.

It would be easy, of course, to criticise some of the methods which are employed in the conduct of work of this kind. But even if we were disposed to do so, which we are not, we are too far from the scene of action to do so with any justice. We rejoice and are glad because of the great good that has been accomplished. The question has been asked, "Will the results be lasting?" and the answer has been given, "Yes. Because (1) it is the young men's revival; (2) the Bible is being resorted to more than ever; (3) because it has given us the very thing we were eagerly searching for through all the years—joy. It is sanctified joy. At last we have had it in its highest form." It seems to us that this great revival teaches us many lessons. First, that the old gospel is still the power of God unto salvation, and that human substitutes for it can only end in failure. Second, that in solving the problem of sin, we also, to a very large extent, solve the social problem. And third and lastly, a special lesson for ourselves, viz., that the great need of the churches of Christ is a revival within and without. It is very little use for us claiming to work on apostolic lines if we do not manifest something of apostolic power. Primitive Christianity was not only a theory—it was pre-eminently a life. It was intensely, enthusiastically in earnest in seeking to save the souls of men. If we fail in this, we fail largely altogether. One great apostolic feature in the Welsh revival is the fact that it is not the work of one man, nor the work of hundreds, but the work of all. All are enthusiastic workers, and so the

Think Awhile First

Nixon Waterman

Don't start your tongue a-going in a careless sort of way,
And thoughtlessly forget it till it runs a half a day.
The pleasant art of talking is a happy gift, indeed,
But, O, the knack of keeping still is what some persons need.
Don't think that you can multiply our present stock of joys
By filling every quiet space chock-full of talky noise;
If you've a big, two-bushel thought, just sift it to a cup
Of plain, terse words, but otherwise please keep it bottled up.



The ones who have their words engraved on monuments to day
Are not the ones who always tried to have the *most* to say;
Ah, no, they thought for years to get one sentence new and bright
For us to put in copy-books and have our children write.
And so, if you would render glad the ones who linger near,
Why, find some nice, good, quiet place, and think about a year,
And get a thought so deep and broad and true and great and wise
That it must hit this good old world right square between the eyes.

Welsh revival is a great one. In this respect they set us a good example, which we will do well to follow. Is not a revival possible with us? Let us think about it and pray about it.

S.A. Home Missions

H. J. Horsell

WILLIAMSTOWN.—E. G. Warren is still sowing the seed faithfully and well. Good meetings are reported, but no additions for the month.

KADINA.—G. B. Moysey continues to preach to good audiences. The recent converts are attending well. Two, however, have gone back to the Salvation Army. He reports two baptisms and six transfers from Kadina by removal to sister churches.

MOONTA.—W. Moffit has of late divided a good deal of his time among the churches at Moonta, Bews and Port Pirie. He reports as a result five confessions at Pirie, two confessions at Bews, and also a case of restoration. He remains at Port Pirie until March 12, and then proceeds to Moonta.

BROKEN HILL.—The tent mission conducted by F. Pittman concluded with eleven baptisms, several restored, and others transferred by letter. The church has about doubled its strength. M. W. Green has taken up the work until Conference. He is settling down to work, the outlook is bright, and he has two decisions.

WILLUNGA.—J. Weeks continues to labor there. A tent mission was held for twelve nights by F. Pittman. There was one baptism. Much valuable assistance was rendered to the cause here.

STRATHALBYN AND GOOLWA are still receiving supplies from the city.

F. PITTMAN is at present holding a three weeks' mission with the church at Prospect. Nine decisions to date. He proceeds to Port Pirie for March 19th to April 2nd, which concludes his engagement with the Committee.

Foreign Missions

Percy Pittman

John Sherriff had what he calls a "queer experience" early in December last. He started out to see some missionaries at the Matoppos, twenty-eight miles from Bulawayo, and lost his way. Overtaken by night, with a punctured bicycle, he realised that he was "lost in the African bush, in the home of the lion, tired and hungry." Pushing on in the hope of finding a track, climbing several trees and praying from the tree-tops for a glimpse of a light to guide him, at last he could go no longer, and lay down on the hard ground with his bicycle for a pillow. The next day a Kaffir woman directed him wrongly, and sent him another twenty miles out of his way. At one point he passed a herd of twenty great baboons. Quenching his thirst at unwholesome spruits and water-holes, he pushed on all day, with nothing to eat, in the hope of getting back to Bulawayo. Again night fell, and once more he slept with his bicycle for a pillow. The next day he came across some Kaffirs, who gave him a piece of goat-flesh, which he worried like a savage. They put him on the right road, and at last, worn and ill, he arrived home.

Bro. Agrippa is proving a great help in the work at Bulawayo. He is present at all the meetings, and prepares everything for them, holds day-school three days a week at Hillside, and helps Sister Dobson two days

a week. The attendance at the breaking of bread is about 45, at the gospel meetings from 80 to 120. About 80 scholars attend the school at Bulawayo, and about 80 at the gospel meeting on Wednesday nights. There are five teachers—Bros Sherriff, Agrippa, Solomon, and Sisters Dobson and Blakewell.

A gentleman, who is not a member of the church, writing from Bulawayo to a friend in Melbourne, says, "In all my experience among church people who profess and call themselves Christians I have never met John Sherriff's equal for thoroughness and living up to what he preaches. His whole heart, soul and money are in his work among the natives."

The writer and his wife paid a visit on a recent Lord's day morning to our Chinese church in the new hall. Fifteen Chinamen and three Europeans were present. A Chinese president, supported by Bro. McClean and two Chinese brethren, conducted the service very ably, delivering an animated address in Chinese. The hymns were in English, but all besides in Chinese. The behaviour was excellent, a pattern, indeed, to many English congregations. We were not greatly edified, of course, by the substance of the addresses, but we certainly were by the manner and spirit of the whole service.

A letter from Tabymancon, and John Thompson's report of the work on the islands, will shortly appear in the *CHRISTIAN*. Be sure and read them. All honor to John Wye, William Galvo, Joseph Ligura, and Tabymancon, who have carried the gospel to their fellow-countrymen, built chapels, established schools and distributed Bibles and hymn-books largely at their own expense. They are doing a splendid work, and the hand of the Lord is with them. It will be noticed that a number of converts are desirous of being baptised, but are waiting for John Thompson to come back to the islands to baptise them. With all deference to Bro. Thompson, this sounds a little strange to us. Why should not these converts be baptised by the native preachers?

The Federal Committee has received several offers of service for the foreign field of late. The spirit of consecration is filling the hearts of many of our young people. This should stir us up to give more liberally, so that we may be able to send out all suitable candidates.

The York C.E. Society, South Australia, has promised to subscribe £5 per year towards the support of an Indian boy.

BULAWAYO.—I am very glad to find this another opportunity of writing you these few lines to tell you I am still well, and my wife and the child. We are still, both the wife and myself, trying to follow the path that our Master has trod. I am glad to tell you that we have now got the church building. I tell you, dear brother, God is blessing his work over here. The church is prospering, and we are now 75 in number. We have also enjoyed a blessed season during Mr. Cowin's (an evangelist) presence amongst us, as he was here for the opening of our new chapel, and had stayed about three weeks here in Bulawayo. He has now gone to Johannesburg. I am glad to tell you that

the writer has been appointed as native evangelist, and thus a help of praying for such will oblige. I cannot be unmindful to tell you that our dear teacher, Mr. Sherriff, had to work very, very hard in putting up the new chapel; not to say that as he has got it put up now, he is in want of something to do. No, brother! he is still working very hard trying to teach us, and you know he is just by himself. I do not remember having once met a hard-working preacher like our dear teacher, Mr. Sherriff, also his dear helper, Miss Dobson. It is really easy to see that these people have God's Spirit within. You must not forget, brother, to try and get us a teacher to come to help us from over there. We are in great need of a teacher over here. I am three days now started a day school at Hillside. I will be very glad to know about your welfare over there. Mr. Sherriff and Miss Dobson send their love to you and to your house; my wife, child and myself, too; we salute you with your house and the church also. May God bless you.

I remain, yours faithfully,
AGRIPPA MZOZOYANA.

From Drake University.

The last leaf has fallen from the old oak, and now the beautiful snow is with us. The sleigh bells can be heard everywhere. As I stood yesterday morning on the Campus, watching the snow falling so beautifully and noiselessly, it seemed like some old story that I'd read, or some old dream that I'd had. I guess you would wish to be excused when I tell you it was ten degrees below zero when I returned from breakfast this morning; sometimes it gets twenty and thirty below zero. The winter scenes here are so beautiful, and everybody is so happy to see the snow and to hear the sleigh bells, that life is just as happy and joyous as it can be. Tobogganing, hockey on the ice, coasting, skating and sleigh riding are the main sports with us just now. I must tell you of my first skating experience. I received rather a hard impression. Somehow I was going along so fast upon the lake that my feet got the wrong way up. I turned a somersault, and came down on my head and left shoulder, and didn't know where I was for about five minutes.

Life here is all that can be desired. Fifteen hundred students are attending "Drake." The professors and officers of the Faculty number one hundred and twenty-three. The four professors that I am under are just all one could wish them to be, stars in their particular subjects, and much beloved and admired by every student under their tuition.

The Campus of the University is most beautiful. In summer the verdant elm, maple and oak trees, the leaf-bowered walks and rockeries make an evening stroll most enjoyable. Now, however, the Campus is, and has been for the past four weeks, covered with snow. This is quite a novel sight to me, and I enjoy it immensely. The University buildings are magnificent, seven in all. (1) The main building, comprising the College of Liberal Arts, Bible, and Com-

mercial College; (2) Science Building; (3) Conservatorium of Music; (4) Law Building; (5) Medical College; (6) Gymnasium; (7) the beautiful large Auditorium, in which the great mass of students from all branches of the Institution meet for chapel service every morning at 10 o'clock. Some of the finest orators, editors, preachers, lawyers and musicians of the States address the students during chapel hours.

I've had some happy preaching experiences since I've been here; besides being out among the fresh, happy old farmers, I've had some fine city experiences. Harold Knott is doing well. He says "Drake" is an "Eden" of a place. I am already able to work my way through school and expect to be able to do so right along. With the studies I have in hand I find this at times tough work; but everything worth having takes some striving. I have my membership with the University church, which has a membership of over 2000, and a choir of 125 voices. The communion service here is one of the grandest and most impressive sights I've ever seen. 20 men distribute the emblems, and 2000 men and women sit around the Lord's table every Sunday morning. We have the individual cup system. Often as you pass through this large congregation you will hear the whisper, "What a wonderful service."

I keep in close touch with all the other Australian boys in this colossal land. All the boys seem to be doing well, and appear to be enjoying life here very much, but I'm sure they'll all be pleased to return to the dear Homeland. It will be of interest to you to know that Harold and I have just had our final exams. of the Fall Term in Mathematics, Latin, Hermeneutics and Sacred History. We both have passed in all of our subjects.

JAMES W. GROOM.

From the Field

The field is the world.—Matt. 13:38
—O:—

Victoria

BURNLEY.—The cause at Neptune-st. shows signs of a vigorous growth. The S.S. is 5 weeks old with 20 scholars and 5 teachers. From 4 or 5 breaking bread last month, the average has grown to 30. At the gospel services the audience has grown to 40. Bro. Clarey, jun., preaching.

March 13.

P. J. POND.

NEWMARKET.—Last month we held a harvest thanksgiving service, when the church was suitably decorated, and there was a fine display of fruit, vegetables and cereals. The church was well filled, and Bro. Greenwood's stirring sermon on "Thankfulness" was listened to with marked attention. This month was inaugurated with a special temperance service, Bro. Greenwood having been asked to preach the anniversary sermon for the Sons and Daughters of Temperance, who were present. The Temperance Committee's hymn sheets were used, and the singing was something grand. The chapel was crowded with an enthusiastic audience, and the feeling was still further heightened by the delivery of an eloquent address by Bro. Greenwood on "The Goring Ox."

Our morning meetings continue good and all the various branches of the work are in a healthy condition. The sisters have formed a Sewing Class, to be followed by a sale of gifts, with a view of reducing the building debt by £50 in the coming year, and are working very enthusiastically. One formerly baptised was received by the right hand of fellowship last Lord's day.

March 10.

J. W. GILLHAM.

PRESTON.—Our Endeavor held their 2nd anniversary on Monday, 13th, and it was an immense success numerically and spiritually, Bradford Hall being packed. The president, Bro. Ward, took the chair. Eleven Senior Societies and two Juniors responded. H. G. Peacock and Mr. Exter gave addresses. After the chairman's few remarks, thanking the visitors, T. Cook presented on behalf of a few members a bannerette of blue with silver lettering and trimming to the Preston Society, the motto being, "Forward Be Our Watchword." After reading report, secretary Miss C. Olney was presented with a Bible by Mrs. Moate, past president, on behalf of the members as a mark of esteem.

March 14.

SHEPPARTON.—Since last report Bro. Parslow has spent a month with the church here, and the brethren have been greatly encouraged by the interest he has aroused in church and Sunday School work. Gospel meetings have been held every Sunday and Thursday evening, and the Christian Endeavor meetings every Tuesday evening, all meetings being well attended. Last Lord's day morning meeting only 3 were absent. Wednesday, March 1st, a church picnic was held, between 45 and 50 taking part, when a most enjoyable time was spent.

March 11.

W. J. R.

NORTH RICHMOND.—Last Sunday some 300 children rejoiced to welcome the ever loved Sunday School anniversary. The chapel was artistically decorated with flowers, natural and artificial. A large gallery, with its burden of prettily dressed children, presented a very pleasing effect. O. A. Carr Green delivered a much appreciated address to the young folk. In the evening the chapel was crowded, not a seat available. The service was presided over by B. J. Cox. The very excellent singing of the children, under the able tuition of Mrs. Tuplin, likewise the vocal efforts of some of the teachers, were a pleasing feature of the evening.

March 12.

R. MAUND.

KANIVA.—Yanipy tent mission entering on its fifth week. Meetings all well attended. Largest meeting for the whole of the mission last night. A splendid interest, in spite of bitter opposition. 12 confessions to date. We close on Friday night, but hope for more confessions before then.

March 13.

H. C. L.

FITZROY.—Am glad to report that interest in the meetings is well sustained. At the close of the address yesterday evening there was one confession, and one who had decided the week previous was buried with Christ in baptism.

March 13.

H. SWAIN.

HAWTHORN.—The ballot for officers taken at recent annual business meeting has resulted as follows:—Presiding brethren, John Collings, J. E. Black, R. H. Bardwell, R. C. Edwards, W. Hunter, R. J. Somerville, McCoughtry; Deacons, John Collings, Fielding, R. H. Bardwell, R. C. Edwards, Drummond, Schmidt, McCoughtry; Elder (additional), W. Hunter; Deaconesses, Sisters Fielding, Johnson, Schmidt; Delegates to Conference, Bro. Finger, R. C. Edwards, Hunter, W. H. Bardwell; Delegates to Sisters' Conference,

Sisters Hunter, G. Pritchard; General Secretary, W. Plummer, 40 Liddiard-st., Glenferrie; Plan and Platform Secretary, R. H. Bardwell, 16 Hastings-road, Upper Hawthorn; Treasurer, R. H. Bardwell; Building Fund Treasurer, W. H. Bardwell.

March 13.

W. PLUMMER.

West Australia

BUNBURY.—On March 1 Bro. Scambler spoke to a splendid gathering of people at the mid-week service. At the close 2 ladies (mother and daughter) decided to obey Jesus. Our evangelist announced that on the coming Lord's day evening he would give a special address to young men. Earnest efforts were made by the members to bring the people along, the result being the hall was crowded. Another sister made the glorious confession. After the gospel address, the two sisters who had previously made the good confession were immersed. Our evangelist has been touring through the S.W. district, visiting many of the little towns en route with a view in the future of establishing the cause of primitive Christianity. Many of the brethren in isolation were cheered and strengthened by his visit.

March 6.

L. J. M.

Queensland

TOOWOOMBA.—The second Lord's day in the year witnessed the confession of faith by three ladies from the outside districts. They were immediately afterwards baptised by G. Weston, and subsequently received the right hand of fellowship. The church meetings in our building are being well attended, practical Christian addresses being delivered in the mornings by S. Draney, H. Parsons and G. Weston. The meetings in the evenings are taken by Bros. Draney and Weston, and last Lord's day evening, at the close of Bro. Draney's address, the husband of Sister Osborne came forward and made the good confession. He was immersed on March 5th. There was a splendid attendance of brethren and sisters, and children from the Lord's day school, which has been started under the superintendence of H. Draney. There are many who are thankful for the visits the other week of Bros. Carter and Colbourne, who each addressed the church on a week evening; and a cry as fervent as the one from Macedonia arises from our hearts to "come and help us." There is a great need for an evangelist for the Darling Downs, for there are brethren and sisters scattered from end to end of the district who, except for an occasional visit to Toowoomba, never have the privilege of meeting the brethren.

G. W.

New Zealand

WANGANUI.—We are very pleased to report that two more decisions were made last Sunday and we believe others will soon follow.

March 1.

W. T. CLAPHAM

MOUNT ROSKILL, AUCKLAND.—The first anniversary of the Sunday School was held in the chapel on February 24th. The meeting was an unqualified success. The building was packed, a pleasing feature being the large number of strangers. Bro. Bryden occupied the chair. Sister Cameron had prepared the children in their several classes for the occasion. Their successful debut not only reflected great credit on the part of their teacher, but also gave promise of pronounced ability on the part of some of the performers. Addresses were given by Bren. Bryden and

Hadfield. Altogether a very enjoyable evening was spent.

March 6.

A. M. F.

MATAURA.—Since last report there have been two additions by obedience and one who was formerly immersed. Our five nights' meeting for the deepening of spiritual life was well attended and all were benefited. All meetings are well attended. Bro. Gordon is doing good work, and the church has much cause for rejoicing and pressing on in the Master's work.

Feb. 27.

W. TAYLOR.

PAHIATUA.—I omitted to state that Bro. James from Levin, one of the oldest members in Wellington, was present one night of the mission. Bro. Rushbrook from Wellington has united with the church by letter. Since the anniversary the Bible School has increased from 27 to 51 owing to the rally of the Reds and Blues, which still continues. We are greatly in need of teachers, and shall have to begin a rally for them. There are just 24 families represented in the Bible School, and each gets a copy of *Pure Words*. This paper should prove a splendid investment to every School in the brotherhood. At the close of the service last Sunday night a young man decided to become a disciple.

March 1.

G. MANIFOLD.

Tasmania

PORT ESPERANCE.—We are having splendid meetings here. Bro. Kyme, from Melbourne, has been with us this last fortnight, and is working energetically. He and Bro. Way held an open-air meeting last Saturday at Dover, and will hold another next Saturday night. Last Sunday night two young men came forward and confessed Jesus, Bro. Kyme preaching. Open-air meetings are being held at Dover, Hopetoun and Raminca. Bro. Way is still working hard, and firmly believes, as we all do, that there are greater blessings to follow.

March 2.

A. J. PURVES.

South Australia

PORT PIRIE.—Bro. Moffit was with us again on Sunday. At the close of the gospel meeting, three were baptised. A fine young man also made the good confession. After having done so, he turned and made an appeal to others to follow his example. We expect great things of him, and are rejoicing over his advent among us. A capital site on which to erect the tent has been secured, and everything points to a grand work being done during the mission, commencing on March 19th.

March 9.

W. C. O.

NORWOOD.—Anniversary services of the church were continued on Thursday, March 9th. Over 400 sat down to the tea tables. The public meeting was a splendid one, and presided over by A. T. Magarey. Dr. J. C. Verco and Bren. Gore, Huntsman and Horsell gave helpful addresses. Bro. Jenner, church secretary, read the annual report, showing that 43 persons had united with the church during the year. The roll book had been revised and re-written, and there are now 604 members in the church. The S. S. has over 500 members. During the evening the choir, under H. Bristowe, sang special anthems, with Sister Addie Lawrie as organist. The buildings were tastefully decorated for the occasion.

March 11.

A. C. RANKINE.

HINDMARSH.—At the morning service George Wilson addressed the church, and in the evening Dr. J. C. Verco conducted the service. We are

grateful to the numerous brethren who have assisted us in the Lord's day services during Bro. Pittman's absence.

March 12.

G.E.D.

NORTH ADELAIDE.—Two of our S. S. scholars—Eva and Alice Ball—made the good confession during the tent mission at Prospect, and have followed their Lord through the baptismal waters, and were welcomed into the church of the living God last Lord's day.

March 14.

V. B. T.

PROSPECT (Tent Mission).—Since last report we have had 7 confessions, making 17 to date. The mission will be continued all this week. On Saturday afternoon we had the first baptismal service ever held in Prospect, the new Tabernacle being used for the first time. 7 followed the Lord in baptism, 4 being from our Sunday School. This morning 5 were received into the fellowship of the church, the other 2 taking their membership at Nth. Adelaide. Altogether the mission is a great success. We enter our new building next Sunday. While we have much to rejoice about, we regret to announce the death of one of our Sunday School scholars, Carl Black. He has been an invalid for a very long time.

March 12.

J.C.W.

QUEENSTOWN.—Lord's day, 12th, very good meetings all day. We had the joy of seeing one come to the front, a man 62 years of age.

March 13

CHAS. J. HUNT.

WAMPOONY.—Crowded meeting yesterday at the Sunday School anniversary. The writer exhorted the church in the morning, children's service in the afternoon, and preached the gospel at night. Much credit is due to the superintendent and his staff for the interest they have taken in the celebrations, shown by the attendance and pretty decorations.

March 13.

W. G. ORAM.

New South Wales

PETERSHAM.—On last Lord's day we started our tent mission, conducted by A. E. Illingworth. The afternoon meeting was well attended. In the evening, however, the tent was not only packed with somewhere about 500 people, but the crowd extended for some distance both in front of the entrance and in the precincts of the tent behind the speaker, six decisions being recorded.

March 13.

C.J.L.

LISMORE.—The meeting for breaking of bread on March 5 was a blessed time for all. Four new members by faith and obedience were received in. At night we had a large meeting and two baptisms at close. Being the first Sunday in the month our Students' Class held their usual open meeting, at which Bro. Fischer read the address that Bro. Maston delivered to the students at Sydney Conference. It was much appreciated. We are indebted to Sister Elliot for type-written copy of the address.

March 7.

E. A. WALKER.

Here and There

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

One confession at Alma, S.A., R. J. Clow preaching.

One confession at Paddington, Sydney, last Sunday night.

We still have a few copies of the Almanac for 1905 for sale.

On March 5th, at Hobart, Tasmania, there was another confession.

If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

F. Pittman will resume work with the Hindmarsh church on April 9th.

We have received from W. B. Cumming, Mackay, Q., £1/9/8 for our free list.

A. Huggins, of Petone, N.Z., has sent us £5 to be applied to the purchase of a folding machine.

Bro. and Sister George Manifold, of Pahiatua, N.Z., are the happy parents of a new daughter.

The Endeavor anniversary at Preston was a great success, the meetings being large and enthusiastic.

The address of E. J. Hilder, secretary of Enmore church, Sydney, is "Kenilworth," Fletcher-st., Marrickville.

A short tent mission will commence at Harvey, W.A., on March 19th. The prayers of the brethren are asked.

Hindmarsh Sunday School took up a collection last Sunday for the Children's Hospital, amounting to £1/14/7.

On page 146 a picture of the new chapel at Prospect, S.A., appears. The tent on the right is where the mission is being held.

West-st. (Hindmarsh) Mission harvest thanksgiving service was a great success. T. H. Brooker spoke in the afternoon and W. J. Cosh at night.

H. G. Horman, secretary of the little meeting at Kyneton, informs us that they now number eight, and that one has been recently baptised.

West Wimmera Conference takes place on March 22nd. A. W. Connor, of Castlemaine, will assist in the services, and a good time is expected.

Bro. Hagger remained three weeks with the infant church at Collie, W.A., after the close of the tent mission. During that time there were large meetings and four more decisions.

Under the superintendency of E. F. Ryall, the Prahran Sunday School is making good headway. A fund has been started with a view to effecting improvements in the schoolroom.

W. J. Way, of Port Esperance, Tasmania, informs us that he expects in a few days to commence a ten days' mission at Queenstown, and asks for the prayers of the brethren everywhere for success.

The tea-meeting at North Carlton on March 8th to celebrate the opening of the chapel in Rathdown-st., recently purchased, was a great success, 219 partaking of tea, and the after meeting was large. There was one confession last week, and one was restored.

We have now a few bound copies of the CHRISTIAN for 1904. If you want to know and preserve the history of our churches for 1904 you should procure a copy. It makes a volume of 726 pages, including an exhaustive index and a title page. Price, 15/-; by post, 17/6.

Next Sunday, 19th, the Prospect (S.A.) chapel-opening services commence. B. W. Huntsman speaks in the morning and A. C. Rankine at night. On Tuesday there is to be a tent mission thanksgiving service, on Thursday a public tea-meeting, and on Friday a young people's social. On the following Sunday the speakers are H. J. Horsell and T. J. Gore, morning and evening respectively.

The Conference of Northern Churches of Christ in South Australia will be held at Balaklava on March 22nd. Papers by Bren. Horsell, Thorpe and Huntsman. Luncheon and public tea in the Institute. At the public meeting in the evening addresses will be delivered by Bren. Gordon, Horsell and Huntsman.

E. W. Pittman writes from Warragul:—"Another week of service has gone. We have had ideal weather for tent work, with good audiences and growing interest. Splendid meetings all day Sunday. On Saturday two young men were immersed—one a son of Bro. Archer, and the other a visitor from Whitfield, Wangaratta district. Although quite out of the reach of any of our churches, we pray that he may become a power for good to those around him. He will return well supplied with our literature, and will become a subscriber to the CHRISTIAN."

Wanted—£40, to complete payment on new tent. Will the churches where we have held missions, and to whom we have sent personal letters, kindly favor us with a reply soon if they have not already done so. Will all who intend to invest in this consecrated canvas send along their offerings at once. Some of you will miss the chance if you do not hurry. Additional offerings received:—G. and L., Ascot Vale, 5/-; Mrs. Grey, Brighton, 5/-; Church, Teraag, £1/5/-; A Brother, £1; Three Members, Boolarra, £2, not 2/- as previously acknowledged.—H. G. HARWARD, Warragul.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Church, Galacuil, per W. Cust	£15 0 0
" Castlemaine	20 0 0
" Mite Boxes collected by Sister Mabel Hogarth	0 10 6
Bro. and Sister H. G. Harward	3 3 0
W. H. Nightingale, Wonyip...	0 4 8
H.R. ...	0 3 10
	£39 2 0

ANNUAL COLLECTIONS.

Amount Previously Acknowledged	£215 4 9
Church, Swanston-st.—Sister E. Davies, In Memoriam J. A. Davies	75 0 0
" Fitzroy...	10 2 0
" Castlemaine	1 7 0
	£301 13 9
M. McLellan, Sec., 233 Drummond Street, Carlton.	W. C. Craigie, Treas., 259 L. Collins-st., Melbourne.

Coming Events

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

JUNE 4 & 6.—North Melbourne Sunday School Anniversary. Please keep these dates clear and watch for further announcements.

C. MARSHALL, Sec.

MARRIAGES.

KINGSTON—HODGSON.—On January 11th, at the Temperance Hall, York-st., Launceston, Tasmania, by F. Collins, Harold John, eldest son of John Kingston, Brown's River, to Sarah Jane, daughter of Thomas Hodgson.

SHAW—NICHOLLS.—On March 1st, at the residence of the bride's parents, Balfour-st., Launceston, by F. Collins, James Henry Shaw, son of John Shaw, to Sarah Jane, daughter of Charles Nicholls, Launceston.

WANTED.

Widow (member of the church) has furnished rooms to let, 167 Victoria-ave., Albert Park. Apply at Austral.

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A Story of
the Pioneers

CHAPTER X.

AT THE SCHOOLHOUSE.

In January Stephen came home with the intention of remaining for at least several months. He had been with us for a few hours on Thanksgiving Day, which was, in our home, a much greater festival than Christmas. The one thing that I recall distinctly about this hurried visit was that father requested Stephen to "ask a blessing" before we partook of our Thanksgiving dinner. This struck me as a kind of formal recognition of my brother's new position; and I fancied that my mother was much gratified that my father had thought of such a thing.

My mother had not the nature of which sectarians are made, and she could not, under any circumstances, have had a sectarian feeling toward her boy. Martha was at home again, and had given us great accounts of the favor with which Stephen's public exhortations had been received in Rocksford. So it was not many days before mother said to him:

"Stephen, I wish I could hear you speak in public. There are many about us who need instruction, and you ought not to hide your light under a bushel."

"I am going to speak at the schoolhouse next Sunday," Stephen answered. "I have already posted the notice."

So it came about that Stephen preached the first sermon ever preached in Blue Brook Township by the so-called "Campbellites."

There was no limit to the excitement when it was known that young Steve Arrondale had turned "Campbellite," and that he had come back to preach in the log schoolhouse. Everybody was talking about it; and, as I was judged a harmless sort of fellow, the talk went on in my presence without interruption.

Over at Skinner's store, everybody had a word to say.

"That boy come to set his elders right, eh?" asked old Zephaniah Leech, scraping out his pipe. "Wa'al, now, Steve's a good one at harvestin'; but I guess he'd better leave preachin' alone till his beard growed."

"It's a sin an' a shame that as likely a

boy as Stephen ever got took in with the Campbellites," says Deacon Meacham. "It'll be the ruination of him, an' I knowed that boy when he wasn't higher than a chair." Then the deacon gave a deep sigh, put his bundle of store sugar in his saddle-bags, and rode away with his head down, thinking, I suppose, of our Stephen's wasted life.

To tell the truth, I was thinking of the same thing. I had a boy's share of ambitions for myself, but I had far more than the ordinary brother's share of ambition for Stephen. I knew very well that I had no special gift for winning my way among men, but what I could not do by any sort of effort, I well knew that Stephen did without any effort at all. For him to lead others was as natural as for him to breathe. He was made that way. And, ignorant boy though I was, my own limitations taught me that such a gift brought great possibilities. In our little world, Stephen might, I knew, be a great man. It seemed to me that he had thrown away his chances.

As far as his new notions of religion were concerned, they seemed to me to be of the wildest. I had for myself no idea of doctrines, but I had a strong idea of respectability, and my general impression was that, to be a "Campbellite," or, as Steve said, to be a disciple, was not exactly respectable. I have learned since that no new teaching is considered altogether respectable. Peter and Paul discovered the same thing.

The general feeling against Stephen's course did not hinder people from going out to hear him. Not more than half of those who came could be crowded inside the little schoolhouse. The rest stood outside the open windows and listened.

I wonder what modern audiences would think of that scene—the roughly chinked walls, the slab benches, the puncheon floors, and the few spluttering "dips," scarcely giving light enough to make the darkness visible. I can see it all as if it were yesterday. Yes, more, I can see half a dozen of the faces I saw that night far more clearly than, with these dull old eyes, I see the dear

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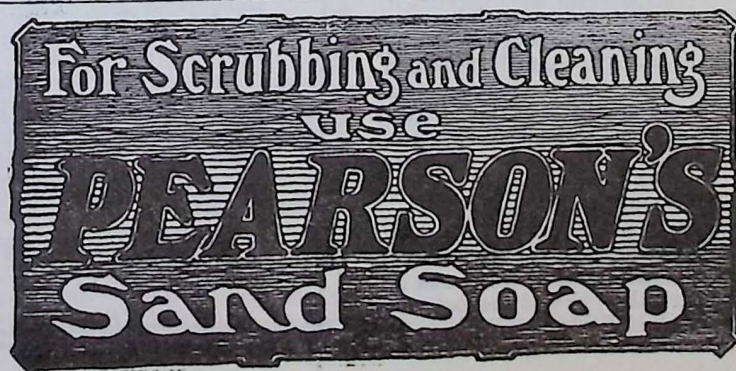
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Wireless Telephones Invented by a Kentuckian. Invisible When Worn, but Act Like Eye-Glasses.

Another Marconi heard from. He makes the deaf hear.

He has invented little wireless telephones, so soft in the ears one can't tell they are wearing them.

And no one else can tell either, because they are out of sight when worn. Wilson's Ear Drums are to weak hearing what spectacles are to weak sight.

Because they are sound magnifiers, just as glasses are sight magnifiers.

They rest the Ear Nerves by taking the strain off them—the strain of trying to hear sounds. They can be put into the ears or taken out, in a minute, just as comfortably as spectacles can be put on and off.

And they can be worn for weeks at a time, because they are ventilated, and so soft in the ear holes, they are not felt even when the head rests on the pillow. They also protect any raw inner parts of the ear from wind, or cold dust, or sudden and piercing sounds.

These little telephones make it as easy for a deaf person to hear weak sounds as spectacles makes it easy to read fine print. And the longer one wears them the better the hearing grows, because they rest up and strengthen the ear nerves. To rest a weak ear from straining is like resting a strained wrist from working.

Wilson's Ear Drums rest the Ear Nerves by making the sounds louder, so it is easy to understand without trying and straining. They make deaf people cheerful and comfortable, because such people can talk with their friends without the friends having to shout back at them. They can hear without straining. It is the straining that puts such a queer, anxious look on the face of a deaf person.

Wilson's Ear Drums make all the sound strike hard on the centre of the human ear drum, instead of spreading it weakly all over the surface. It thus makes the centre of the human ear drum vibrate ten times as much as if the same sound struck the whole drum-head. It is this vibration of the ear drum that carries sound to the hearing nerves. When we make the drum vibrate ten times as much we make the sound ten times as loud and ten times as easy to understand.

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A sensible book, about Deafness, tells how they are made, and has printed in it letters from people who are using them.

About forty Ear Doctors are themselves wearing Wilson's Ear Drums, or who have made their deaf relatives and patients wear them to get well.

Clergymen, Lawyers, Physicians, Telegraph Operators, Trainmen, Workers in Boiler Shops and Foundries—people of all ranks who were Deaf, tell their experience in this free book. They tell how their hearing was brought back to them almost instantly, by the proper use of Wilson's Ear Drums.

Some of these very people may live near you, and be well known to you. What they have to say is mighty strong proof.

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young faces that are round about me as I write.

I had been of a dozen different minds about going to the schoolhouse that night. I did not want to hear Stephen preach the strange notions he had accepted. My mother had been nervous and anxious for days, and once she slipped her plump little hand into mine as she said, "I tremble for Stephen, Joseph. What if he should hesitate and stumble before all those people?"

But, somehow, I did not tremble for Stephen. I had never known him to undertake anything that he could not carry through. But I did not want to hear him. It seemed to me that it made me more conscious than ever of the change in his life, and of what had come between us.

But curiosity got the better of me, and I went. Rachel, too, was there, drawn in spite of herself, I think, as I had been. I can see the hard look about her mouth and the proud set of her head. Little Martha sat beside her, very quiet, but, I thought, with an eager, hungry look in her eyes. The look went to my heart, though I little thought, that night, that those eyes held the secret of the future.

Steve's hand trembled a little, I thought, as he drew out his pocket Testament, but he did not show embarrassment in any other way. Indeed, I do not think he was embarrassed. People who are really in earnest get beyond that.

"Friends," he said, "this is the new way I have found since I left you. I am persuaded that it is the old way of the apostles and the early disciples. I know it is a way everywhere spoken against, but it is my purpose to walk in it. Who will go with me? Who is there, of these old friends and comrades, who will come forward here to give me his hand and God his heart, and walk in the good old way?"

I felt a queer tugging at my heart, and a longing to go forward and give my hand to my brother. In a moment, I was ashamed of this feeling, and told myself that it was no real desire, but a mere impulse, born of brotherly sympathy and the emotion of the moment. I had no idea that any one would respond to the invitation, and I was surprised at Stephen's look and tone of expectancy. The new doctrine might do in Valleyville, but it would never do among the shrewd Yankee folk of Blue Brook.

Then I noticed a little rustle in the crowd a little ahead of me. After the fashion of the time, the men sat on one side of the schoolhouse and the women on the other. I was on the back seat, not so much because I fancied the company of the rough boys who sat there, as because it seemed easier and less embarrassing to listen from that distance.

When I saw the stir, I was anxious for the moment, lest some one should be seeking to make a disturbance. Then I saw what had happened. My father had crowded into the aisle and was walking to the front.

Looking back upon it now, I know that moment marked a change in all our lives. I think Stephen knew it then. As he came up the aisle to meet father, he had the look of a man whom God had blessed beyond his hopes.

Both were strong, self-contained men, but there were tears on the cheeks of both as they grasped each other's hands. As they reached the front, father turned and faced the people. Stephen motioned them to be seated.

"Friends and neighbors," said father (I had never known before how much he and Stephen were alike. Their voices, even, had the same firm tone), "I have lived among you all these years as a man who had no fear of God before his eyes. It has been my fault that you thought of me in this way, but it is not quite the truth. All my life long, and especially since I have had with me the example of my good wife, I have wanted to serve God. But there were many things in the creeds of those about me that I could not understand, and many more which I could not accept. I tried, I will tell you frankly, to be content as an unbeliever, but I could not be. I could not be rid of my feeling of accountability to a good God, who had created me and before whose judgment-seat I must at last appear. I knew that, if there were a God at all, he must be a God of reason and justice. He would not demand one thing of one person, and another of another. He would not ask all to follow him, and then close the way against any. But when I inquired of human guides, all was confusion and darkness. Neighbors, I wish to stand before you tonight for what I am. I can truly say,

'This is the way I long have sought,

And mourned because I found it not.'

"Neighbors, I take no man for my guide, but I am willing to take the Scriptures for my teacher, and to follow where they lead. I have come into the vineyard late, and for this I am sorry; but though it is at the eleventh hour, I bear you witness that I have come at the first call that I could feel sure was meant for me. Pray for me, that I may prove faithful."

All the time that father was talking, Stephen stood shaking with sobs, yet with happiness like that of an angel's upon his

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face. It seemed almost as if his joy were greater than he could bear.

When father had finished, Stephen said, "I am going to ask who else is ready to go with my dear and honored father."

I caught sight of poor little Martha. She had taken Rachel by the hand, and seemed begging her for something. It was not hard to guess what, for Rachel shook her head again and again, and the hard look seemed to set itself more firmly about the corners of her mouth.

So busy had I been watching Rachel and Martha, that I had not noticed my mother. She had gone quietly forward, slipped one hand into my father's and given the other to Stephen.

My dear mother! An odd thing about her was, when she was happy, a look of girlishness came over her face, so that she looked many years younger than she was. So marked was it at this moment that one could scarcely have believed the tall preacher was her son.

Everybody respected my father, but in all the country round about, no other woman was loved as mother was. Her great, great-grand-children can tell to-day stories that they have heard of her neighborly kindness and sympathy. Every woman in the house was in tears—every one, that is, except Rachel, whose face was as cold and stern as ever.

But after the service Stephen sought her out and spoke to her. It seemed that, in the joy and over-flowing gratitude of his heart, he instinctively demanded the sympathy of his old friend.

"Will you not welcome me home, Rachel?" he asked.

"No," she answered, coldly. "I do not welcome you to such work as you are doing now. I expected better things of you."

(To be continued.)

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Was It a Dream?

I pondered o'er the problem of this life,
And wondered why it was so full of strife,
Why mortals had such divers hopes and fears,
Such varied reasons for their smiles and tears;
For one will grieve and wring his hands and cry
For what will cost his neighbor not a sigh,
And trouble that will sink one in despair
Will make another gay without a care!

Tired out with "wondering why," I sought repose,
And soon sweet slumber bid my eyelids close;
But not my inner self, call what you will,
My mind or spirit, that was waking still,
And wandered forth from its clay prison free
To seek a clue to life's great mystery.

The world I visited was wondrous fair,
But this was strange—no people saw I there,
Yet everywhere were temples reared to view,
Magnificent and marvellous in size and hue,
No two alike in shape or style or size
Were there revealed before my wondering eyes.
A voice to me said softly, "Enter each,
And learn the lesson that the sight may teach."

I entered the first fane with reverend care,
Only one form before the shrine was there,
He, prone upon the earth, a wretched sight—
Was offering all, and in the lurid light
I saw with horror, and I started back
His god was something in a bottle—black!
The Demon Alcohol, o'er the altar placed—
Alas such temple to such shrine debased!

I entered next a gorgeous Temple fair,
But one lone worshipper was bowing there,
Such care-worn face, such anxious eyes had he,
Yet struggled hard to please his deity!
I looked up to the altar, and behold!
Naught but a heap of coin—he worshipped gold,
His highest gain was counted by him loss,
He sacrificed his soul to yellow dross!

I entered yet another Temple grand,
Yet saw no image on the altar stand,
Till I espied a mirror hung above,
Placed to reflect the object of his love—
The face, the form of him who worshipped there,
Himself the best beloved and served with care
Time, talents, children, wife—at any cost—
He offered up to Self—and heaven was lost!

Another fane I entered, hoping still
To find some worthy thing its shrine might fill—
Ah! here was something purer, brighter far—
A lovely presence like a human star.
'Twas only human, and of mortal clay,
Yet liberty, life, honor, on the altar lay.
I bent to the adoring one within that place
And whispered, "Mortal is that darling face,
Devote not all to this one loved so dear,
For it will change or die. beware! beware!"
"Will change or die, impossible, no, never,
It is divine and perfect, lasting ever!"
Alas! alas! the Almighty One has said,
That all below the skies must die or fade;
For Time will chill or change with withering blast,
Or death will snatch from love and sight at last,
Unless the warning to that worshipper will prove—
For human hearts will sacrifice to Human Love!

Said I, "I'll enter but one Temple more"—
This one had "Peace" inscribed above its door,
A marvellous structure, spotless and yet plain,
I felt a reverend awe within that fane:
No image o'er the altar could I see
To which the white-robed priest bent low the knee.
"On whom is lavished thus your all?" I cried,
"On him who for my sake was crucified;
The murdered Nazarene, the Lord of Heaven,
Soul, body, spirit, all are gladly given.
To him, the lov'd, though unseen, Saviour Friend,
I daily offer self till time shall end;
My highest hope to see at last his face
And be 'like him' who saved me by his grace
My life's ambition to let others see,
And worship him who's done so much for me."

Now morning light unclosed my sleeping eyes,
I rose and looked toward the eastern skies:
On me had risen light that I might see,
The certain clue to this life's mystery:
Our human bodies are these wondrous fanes—
In them all worship something with great pain,

Ye he, the Builder of these Temples fair,
Decreed, no God but me dare worship there!"
Yet mortals dare! and desecrate the place
With lesser gods and even idols base,
And those who worship Pleasure, Love, or Fame
Reap disappointment and eternal shame.
Oh, happy soul who worships God alone,
Whose heart's the shrine of his beloved Son.
No disappointment doth his service give,
'Tis life, and peace, and joy for him to live.
And then—oh! blessed hope!—to see his face,
And worship sinless in that heavenly place
Whose light is glorious from his loving smile,
With all his other priests, some lost awhile
But found again; oh joy! on that bright shore
With him and them to be for evermore.

—MRS E. J. BODLE, Auckland, N.Z.

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Sisters' Page

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W. ALLEN PARKER.

ANNUAL REPORT OF KALGOORLIE CHURCH OF CHRIST DORCAS SOCIETY, 1904-5.

At present our membership is only twelve—five active and seven honorary. We have held six meetings during the year. We have no machine, but the work is cut out and distributed; this is returned as soon as finished. Much pleasure and profit have been derived from the Bible study and prayers.

This report includes two Christmastides, at which time we sent nice texts, toys, sweets, etc., for every patient in the Government Hospital. This institution is visited throughout the year.

Garments distributed, 46; parcels, including boots, bedding, groceries, etc., 17; to the Christmas box from W.A. to India, 12 garments and P.N. for 6/6; to Kalgoorlie Benevolent Society, £1/1/-; to needy cases, £1/10/-.

Receipts for the year: from members' and sisters' contributions, profit on work, and donations from Sunday School, £13/18/1. Expenditure, £8/10/0½, leaving a credit balance of £5/8/0½.

DORCAS.

The general rally was held on February 16th, 14 sisters present. 11 garments finished. Donations: 5/- from Mrs. Zelius and 2/- from Miss Treblecock. Distributed: 4/- to Sister Clara for a needy case; 1 girl's dress and 2 pinafores; and 1 pinafore to another case.

Burwood Boys' rally was held March 1st, 16 sisters present. Garments repaired, 45; stockings mended, 30. Donations: parcel of samples from Mrs. McMaster. Distributed: 7 infants' garments, bibs and a quilt to a needy case in N. Melbourne; a patchwork quilt to a widow. C.K., Supt.

VICTORIAN SISTERS' TWENTIETH ANNUAL CONFERENCE

will be held Wednesday, April 19th, in Lygon-st. chapel. Morning session, 11 a.m. Afternoon, 2.30. Evening, 7.30 p.m. The essay by Miss Jerrems is entitled "Life." We hope as many sisters as possible will attend these meetings.

REPORTS.—All reports are requested to be in hands of superintendents not later than April 7th, and all *mite boxes*, *Home Mission collections*, be sent in by March 20th at latest.

Dorcas reports to be sent to Mrs. F. A. Kemp, Spencer-st., Melbourne.

Temperance, Mrs. Darnley, Richmond Terrace, Richmond.

Home Mission, Mrs. J. Pittman, Airlie Avenue, Armadale.

Sisters' Prayer Meeting, Mrs. Trinnick, Barkly-st., N. Fitzroy.

Hospital Visitation, Miss Petchey, 10 Airlie Avenue, Armadale.

REPORTS.

Executive met on 3rd inst. Mrs. J. Pittman conducted devotional exercises. Mrs. P. J. Pond read a paper entitled "Prayers of the Epistles." We were pleased to welcome Mrs. Marfleet to our meetings. The following sisters were nominated to co-operate with the brethren on Entertainment Com-

mittee:—Mesdames J. Pittman, Craigie and McLellan.

It was resolved to have a morning session, as well as afternoon and evening, at Conference; also to hold special meeting Tuesday, April 4th, at 8 p.m.

Temperance report told of meetings having been held at South Yarra and Hawthorn.

An interesting letter from Mrs. Stubbins was read by Mrs. Huntsman.

Additions from schools:—Balmain-st., 4; South Yarra, 4; Ascot Vale, 2; Brighton, 4; Swanston-st., 3; Burwood, 1; St. Kilda, 2; Prahran, 1.

Hospital Visitation showed 14 visits paid, 128 magazines, etc., distributed.

Prayer Meeting Committee had visited Prahran and Ascot Vale sisters' meetings.

Next meeting, April 7th.

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