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Double the Membership

Thos. Hagger

Our brethren in America are making an effort to double their members before their convention of 1909—this to be a part of the celebration in connection with the centennial of the movement to restore apostolic Christianity. I trust that this very laudable desire will be fully realised. But why should this be purely an American effort? Why should there not be a celebration in Australasia of the one hundredth anniversary of the formation of the "Christian Association"? Many ways might be suggested by which we could celebrate the first 100 years' effort to return to New Testament Christianity, such as the erection of suitable buildings for college work in one of the cities of our Commonwealth, or the establishment of a chapel building fund similar to the fund known in America as "The Church Extension Fund"; but I move that the Australasian churches of Christ celebrate the centennial of our movement with an effort to double our membership in the next 4 years. Who will second it? Who will vote for it? This need not exclude any other means of celebration which other brethren may suggest. Our net increase for several years past has probably averaged 1500 per annum; to double our membership in 4 years, then, will mean to treble what has been accomplished in recent years.

Some will declare that "it is quite impossible," that "it cannot be done," that "we are already doing to the utmost in our power"; but others "by faith" will declare "it shall be done," and will start at once the campaign necessary.

"Faith, mighty faith the promise sees,
And views the work begun;
Laughs at impossibilities,
And cries, 'It shall be done.'"

Assuming that the brethren will largely agree with my suggestion, I propose to indicate how it can be done. With complete dependence upon God for the victory we must seek to—

1. *Deepen the spirituality of the churches.* The greater the spirituality the greater the power to win souls to Christ. A fruitless church is usually an unspiritual one; a spiritual church is generally a fruitful one. Not only will the power to win others thus be increased, but the power to retain those won will also be augmented. We are quite

as good, if not better than our religious neighbors, but that is not the point. We have not yet reached the divine ideal, and the nearer we get to that the more likelihood there is of doubling the membership of the churches by 1909. Let us labor, therefore, for an increased spirituality.

2. *Put forth greater efforts to retain the converts.* A large ingathering from denominationalism and the world will not amount to much unless they are retained. We not only want preachers who can "draw" and "win," but we want churches that can "hold." Let this matter be taken up seriously and earnestly by the elders or those doing elders' work, and let some means be employed to keep more of the converts than have been kept in the past. A large ingathering with few losses will realise the doubled membership by 1909.

3. *Each one win one.* The Andrew and Philip method of reaching men and women cannot be urged too much. *The Christian Standard* and *The Christian Evangelist*—two of our large American papers—are emphasising this as much as possible in connection with the campaign that is on over there. If we want to double the membership we must not depend upon our evangelists alone, but each member must aim to win at least one soul for Christ and the old paths. Look out some person and work and pray till that one has been enlisted, then go after somebody else. There are many who are just waiting and longing for somebody to speak to them about their souls. Such an effort, if taken up by all the brethren, would without doubt ensure the doubling of the membership.

4. *Circulate literature more abundantly.* There are many in our ranks who have been won for the truth by means of a book, or pamphlet, or tract; many more could be won in this way. Let us circulate hundreds of pamphlets and tracts where we are now circulating tens, and the result desired will be realised.

5. *Arrange regular gospel services.* Many churches do not hold such. All honor to them for meeting Lord's day after Lord's day to break bread and for thus witnessing to the truth; but wherever possible the church

should conduct regular meetings to preach to the unsaved. Many churches have brethren in their membership who could publicly preach the Word if only they were encouraged by their brethren. If we have not got first-rate speakers, let us utilise the best we have. If we cannot get many strangers to attend let us keep up the effort for the sake of the two or three who may attend. This would mean souls won in places where now this is a very rare thing, and so would help materially in the campaign for a doubled membership.

6. *Arrange special missions.* Let every church in Australasia, whether in town or country, whether large or small, arrange for one or more special missions during the next 4 years. This would mean very many souls won. To accomplish this the larger churches which are supporting evangelists must be willing to grant their evangelist's services to conduct one or more of these missions, and such unselfishness would be a blessing to the congregation displaying it, for "it is more blessed to give than to receive." Let each State secure, if possible, a brother to devote his whole time to this kind of work. In the cities where we have a number of churches it would be good to plan a simultaneous effort in all the churches. Such a pushing of the work would almost guarantee that which is suggested—the doubling of the membership by 1909.

7. *Contribute more largely to Home Missions.* If our State Committees are supplied with more money, and men are raised up in answer to the believing prayer of the Lord's people (Matt. 9: 37, 38), very many more promising fields, which are loudly calling for evangelistic help, could be occupied, and the result would be many new churches established, and many existing ones increased and strengthened, and this would help much to bring about the doubling of the membership.

This all means enthusiasm, self-sacrifice, consecration. The Lord help us to cultivate such more and more! May we be impelled by the wondrous love of Christ to "go forward"! The Master will be glorified; souls will be saved; THE MEMBERSHIP OF THE CHURCHES OF CHRIST WILL BE DOUBLED BY 1909.



NEW CHAPEL AT BORDERTOWN, S.A.

The Greatest Book in the World

1. Its Remarkable History R. G. Cameron

It is hardly necessary to say that the Book referred to is the Bible. It is the only one that is entitled to the designation "the greatest." There are other great books, but this one out-bulks them all. No matter how we may view it; whether we believe it to be from heaven or of men, whether we accept its claims to divine origin or regard it as simply a specimen of the world's literature; whatever may be our attitude towards it, whether we love it or hate it, whether we read it or neglect it, we must acknowledge that in all the elements of greatness it is without an equal amongst the books known to men. When Sir Walter Scott was dying he said to his son-in-law Lockart, "Bring me the Book." "What book?" he was asked. "There is only one Book," he replied. Scott was the writer of many books; but in the hour of death there was only one Book for him—the Bible.

The greatness of the Bible is seen in its remarkable history. It has a history that is unique. It not only deals with the beginnings of human history, but its own history, as respects the oldest portion of it, dates back

to a very early age. "The New Testament has been quoted by friends and foes for 1800 years, and New Testament writers quote copiously from all portions of the Old Testament. It is probable that the oldest books in the Bible were written 1500 years B.C. The Septuagint Version—a translation of the Old Testament from the original Hebrew and Greek—was made about 285 B.C., showing that prior to that date the O.T. was in circulation amongst the Jews." Other books grow obsolete and die, but the Bible is always fresh, is always up to date, and despite its great antiquity is instinct to-day with a throbbing vitality and force such as no other book possesses; and no other book has had so many enemies, has encountered so much opposition. It has been interdicted, burnt, destroyed and anathematized times without number. Pagans have sought to destroy it. The Papacy has striven to suppress it. Rationalistic critics have labored to overthrow it, and are still at it; and infidels of every grade and calibre, in every age and of every nationality, have scoffed and jeered at it. But the Book has

survived all the assaults of its foes, and lives to-day triumphant—the greatest, grandest, best-loved and most highly revered of all the books the world has ever seen.

The writing of this Book extended over a period of 1600 years. It is a library of 66 books having nearly 40 different authors, who wrote at different periods, in various countries, and in widely differing circumstances, and yet, as has often been remarked, one of the striking features of the Book is its wonderful harmony and unity. A person reading it for the first time, ignorant of the facts of its authorship, might well suppose it to be the work of one hand—the product of a single age. There runs through the entire volume a golden thread of unity that binds the different parts together in one harmonious whole. So far as it is the product of human minds and hands it is diversified in character. So far as it is the work of the hand and mind divine it is one Book.

Foreign Missions

Percy Pittman

Western Australia has already contributed £157, during the present Conference year, for Foreign Missions.

Mrs. Sylvester Butler, of Mungindi, New South Wales, is contributing liberally towards the support of Agrippa at Bulawayo.

The Chinese Class at Adelaide collected £3/10/- at their New Year's tea-meeting.

Bro. James, our Chinese missionary, is in Melbourne for a time. Special evangelistic efforts are to be made while he is here.

We note with pleasure the movement in N.S.W. in favor of Living Link churches. Which of our larger congregations will be the first to entirely support a missionary in the foreign field?

Bro. and Sister Ware unite with Miss Tonkin in thanking Australia for their Christmas gifts. The work is prospering in Shanghai.

In a recent letter, Bro. Cowin, the English evangelist in South Africa, remarks that he would very much like to visit Australia. Australia, we may safely say, would very much like to shake hands with Bro. Cowin. Bro. C. says it will take years to establish strong churches in Africa. Very few immigrants come to stay. Some are ever thinking of Australia: others of England: and nearly all say—

"As the shell upon the mountain height

Sings of the sea,

So do I ever, leagues and leagues away,

So do I ever, wandering where I may,

Sing, O my home; sing, O my home, of thee."

Bro. Sherriff reports that the chapel at Bulawayo, which cost £255, is all paid for except £40. "It is nothing short of a miracle the way God has sent the money." He is now putting up a vestry and classroom at rear. A night school has been started for nine white lads. Mr. Chas. A. White from Prahran has been baptised, also a young man named Gilbert Forbes, well-connected and educated. Twelve natives have confessed Christ since December 16th. The native brethren are giving liberally towards the funds.

DEAR BRETHREN AND SISTERS IN CHRIST,

I want to tell you how pleased I am that I came home from Queensland. When I came back to Pentecost, my father and mother and all my friends were dead, for I was very young when I was taken to Queensland. But my heart is full of joy, for God is good to me, for he gives me life, food, and clothes, and kind friends, and I hope and pray that I may win many precious souls for Jesus. I know God helps me and keeps me from all evil. I ask your prayers for my countrymen and for all who teach amongst them, that they may be saved and ready when the Master calls them, and that in every island where no missionary has gone someone may go and tell them the glad tidings, that they may be rescued from the power of darkness. You will be pleased to hear that we have built a large native chapel that we may meet in to worship God. We had a great meeting the Lord's day it was opened—over 800 people and many children. We had an open-air meeting, and we marched into the chapel singing hymn 511 in Sankey's. My heart rejoiced to see so many at our meeting. We had the breaking of bread, and we had much blessing in our midst. Then the little children sang hymn

272. We had prepared dinner for all who came. We were busy cooking on Saturday, and prepared all the food in our native ovens. We had to make eight large holes in the ground to cook the yams, faro, and pigs. The women cooked native puddings in their homes and brought them for the dinner. We spent a very happy day. Pray that God may bless the work here.

Your brother in Christ,

WILLIAM TABYMANCON.

Tokyo, Jan. 14th, 1904.

MR. H. D. SMITH.

Dear Brother,—Yours of Nov. 30th came to hand to-day. Thank you for your encouraging words. I do enjoy the CHRISTIAN. The Endeavor Column, by Bro. Main, is always very good. Work goes on as usual here. There is quite a growing interest in Western things, and Christianity is one of the great attractions. There will hardly be as many baptisms this year as during last year. We rejoiced to see two young ladies baptised in December. They were fruits of our work in Takahaya Cho. One attends the Girls' University. The Japanese woman is advancing. The girls are as ambitious almost as the boys. The great time in Japan is the New Year. As the first was Sunday, all shops were closed on the Lord's day, New Year's Day being the only day in the year the shops do close. The last two weeks of the year are given to housecleaning and decorating. Each house is decorated with bamboo and pine in front, while over the door is a bunch of rope, pine, together with rice cake, oranges, crawfish and dried fish and strips of white paper. On either side of the gate are small trees or branches of pine or bamboo; the pine on one side and three sticks of green bamboo of different lengths on the other tied together with rope. On

New Year's Eve every person in Japan takes a hot bath, thus entering the year with a clean body. Our preacher's baby of two months died on New Year's Eve—a very unlucky event at such a time. It was put in a square box and buried in a Buddhist temple ground, with its head towards the North. The priest put by the grave a wooden slab on which some Chinese was written no one understood. The father said we would not heed the priest. We had a ceremony all to ourselves. Then the father took a brush and ink, and writing on another piece of wood, "I am the Way, the Truth and the Life," set it upright in the grave.

I followed the Japanese custom of visiting during the first four days of the year. Every man is supposed to be visiting. A card table is placed at the door. You leave your card and refuse the invitation to come in as you have other calls to make. If you are specially urged you enter and eat some delicacies rather hard for a foreign stomach to digest and drink white wine if you are not a Christian, and someone will be seen going along happily drunk. A drunken man is seldom seen in Japan, and if he is seen he is in a happy though foolish state of mind.

Last week a leading Japanese introduced me into about 20 nice homes within 5 minutes walk of my house.

I expect to visit Australia on the way to America either in May or June. I had understood that a General State Convention was to be held in Melbourne early in June. If so I may be there. Any way I expect to come in June, if not before, and have written to the Foreign Society stating my plans. I send you a picture, though not an extra good one. I am having slides made of other pictures. They cost money.

Yours sincerely,

P. A. DAVEY.

Most Scriptural Method of Conducting the Morning Meeting J. Pittman

I am sure that all who have the cause of Christ at heart will sympathise with our Bro. Stewart's grief over the large percentage of converts who desert the standard of the cross, but I think it is fairly open to question whether he has laid his finger on the "principal cause" of the evil, if, indeed, it is a cause at all. My experience among the churches, covering about forty years, has long convinced me that, however idealistic the open platform may be, its practical outworking is very defective. Two serious evils almost invariably attend it: one is the exceedingly commonplace matter the church is often forced to listen to, and the other is that diffident though well qualified brethren have not the courage to rise to address their brethren unless planned and called upon to do so. On the other hand, under the plan system, judiciously conducted, all the real speaking talent in the church can be utilised, inefficient speakers can be left off, the danger of disorder is reduced to the lowest minimum, and, best of all, the church is more likely to be edified.

Assuming, as Bro. Stewart does, that the Scriptures are all in his favor, one cannot wonder at his conclusion. But does he not assume it without proof? I confess I used to look at the Scripture he quotes, in 1 Cor. 14, as he does till I examined it with an open, but critical, mind. Of course, no one can doubt that the "open" system obtained in Corinth in apostolic times; but the question is, Are we under instruction or obligation to imitate it, whether it prove a failure or not? The proof of this seems to me to be wanting. It will not do to say, "Example is as good as precept"; we must be sure it is an example for us to follow. This is just where my doubt comes in; and it arises wholly from the changed condition of things. The passage referred to is part of a discourse on the uses to be made of the extraordinary gifts of the Holy Spirit. It appears quite clear that all who took part in the service were moved to do so by special inspiration of the Spirit. This being so, it would have been the height of presumption for even the apostle to have suggested a plan as a remedy for the

abuses he complains of, as it would have "quenched" the Spirit's operations. But we enjoy no such divine afflatus. But we have the completed canon of Holy Scripture, which contains *all* the teaching which the Spirit imparted by degrees in those days. In the absence of inspiration, how can it be shown that we are bound to leave the important matter of church edification open to anyone who thinks he can edify the church? The fact that nearly all the churches the world over have adopted the "plan" shows pretty clearly that the "open" system has failed, and that in their judgment the Scriptures do not restrict them to it.

If our brother has the King Memoirs, he will find that venerable brother's real views on this question on page 411: "With a view to reduce this defectiveness [in teaching] to the smallest possible amount, it behoves us to institute such regulations as shall best meet our particular requirements and conditions. And just here the Christian system is as elastic as the need requires. In fact we

are left to modify and change our modes of procedure according to times and circumstances, providing only that due attention to the teaching of the apostles be secured, the liberty of those who can edify the church not unduly restricted, and waste and irritation, produced by unedifying talk, prevented. In some places the executive (the eldership, or others provisionally appointed) supply a daily programme, those who speak in prayer and those who teach or exhort being aware beforehand of the part they have to take in the service. Here, then, there is no waiting, and no one takes part whom the church generally does not desire to hear. There is nothing unlawful in this arrangement," etc., etc.

With this view nearly the whole brotherhood agree. If the open system produced the best results, we should be in duty bound to adopt it; but as it has not, but is well known to hinder edification, which is the chief end in view, it is equally our duty to adopt a better system.

Letters to the Churches An Exposition A. J. Saunders

The Church in Smyrna

Read Revelation 2: 8-11.

Smyrna was an important town in the north-west of Ionia, bordering on the Ægean Sea. It was thirty miles north of Ephesus, in the district of Lydia. The origin of the city is away back in the infant days of Grecian history. Probably, the city was founded in very early times by the Phœnicians, who were great traders on the Asian coast. It was several times captured subsequently, and once utterly destroyed. But Alexander the Great rebuilt Smyrna, and from that time onward it has been an important town, at times a powerful city.

In the days of John, Smyrna was a very important commercial town. Nothing is told us in the New Testament concerning the planting of the church there, but it is very probable that during Paul's stay of nearly three years in Ephesus, and when all in the district surrounding Ephesus, both Jew and Gentile, heard the word of the Lord, the church in Smyrna was established.

"These things saith the first and the last, which was dead, and lived again." It is worthy of note, as we proceed, to see how John introduces the Master in the several addresses to the churches. If we turn to Rev. 1: 17, 18, we shall see that John is just reiterating the very words uttered by Christ himself: "I am the first and the last." I think that means that Christ is eternal, all powerful, possessing all authority. He was first in God's work for man, but last in work for himself. He was before man, and extends after man, and so from his exalted position is well qualified to advise man.

"And the living one." Remember these are the words of Jesus himself. Not a dead hero; not the crucified one; not the lifeless corpse in Joseph's new tomb. No! but the resurrected Christ of God—the living one.

"That was dead." There is a better read-

ing than that, and it is: "I became dead." That rendering opens up a new train of thought. It shows that Christ's death was simply a means to an end. He became dead, voluntarily, too, for a purpose.

"And, behold, I am alive for evermore," or literally, I am alive for the ages of ages. No more cross; no more dark Gethsemane; no more tomb; no more death, for the Christ has conquered.

And this living Christ says to the church in Smyrna:

"I know thy tribulation." I want you to notice how closely Jesus gets to the hearts of the people to whom he speaks. He does not talk as a disinterested person. He does not say, I think, I believe, or I have heard, but he says emphatically, *I know*. He is very intimate with the church and her needs. I, who walk in the midst of the church, know thy tribulation. *Thlipsis* is a very significant word. But the word tribulation does not fully translate the meaning of the original term.

There are three distinct ideas in the word used by the Lord: pressure, tribulation, and affliction. Pagan persecution was brought to bear upon the Christians. They suffered the loss of all things earthly in consequence, and these two together—pressure and tribulation—resulted in an affliction of body and mind such as we cannot fully understand in these days of religious toleration. And there we have but a faint idea of the tribulation which was the lot of the Smyrna church. We are now entering into the period of persecution, and what a dark cloud passes over the Christian church!

From that incarnate-devil Nero of the first century, right on through the second and third centuries, we have a dark picture of persecution. The pressure of pagan Rome was brought to bear upon the church even

in Smyrna, and her tribulation and affliction were hard indeed. One of the most pathetic stories of the early persecution is the death of the aged bishop of Smyrna, Polycarp, who was a pupil of John the apostle. I quote from Fisher's History of the Church: "It was at the time of the Christian Easter festival, when the heathen were having their races and other games in the presence of the proconsul Titus Quadratus. The aged saint was arrested by soldiers in a house in the neighborhood of the city, where he had taken refuge. He declined to avail himself of another opportunity to escape. When he was required to curse Christ, he answered: Six and eighty years have I served him, and he has done me nothing but good; and how could I curse him, my Lord and my Saviour! Refusing to renounce the faith, he was burned to death."

Yes! Christ knew their present and future tribulation, and also their "poverty." There are some people who almost look upon poverty as a crime—a sin. But Jesus did not. He rather commends this church for her poverty. Though the city was rich and prosperous, yet the Christians were poor, and had a bad time of it, probably owing to being boycotted and ostracised. But the Master quickly lets us know that it is not poverty of spirit or devotion or Christian character. For in the midst of their poverty, he says, "But thou art rich." The church was poor in temporal things, but rich in spiritual graces. The Christians' love, their devotion, their faith, their works, gave them a large entry in the book of life.

"And the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan." I do not think that Jesus means blasphemy against God, but rather revilings against the church by the Jews. This has been the practice of the Jews from the very beginning of the church. Paul was followed to Antioch, Lystra, Thessalonica, Berea, Corinth, and other places, by jealous Jews who strove to stir up the people against the Christians. And so here in Smyrna they, probably, originated the persecution. But mark well Christ's estimate of them—a synagogue of Satan. Christ means that these poor deluded self-righteous Jews are in reality the servants of Satan.

And so Christ speaks his three-fold commendation to this church: I know thy tribulation; I know thy poverty (but thou art rich); I know thy persecution. A strange commendation, we think; but it is the Saviour's way, and he knows best.

As we study this message we are seized with admiration for this church, because we do not find one word of complaint. That active Son of man, who was ever among the churches, whose eyes were as balls of fire, has not one word to say against the church in Smyrna. What an enviable position! What an honor—poor in this world's goods, but rich in the sight of God, and in the favor of Jesus Christ! Well done, Smyrna! We thank God for thy example. Oh! Christian churches of to-day, if the Son of man were to come to his church in person, and walk down the aisle, and listen to the sermon, and study our lives, would he find no fault in us? Would he have no complaint to utter?

(To be Continued.)

The Society of Christian Endeavor

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

139 BUCKLEY ST., FOOTSCRAY.

Strength by Exercise.

Topic for May 1.

SUGGESTED SUBJECTS AND READINGS.

Perfect by strivingHeb. 5: 5-9
Strengthened by trial1 Pet. 1: 6-9
Strengthened by fightingEph. 6: 10-13
Resistance strengthens...	...1 Cor. 10: 6-13
Comrades of ChristHeb. 3: 12-16
Striving for crowns2 Tim. 4: 5-8
Topic.—The making of a Christian: his exercise	...Jas. 1: 22-27
(Consecration Meeting.)	

EXERCISE is essential to health. In this respect natural and spiritual laws are alike. No exercise, no growth. For this cause very many are sickly. There is, of course, a right and a wrong kind of exercise. "There are some systems of exercise that make muscle faster than the heart can take care of it. The more the body grows under such conditions, the worse it is for the man. What we need in our spiritual life is to strengthen the heart, to cultivate the love of God, and then we can safely add the growth in knowledge and influence and beauty and skill and wealth and every other good thing of earth."

When we remember that the alternative to growth is degeneration, we see the importance of our theme. Most Christians want more exercise. Many want food badly; many more have food enough, but for want of work are not healthy. Exercise pays. The weak becomes strong; the strong, yet more mighty. It is no paradox merely to say, "If you want more faith, use the faith you have. If you want to be generous, practise giving. If you want to be loving and kind, exhibit love."

Most Endeavorers know that our topic touches closely the question of the reason of the existence of the C.E. movement. In his "Young People's Prayer Meetings," F. E. Clark dwells much upon this subject. He says: "Perhaps this is the most important and most neglected element of self-culture in religious matters. For invalids there are many strong advocates of the system of massage, in which the body of the sick man is pinched and pulled and kneaded and worked over; this may do very well for the invalid, who has not strength to exercise himself, but none of us would claim that massage is the best exercise for the growing child. In order to grow strong he must run and jump and play for himself. . . . It is just as unreasonable to expect the child to grow strong of muscle and supple of limb while strapped to a bed and never allowed to rise and run about, as to expect the young disciple to grow 'strong in the Lord' while never exercising his spiritual faculties. The instruction of the pulpit and Sunday School may well be likened to the food provided at the family table. It is, very likely, abundant in quantity and nutritious in quality, but food without exercise in the family circle makes the sickly, dyspeptic child. Food without exercise in the church is apt to produce no better results. Even the horses in our stables cannot long live without exercise. Fill their cribs never so full of the best feed, they must yet do something to keep healthy. This is a natural law, which is imperative

in the spiritual world. There are a great many dyspeptic Christians in all our churches. They are bilious and disappointed and hopeless and useless, except as they become by their continual growling and fault-finding means of grace in the form of chastisement to the pastor and other workers. In fact, they have all the symptoms of spiritual dyspepsia. Now the only remedy for this disease is spiritual activity. 'Go to work,' said the famous English doctor to his rich, dyspeptic patient; 'go to work. Live on sixpence a day, and earn it.'"

Mr. Clark then proceeds to show that psychologists, as well as religious leaders, recognise the importance of supplementing religious instruction by religious activity. "The cure for helplessness that comes with storm and stress in the period of adolescence," says Professor Starbuck, "is often found in inducing wholesome activity. 'Faith without works is dead.' . . . Many persons have found the solution of their difficulties by actually setting about doing things." The founder of the movement follows this up by showing that "this is exactly what the Christian Endeavor Society seeks to do for every one of its members. It sets them about doing things, and thus tides them over the critical periods of adolescence, the years of storm and stress and doubt."

You will note, then, in considering this theme, the importance of the name, *Christian Endeavor*. You may not do much, but you will try to do as much as possible. For a member of the society not to be growing by exercise means simply that he is a living, walking lie. "I will strive to do."

Here is a testimony from one whose experience makes it worth having. In his Exhibition address to the converts in Melbourne, Dr. Torrey gave seven simple steps for Christians to take. The seventh was put thus:—"Go to work for Christ. I am going to give you a long text for that—Matt. 25: 14-30: The Parable of the Talents. Use what you have, and you will get more; neglect to use what you have, and you will lose even that. If you have a little strength, use that strength to the top notch, and you will get twice as much to-morrow. If you have a lot use it to the top notch, and you will get twice as much. Begin to work for Christ to-night; keep on working for Christ at every opportunity you get. I have been a pastor of a church for a good many years. I watch my members—I have a good many to watch now, about 18,000. I find that those who come to my church and just sit down do not prosper. Young converts, go to work; be on the look-out for every opportunity. . . . Exercise your spiritual as you do your physical life, and you will grow in joy and in the power of the Holy Ghost."

In his little book on "Holiness," Bro. Jennings writes: "If we want to feel good, we must do good; for the happiest people in the world are those who do the most good to their fellow-men. In making others holy and happy we are making ourselves holy and happy, or rather are increasing our own holiness and happiness. A brother in America once met the preacher of the church of which he was a member, and asked him to take his name off the church roll,

as he was not happy and was no good to the church. The preacher happened to be on his way to visit a poor sister to take her some of the necessities of life. He said to this brother, 'You take these things to Sister So-and-so,' giving him the name and address, 'and I will see you again about that other matter.' He took the things to the poor sister, who was extremely grateful to him for his kindness. That little act of kindness done to the poor sister did this brother so much good, made him so happy and joyful, that when he met the preacher again he said to him, 'Do not take my name off the church book. That little act of kindness done to that sister has clearly shown me where I have been wrong. I have not been happy, because I have not been doing anything for the good of others.'" Next time an Endeavorer thinks the society or church is going to the dogs, and fancies it about time to resign, let him get to work, and speedily things will seem more hopeful.

Selected Thoughts.

A man who would have God's guidance must be willing to make spiritual things his main business, —H. C. Mabie.

A man must consecrate and then concentrate. —Moody.

Obedience is the spiritual organ of knowledge. —Robertson.

Only fixed convictions will produce permanent Christian activity, and only those who are actively at work will maintain fixed convictions.—Broadus.

One may harm his body by wrong exercises as much as he benefits by right ones. See that what you do for Christ is what he wants you to do.

When you are weak in a certain part of the body, you take exercises adapted to that part. So there are kinds of church work that will build you up just where you are weak spiritually.

To be most beneficial, exercise should be regular and systematic. So with our Christian labors.

The athlete keeps a record of his growing powers, and the record helps him to grow stronger. We should know in the same way that we are growing stronger in definite Christian service.

—The Endeavorer's Daily Companion.

Jiu Jitsu.

There's a deadly kind of wrestling
Known by wily Japanese,
That can break a little finger,
Or a back, with equal ease.

There are mystic holds and turnings,
There are crafty tricks galore,
There are fatal twists and pressures,
And—a corpse is on the floor.

But, of all the sly devices,
There is one prime art to know:
Make your pliant body fluid
To the lunging of your foe.

Let him at you, blind with fury,
Aiming at a single point;
And, as thus he plunges forward,
Jerk his shoulder out of joint!

It's a risky kind of combat,
Not the thing for me and you;
But I'll venture to find in it
Just a parable or two.

This, for instance: When Affliction
Thrusts, impetuous, at your heart,
Don't attack him, don't resist him,
Act awhile a yielding part.

Let him wear himself upon you,
Let him buffet empty space;
Then, when he is quite exhausted,
Throw his thigh-bone out of place!

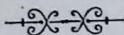
—Amos R. Wells, in C.E. World.

THE Australian Christian.

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A. B. MASTON - - - EDITOR.



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The Leader

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

How Far shall We go Back?

It is supposed to be a fundamental principle of Protestantism that the Bible and the Bible only is the all-sufficient rule of faith and practice in the domain of religion. Theoretically this may be so, but as a matter of fact it is not. A very little enquiry into the creeds or systems of the various Protestant organisations will very speedily prove that not the Bible, but the Bible plus tradition, is the authority under which they work. Indeed, the difference between the Protestant system and the Romish system is one of degree and not of kind. If Romanism, on the one hand, represents the maximum of tradition, Protestantism, on the other, represents the minimum in varying proportions. A striking example of the latter fact is found in a recent movement on the part of what is significantly called the Protestant

section of the Church of England. The *Southern Cross* informs us that "a memorial signed by 3,500 clergymen has been presented to the Archbishop of Canterbury urging that 'nothing can be accepted as truly Catholic which cannot claim the general assent and observance of the Christian church before the end of the sixth century.' . . . The principle, if adopted, it is believed would make for peace. A common standard of doctrine and ritual would be accepted, and the Anglican Church would cease to be a kaleidoscope of quarrelling schools and ritual." From this it is quite clear that the difference between the Anglican and Romish Churches is only that of several centuries of tradition. The former can find in the first six centuries of the Christian era enough departures from primitive faith and practice to form a basis for their present ecclesiastical structure, whilst the latter requires at least twice that number of centuries as a foundation for their building. No one acquainted with the history of these churches will doubt for a moment that any less generous allowance of time will not suffice for the full development of these ecclesiastical organisations. The one admirable feature about both of them is that they honestly admit the source of their origin. There is a consistency in their error which, though to be deplored, is not without its merit—a consistency that is in marked distinction to the bulk of Protestant churches, which, while professing to build on the Bible alone, do not scruple to allow tradition to over-ride it. As we have said, the difference between most Protestant churches and the Romish Church is one of degree and not of kind.

This new movement in the Anglican Church was started by Dr. Wace, "who believes that the new standard of doctrine will arrest the Romanising movement; for the arrogant claims of Rome belong to the Middle Ages, and represent their darkness." But, says the *Southern Cross*, "we have only to go back far enough to find, say, a Cyprian in the third century thundering against the doctrine of the Roman Primacy. But, on the other hand, on the nearer verge of the six chosen centuries we have the commanding figure of Gregory the Great actually dominating existing Christendom! There were bitterly opposing ecclesiastical schools in those six centuries, exactly as there are now; and eager partisans have only to confine their attention—after the fashion of their tribe—to a particular set of facts in order to proclaim triumphantly that their views have the note of 'universality' and must be accepted by everyone to-day." It would be a very easy task to show that very soon after the apostolic period the germs of apostasy from apostolic faith and practice made themselves manifest, and in each succeeding century obtained a more vigorous development. But it is not necessary to go back to the early centuries in proof of this. The present state of Christendom speaks too eloquently of the evil work done by ecclesiastical hands in days gone by. It is our bitter heritage—a heritage which we must get rid of at the earliest possible moment, if we would have Christianity free from its bondage, and assert again its pristine

power and glory. It is a fact to be deeply deplored that men like Dr. Wace do not perceive the truth that there is no legitimate halting place between Babylon and Jerusalem, that half-measures are useless in a matter of this kind, and that the existence of a hierarchy like the Anglican Church makes possible the continued existence of the Romish Church which is so near of kin to it. The best reply that has been given to this new movement, strange to say, comes from an Anglican—the Dean of Peterborough—who, according to the *Saturday Review*, "knocked the bottom out of the whole business," by saying, "What is agreeable to Scripture does not require the authority of the first six centuries; what is not agreeable to Scripture will not be the better for having that authority"—a wise and forcible utterance, which, if given practical expression to, would settle the question of "authority" and give a rule whereby "universality" of doctrine might be achieved.

In most of its comments on the new movement, we are in agreement with what the *Southern Cross* says, but we find ourselves at variance with it in the application we understand it to make in reference to our own times. It says: "The notion that the golden age of the church lies behind us, that the first centuries had light denied to us, and the further we are distant from them the further we travel into a realm of deepening gloom, is utterly false. Unless God's training of his church has been a failure; unless, that is, God is being defeated on his own battlefield, the church of to-day must possess an ampler light, a wider knowledge, a more complete comprehension of Christianity, than the church which lies thirteen centuries behind it. The actual facts of history rebuke the childish reverence for mere 'antiquity.' The church of the twentieth century is visibly purer and wiser; it more perfectly reflects the mind of Christ, and more faithfully interprets the message of Christianity than did the church of the first six centuries." As a reply to the new movement started by Dr. Wace, it leaves much to be desired. Moreover, its logic is faulty; for it assumes that age must of necessity bring greater wisdom, purity, and light. If that were so, then the church of the sixth century was better in these respects than that of the first, and that of the twelfth century better than that of the sixth, whereas the reverse of this is true. It is not a question of age, but a question of fidelity to truth. The golden age of the church is only to be found in those periods in which she has most closely approximated to the truth. It unfortunately happens that, for the greater part of the Christian era, the training of the church has been taken out of the hands of God by impious men, who have usurped his prerogatives and made laws contrary to and in defiance of those given by the great Lawgiver of the church. It is the assumption of an "ampler wisdom" that causes most of the mischief in the present day. If this assumption gave place to a more complete loyalty to the wisdom of Christ and his apostles it would be better for all concerned. In any case, it is not a question of what was the condition of the church in any particular age, but whether the church at any time was to be regarded

as an authority in matters of faith and practice. To assert that it was, is to accept the Romish doctrine which makes the church supreme in these matters. Protestants are not prepared to accept this doctrine, for the simple reason that the church itself is under law and is not a lawmaker. The laws or principles by which it is to be guided have been settled once and for ever, and to get these laws we have to go back to the first century and sit at the feet of Christ and his apostles.

If it is asserted that the church of to-day has more light than the church of the first century, we ask for the proof. But we ask in vain. What has the accumulated wisdom of the last eighteen centuries done for the church? W. Harvie-Jellie, M.A., a Presbyterian preacher of repute, says: "It is no more than a well-known fact of church history that vast systems of theology and dogma have been built around the sacred name of Jesus, and that human appreciation of his person has been so enshrined in verbal creeds that men have often lost sight of the living person of Jesus of Nazareth. It can scarcely fail to be a source of pain to every honest believer in the Christian gospel that the very men who ought to have been pointing seekers to Christ and his cross have only too often obscured him and misrepresented his mission. And to-day we seem at times to be as far off from the Christ of history; so much has occurred in the course of ages to obscure him; the mists of centuries have risen and gathered round his marvellous personality and thrown false lights upon his work. Moreover, we are so far influenced by the sacerdotal tendency to magnify the office of the human interpreter of the gospel on the one hand, and by the rationalistic distrust of the unseen on the other, that there are unquestionably times when we who profess to be disciples of the Master ought humbly and earnestly to ask, 'How far are we preserving and presenting a true conception of Jesus Christ?' . . . And along with the growth of dogma has gone the gradual growth of vast ecclesiastical systems, until, in place of apostolic simplicity, we have the gorgeous ceremonialism of Rome and the jarring diversities of modern Christendom." We have no "childish reverence for mere antiquity," but we have a profound reverence for the antiquity of Christ and his apostles. The modern church, or the church of the middle ages, or the church of sub-apostolic times, or even the church of the apostolic period, is not our authority in regard to matters of faith and practice. Back of them all is the supreme personality of Christ, his life and teaching, and the inspired teaching of his apostles. To get this, we must go back, resting nowhere, till we sit in humble submission at their feet. Those who do not take up this cry, and do their utmost to make it an accomplished fact, are not loyal to the great trust that has been reposed in them. If Christendom should ever get back to apostolic simplicity, with all the beacon lights of the intervening centuries before it, warning it of the rocks and shoals to be avoided, then, and not till then, will the golden age we so earnestly desire be ushered in. The great and important lesson

that the church of to-day has to learn is that the human cannot improve upon the divine. As the *Argus*, in a very fine passage in its issue of Saturday last, says: "No effort to amend the conditions of human life or to extend the bounds of human thought has failed to discover some word of His to serve as its motto and battle-cry; and as 'the thoughts of men have widened with the process of the suns,' those who have been on the outskirts of the broadening circle of light have continually found that Jesus has been beforehand with them, and in some pregnant phase had anticipated their freshest and most helpful ideas."

From the Field

The field is the world.—Matt. 13 : 38

Tasmania

LAUNCESTON.—We held our Sunday School tea and social on March 22nd, under the leadership of Bro. Porter. The children entertained an appreciative audience. We have had two additions by letter—R. Burt from Sulphur Creek and Sister Steer, *nee* Kingsbury, from Enmore.

April 4.

P. ORR.

New Zealand

WELLSFORD.—The writer had the pleasure of immersing four young people—son and daughter of Bro. Turner, and two daughters of Bro. Oldfield. W. E. Vickery from Wellsford and the writer have been going to Hotoe North once a month to preach, and these four are the first of our labors.

April 3.

WM. LATIMER.

Victoria

WARRAGUL.—Fine crowds attending our meetings. Best week-night audiences this year. Many unable to get inside last night. Quite 100 men in the audience. Splendid congregational singing, due largely to improved acoustic properties of new tent. We have sown the seed in faith and are now reaping the harvest. 24 decisions up to 9th April. We close on 16th. 5 more new subscribers to the *CHRISTIAN*. The church here has decided to use the new hymn book, "Austral Songs," in their services.

April 10.

ERNEST W. PITTMAN.

PRESTON.—One received this morning from Bible School. Thirty-nine broke bread during the day. Two were immersed last Wednesday. W.W.

DANDENONG.—On March 26 one young man confessed Christ, and on March 29, another. Both of them were baptised the same hour. On Sunday, April 2nd, we held a harvest thanksgiving festival. The building was nicely decorated. Bro. Hayes gave two addresses, which were listened to with great attention. The building was full, many having to stand. H. W. CRISP.

BRIM.—The annual Conference of the churches in the Mallee was held on March 22nd, when a number of brethren and sisters from the different parts of the district assembled, representatives from Warmur West, Maidavale and Galaquil being present. A short

prayer meeting was conducted by J. Clydesdale. Bro. Putland took the chair, when the general business commenced. During the afternoon Hugh Gray from Horsham delivered a stirring address. At 6.30 the Conference was brought to a close, when the ladies provided refreshments for all present. In the evening a public meeting was held, when addresses were delivered by the chairman, H. Gray and J. Clydesdale, interspersed with musical items.

April 4.

A. E. BARNES.

HORSHAM CONFERENCE.—The annual Conference was held in Horsham on March 29, Bro. Morrison, Vice-president, occupying the chair. There were representatives present from each of the churches in the circuit. After devotional exercises the chairman briefly stated the nature of the gathering and invited all present to contribute to the success of the Conference. The balance sheet was presented and discussed. It was found that arrears had gradually increased as the year had advanced, and it was agreed that a more strenuous effort be made to keep square during the incoming year. The promises for the ensuing year as given by the delegates reported on the progress of the work in their respective churches and Bro. Gray spoke for the circuit as a whole. Votes of thanks were passed to the H. M. Committee and Bro. Burgess. It was resolved that an effort be made to conduct a mission at Minyip. The following were elected: President, J. H. Morrison; Vice-president, J. Butler; Treasurer, H. Morrison; Secretary, A. R. Benn; Committee, S. C. Flett, J. Butler, J. H. Morrison and A. R. Benn. A. R. BENN.

TOOLAMBA.—At our business meeting on April 3 it was decided to fall into line with the other churches of the circuit in desiring an evangelist to stay at the Shepparton end, and to promise financial support to the Home Mission Committee. Owing to removals only Bros. Anderson and Heath and families regularly attend now.

April 9.

J. W. P.

SHEPPARTON.—This church has decided to have things ready for the new preacher we hope the Home Mission Committee will send, and has entered into an engagement to purchase the building known as the Temperance Hall. With the cash in hand and the value of our block of ground (now unnecessary) we hope to be able to raise the money required—£225—within a few pounds. The place was originally built for a Methodist chapel and is very suitable to our needs. All departments of church work doing nicely.

April 9.

J. W. P.

NORTH RICHMOND.—We held our half-yearly meeting on March 30th. Most of the old officers were re-elected. Horace Chipperfield was elected secretary. Brief reports were read from the senior and junior C.E. bands, and the Band of Hope. The Band of Hope held the first of a series of quarterly entertainments on March 27th, a charge of 3d. and 1d. being made; this was a most decided success. The most important decision made at the business meeting was the appointment of Sister Bertha as paid visiting sister to the church. Every night last week, Saturday excepted, discussion was held in the chapel to consider methods for the deepening of spiritual life. Many well-known speakers occupied the platform consecutively.

April 10.

RICHARD MAUND.

Austral Songs ready Next Week.

New South Wales

PETERSHAM TENT MISSION.—Our special effort closed last night, March 31st. It has been a blessed time and we are greatly encouraged to press forward in the work of the Master. Throughout the 21 meetings we have had fine large congregations. There were 3 wet nights, but even then we had good meetings. On Sundays fully 800 heard the message, and many nights throughout the week there have been 500 within the tent. Great interest has been aroused concerning "Our Plea," and we look forward to a large number of additions in the near future. The direct results are not large, but we rejoice to report 40 decisions; 15 of these are from our own School and are children of our members. We believe it would have been wise to keep the mission running at least another week in order to gather in those who are evidently under conviction, but as we are now well known in the district, we trust we shall win them in our regular meetings. We are greatly indebted to our churches for valuable help and assistance, and our own members have supported me most heartily and enthusiastically. 10,000 tracts and invitations have been delivered from house to house, and 3000 tracts in addition have been given out at the tent doors. We have sold 6 doz. copies, too, of "On the Rock." We give all the glory to our blessed Lord.

April 1.

A. E. ILLINGWORTH.

LISMORE.—On March 30th we held our Easter concert and lantern lecture. The day was very dull and wet, yet the attendance was good, 237 being present. There was a splendid programme of recitals, singing, etc., on the subject of death and resurrection of Christ. Last Sunday three were received in, and at night we had one baptism.

April 4.

E. A. WALKER.

West Australia

FREMANTLE.—We are pleased to report one confession last Lord's day evening, D. A. Ewers preaching. It has been arranged for him to speak at Fremantle for four Lord's day evenings.

March 29.

J. V.

South Australia

GROTE-ST.—E. A. Osborne addressed the church this morning, and B. W. Huntsman preached this evening on "The Gospel in Europe." One young lady confessed her faith in Christ. We have decided to hold a series of special services in May, and ask for the prayers of the brethren and sisters that God will bless the effort to the salvation of many souls.

April 9.

E. R. M.

MOONTA.—We gave one the right hand of fellowship this morning who obeyed the Lord last Thursday night, and one was restored. At the close to-night a very intelligent farmer waited for conversation on the subject dealt with, "The Kingdoms of Nature, Grace, and Glory." We have arranged a further talk with him on the things of the kingdom on earth, and have hope that he will soon enter therein.

April 10.

W. MOFFIT.

HINDMARSH.—After an absence of 19 weeks we were glad to have F. Pittman with us to-day. At our service this morning T. H. Brooker gave a touching and instructive address upon "Faithful Service," referring to the life and work of his departed mother. In the evening Bro. Pittman conducted the service,

making special reference to the late Sister Curtis and T. Edwards.

April 9.

G. E. D.

GOOLWA.—The interest in the gospel mission is being well maintained. Good meetings and two confessions during last week. Splendid meeting last night and another confession. Bro. Bennett continues the mission till Friday evening next.

April 10.

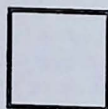
PORT PIRIE.—One confessed Christ at our meeting in the tent on Saturday, April 1st. Afterwards a baptismal service was held in the chapel, when seven of the converts were buried with Christ. They were received in the following morning. In the evening we held our meeting in the Town Hall. An audience of about three hundred assembled to hear Bro. Pittman speak on "Pentecost," and at the close a young woman confessed the Lord. Last night the mission concluded in the chapel, when eight were buried with Christ in the waters of baptism. Seventeen confessions were taken during the mission, and sixteen were baptised. Quite a number of the converts had never previously heard our plea, which is a strong argument in favor of tent missions. Great praise is due to Bro. Pittman for the good work he has done, both on and off the platform; and Mrs. Adams, of the Moonta church, also deserves a word of commendation for services rendered in the work of visitation. Some of the decisions were largely the result of her conversation.

April 8.

W. C. O.

Here and There

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



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.

Good meeting and one confession at Footscray on Sunday night.

Sister Mrs. T. Roberts and family are shortly leaving Hindmarsh for W.A.

One confession at South Yarra at the close of Bro. Waters' address on Sunday evening.

Anyone having a copy or copies of Jan. 12 to spare would confer a favor by sending to us.

£380 is the amount required between April 30th and September 10th for S.A. Home Missions.

H. G. Harward acknowledges for tent fund:—22/- from Castlemaine church and 6/9 additional from Endeavor Societies.

The sisters of the East Suburban churches held a pleasant meeting at North Richmond on April 5th. Mrs. P. J. Pond presided.

Churches whose stock of Sankey's is getting low are advised to see "Austral Songs" before getting a new supply. Words edition, 2d.

We are glad to learn that Mrs. James Malthouse, sen., of Hindmarsh, who has passed through a very severe illness, is daily improving.

The late Mrs. W. Brooker, of Hindmarsh, was a colonist of 49 years, and a quiet, faithful worker in the church and school for many years.

Endeavor Societies will find "Austral Songs" just the thing for their meetings. It contains the Endeavor Pledge set to music and 56 stirring choruses.

In this week's CHRISTIAN we print the first of a short series of articles on "The Greatest Book in the World," by R. G. Cameron. All should read and preserve for future reference.

Lord's day, April 30th, is "Harvest Thanksgiving Sunday" for S.A. churches, when special offerings are to be taken up for Home Missions. Will speakers please remember in their addresses?

We are asked to draw the attention of the sisters to notice of Conference under "Coming Events." Sisters will provide their own luncheon, but tea will be provided in the schoolroom at 6d. per head.

"Austral Songs" contains tunes to some of the peculiar metres in our morning hymn book, such as "One Christ we feed upon," "God doth not leave his own," "Behold, behold the Lamb of God," "Child of sin and sorrow," etc., etc.

Our Victorian brethren will be glad to read the report from the tent mission at Warragul. We rejoice on account of the people who have received the truth and with the few brethren in that centre who have so valiantly held the fort until help reached them. We hope now with a good cause in this important centre to see the work go forward in Gippsland.

H. W. Crisp writes:—"On April 5 an interesting wedding service was held at the Dandenong chapel in the presence of about 250 friends. The couple were A. C. Quick of Bendigo and Mrs. Vears of Dandenong. The chapel was tastefully decorated. H. G. Harward officiated, assisted by Bro. Hayes. About 60 friends sat down to a wedding breakfast, after which a social evening was held."

The *Christian Standard* says:—"Thos. H. Bates, a native of Australia and a graduate of the College of the Bible, who has done efficient service for the Master in Australia and in England, contemplates coming to America in the spring, and desires to secure work with any church that is looking for a preacher of experience who is not afraid of hard work. Bro. Bates will come with the highest commendations of his brethren in Australia and England. He may be addressed for the present at No. 38 Wyresdale-road, Lancaster, England."

The Civil Service Co-operative Society has hitherto carried on its business without a license for the sale of wines and spirits. An attempt is now being made to get one, and a ballot of the shareholders is to be taken within a very short time. The question submitted to them will be, "License or No License," and it is hoped that any readers of the CHRISTIAN who happen to be shareholders will not fail to record their vote against the Society becoming a vendor of intoxicating liquors. The ballot paper will appear in the *Co-operative News* of April 24th, a copy of which will be sent to each shareholder.

J. J. Limerick, writing in the *Christian Standard*, says:—"While holding a meeting at Pebo, Kan., one night before services began, and while I was at work on a diagram on my blackboard, a middle-aged brother came to me and said, 'I can't sing, I can't pray, I can't give anything to support the gospel; in fact, I can't do anything.' I said to him, 'If you are telling the truth, and you miss heaven, the Lord won't miss much: and if the devil gets you, he won't get much.' This set the brother to studying. He expected me to tell him that he was mistaken, and that he could do something if he only thought so. The reply I gave him started him to giving out of his

abundance, and that very night he tried to sing, and he afterwards learned to pray."

We have received 5/- from A. Russell for W. W. Davey fund.

As we go to press the following telegram reaches us from Bros. Way and Kyme:—"Greeveston mission, Tasmania. Rejoice with us. Nine more good confessions since last report; seven baptised; more to follow. Mission extended another week; conviction, general interest and crowds increasing. Esperance and Hobart brethren greatly encouraged." We trust that the beginning of better days has come to Tasmania, and that in the near future other good men will be placed in this fruitful field. We know that all our readers will rejoice with our Tasmanian churches at this good news.

On April 17th we shall publish our new hymn book, "Austral Songs," which will be found suitable for missions, ordinary gospel services, Sunday School anniversaries and for all special meetings. It will contain about 100 new hymns, music and words, chosen from the best works in America and England, and the words only of an equal number to tunes to be found in Sankey's collection. Churches desiring to have good congregational singing will do well to order copies. The general get-up of the book will be all that can be desired and the prices within the reach of all. This book will be used in all the Harward and Pittman missions. Many of Mr. Pittman's solos are included.

F. T. W. Writes.—"A very interesting debate took place on Thursday evening last between Campbell Edwards Training Class and a similar one connected with the Stanmore Baptist Church. The question discussed was, 'Should a minister of the Gospel take a prominent part in Politics?' the C.E. Training Class taking the affirmative. The debate was conducted in a very friendly manner, and we expect to have further discussions of this character in the future, and hope in this way to strengthen the fraternal spirit which already exists between us. We thank Bro Hindle for acting as our chairman, and are also grateful to the ladies who so kindly served us with refreshments."

Horace Kingsbury, as secretary of the "Australian Club," in Kentucky University, writes:—"March 1st, 1905. This is the seventy-sixth anniversary of President J. W. McGarvey. The members of the Australian Club went *en masse* to the home of the president this evening to pay him their respects and to wish him from the depths of their hearts more happy returns of his birthday. After enjoying some delicious tea, chocolate, wafers and bon-bons, seats were taken around the beloved and venerated professor, and Jas. E. Thomas, as president of the club, assured him in a few well chosen words of the love and well wishes of the members and of the Australian brotherhood in general. Bro. McGarvey was deeply touched by the kind words spoken, and for a moment was silent. When he spoke he said in substance: 'The greatest joy in life I have, apart from the joy of Christian service and the hope of heaven, comes from the fact that I have so many friends. I am surprised every day that I think of it that I have lived to this age, for in my earlier life my health was not good and I didn't expect to be an old man. When I think of being seventy-six years old, and when I have thought of being seventy and seventy-one and on up to this time, it has surprised me all the time. But I take comfort in the thought that possibly God has spared me for the work that he sees I am still able to do, and I trust that as long as I am able to continue the work I am now doing he will still spare me, and I hope he will

not spare me another day when that work is done' A cordial handshake with the dear old man brought to a close a little visit that will long be remembered after his cherished hopes have all been realised."

We hear that Thos. Bagley has resigned his work at Paddington, and has accepted an engagement with New South Wales Home Mission Committee as State Evangelist. We congratulate both Bro. Bagley and the New South Wales churches.

Obituary

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

SQUIRES.—At the ripe age of 83 years, Mrs. Squires, of the Nth. Fitzroy church, fell asleep on 3rd April. For several years past she has been unable to attend the services, having been invalided through an accident. Prior to this she was faithful in her attendance on the ordinances in the house of the Lord, and by her quiet manner and industrious life set forth the power of her faith in things divine. She was laid away to rest in the Melbourne Cemetery on the morning of the 4th April, in the presence of a few friends, the funeral being a private one.

N. Fitzroy, V.

J. W. BAKER.

PULLAR.—On March 22nd, our aged Sister S. Pullar passed away at the age of 85. She had been an inmate of the local Benevolent Asylum for about five years, and during the greater part of that time had been confined to her bed. During her many years of discipleship she had been called upon to endure much, but her faith remained firm to the end. For years her failing health prevented her meeting with the church, but for some time past a few of the brethren met to break the memorial loaf with her, and the little time thus spent was a source of joy and blessing to her. She longed for the time of her departure, and we rejoice that it hath pleased the heavenly Father to take her. Her remains were laid away in the Harcourt Cemetery. Bro. Connor conducted the service at the graveside.

Castlemaine, V.

S.T.

CLIPSTONE.—John Clipstone fell asleep in Jesus at Fremantle, W.A., on March 14th, after suffering from internal cancer for several months. Throughout his long illness he was always patient and cheerful, and awaited his call to the higher life with confidence. Our brother was born in London, England. He came out to Australia with his parents in the year 1858, and later on he was baptised by Bro. Colbourne, at Dinyarrack, Victoria. Removing to Melbourne, he was for some years associated with the church at Lygon-st. On arrival in Western Australia he made his home at Boulder City, and united with the church there. He filled the office of deacon with credit for two or three years. Bro. Clipstone leaves a wife and three daughters, all of whom are members of the church. We lovingly commend them to the God of all comfort. On March 16th we laid the remains to rest in the Fremantle Cemetery, in the presence of a number of relatives and friends.

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" South Yarra	1	2
" Wedderburn	19	0
" N. Richmond, per Sister A. Morris	0	11	7	
" N. Fitzroy, col. by Sisters, per Sister Forbes	..	7	15	7
" N. Carlton, Mite Boxes	..	0	8	3
" Bendigo, Conference Fee	..	1	0	0
Sister Claribel Olney, Preston..	..	0	5	0
Sister L. Sinclair, Preston	0	7	6
Sister Mrs. Wheat, Prahran, Mite Box	..	0	2	0
Sister Mrs. Hunt, Surrey Hills	..	0	3	9
Sister Mrs. Murray	..	0	10	0
Sister Mrs. Dent	..	0	7	0
Sister Mrs. Craigie, Lygon-st.	..	1	0	0
Sister Moate, Preston	..	0	5	0
A. J. Hagger, N. Fitzroy	..	1	0	0
M. Cederman, E. Oxford, N.Z.	..	0	12	6
M. Dale, N. Melbourne, Mite Box	..	0	4	0
A. E. Smedley, N. Fitzroy	..	0	10	0
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Coming Events

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

APRIL 19.—Wednesday, 19th, Lygon-st. Chapel, Sisters' Twentieth Annual Conference. Morning Session, 10.30; Business, Election of Officers, etc. Afternoon, 2.30, Reports, President's Address, Paper by Mrs. Greenwood. Evening, 7.30, Social; Essay, "Life"; Honorary President's Message; Foreign Missionary Report; Paper, "Our Home Missions; Solos, etc. All sisters cordially welcomed.

APRIL 25.—Tuesday, 25th, Lygon-st. Chapel, 8 o'clock, Concert in aid of General Dorcas Funds. Splendid Programme. Conductor, N. Haddow. Admission, 6d.

MAY 15.—The Christian Endeavor Society at Fremantle will hold their Anniversary on May 15th, 1905. Any communications please send to H. A. Verco, Secretary, 42 Tuckfield-st., Fremantle.

VICTORIAN CONFERENCE.

APRIL 19.—Sisters' Conference from 10.30 a.m., Lygon-st., Chapel.

APRIL 20.—Temperance Demonstration, 7.45 p.m., Masonic Hall.

APRIL 21.—General Conference, 9.30 a.m., Lygon-st. Chapel. 7.30 p.m., Home Mission Meeting, Masonic Hall.

APRIL 22.—General Conference, 9.30 a.m. 7.30 p.m., Foreign Mission Meeting, Lygon-st. Chapel.

APRIL 23.—Conference Sermon, Lygon-st. Chapel, 3 p.m., by A. R. Main. Subject, "The Inevitable Christ."

APRIL 24.—Conference Picnic, at Survey Paddock, Burnley. 7.45 p.m., Christian Endeavor Demonstration, Masonic Hall.

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A Subject of Much Concern.

There is a subject which has caused some of your readers much concern of late, and which I with many others think it would not be out of place to ventilate in your valuable paper. In times gone by we used to consider that those who earnestly pleaded for a return to primitive Christianity had largely succeeded in bringing before the other religious bodies a people called out to be an ensample to others, having a well defined line of distinction between us and those who were of the world. That we are fast seceding from this exalted position in many of our churches, some will doubtless agree to. In fact the same spirit of worldly-mindedness that prevails in many of the sects around us, if not at once guarded against, will bring us to a common level with themselves. Repeatedly do we hear of the heads of some of our families encouraging their children to learn dancing to keep up a certain degree of social standing.

Not only so; even those whom we have most highly esteemed as leaders and teachers in our Sunday School, who above all others ought to be free from such charges, attend doubtful places of amusement, and dancing. Such being the case, is it not high time something was done to stem the tide of this growing evil that has so stealthily crept in at our doors, and that is making its presence felt by sapping at the roots of the spiritual life of nearly all our church activities? We often hear the Salvation Army charged with being unscriptural in its demands on its adherents to abstain from smoking, and drinking intoxicants. Yet we who profess to follow more closely in the footsteps of the divine Master are allowing a spirit of worldliness to enter in and take its abode amongst us without one seeming word of protest.

Could you suggest some means whereby a remedy might be applied that would act as a deterrent on others, as well as a timely warning to our younger members, ere they be swallowed up in the vortex of worldly pleasures that abound on every hand?

R. FORSYTH.

History and Doctrines of the Disciples of Christ. By F. D. POWER.

This is a pamphlet of 20 pp., including a neat cover, containing the great speech of F. D. Power, of Washington City, at the St. Louis World's Fair in October of 1904. It is a fine statement of our history, aims and object.

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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.

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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.

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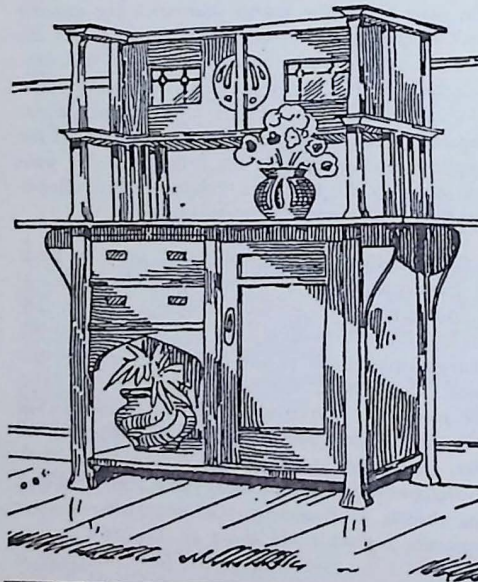
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Rachel Sylvestre

A Story of
the Pioneers

Jessie Brown Pounds

CHAPTER XIV.

THE CHALLENGE.

One evening in September I went over to the Sylvestres on an errand for father. I had not seen Rachel in weeks, and it struck me that she had changed greatly. Her face was thinner and sharper than before, and her eyes had a worried look which was quite new to them. I remembered when I saw her to have heard someone remark that her father was growing peevish and quarrelsome, and that it was very difficult for anyone to please him.

I did my errand and was going away, when Rachel said, "Wait just a moment, Joseph—I must speak to you. Does Stephen mention Martha in his letters?"

The look of eagerness in her face went to my heart. I told her the little I knew—that Martha was well, and was busy with her studies.

"Father does not wish us to correspond," Rachel said, as if in explanation of her question. "It seems like a hard requirement, but Martha and I are agreed that it is wise and right to obey. You will send her my love, will you not, Joseph?"

She looked into my eyes as I promised, and a sudden feeling came to me that I was near to her and understood her heart. "Rachel," I said, "if you believed as Martha does, you would do exactly as she has done."

"I could not believe as Martha does," she said, turning away and trying to speak coldly. "But"—her eyes turned back to mine—"I do not blame Martha."

"Why, then, do you blame Stephen?" I was tempted to ask; but prudence came to my aid and stopped my tongue.

I hoped that we might be better friends after this, and that I might help her to keep informed about Martha. But when next we met there was the old reserve and formality.

Stephen made us two or three visits, and each time he left a message from Martha, but he did not go to the Sylvestre home. On the last two of the visits, however, he saw Rachel.

The incidents of these visits stand out in

my mind more clearly than does most of this history, for they were of a character quite new to our community. Excitement of any kind was scarce, and whatever transpired was long remembered.

Stephen was to spend Sunday with us, and through the instrumentality of some of our more influential neighbors, he was asked to speak in the new Town Hall. This building had just been completed and was an object of some pride in our primitive community.

The hall was filled. A few extremely partisan members of the two churches had remained away, but they were all. The rest of the town was there.

"Makes me think of a funeral," said old Zephaniah Leech as he came shuffling in. He did not mean that there was anything at all funereal about the character of the services, but that the occasion had called out a general attendance of all classes. In these days people are so much occupied that they cannot take time for the funeral of an acquaintance unless they are bound by the obligations of some lodge or crafts union; but then it was very different.

As I looked about the room, I was surprised, almost startled, to see Colonel Sylvestre on the back seat. To this day, I do not know why he came. I suppose he thought he had an idea that there might come some opportunity to revenge himself upon Stephen, whom he undoubtedly hated with a deep and dreadful hatred. But he may have come simply with the thought of entertaining his guest—for beside the Colonel, and between him and Rachel, sat Cady

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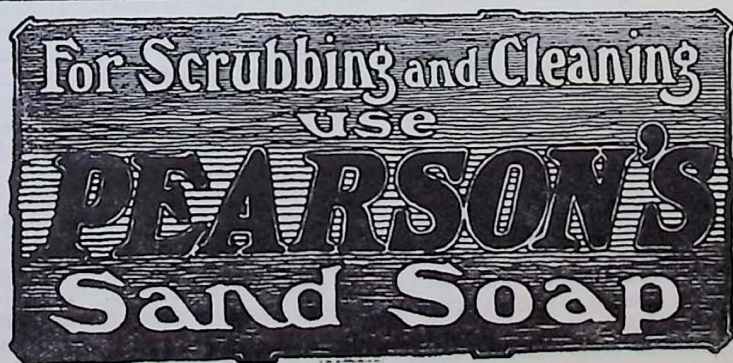
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Vincent, the young Universalist preacher.

If I was surprised to see the Colonel there, I was scarcely less surprised at the sight of Rachel. I am sure that she herself could not have told why she came. For one brief moment I had felt that I understood her. Now she seemed further from my comprehension than ever before.

The situation was as difficult for Stephen as could well be imagined. Here was the woman who had rejected him, his apparently favored rival, and the enemy who had threatened to have vengeance upon him. And before all these he must preach.

I may say right here that I had never feared that Colonel Sylvestre would carry out his threat of horsewhipping Stephen. He had too much dignity, and cared too much for the respect of his neighbors, to seek revenge in such a primitive fashion. The threat had been made in a moment of bitter anger, and no doubt it had caused poor Martha much anxiety. But I knew perfectly well that it would never be executed. The Colonel's retaliation would be of a more polished sort.

Perhaps it was because of the peculiar circumstances and the intensity of my sympathy; but I know that Stephen's preaching took hold upon me that day as it never had taken hold of me before. Looking back upon that time, I am led to believe that the character of his preaching had changed very greatly. He was no longer a boy, repeating what he had learned from the lips of others. He was a man, with a man's message, straight from the Book itself. Stephen could not have been an ordinary man, in any event, for he was a born leader and would have influenced other lives anywhere; but he never could have been as great elsewhere as he was in the work which called out the deepest convictions and made the expression of them a part of his very life.

Up to this time I had conceived of religion as largely a matter of sentiment and emotion. While I was never what is called an irreligious boy, I had never been given to studying the Bible for myself, as Stephen had been, and the preaching I had heard had made no direct appeal to my reason. But to-day, the thought of my personal relation to God took sudden hold upon me.

Perhaps there had come to me, in these last months, an unconscious desire to be one with those I loved, in the holiest of all bonds. If so, that desire really made itself known to me to-day for the first time.

In the little Bible which I bought soon afterward is marked, in ink now so faded that I can but just see the lines, the text from which Stephen preached that day:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures."

If I should tell you what he said, my sweet Maud Arrondale would be sure to cry out, "Why, Grandpa Joseph, that's just what my pastor said last Sunday! I don't think there is anything very wonderful about that!"

Yes, my dear, but please remember that

Stephen preached his sermon first! The truth is, that the pioneers made the great sermons we hear to-day. Your modern preachers merely put on the ornamentation.

The argument from prophecy was clearly laid down; prophecy was verified by history. Before I was aware how I was being carried along by the message, I seemed to stand before the conquering Son of God, the one victorious over death and hell, the one who is alive for evermore.

"The tremendous fact of the resurrection of Jesus Christ," said Stephen, "stands as a challenge to the world. The evidence is complete. It cannot be disproved. Many persons of to-day would be glad, like those of the olden time, to give large sums of money to do away with this fact and the responsibility it brings, but they cannot. There remains to confront them, not the stolen body of a Galilean peasant, but the presence of the living Son of God, growing every year more powerful, marching, as the centuries pass, to greater conquests; the Messiah of the Old Testament, the Saviour of the New."

"I accept the challenge!"

The words cut through the stillness of the room like the snap of a whip-lash. Colonel Sylvestre had risen, and stood with his finger pointed at the speaker. Stephen paused, and waited respectfully for the Colonel to go on.

"I accept the challenge," he repeated. "The young gentleman speaks with the extreme confidence of ignorance. He will be wiser after some years of investigation. He says that the fact of the resurrection stands as a challenge. I accept the challenge. If he is willing to stand by his guns, well and good. I will, within a week, bring here a man who will prove that the resurrection of Jesus is a myth, that the so-called miracles had their origin in the folk-lore of a credulous people, that the teachings of Jesus were borrowed, that he was himself a misled enthusiast. What do you say, sir?"

"I say bring on your man!" Stephen's voice rang out like the call of a trumpet. Perhaps the Colonel had not anticipated such a prompt response. At any rate, he sat down without more ado.

After this interruption it was difficult to bring the meeting to an orderly close. There was a little buzz of comment through the room. It continued during the hymn, and was scarcely hushed for the concluding prayer. After this, the people gathered together in little knots to discuss the situation.

If Stephen had represented some other religious organisation, public sympathy would have been most decidedly with him. Colonel Sylvestre was not popular, and the manner of his challenge was considered discourteous. But as Stephen was one of the so-called "Campbellites," it was natural that there should be a difference of opinion.

"The only way to get Campbellism out of this town is to stomp it out," said Deacon Meacham. "I've heard how it is in Rockford, and it'll be the same here. Give 'em an inch and they'll take an ell. They ort to be stomped out, no matter who does it."

"I guess Old Man Sylvestre ain't going to let go of Steve Arrondale any too easy,"

Ross Turner said. "I heard he threatened to horsewhip him for baptising Martha."

"He's gettin' pretty old for that kind o' business," said Zephaniah Leech. "But we never get too old for tongue-lashing—not in this world."

Years afterward I heard of other comments which were passed that afternoon. Colonel Sylvestre, Rachel and Cady Vincent rode home together in the fine, new carriage which the Colonel had just bought. Rachel was silent and the Colonel seemed weary and unnerved. The burden of conversation, therefore, fell upon the guest.

"You flung down the gauntlet quite fearlessly to-day," said Mr. Vincent, in his deferential fashion. "I only wish a Universalist might have the honor of accepting your challenge."

"I fear I made a mistake," said the Colonel, in his grand fashion. "The temptation to have the boy's ridiculous arguments exposed was too much for me at the time, but I presume it is foolish to notice such ignorance so far as to challenge its statements. No doubt I merely catered to the fellow's self-esteem."

"I judge from all I can hear," said Mr. Vincent, "that these Campbellites are in general a very ignorant people. Men like the Campbells themselves, and other leaders among them, are college-bred, but their preachers are for the most part illiterate men, who have taken up their calling on a week's notice, and are poorly prepared to be leaders of the people."

"Stephen Arrondale is not an illiterate man!" cried Rachel, flashing up as she used to sometimes when we were children. "You heard him to-day, and you know he is not. I met no man in the East who was his superior in real education."

Mr. Vincent was at that stage of his love-making when one is inclined to take everything playfully. "Aha, Miss Sylvestre," he said, "so you like his preaching better than mine! I am really inclined to jealousy. Let us see—is he not a brother to the young Arrondale whom I met at your house last year? He was evidently a most humble worshipper at your shrine. Perhaps it is for his sake that you champion this very unconventional young preacher."

"The Arrondales are the best friends we ever had, Mr. Vincent," Rachel said, speaking, I doubt not, in the dignified tone that we all feared. "Stephen and Joseph were the playmates and protectors of my sister and me in childhood. Their mother closed the eyes of mine in death. It would ill become us to withhold from them now the respect and friendship which are their due."

Mr. Vincent and Rachel were sitting together on the back seat. Colonel Sylvestre, from his position in front, had been listening closely to the conversation. Now he turned around, and said in a loud voice:

"Rachel, you need never speak of any of the Arrondales again or mention them in my presence."

No doubt Mr. Vincent was delighted, but he need not have been. There are some women who can safely be commanded, but we Arrondales knew very well that Rachel Sylvestre was not one of them.