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THE INEVITABLE CHRIST

A. R. MAIN

HRIST died on the tree: . . that brought you and me together." Carlyle's word to Emerson is more appreciably true of us to-day than it was when it was first spoken at Craigenputtoch.

There could be this afternoon but one suitable theme. For us it is almost imperative that our continual preaching be of Jesus. He constitutes our plea. Every Christian might well exclaim with Zinzendorf, "I have one passion, and that is he, he alone."

The acknowledged supremacy of the man Jesus of Nazareth demands that if we speak of any person we talk of him. Jesus Christ is the Peerless One. You recollect how Charles Lamb, telling some comrades what he should do if some of the world's greatest men suddenly appeared, said: "If Shakespeare was to come into this room, we should all rise to meet him; but if that Person was to come into it, we should all fall down and try to kiss the hem of his garment."

In a Mildmay address A. T. Pierson thus spoke of him: "He is the historic centre. All the ages pay their tribute to him, like soldiers passing in review before a General-in-Chief and saluting as they go. It has been said that history is nothing but the lengthened shadows of great men. We can say more than that—history is nothing but the lengthened shadow of one Man, the God-Man."

Consider what the Christ has done. A very tiny volume holds the records of his life. His words, as we have them, are not greater in bulk than half a dozen ordinary sermons. We have not one written line of his. Yet "he has set more pens in motion and furnished themes for more sermons, discussions, learned volumes, works of art, songs of praise, than the whole army of greatest men of ancient and modern times put together. Reared in a carpenter's house, and crucified as a traitor, blasphemer and a criminal, he nevertheless, from that very cross of shame, controls the destinies of the civilised world, and rules a spiritual empire that embraces one-third of the inhabitants of the globe."

Now, however, we are to take a look at Jesus Christ from one view-point only. We speak of "the inevitable Christ"—Christ as

related to men, all men; Christ who has come into the world and into our lives; Christ who, as one writer puts it, "became a permanent factor, a disturbing force never to be evaded, ever to be reckoned with."

I.

In the first place, we say that the Christ is something to every man in this world. John, in the prologue to his gospel, speaking of the Logos, the Word who was with God and who was God, in whom was the life which was the light of men, says: "There was the true light, even the light which lighteth every man, coming into the world." That passage has been grossly misapplied, as if every man by nature had in himself light enough to know God and come to God apart from the revelation in the gospel of Christ. Partly, I think, because of this erroneous and extreme view, many others have hesitated to give the words their due weight, have hesitated to speak of that light as lighting "every man." Yet surely there may be light in man without its having a brilliancy sufficient to so light his pathway that he will be kept from stumbling. The comment of the late Bishop Westcott may be quoted: "The words must be taken simply as they stand. No man is wholly destitute of 'the Light.' In nature, and life, and conscience, it makes itself felt in varying degrees to all." Wherever in the world there is light, it comes from the Word. All men, in so far as they are illumined, are lightened by the True Light of God. "As Christ is the Spring and Fountain of all wisdom," wrote Adam Clarke, "so all the wisdom that is in man comes from him; the human intellect is a ray from his brightness; and reason itself springs from this Logos, the eternal reason."

Another term, used repeatedly and almost exclusively by the Lord Jesus himself, shows the Christ related to every man. He of whom it is not said, could never be truly said, that he was the son of a man is "the Son of man"—linked with the race as no others, sons of men, ever could be. "The others, sons of men, ever could be. The idea of the true humanity of Christ lies at the foundation" of this term. "But he was not as one man among many. . . . He was the representative of the whole race: 'the Son of man' in whom all the potential powers of humanity were gathered." It is a truism

to say that Jesus belonged to no one country and to no single age. A recent writer illustrated this phase of the universality of Jesus:—"When Tissot painted his pictures of the life of Christ, he showed the subordinate figures in his groups in conformity with characteristic Roman or Semitic types. But he dared not Semitise the face of Jesus. 'In him there was neither Jew nor Greek, barbarian, Scythian, bond or free.' He was, as he loved to call himself, the *Son of Man*." Westcott says that "as a necessary conclusion from this view of Christ's humanity which is given in the title 'the Son of man' it follows that he is in perfect sympathy with every man of every age and of every nation. All that truly belongs to humanity, all therefore that truly belongs to every individual in the whole race, belongs also to him."

Surely, if the things detailed in this first part are true, there is a wonderfully strong appeal to be made to men in behalf of Christ. Every man is linked with Christ. Every one is debtor to Christ. In a true sense we are asking that men give him his own. The thought is akin to that more familiar pleading we make. We say man was made in the image of God—an image marred in all, but not obliterated in any. "Whose is the image?" God's? "Render unto God the things that are God's." The world owes its light, its wisdom, its reason, to him who became the Incarnate Son of God: it is but fitting that it should honor him by using his endowments for the furtherance of his glory.

II.

Our second step is but an advance to the special manner in which Christ meets the people of civilised lands. As a simple matter of fact, not to be explained away, there is no rejecter of Jesus Christ in our or in any Christian country who is not in a very real, practical sense debtor to the gospel. He owes the comforts of his home, the peacefulness and pleasantness of his surroundings, his freedom of thought and utterance, to the religion of Christ. The gospel, then, appeals or should appeal to his sense of fairness and gratitude. How strange that one here should use his liberty of speech to disparage the religion of him to whom he owes this privilege! There is no sceptic in Victoria who is not indebted

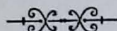
Here we have a significant turning of the end upon the beginning. You remember how we tried to show the Christ related to all men, as inferred in his titles—the Logos or Word who was the Light which lighteth every man, and the Son of man. The apostle John associated both of these with Christ as Judge of men. "I saw the heaven opened; and behold, a white horse, and he that sat

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The Leader

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

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Africa's Appeal to Christendom.

In the current number of the *Century Magazine* there is an interesting article entitled "Africa's Appeal to Christendom." It is written by Momolu Massaquoi, Prince of the Veis, a tribe on the west coast of Africa, in the British Protectorate of Sierra Leone. It is said of the Veis that they are exceptional among African tribes in having a written language, the alphabet of which comprises more than one hundred characters. This in itself marks out this people as being of a higher grade than the general run of the natives of Africa, and accounts, perhaps, for the rather high stand the Prince of the Veis takes in speaking of his own people. The Prince himself is a man of considerable education and of some knowledge, by practical experience, of the larger world by which he is surrounded. At the age of sixteen he

went to America and entered the Central Tennessee College at Nashville. Before the completion of his college course, the death of his mother, the queen, made him the rightful ruler of her province, and necessitated his return to Africa. After a brief stay in his own country, he again visited the United States to represent Africa at the Parliament of Religions and the African Ethnological Congress in connection with the Chicago Exposition. Dr. Josiah Strogg, who at this time formed his acquaintance, thus speaks of him: "I was much impressed with his gentlemanly bearing and by the accuracy with which he used the English tongue, which he spoke with great fluency and without the slightest foreign accent." The Exposition was a revelation of civilisation which deeply impressed the young ruler, and after returning to Africa he wrote: "Since I came in contact with the white man and saw the glory of the civilised world, and especially since attending the World's Fair, I have daily asked myself, 'How can my people be saved?' The salvation of his people is evidently a matter of great concern to him. Not only their moral and spiritual salvation, but also a salvation that will embrace their industrial and economic progress as well. As a commencement in the latter direction, he has started an industrial school in which pupils are instructed in English, Vei and Arabic, and in the industrial arts of civilised life, his purpose being, as he himself has said, "to develop an African civilisation independent of any, yet like others, on a solid Christian principle." This intelligent Prince has no ambition to make Caucasians of Africans, but rather insists upon the principle of Africa for the Africans, and thereby, to a large extent, solves the problem of the color line.

It is rather instructive to read what this Prince says about the institutions of his own people in comparison with those of nations of more advanced ideas. Profoundly as he admires the civilisation of Christian countries, he is not prepared to admit that all the advantage is on their side. He makes a broad distinction between the Christian missionary and the unscrupulous trader. The first is a welcome guest in his land, and his influence is regarded as being only for the good of his people. The latter, however, requires to be reconstructed before his advent can be regarded as an unmixed blessing. In fact, the appeal that he makes to the Christian world is that the people of Africa should be protected from the vices of civilisation which the trader brings with him, and with which, sooner or later, the people are inoculated. Missionaries themselves would in this respect back up every word the Prince says upon the subject. Indeed, it is from this cause that the work of the missionary is made so difficult. He has to fight not only against the superstitions of the natives, but also against the vices which a degraded civilisation has grafted upon them. In doing so, whose chief god is the making of gain at any price whatsoever. Dr. Josiah Strong, in speaking on this subject, says: "Among the evils which contact with civilisation has inflicted on Africa, the liquor trade is

supreme. It is debauching whole races, plunging them into the horrors of savage warfare, and pouring vitriol into the 'open sore of the world.'" Dean Farrar, also, a few years ago declared that this traffic was becoming a deadlier evil than the slave trade. It is not to be wondered at, then, that the Prince of Vei makes an earnest and eloquent appeal that this hateful traffic should be put a stop to. As things are at present, the people have no say in regard to the prohibition of this trade and its attendant evils. It is therefore urged by the Prince that they should have this power, and that a greater measure of self-government should be granted them. Recognising that the protective authority of the European Governments is for the good of the people generally, he believes "that the political elevation of the African, which bears such a close relation to his elevation in other directions, must be left dependent upon himself or upon those of his own race. This can be done only by permitting or restoring native lineages to power in their respective tribes; by special attention to the education of native princes, as well as the masses, from the revenue of their own country; by having only a few officers to represent the Government in authority."

It is impossible to read the appeal of this African Prince without feeling that our boasted civilisation has much to answer for. This will be more fully realised when we hear what he has to say about the evils of the drink trade. He says:—"From actual calculation I find that nearly one half of the goods imported into my territory is in the form of liquor, and that of the very worst and most injurious kind. The native has an idea that everything the white man uses and exports must necessarily be good and an essential element in civilisation. It is therefore common to find a man who is poor, and not able to get sufficient liquor on which to get drunk, rubbing a drop on his head or moustache in order that people may smell it and call him civilised. The evil practice has really been introduced into everything. A feast is not a feast unless every participant gets drunk with liquor. . . . I can prove from my own knowledge that all the wars that have been fought by my tribe since the advent of civilisation have been brought on by rash action on the part of drinking men. . . . If the present policy continues, we cannot fight as men should against the wrong. The poison is fast doing its deadly work, and in a few years there will be none of us left to resist the oppressors. But our blood will be upon their heads, and will cry to heaven for vengeance." This is the question that not only affects Christian men and women, but every respectable citizen of the British Empire. As members of that great empire, we have to bear what has been called "the white man's burden"—the burden we have assumed by the acquisition of territory which has come to us mostly by force and sometimes by fraud. It is to our everlasting disgrace that we have forced the drink trade upon them for the purposes of selfish gain. It will be still more to our disgrace if, seeing the evils which have accrued from this accursed traffic, we do not do all that

lies in our power to undo the wrong that has been done. Putting it on the lowest grounds, we will not be the losers in the long run if we stand in the breach between unscrupulous adventurers and the native races. This is well put by the Prince when he says: "Even if foreign powers should for a time be financial losers, they cannot eventually be anything but gainers—aided by a country almost unlimited in its capabilities, and the willing, grateful service of twenty millions of people rescued from the moral and physical death now staring them in the face. They will not have obstacles presented to them in their own country; all will be with them in this crusade; leaders and people alike are stretching out their hands for aid."

What Africa asks for is, "the absolute demolition of the liquor trade." To this end it is suggested by the Prince of the Veis, that "a council of the friends of Africa be called at some central point. Let men of all countries interested in the subject be invited to present papers on topics relating to the salvation of Africa. Let intelligent natives, missionaries and travellers from different parts of the 'Dark Continent' present papers relating to the dealings of Europeans with natives. At such a council let a definite plan be made for the protection of Africans from the evils of civilisation. Let this petition be sent to the great Governments on behalf of the Africans." This and other things are suggested, but enough has been said to indicate what form the movement for protection should assume. We are glad to help to give publicity to this appeal. We would urge upon our Foreign Mission Committees to be on the alert, and either initiate or join in any movement that has for its object the protection of the colored races from the worst vices of civilisation—not only as regards Africa, but other lands as well, not forgetting the Islands of the Sea by which we ourselves are surrounded. It would be well for us to make a start right here with our own particular "white man's burden." When the question comes again before the Parliament of our Commonwealth, "Shall the liquor traffic be prohibited in the native dominions under our care?" let the Christian people of all the States make their influence felt in a way that our politicians will have little difficulty in understanding. In this matter we will have the support of all good citizens, and therefore should win the day. In the words of Dr. Strong, "The enlightened nations should unite to end the rum trade as they did to stop the slave trade."

New Zealand Notes

Chas. Watt

A VALUABLE CONCESSION.—The Anglicans have erected a fine new building of Oamaru stone, which they name "St. Matthew's Church," at a cost of some £40,000. On last Wednesday evening a "very interesting ceremony took place," when "the new baptismal font was used for the first time, a young lady being baptised by immersion." The "Rev." W. E. Gillam, the "vicar," we are

told, "explained the ceremony in an appropriate address," and, we are further informed, "everything was in keeping with the solemn dignity of the service." This must be discounted some, however, when we remember that a week ago one of our brethren was in the building, and this vicar said, in telling him of the proposed immersion, "I don't believe there's anything in it, you know." And yet he "explained the ceremony in the course of an appropriate address"! Oh, consistency, thou art a jewel." But the point is here. What would be thought or said of a church of Christ, or a Baptist church, "erecting a basin" for sprinkling a babe? This is positively inconceivable, and it is safe to say that the infant sprinklers would be the loudest in expressions of wonder at such being done. But why? The answer is to be found in this baptism in "St. Matthew's." All the various parties recognise that we are right in immersing a believer; no body practising immersion believe that they are right in sprinkling a babe."

A NOBLE GIFT.—Some time ago a gentleman, Mr. Wm. Leys, died and left a large sum of money for a public library for Ponsonby. The amount was insufficient for the work, but was to accumulate until the necessary sum was reached. However, his brother, Mr. Thomson Wilson Leys, came forward, and with rare generosity, supplemented the money with £1000, at the same time advancing £300 to the trustees to enable them to finish the work. And then, when the beautiful building was completed, he donated 4000 volumes as the nucleus of a library, besides spending six months selecting suitable books! And now we have in Ponsonby a handsome edifice called "The Leys Institute," embodying a public library (free) and mechanics' institute. The value of such an institution could hardly be overestimated, and doubtless it will be liberally patronised. The committee has decided to get a number of gentlemen to give a course of winter evening lectures, the writer having been put down for one.

Foreign Missionary Collection, July 2. £1500!

How the "Puzzle" was Fitted SUNDAY SCHOOL UNION

OF CHURCHES OF CHRIST IN VICTORIA.

MARY D. BRINE.

It was only a box of pasteboards
In pieces large and small,
A map of the world; and the children
Could not fit it at all.
Four little heads were thinking;
Four little backs were bent;
Dear little patient toilers they,
Each on the game intent.

But no, those troublesome pasteboards
Too much of a "puzzle" are!
No piece lies right with another,
Too large or too small by far.
Along comes mother to help them,
And, turning the pieces o'er,
The form of a Man in sections gives
A clue not known before.

Thus fitting the form together
Is all so easy a task
That the childish brows are unwrinkled—
No need assistance to ask.
And behold! when they view the figure
Complete in its grandeur there,
The Map of the World lies finished, too,
Complete in proportions fair.

Now, hasn't the game a lesson
For the children of Christ, the King,
When we try to arrange life's puzzles,
And find it bewildering?
When we toil till we grow impatient,
And nothing seems right and true,
When work and results are misfits all,
And we know not what to do.

Let us simply look behind things,
Behind the "puzzle," and learn
How easily troubles are conquered,
When, tired at last, we turn
To the wondrous, majestic figure
On which we must all depend,
Our Christ, our Saviour, our Father,
Our Counsellor, Judge, and Friend.

The twenty-fourth annual meeting was held in the Christian chapel, Lygon-st., on Wednesday evening, May 17th, W. Brown presiding.

The Secretary's and Treasurer's reports were read and adopted. The Secretary stated that the attendance of delegates had been good, the average being 30 (as against 24 of the preceding session), who together with the Executive have manifested a lively interest in all matters pertaining to the welfare of the various schools. The statistical returns as set forth in the Conference report of those schools connected with the Union show that there are 483 teachers and 5171 scholars on the roll. This will give to the readers of the CHRISTIAN an idea of the magnitude and importance of the work engaged in by our teaching staff, which has been blessed and owned by our heavenly Father, resulting in 243 scholars being added to the church by faith and obedience from these schools during the past year, a result that will be most gratifying to the teachers, and should also be to all the brotherhood. We trust that they will give expression thereto by rendering their financial support at our annual demonstration, which will take place on Wednesday evening, June 14th, in the Masonic Hall, Collins-st. Of the schools who sent in returns, 22 have Christian Endeavor Societies, 10 have Bands of Hope, and 5 have Mutual Improvement Classes.

The amendments of the constitution suggested by both Committees were read and adopted. One clause provides for the appointment of life honorary members of all subscribers of £1/1/- and upwards.

At the election of officers for the present year the following were appointed:—President, E. T. Penny; Vice-President, Jas. McGregor; Treasurer, F. W. Martin; Visitor, B. J. Kemp; Secretary, J. Y. Potts; Asst. Secretary, Alf. Bailey. Executive (with officers), Sisters Clarke and Enderby, and J. Collings, R. J. McSolvyn and H. Hanslow.

A hearty vote of thanks was accorded to the editor of the CHRISTIAN for publishing their reports.

J. Y. POTTS, Hon. Sec.

EXAMINATION.
Additional Awards.)

CERTIFICATES OF MERIT.—Richard Dingle, over 18 division. Ethel Sando, Nellie Southgate, Bessie Hall, Florrie Owens, division 11 to 13.

CERTIFICATE.—Violet Armstrong, division 13 to 15.
SUMMARY.—Entries, 579; competed, 362; prizes, 29; certificates of merit, 160; certificates, 71.

RELATIVE POSITION OF SCHOOLS.

SCHOOL.	Competed.	Prizes.	Certificates of Merit.	Certificates.	Points.
Fitzroy Tabernacle ..	40	7	18	9	83
Brighton ..	29	3	11	6	40
Bendigo ..	18	3	7	4	35
Newmarket ..	27	2	11	5	35
Ascot Vale ..	27	2	12	3	33
North Fitzroy and Northcote ..	16	3	8	1	30
Doncaster ..	18	1	8	7	29
Castlemaine ..	19	11	3	25	
Prabran ..	18	2	6	3	24
Cheltenham ..	6	2	2	1	18
Middle Park ..	18	8	2	18	
Ballarat ..	19	7	4	18	
South Yarra ..	15	7	4	18	
Lygon-street ..	9	1	6	1	16
Brunswick ..	9	7	1	15	
Bayswater ..	8	6	2	14	
Footscray ..	7	1	4	1	14
Williamstown ..	8	1	2	12	
North Richmond ..	7	4	2	10	
North Carlton ..	11	4	2	10	
Fairfield ..	5	1	1	1	8
South Melbourne ..	8	2	2	6	
Preston ..	4	3	6		
North Melbourne ..	7	2	2	6	
Hawthorn ..	3	2	1	5	
South Richmond ..	6	1	2	4	

ONCE A YEAR!

"Our love has a broken wing if it cannot fly across the ocean." Once a year our love may fly across the ocean on the wings of the Foreign Missionary collection. Pity the heathen in his blindness, bowing down to wood and stone. Remember July 2.

From the Field

The field is the world.—Matt. 13 : 38

New Zealand

PAHIATUA.—In response to the appeal yesterday, one young man, the son of Bro. and Sister Jacob, formerly of York, S.A., gave himself to the Lord. He was buried with Christ by baptism into his death last night. He is a student at Wellington College.

May 15.

G. MANIFOLD.

MORNINGTON.—Since our last report we have added four to our number—one by faith and obedience, one restored, one previously immersed, and one (Sister Davidson) by letter from Gore—although we have lost four by letter. The work in the Sunday School has been going ahead. We have lately sent another £5 to India to support our orphan for another year; besides this the school contributes to the work among the black children in South Africa and Queensland. We are about to commence a second rally.

S.W.

New South Wales

PADDINGTON.—On Thursday evening, May 18th, the adult members were invited by Bro. and Sister Thos. Bagley to an evening in the church building. A short but excellent programme of songs, anthems, and a violin solo was presented. Bro. Bagley gave a résumé of his work as evangelist during the past seven years, and urged the members to extend to Bro. Hagger the same support and co-operation he had received from them. At 9.15 an adjournment was made to the schoolroom, where supper was waiting. About 200 sat down, the tables being waited upon by members of Bro. Bagley's family and marriage connections. Speeches were made eulogistic of officers, choir and Church Aid Society, Sunday School, and Christian Endeavor, and responded to in each case. A vote of thanks to Bro. and Sister Bagley for a very pleasant evening, and the singing of the Doxology, brought the meeting to a close. On the following

May 24.

D. ADAMS.

evening (Friday), the junior members of the church were entertained in Bro. Bagley's home. There is a feeling of great disappointment that we are losing our evangelist, but it is felt that he is specially suited to the work to which he has been called, and our loss will be the State's gain.

May 26.

R. K. WHATELY.

Victoria

MELBOURNE (Swanston-street).—During the past month our meetings have been good. One addition by faith and baptism and three by letter. Henry Wright, of Perth, W.A., was with us one Lord's day morning during his visit, and last Lord's day we had Bro. Harris from Balaklava, S.A., and his brother from the church in Unley, S.A. Our Bible study and prayer meeting, held each Monday evening, continues very interesting and well attended. We have taken the Sunday School lessons during the past six months. We are building a new hall at the rear of the chapel to accommodate some of our classes, and hope to have it finished shortly.

May 30.

R. L.

BARKER'S CREEK.—We held our meeting to-night in the Rechabite Hall, when A. W. Connor preached an impressive sermon, "in memoriam" to the late Jas. Howarth, whose brother, John Howarth, confessed Christ and was straightway baptised at the class. Well attended meetings for prayer throughout the week.

May 28.

W. McCANCE.

CARLTON (Lygon-st.).—During the week a goodly number of the members of the church availed themselves of the meetings held for special prayer. The gatherings began with a good attendance on Lord's day evening; Tuesday night was set apart for the sisters, who much enjoyed their meeting; on Wednesday the choir combined with others in a most profitable and inspiring meeting; the Friday gathering, also a helpful one, was conducted under the auspices of the Endeavorers; and on Sunday night, the last of the series, there was again a fine attendance, despite the wet weather, and a most enthusiastic and earnest time was spent. Most of the meetings were presided over by Bro. Johnston, and there is a feeling of expectancy as a result of these earnest times spent in special prayer before the throne of grace.

NEPTUNE-ST. MISSION.—Meetings growing, with Frank Clarey preaching. He had one confession last Sunday week; baptised and welcomed yesterday. The membership is now 18. The mission starts Monday, June 5. Brethren are asked to pray for its success. P. J. Pond is the missionary. The Sunday School, under the superintendency of Jas. Nichols, is making solid headway during its first quarter and has five teachers.

May 29.

PRESTON.—Two received in last Lord's day. Today, in spite of the heavy rain, 27 broke bread and 75 turned up to Bible School.

May 29.

W.

RICHMOND (Balmain-st.).—One confession last night, and two the previous Sunday. Splendid anniversary meetings. H. G. Harward spoke in the morning. At night a number unable to get seats and turned away. Tuesday, packed mass of humanity; cannot be described in words. Galleries had been put up against the walls at the back, and thus the surging sea of faces reached up from floor nearly to roof. Extension of building half as large again has been decided on, and P. J. Pond stays.

May 29.

BEREMBOKE.—Two decisions at Staffordshire Reef. Splendid meetings at Berringa; increasing interest. Bren. Harward and Pittman would find latter place just ripe for a mission; population 3000; a good hall available. Come and help us.
May 27. J. R. COMBRIDGE.

BENDIGO.—Progress slowly but surely being made. Two confessions last night—one at Golden Square. The week of prayer extended till Wednesday, 31st. Began 7 a.m. each Lord's day and held twelve prayer meetings almost every day in various parts of the city, averaging from four to sixteen at each meeting. Are expecting a tent mission this year.
May 29. J. C.

FAIRFIELD.—On Sunday, May 14th, we held our Sunday School anniversary. The meetings were a decided success. In the afternoon T. J. Cook spoke. In the evening E. H. P. Edwards addressed the scholars and friends. At both meetings the scholars, assisted by visiting friends, sang splendidly. Sister Gibson deserves great praise for the trouble she has taken with the scholars. On May 16 an enjoyable evening was spent, when recitations, duets, solos, etc., were gone through. The secretary's report showed 23 scholars and 4 teachers, 3 scholars having been added to the church during the year. After having partaken of coffee and light refreshments prepared by the lady teachers, Sisters Mrs. Gibson and Chipperfield, we closed.
May 29. H. W. C.

KYABRAM.—The Northern District C.E. Union was formed here on the 24th, when about 40 representations from Shepparton, Echuca and Kyabram attended. Meetings were held all day. A number of papers were read, and a constitution adopted, which, with times for devotion, filled in a most happy and inspiring day. Miss E. Dudley was elected secretary, and T. G. Mason president. Reports show that of 98 C.E. members, 58 belonged to the church, 13 having come in from the C.E. since its starting, half a year ago. The evangelist presided morning and afternoon, and spoke briefly in the evening.
May 27. J.W.P.

South Australia

GROTE-ST.—This morning the right hand of welcome was extended to five young sisters who were baptised last Friday night; also to two sisters previously immersed. Dr. F. Magarey addressed the church. This afternoon Bro. Huntsman gave a gospel address to the Sunday School. One scholar stepped out and confessed her faith in Christ. Sister Wood passed away from this life last Friday, to the heavenly man, sion which Jesus has prepared for her. We extend our sympathy to the bereaved ones.
May 28. E.R.M.

MOONTA.—The church held a social last Monday night in the Druids' Hall to say good-bye to Bro. Neil and family.
May 28. W. MOFFIT.

CAREW.—Thursday evening, 25th inst., a very pleasant social of brethren and friends was held in the chapel to bid good-bye to Mr. and Mrs. Oram, who are leaving the district to take up the work in the Brim circuit. Chapel filled. General expression of regret at his departure.
May 27. R.K.S.

PORT PIRIE.—At the close of Bro. Hunt's address at Thursday night's meeting, we had the pleasure of seeing two young men—brothers—come to the front, and declare their faith in Christ. All our meetings are being well attended since C. J. Hunt came.
May 27. W.C.O.

To Preachers and Speaking Brethren.

"**HERE** is no heaven for me if I shrink this work of Foreign Missions." So writes one of our preachers. July 2 is Foreign Mission Sunday. The amount of the offering depends largely upon the manner in which the preachers and teachers lay the matter before the churches in their addresses. "Son of man, I have made thee a watchman to the house of Israel." The Federal Committee needs £1500 this year.

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.

On May 10th there was one confession at Subiaco, W.A.

Mrs. Wylie, a very old member of the Swanston-st. church, died last Monday.

G. S. Bennett begins a twelve months' engagement in Goolwa, S.A., on Sunday next.

A collection for the poor of the church will be taken up at Hindmarsh, S.A., on June 4th.

We are informed that George Saunders, of Hindmarsh, S.A., will soon be leaving for America.

E. T. Penny, of Cheltenham church, has suffered a bereavement in the sudden death of his brother, Mr. Albert Penny.

The cottage prayer meeting at Cheltenham last week was held at the home of Bro. Woff, and was attended by twenty people.

At the Ascot Vale tent mission there have been 11 confessions up to the present. The mission will be continued up to June 11th.

Henry Wright, of Perth, W.A., spent two Lord's day evenings with Lygon-st. church, and the help he rendered by his singing was greatly appreciated.

G. Colvin, of Rosewood, Q., writes us of a revival held in that town by a Mr. Cummins, a baptised believer. He states that some forty-one converts were made, but what has become of them Bro. Colvin does not say.

A Band of Hope in connection with the Sunday School at Middle Park was started on Wednesday evening, May 24th. J. Bridgen presided, and there were over forty present who became members. Great interest manifested, and every prospect of success.

TO OUR AGENTS:

By direction of the Foreign Missionary Committee, we will be sending out some extra copies of next week's CHRISTIAN for distribution amongst those who do not take the paper. We would be glad if they would see them carefully distributed.

W. T. S. and J. Harris, of S.A., passed through Melbourne on their way to Cairns, Q., where they go for a brief holiday.

South Australian brethren are reminded that the sum of £160 will be necessary to enable the Committee to carry on Home Mission work till Conference. Send amounts to W. Charlack, Rundle-st., Adelaide. See report of work being done on page 279.

The Chinese residents of Australia are making a great effort to get a law passed in the Commonwealth Parliament prohibiting the importation or sale of opium. Petitions are being circulated for signatures, to be presented to the forthcoming Federal Parliament. We hope that when this petition is presented to any of our readers they will not only sign it themselves, but do all they can to get others to do so.

A brother in writing about our competition paragraph 01 "Why Should I Tell the Glad Tidings?" says he does not see any conditions to be "strictly complied with" but that of time, which shows that either he has not read the paragraph in the border carefully, or his notions about conditions are queer. "Not more than 150 words nor less than 50. At least two reasons must be given, and not more than five."

FOREIGN MISSION FUND

The treasury is now quite empty, and we owe money!! Please send along subscriptions in hand to the Treasurer—

ROBERT LYALL.

39 Leveson-st., N. Melb., V.

The following scholars and teachers of the Fitzroy Tabernacle gained awards at the recent S.S.U. Examinations:—11 to 13—1st prize, Lily Cox; merits, Lena Wadsworth, E. Sando; certificates, Alma Pearson, M. Johnson, H. Hannaford, H. Anderson. 13 to 15—2nd prize, May Clark; merits, Lily Anderson, M. Cameron, Hazel Barbary, Stanley Lang; certificate, Alf. Woods. 15 to 18—1st prize, Lizzie McGregor; merits, Janet Ronald, Maggie Cameron, Edie Woods, Clarence Lang, T. Miller; certificates, M. Sando, E. Nankerville, Jean Miller, Alf. Pearson. Over 18—3rd prize, Florrie Wilson; merits, Milbert Clark, Miss Kingston, E. Ronald, Minnie Sando, Ed. Howlett. Junior teachers, under 25—1st prize, Geo. W. Mitchell; 2nd prize, J. McG. Abercrombie; merits, Miss Delaney, Miss McGuffie. Senior teachers—1st prize, Ernest Butler.

After an absence of fourteen years, P. A. Davey, our missionary to Japan, arrived in his home State on Tuesday afternoon by the Sydney express. His arrival was a great surprise and a great joy. His father and two sisters, with a few of the old friends from Lygon-st. church and R. Lyall of the F.M. Committee, were at the station to meet him, although short notice had been given of his arrival. Bro. Davey arrived one month earlier than was expected. Next Lord's day he expects to be with the church at Swanston-street in the morning; with the Lygon-street Sunday School in the afternoon, and to preach at Lygon-street in the evening. On Thursday, June 8th, the Lygon-street church, from which Bro. Davey went to America as a Bible student, and the F.M. Committee are giving him a welcome tea and public meeting in the Christian chapel, Lygon-st., Carlton. The church and Committee hope the brethren will reserve this date and rally to these meetings, that one of our own boys and our own missionary may get a warm and cordial welcome home.

"Several brethren and sisters need work. Anyone requiring carpentering, painting, laboring or sewing done, and willing to employ, kindly write to Wm. Ward, sec., Mary-st., Preston."

"Tokyo, Japan, April 17th.—Baptised three men yesterday, making fifty baptisms (47 men and 3 women) since November 1st. Begin special meetings this week.—W. D. CUNNINGHAM."

G. S. Bennett closed his two years' work at Milang, S.A., last Sunday evening. The building was crowded. Bro. Bennett has made himself very useful and popular. Next Wednesday evening the church in Milang will give Bro. Bennett a farewell social in the Institute Hall.

We hear that the church at Boulder, W.A., which has hitherto been assisted by the Conference Committee, now feels strong enough to walk alone, and has invited one of our Victorian preachers to take up the work on the conclusion of A. J. Saunders' engagement at the end of June.

The sisters of the Middle Park church have organised a Darcas class and prayer meeting. The meeting will be held the second Wednesday in each month, at the house of Mrs. Martin. Officers:—Mrs. Bridgen, president; Mrs. Martin, secretary. The first meeting to be held on the afternoon of June 14 at 2.45.

J. G. Rotherham, of London, informs us that he is sending out circulars to a lot of our Australian brethren, calling their attention to his father's translation of the Bible, known as the Emphasised Bible. We may say that we have on order a few copies of this book, and will be glad to receive the orders of any who desire them, as Bro. Rotherham suggests.

A brother asks if it is the right thing to expend all the contributions collected on the Lord's day for evangelistic work, and then when the poor are to be relieved to make a special appeal. To say the least of it, we think such a course would be unwise; the special appeal had better be made for evangelistic work. We know of no scripture on the subject.

A New Zealand brother wants to know if it is right for a church to fellowship with a person who in fine weather attends a denominational church, but who in winter for convenience would fellowship with a church which simply wants to be a church of Christ. If it is right to fellowship with any baptised believer, we think it would be right to fellowship with the above, all other things being equal.

WHY SHOULD I TELL THE "GLAD TIDINGS"?

An interesting competition on the above subject, open to all. Not more than 150 words nor less than 50. At least two reasons must be given, and not more than five. Conditions must be strictly complied with. Only one prize to the same writer during 1905, though paragraphs will be published in order of merit if sent in. Must reach us on or before June 12th, and at most a page will be published in the CHRISTIAN soon after. A copy of "Great Salvation," or any other book up to equal value, will be posted to the writers of the three answers appearing first on the page.

At the Maylands Public Hall, on May 23rd, a tea and public meeting was held to celebrate the purchase of the Baptist chapel. About 150 including



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"Go ye into all the world."
"The love of Christ constraineth us."
"It is more blessed to give than to receive."
"Give, and it shall be given unto you."

children had tea, and this number was greatly increased at the after meeting. Albany Bell presided, and the speakers were Bren. Hardwick, Carrington, Ewers and Banks. Mr. Hardwick as secretary of the Baptist Association, from whom the property was purchased, wished the church God-speed. The choir of the Lake-st. church, Perth, rendered several anthems under the baton of O. Findlayson, of Subiaco, the Lake-st. conductor, Bro. Wright, being in Victoria. Maylands is a rising suburb some three miles from Perth. There are already about 30 brethren in the vicinity, and there is a Sunday School with about 40 children. One believer has been baptised since the meetings commenced in the chapel. The property has a 40 feet frontage to the main street, and the chapel, which is well built of wood, has a frontage of 27 feet by a depth of 23 feet, and was erected about 10 months ago. As necessity demands it can be extended according to original plan another 23 feet, making a hall of 46 x 27. The terms of purchase are very liberal, and there should be no financial difficulty in meeting them. The chapel is seated with chairs, and has organ, desk, lamps, and all the usual church requisites.

Coming Events

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

JUNE 4 & 5.—Prahran S.S. Anniversary. Sunday afternoon, E. T. Penny of Cheltenham will speak. Monday night, Children's Demonstration. Special Programme. Prize-giving, etc.

JUNE 4 & 6.—Anniversary Services, Newmarket church of Christ Lord's day School. Special singing by the children. June 4th—Morning, 11, A. B. Maston; Afternoon, 2.45, F. M. Ludbrook. Tuesday, 6th—Public Demonstration, 7.45. Admission by silver coin. Thursday, 8th, Children's Tea.—CHAS. HERINGTON, Sec. pro tem.

JUNE 8.—Great Welcome Meeting to P. A. Davey, B.A., returned missionary from Japan. Conference B.A. Committee Speakers. All invited. Christian Chapel, Lygon-st. Public Tea at 6 p.m. Tickets 1/- Public Meeting at 7.30 prompt.

JUNE 11.—Swanston-street Sunday School Anniversary. Afternoon, 3, special address by F. M. Ludbrook; evening, 7, anniversary address by A. Meldrum. Special singing. All invited.

JUNE 11, 13 & 15.—North Melbourne S.S. Anniversary. Sunday Afternoon at 3, A. L. Gibson, "Corks and Mugs" Collection. Evening at 7, T. J. Cook. Tuesday, 7.30 p.m., Demonstration and Distribution of Prizes, Good Programme. Collection. Thursday, Tea Meeting and Entertainment for Children. Tickets, 1/- and 6d. Everybody welcome.

JUNE 14 (Wednesday)—Grand Annual Demonstration of S.S.U. Distribution of Union Prizes and Diplomas to Normal Class. Masonic Hall, Collins-st. Good Programme. Doors open 7.15 p.m. Commence 7.45 sharp. Admission, Silver Coin.—J. Y. PORTS.

JUNE 15.—Temperance Demonstration, Newmarket Chapel. F. W. Greenwood, Chairman. J. Greenhill, Speaker.

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Minor Moralities.

Topic for June 19.

SUGGESTED SUBJECTS AND READINGS.

Hospitality	Gen. 18: 1-8
Sympathy	...	...	Gen. 40: 1-8
Contentment	...	...	1 Tim. 6: 6-11
Steadfastness	...	...	Col. 2: 1-5
Thankfulness	...	...	Ps. 92: 1-10
Kindness	...	...	Luke 10: 29-37
Topic—Minor moralities	...	...	Heb. 13: 1-21

A MILD expression of amazement may be pardoned. After a fairly careful reading of Heb. 13: 1-21, we fail to see where the "minor moralities" come in. If Paul wrote this letter, his comments on those who protested that after all these were minor matters would have made interesting reading. Take, also, the suggested subjects. Hospitality, sympathy, contentment, steadfastness, thankfulness, kindness are ranked as "minor moralities." One might almost think that "alliteration's artful aid" was responsible for the title; or, possibly, the choosers of the topic were using a phrase to fit the estimate which many seem to place on the importance of the things named. Yet the things which we esteem of minor importance may be with God great things. Little things, as we term them, make or mar character. The Master has promised to note and reward so apparently trifling an action as the giving of a cup of water. The little things are valuable, because by him they are "wrought into gold."

Hospitality.—Of course we could never have an elder not "given to hospitality" (1 Tim. 3: 2); but do we quite realise that any Christian neglecting it is guilty of disobedience (1 Pet. 4: 9)? Our homes could be used for Christ much more than they are. Our reading gives one reason for entertaining strangers—"some have entertained angels unawares" (Heb. 13: 2). Please do not exercise hospitality with an eye to the angels; that would spoil the grace. There is a greater reward than entertaining angels: Christ reckons it done to himself (Matt. 25: 40). Says Goldsmith:

"Blest that abode where want and pain repair,
And every stranger finds a ready chair."

Swift gives the other side:

"My master is of a churlish disposition,
And little recks to find the way to heav'n
By doing deeds of hospitality."

Sympathy.—I never heard of a case of church discipline, a person being withdrawn from, on the ground of lack of sympathy; at the same time it would be hard to find anything more out of harmony with the spirit of the Master than the absence of sympathy. We must have a heart of compassion. "No one can do much good to others unless he is in real sympathy with and really loves those he seeks to help." Even when others fall into sin we try to restore in a spirit of meekness, considering our own frailty (Gal. 6: 1).

"Think gently of the erring one!
And let us not forget,
However darkly stained by sin,
He is our brother yet."

Heir of the same inheritance,
Child of the self-same God,
He hath but stumbled in the path
We have in weakness trod."

Contentment.—Could we appropriate the words of Phil. 4: 11? At school we used to recite, "There's not a cheaper thing on earth, nor yet one half so dear." Dryden tells us one way of attaining it:

"Still all great souls still make their own content;
We to ourselves may all our wishes grant;
For, nothing coveting, we nothing want."

"That lovely bird of Paradise, Christian content, can sit and sing in a cage of affliction and confinement, or fly at liberty through the vast expanse of heaven with almost equal satisfaction; while 'Even so, Father; for so it seemeth good in thy sight,' is the chief note in its celestial song."

WROUGHT INTO GOLD.

I saw a smile—to a poor man 'twas given,
And he was old.
The sun broke forth; I saw that smile in heaven
Wrought into gold.
Gold of such lustre never was vouchsafed to us;
It made the very light of day more luminous.

I saw a toiling woman, sinking down
Footsore and cold.
A soft hand covered her—the humble gown,
Wrought into gold,
Grew straight imperishable, and will be shown
To smiling angels gathered round the judgment throne.

Wrought into gold! We that pass down
life's hours
So carelessly
Might make the dusty way a path of flowers
If we would try.
Then every gentle deed we've done, or kind
word given,
Wrought into gold, would make us wondrous
rich in heaven.

Steadfastness.—"The expression 'stand fast' is used six times in Paul's epistles, stand fast in the Lord, stand fast in the faith, in liberty, in fellowship, in truth." Jesus praised John the Baptist in that he was not like one of the reeds growing by the Jordan which bent with every wind. Suppose all Endeavorers raise steadfastness from a minor to a major morality! There is a "steadfastly" in Acts 2: 42 that we could wish all our young people noted.

Thankfulness.—This is a "minor morality" the non-possession of which is likely to shut many people out of heaven. The spirit of gratitude and thankfulness for the little mercies of this life as well as for the greater spiritual blessings is most important. It is well to say "Thank you" for the least favor as it is needful in our lives and speech to thank Jesus Christ for his goodness. "Let us pray for a daily thankful heart. It is a spirit which God delights to honor (Phil 4: 6)."

"Ingratitude! thou marble-hearted fiend,
More hideous when thou showest thee in a child,
Than the sea monster."

Kindness.—"Love active," Drummond calls it, from Paul's "Love suffereth long, and is kind," quoting also some one as saying, "The greatest thing a man can do for his heavenly Father is to be kind to some of his other children."

Guilelessness.—Drummond says: "Guilelessness is the grace for suspicious people, and the possession of it is the great secret of personal influence. You will find, if you think for a moment, that the people who influence you are people who believe in you. . . . Love 'thinketh no evil,' imputes no motive, sees the bright side, puts the best construction on every action." It is good advice, think the best you can of people. If a word will bear two constructions, take the good and reject the evil. "There are some squeamish people," said Douglas Jerrold, "who having but little honesty themselves, make up for the want by their uncharitable suspicions of others."

Space would fail to treat of other moralities which suggest themselves. Let some one talk of—politeness ("Christianity in trifles"), courtesy ("love in little things"), promptness, punctuality, cleanliness, generosity, patience, candor, scrupulous truthfulness, accuracy, thoroughness, perfect reliability, or of the host of things we are so apt to set but little store upon—things which indeed may at times rightly be classed as little, but which are often great in their results, and which when combined in one character are seen to be of the highest importance. Think how all the "minor moralities" shone in the life of Christ. Remember that as J. K. Miller says, "if a temple is to be stable and stately, every stone from foundation to dome must be cut and set with care."

Do It Now.

I had thought to send a flower to a sick friend, but decided, "To-morrow will do as well." Next day the flower was laid on a still, cold form.

Because of busy, happy work I neglected for a month writing to a dear friend far away. The tardy missive brought answer:

"Dear one: Your letter is a comfort to me. I have waited for it through a month of heavy trial. I know you would have written sooner if you could, or had you known the comfort your words would be."

Two friends misunderstood each other. "Soon," I thought, "I shall speak the little word that will clear their skies." The events of a day separated us all for ever, and the little wrong was not made right.

An earnest youth was in need of a helping hand. I longed to extend the help, but self-interest answered, "You cannot; God will take the will for the deed."

Then the Spirit within took me to my knees, and I prayed: "O God, shall the poor 'will,' and nothing more, be offered thee? Then thou hast naught. O, make it thine, that loving deed may prove the will to serve!"

And in that hour the youth's need was supplied, nor was self the poorer. O, the blessed now, which is all of time I have! God help me to use it for him! And if there is a word to be spoken, a flower to be sent, an alabaster box to be broken, God help me do it now.—S. M. Ritter.

Acknowledgments.

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

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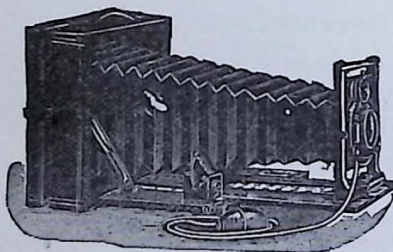
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Rachel Sylvestre

A Story of
the Pioneers

Jessie Brown Pounds

CHAPTER XXI.

WIFE AND MOTHER.

To almost every young man there comes a period of restlessness—a time when the monotony of his home life becomes suddenly intolerable to him. Often this follows his first great emotional experience, and is so much like a mania that the will seems powerless to shake it off.

I had always said that I would stay at home and help father. I had never considered any other plan of life. But in these last few months I had been able to put no heart or hope into the tasks which had hitherto satisfied me. I performed them mechanically, wished myself away from them, called myself a coward and again wished myself away.

Stephen saw my condition of mind, as I had seen his years before. He did not try to reason me out of it. He put his hand upon my shoulder and told me to go.

"Every boy needs to go away from his home at least once," he said. "He needs to look at his own life from the outside. I can very well make my headquarters here, and help father when he is especially hard pressed. It is best that you should go."

"But Rachel is here," I said. "You will be obliged to see her often, and I know what pain that means."

He scrutinised my face closely, as if he sought to find out how I knew. "Rachel and I are as far apart as the poles," he said. "I have not struggled for nothing. You must go away."

In my heart I knew that he was right, and I went. I saddled Queenie; made my way, through weary days of travel, to the Ohio River, and found employment in hauling and rafting logs.

It was good work for me, though the surroundings were by no means such as my mother would have chosen. The men with whom I worked were rough fellows with little of real manliness about them. The work was laborious and monotonous, but it kept my mind employed, and taught me to look with a new respect to the farm tasks to which I had been accustomed from my childhood. Farm work was not the worst

thing in the world, and it was worth something to have learned.

I found a little company of disciples, who had been gathered together and taught by Alexander Campbell. Their fellowship extended to me when I was a stranger, amidst uncongenial companions, was sweeter than anything I could have believed possible. They had no regular place of meeting, but held frequent services in the homes of their members. I have none but happy memories of those meetings, held in big, clean kitchens beside roaring log fires. There was no one in the number who was what we called "apt to teach," but we sang together and prayed together and read, turn about, long chapters in the Bible, evading the difficult proper names with such skill as we could command.

I was homesick, and I knew that homesickness was good for me. For the first time I knew that my own home was one in ten thousand.

My great delight, in those days, was in Stephen's letters. He wrote about all the affairs of the home and the neighborhood, going into particulars so carefully that I could almost see everything he described. I wish I had preserved all of those letters. Here are two, thumbed with the many readings of a homesick boy:

Blue Brook, Oct. 27, 18—.

MY DEAR BROTHER:—We were glad to learn of your welfare, and especially to know that you have found a place and a welcome among the brethren. I suspect you of homesickness, but you have too good sense to be homesick for very long. Each one of us must take his little dose some time, and I know yours will be swallowed bravely.

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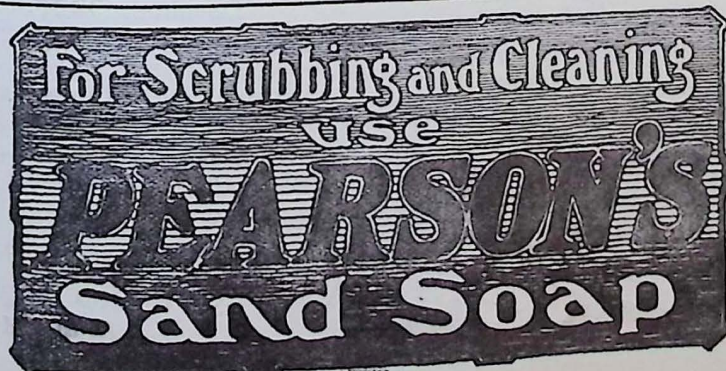
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Father and mother are very well. Father keeps busy and finds an odd job now and then for me. I have been away for but two days, and that was to pay a visit to Bro. Cady, who is preaching for a few days in W—. He is having a fine interest, and is doing a great deal to build up the cause. On the first night of his meeting he was introduced to a young lady who is an ardent Methodist, and who berated him soundly for his doctrine. "I hear you do not believe in the Holy Spirit," she told him. "Do you believe all you hear?" he asked her. And the lively young lady retorted, "I certainly don't believe all I hear from you." Bro. Cady was not in the least daunted, but asked if he might call on the young lady and explain our teaching to her. He did call, and, so far as I can judge, he continued to call daily. I told him to be careful, for a vivacious woman is never so interesting as when she tries to hold her own in an argument. "Oh, I am in no sort of danger," he assured me. But in the evening, when he introduced me to her, I decided that he is in some danger. She has big blue eyes and brown curls, and is the prettiest young woman I know, always excepting Martha.

[I instantly resented this judgment, and told myself that it was only half meant. If Rachel was not called a "pretty woman," it was only because that word seemed too small for her. She was indeed less lovely than Martha, but her face had an expressiveness and her figure a supple grace such as are seldom seen. And Stephen knew it very well.]

Colonel Sylvestre and his son-in-law gave a dance in the new barn last night. It is hinted that both Rachel and Martha strongly disapproved of it, and that they were scarcely seen during the evening. Whisky flowed freely, and many of the young men were the worse for their dissipation. The Colonel does not care in the least for such company, nor, so far as I can judge, does Mr. Easton. Whatever he may be at heart, he has evidently been accustomed to associating with gentlemen. My only explanation of last night's carousal is, that they knew they were not held in favor hereabouts, and so made this attempt at a conciliation.

Another thought has come to me—one almost too horrible to be entertained. Is it possible that Easton likes to humiliate Martha, on account of her religious scruples? Perhaps I wrong him, but I cannot help feeling that he is capable of it.

I met Ross Turner this morning in front of the blacksmith shop. He was the worse for last night, and very silly. "The son-in-law business is the business that brings in the money," he said. "Look at Easton, now! Just look at him! See how he has made it pay. But I never dreamed that the old man would take Martha back—now, did you?" I let him go without a word, for he was half drunk, and not worth the tongue lashing that he deserved.

My heart bleeds for poor little Martha. It is strange that so good a girl could ever have so blinded her conscience as to consent to such a marriage. But she was young, and she had no mother.

It must be that she suffers. It cannot be

otherwise, with a nature as sensitive as hers. Contact with evil sends such a nature within itself, and to the endurance of unutterable agony.

I wonder what Rachel thinks. I have not seen her.

Father and mother ask to be affectionately remembered. Let us hear from you often.

Faithfully yours,

STEPHEN ARRONDALE.

The other letter was written six months later, and must have reached me just before I started home:

Blue Brook, March 2, 18—.

DEAR JOSEPH:—We are more than rejoiced to think you are coming home. To tell the truth, I think father considers that I make a poor substitute for you. "I thought Steve was the better farmer of the two, at the start," he said the other day, "but preaching has rather spoiled him. I shall be glad to get Joey back again." You know he is always in a soft-hearted mood when he talks about "Joey."

In truth, I have been at home very little for the past three months. The work seemed to call, and there was only me to go.

Last week I saw Bro. Cady for the first time in months. He told me he was soon to visit his family in Albany. In the course of our conversation I casually inquired the name of the young Methodist lady to whom he introduced me when I saw him last. I was ashamed of having forgotten, but there had been nothing in the meantime to recall it to my mind. "Her name at present," he said, "with a peculiar smile, "is Elizabeth Mather." "At present," I said. "What do you mean by that?" "I mean," he said, "that I trust it will soon be Mrs. Cady." "You are going to marry her," I exclaimed, in real surprise—though I might have guessed. "But she is a Methodist," I objected. "No, she isn't," he said triumphantly. "I've brought her over."

So he is gone, and I shall miss my bachelor friend. But he will have a fine wife, and one who will keep him on his mettle.

I wonder if Rachel will care. She will give no sign, for her pride is a coat of mail. I fancy that she does not altogether like her

brother-in-law. Of course, I do not know this, but on the two or three occasions when I have seen them together I thought her manner toward him very distant.

Martha has a little daughter. Easton called up "the boys" at the tavern yesterday, and treated them in honor of the event. I was passing at the time, and when I thought of the saintly young mother, my heart turned sick. What a profanation of the sanctity of parenthood!

Where will it all end? In heartache and heartbreak, I believe, as I have believed from the beginning.

We long for your coming. It will not be long until the time.—Affectionately yours,

STEPHEN.

I had been anxious to get away, but I was more than glad to get back. I felt sure that I should never go away again. I had no such gifts as Stephen's. I could hold my own in common toils, and home was the place for me.

I was surprised soon after my return, by a rather formal invitation to dine with the Eastons. Ordinarily, in our neighborhood, we "dropped in" to one another's houses, and ate meals wherever meals came in our way. The Sylvestres had always been more ceremonious than the rest, and had become much more so since the advent of Charles Easton.

The Colonel received me quite warmly, and even alluded to my services on the night of the fire. Easton shook my hand with the air of good fellowship, and I liked him less than ever.

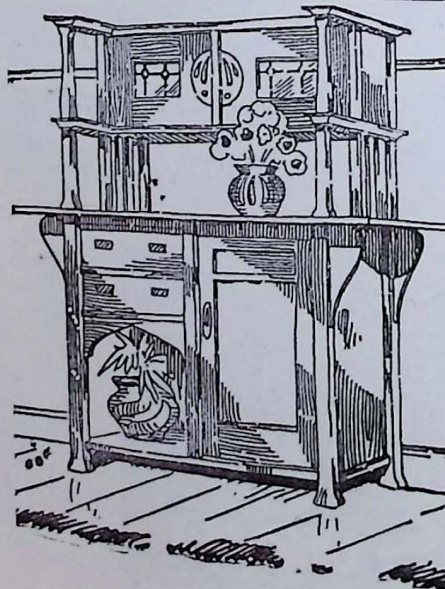
Martha floated into the room presently, in a soft white gown, with her baby in her arms.

"I wanted Joseph to see our little Rachel," she said, looking shyly up into her husband's face.

I had never seen a young baby before, and I remember I was greatly surprised that it was such a tiny thing. But something in its helplessness sent a strange thrill to my heart, and I said, quite honestly:

"It is beautiful!"

It was not the little lace-decked baby that was beautiful, though. It was the new look on Martha's face.



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