

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST THE CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND.

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N.S.W. Conference Reports, 1905.

Twentieth Annual Report.

JANUARY 30TH.

DEAR BRETHREN,—

Another year of Conference work has gone, and your Committee have to report that while, owing to our desire to see a State evangelist engaged, we have not undertaken work in new fields during the year which would involve additional financial responsibility, we think that results which show steady progress are reassuring.

TENT.

The tent which was purchased last year was used by the Enmore church for a month in connection with a mission conducted by Brethren Harward and Pittman. Since then we have sold it for the sum of £22/10/-, showing a loss of £12/10/- on price paid for it. Considering the tent mission work done at Lismore, Corowa and Enmore, we consider this satisfactory. The amount received from the sale we have placed to a separate account to form the nucleus of a fund for the purchase of a tent more suitable for mission work.

FINANCE.

We require £6/10/- per week to carry on the work to which we are already committed. Of this sum £3/5/- is contributed by the churches where our Home Missionaries are located. Thus the amount which is left to be contributed by a membership of 2466 is only £3/5/- per week. This amount is small, and if we were satisfied to let it remain so we would show a sad lack of appreciation of the work with which our Saviour has entrusted us. We must do more. The desire of your Committee is that next year the brethren, by their liberal financial support, will enable the incoming Committee to engage a State evangelist. Causes could then be established where at present there is no church, and weak, struggling country churches would be built up and strengthened. Victoria and West Australia have profited by adopting these methods; so would N.S.W.

When promise cards are handed to you, remember this work. Remember God so loved you that he gave his Son. What will you give? The receipts for the past 12 months have been £493/2/5. This clears off debt balance carried over from last year, and leaves us with £37/4/1 on hand.

STATISTICS.

While the net numerical progress according to statistics has not been so great as last year, we are glad to report a substantial increase. The additions are as follows:—By faith and obedience, 301; by letter, 48; immersed believers, 19; restored, 13; total, 381. The losses are:—By letter, 48; by death, 8; removal and revision of roll, 145; total, 201. This shows a net increase of 180, and a present membership of 2466. The Bible School returns show the number of scholars to be 1701, compared with last year 1731, the decrease being 30. Teachers, 154 as against 155 last year. The additions to the church from Bible School were 72.

HOME MISSION FIELDS.

LISMORE.—The report from this field is most encouraging. Early in the year T. B. Fischer was located here and has been at work ever since, God abundantly blessing his labors, combined with those of the church. A commodious meeting house has been erected, and 53 souls have been added. Another laborer is required to assist Bro. Fischer in the establishment of causes in surrounding districts where work has already been started. The Richmond River district, if not naturally the best, is one of the best districts in N.S.W. The population is rapidly growing, and Lismore is the commercial centre. The cause of primitive Christianity has got a good hold, and while the district is growing we must make an effort to strengthen that hold and spread into the districts beyond.

ROOKWOOD AND CANLEY VALE.—The cause in these fields goes along steadily. G. H. Browne is doing a good work. He divides

his labors between the two churches. The additions during the year were 20.

NORTH SYDNEY.—A number of brethren reside in this district who desire to see a church in their midst. Your Committee accordingly arranged for G. H. Browne to hold meetings once a week on Thursday evenings in the house of one of the brethren. This is a place where the services of a State evangelist could be called into operation with advantage.

RECOMMENDATIONS BY COMMITTEE.

That efforts be made by the incoming Committee to secure the services of a suitable man as State evangelist. That a new Committee be appointed by this Conference to confer with representatives of the Baptist Union re the possibility of a union between the Baptist Church and the churches of Christ in N.S.W.

CHANGES IN COMMITTEE.

Early in November we received with regret the resignation of our Secretary, Bro. Rossell, owing to his removal to Millthorpe. We desire to record our appreciation of the able manner in which he performed his secretarial duties, and of his devotion to the cause of Home Missions. Bro. Macindoe was appointed to the position of Secretary.

THANKS.

Our thanks are due to the officers of the church at Enmore for the use of their building for Committee meetings, to the Sisters' Conference and the Home Mission collectors for the assistance they have rendered.

COMMITTEE MEETINGS.

The Committee has held 14 meetings, the attendance being as follows:—President, A. E. Illingworth, 10; Vice President, Jas. Hunter, 11; Secretary, Leo. Rossell, 11; Assistant Secretary, D. R. Hall, 8; Treasurer, Joseph Stimson, 14; Committee, G. Arnott, 13; T. Bagley, 12; P. A. Dickson, 11; G. T. Walden, 9; W. W. Macindoe, 14.

*Resigned in November.

Treasurer's Statement,

N.S.W. Home Mission Fund, from 11th January, 1904, to 16th January, 1905.

RECEIPTS.

Annual Fees—Canley Vale	£1 0 0
Chatham	0 10 0
Enmore	2 0 0
Lismore	1 0 0
Marrickville	1 0 0
Merewether	1 0 0
Paddington	2 0 0
Petersham	2 0 0
Prospect	1 0 0
Sydney	2 0 0
	<hr/> 13 10 0

Collections from

Assisted Churches—Canley Vale	26 0 0
Corowa	8 0 0
Lismore	95 5 6
Merewether	16 0 0
Rookwood	66 14 0
	<hr/> 211 19 6

Collections—Enmore	27 4 11
Paddington	5 19 3
Petersham	6 5 6
Sydney	27 12 10
	<hr/> 67 2 6

Home Mission Lord's Day

Collections—Bungawalbyn	1 18 0
Canley Vale	0 10 3
Corowa	0 7 3
Chatham	5 5 3
Enmore	9 5 2
Inglewood Forrest	1 10 0
Junee (2)	2 15 3
Marrickville (2)	1 14 3
Moree	1 0 0
Petersham (2)	6 7 9
Prospect	2 0 0
Rookwood	1 9 6
Sydney	4 9 0
	<hr/> 33 11 8

Miscellaneous Receipts—

Collected at Annual Session	27 1 9
Sisters' Conference for Printing	1 1 0
Individual Contributions	130 7 6
Campbell Edwards Training Class	2 0 0
Sale of Tent	22 10 0
Contributions to Tent Fund	1 8 6
	<hr/> 184 8 9

£515 12 5

EXPENDITURE.

Balance	£48 5 6
Salaries—T. B. Fischer	184 10 0
G. H. Browne	159 0 0
L. A. Williams	7 0 0
W. J. Way	9 0 0
	<hr/> 360 0 0
Travelling Expenses	16 10 6
Printing A/c	14 4 6
Stamps & Exchange	3 19 0
Tent A/c	3 10 6
Expenses in connection with Baptist Union Conference	0 10 0
Rent, St. Georges Hall for Conference	
Sermon	2 5 0
Secretary's Allowance	6 0 0
Bank Charges	0 10 0
Interest A/c	0 3 4
Balance Carried Forward	59 14 1
	<hr/> 515 12 5

Signed) JOSEPH STIMSON, Treasurer.

Audited and Found Correct,

(Signed) JAS. SCULLAR.

" EVAN ROBERTS.

Sydney, 16th January, 1905.

Inglewood Forest	2 10 0
Junee	2 15 3
Lismore	96 15 6
Marrickville	2 14 3
Merewether	17 0 0
Moree	2 0 0
Paddington	8 19 3
Petersham	25 3 3
Prospect	3 0 0
Rookwood	89 13 6
Sydney	64 1 10
Conference Collection	27 1 9
Miscellaneous	15 4 6
	<hr/> £493 2 5
Sale of Tent	22 10 0
	<hr/> £515 12 5

*These amounts include the church's contribution towards the support of our missionary stationed there.

Letters from Churches.

The following digest of letters sent by the churches should prove of general interest, as it enables us to understand more of the difficulties and triumphs of the cause than we can glean from the bare statistics:—

SYDNEY.—Work in this field continues steadily and satisfactorily. During the year 39 have been added by faith and obedience, and 12 by letter from sister churches, while there have been 8 losses by removal. It is reported with thankfulness to our heavenly Father that not one death has occurred in a church of 393 members. All meetings are well attended, the Dorcas and Endeavor Classes being in a flourishing condition. Bro. Dickson has for 9 years proclaimed the gospel to appreciative audiences, whilst the amount contributed from all sources amounts to no less a sum than £604/11/4. Taking all things into consideration the work here is very satisfactory. The decrease in Bible School scholars, as recorded in statistical register, is due to a strict revision of roll since the rally.

CHATHAM.—This being a small country township matters move along very quietly. 9 removals have served to decrease the membership. An allotment of land was purchased some time ago in Taree, the chief town on the Manning River, and the brethren hope that within a year or two they will be able to build there, after which it is expected more success will be attained. The able efforts of Harry Edwards and others to evangelise this district will, we are confident, meet with their reward in the years to come.

JUNEE.—The faithful 7 who a year ago comprised the church at this centre have had the joy of seeing 2 added by faith and obedience. The meeting for breaking of bread still continues in a private house as formerly.

ROOKWOOD.—The work is steadily progressing, though the attendance at the gospel service has gradually decreased. The first quarter of the year our additions numbered 13 by faith and obedience. During the balance of the year 7 more were added to our numbers—4 by faith and obedience and 3 by letter. We have had the loss of 6 leaving us—an increase of 14 for the year's work. The evangelist has his time divided between Rookwood and Canley Vale. The attendance of members meeting for worship shows a very good average. The additions to the

church from the School count up to 10. We have also added to our Bible School teaching staff. Our young men members were desirous recently of having an Improvement Class. This was inaugurated, and an executive arranged the last week in the old year, so as to have the first meeting of the class the first week of the New Year.

WINGHAM.—Last year showed a membership of 27. During the year Bro. Edwards of the Chatham church has preached the gospel at various centres in the Manning River district, with the result that 4 have been added by faith and obedience to the Wingham church. Church losses show 1 by death and 2 by letter, leaving a present membership of 28.

CANLEY VALE.—The work here continues steadily. G. H. Browne preaches at this centre on Lord's day afternoons and at Rookwood at night. No additions are reported, but the increase in the number of scholars in the Bible School, and the fact that this School came out first in connection with the recent examination, indicate that good work is being done, the result of which will be seen in later years.

MARRICKVILLE.—In giving a short report of the work here, we have to say that notwithstanding the many difficulties encountered through the greater part of the year, owing to certain circumstances well known to the brethren, we still live. After the departure of our evangelist in the month of May, the gospel meetings were ably sustained by Brethren Crawford, Macindoe, Edwards, and Williams, to whom the church feels deeply grateful. In November our esteemed Bro. Williams took up the work of evangelist of the church. We look upon him as a man sent from God, just at the right time and in the right spirit. We are pleased to report that an excellent spirit of harmony and peace prevails amongst the brethren, and we are entering the New Year with bright hopes and prospects. We pray that the Conference time may be a season of much spiritual blessing to all.

LISMORE.—The most sanguine hopes of this church have been realised during the year. Statistical returns show an increase of 41. Every department of church work makes excellent progress. The new Tabernacle, a splendid building, seating comfortably over 350, has just been opened. The Christian Endeavor Society and the Students' Bible Class are both being conducted with great success. From Lismore various preachers preach the gospel at Blakebroke, Bangalow, Byron Bay, Brunswick Road, Dunoon and Bungawalbyn. The excellence of the results of work in this field is largely due to the methodical, systematic, and tactful manner in which T. B. Fischer, the evangelist, has labored. The financial position of the church has been much improved by the adoption of the envelope system.

ENMORE.—The year just closed has been a very busy one, during which much solid progress has been made. The initiation and completion of the extensive alterations to the Tabernacle, together with the successful mission conducted by Bren. Harward and Pittman, have been the especial features of a

Summary of Church & Individual Collecting.

Bungawalbyn	1 18 0
Canley Vale	31 12 9
Corowa	8 7 3
Chatham	5 15 3
Enmore	88 10 1

memorable year. While the building operations were progressing, the services were held in a neighboring hall, and but for this fact the report would have no doubt been better than it is. There is now ample accommodation, and as the church is well organised and all its auxiliaries vigorous, the future seems bright with possibilities. During the year Enmore raised £152/17/5 for Home Mission work, divided as follows:—Petersham, £52; Marrickville, £38/15/-; and the Conference Committee, £62/2/5. Various objects outside the church received £20/5/3, and £630/2/2 was devoted to its own church work.

PETERSHAM.—Our membership at this time last year was 263, which number I am pleased to report has been increased during the year to 305 notwithstanding a very stringent revision of the roll recently. The Sunday School has provided 13 of the 49 additions by faith and obedience, and despite the difficulties it has had to contend against, through want of space, has increased its numbers by 73 in the 12 months. The attendances at all of our meetings, particularly the gospel services, have been excellent, and these, with the wants of the School, bring us constantly face to face with the absolute necessity of doing something very shortly to provide extra accommodation. This need is at the present time engaging the attention of a Building Committee, who are to report at an early date on the wisest means of attaining the desired end. All other auxiliaries connected with our work are doing splendidly. During May our gospel mission, conducted by Bro. Grinstead, proved very helpful in various ways and aroused a keen interest in our plea throughout the district. We are moreover just now entering into active preparation for a tent mission we have decided to hold in March this year, to be conducted by our evangelist, Bro. Illingworth. It will be seen we have been abundantly blessed, the prospects for the future being also very hopeful.

PROSPECT.—Owing to the illness of our esteemed Bro. Hawkins it has been found necessary to discontinue the out-door services. The little church still meets regularly to attend to the breaking of bread. With only a small population to work on it seems difficult to secure much result from efforts put forth here.

WAGGA.—Since the departure of Bro. Goode from this district nothing has been done in the way of active evangelisation. Applications have been made to preaching brethren visiting Melbourne to break their journey at Wagga for a week or so, but without success. Meetings for worship are faithfully held, and the little church would be much cheered if any of the brethren from distant parts could make it convenient to meet with them.

BUNGAWALBYN.—There are no changes in the number of members of this church, but the average attendance has been improved by the removal from the Manning River of Bro. Newby and his wife and family. The Sunday School is on the upward grade, and the monthly visits of Bro. Fischer, from Lismore church, are much appreciated.

MOREE.—The removal from this district of Bro. Goode has been a great blow to the church, as for over a year our brother did practically all the preaching and teaching. There are no gospel services now, but meetings for the breaking of bread are held at four different centres to meet the convenience of a scattered population.

PADDINGTON.—We began the year with 277 members. The additions have been by faith and obedience, 39; by letter, 6; baptised believers, 2; total additions, 47. The losses have been by removal and revising of roll, 11; by letter, 2; by death, 3; total, 16. Nett gain, 31. Present membership, 308. During the year we held a Spiritual Conference, which was very helpful. Bro. Grinstead delivered a course of lectures, which were of a very high order. Bro. Johnston of Victoria worked with [the church on a three weeks' mission, which was greatly blessed by God to the salvation of souls. Bro. Johnston's work was highly appreciated by the church. Bro. Bagley has labored faithfully all the year. We have assisted the Home Mission Committee to the extent of £13/10/3, and the Foreign Mission Committee with £9/16/-, £1/1/- of this amount being for the Christmas box. The Endeavor Societies, both Senior and Junior, are in a healthy state. The Dorcas Class is doing a good work. The Lord's day School is well looked after; 250 scholars on roll; average attendance 220; 14 scholars have joined the church during the year; they have 21 teachers, 3 officers and 2 librarians. A library was started with 190 books, and increased to 350.

Report re Conference with Baptists.

The Committee which you appointed to confer with representatives of the Baptist Union has had two meetings, one each in June and July, with these brethren, which have been of a most cordial character. Several points of difference were discussed in a friendly manner. We hoped to further confer with them and have something definite to report to you, but the death of their late respected President, Mr. Seth Jones, in July, put a stop to negotiations for the time. We expect in the near future to renew these conferences. Attendance at conferences:—A. E. Illingworth, 2; Jas. Hunter, 2; John Kingsbury, 2; P. A. Dickson, 1; Dr. Kingsbury, 1; G. T. Walden, 2; Thos. Bagley, 2; R. C. Gilmour, 0; E. Gole, 1; W. W. Macindoe, 2.

Foreign Missionary Committee's Report.

In submitting our report for your approval, you will note what we are pleased to term the "foreign field" has been knocking hard at our door, for as a writer in the AUSTRALIAN CHRISTIAN recently observed, "We have the foreign field transferred to our own doors. It seems as if our Lord, wearying of our failure to go to distant shores, has brought the strangers to our gates to challenge our service in their behalf." We do not wish to forestall the report of the Chinese Mission, for those who assist in this work have done well and nobly as foreign missionaries in our midst, and the Lord has abundantly blessed

their work. The first meeting held by your Committee after the Annual Conference confirmed the desire expressed both in this and the neighboring State of Victoria that Bro. James, who had been laboring for some time amongst the Chinese, be engaged permanently by the F. M. Committee. A perusal of the Sydney Chinese Mission report will convince all that in securing Bro. James to labor amongst his fellow countrymen in these States we have been guided aright. His labors so far have been divided between the two States, and each of them has plenty of call for his services. The Chinese in this city are anxious to retain him altogether in this State, urging that there is more than enough work in the city, let alone throughout N.S.W., to constantly demand his attention. In view of the blessing the Lord has been pleased to bestow upon this work amongst the Foreign heathen in our midst, we trust the brotherhood, especially in the city and suburban churches, will be moved to more liberally support the cause of Foreign Missions. Money given to the mission makes missionaries in our midst who return to their own land carrying with them the blessed tidings of salvation.

Acting under advice of John Thompson, the Kanaka missionary, the joint committee decided to help support certain native teachers in the New Hebrides under the supervision of Bro. Tabymacon, a Kanaka Christian of some experience, who for some time prior to his return to Pentecost Island had been associated with Bro. Thompson. All who read Bro. Thompson's account of his stay amongst the Kanakas in the Islands, contained in last year's AUSTRALIAN CHRISTIAN, must have been impressed, not only with the manner in which these returned Kanakas had kept the faith, but in the respect in which the light that was in them had shone out and had its effect on those with whom they were immediately associated, and as an addition to that report in a letter received from Bro. Tabymacon he stated the natives had built a chapel at Ranwady. This like the Chinese is purely an Australian mission and therefore appeals to our immediate support.

Your Committee have also sanctioned the continuance of the partial support of John Sherriff's work in Bulawayo, in South Africa. We all rejoice in the evident blessing of the Lord that rests upon Bro. Sherriff and his band of faithful laborers.

With a view of trying to bring more prominently before the churches the claims of the Foreign Mission field, your Committee decided to ask the Endeavor Societies connected with the church to join in a F.M. rally, to be held quarterly in their respective church buildings. Four of such rallies have been held—in Enmore, Sydney, Petersham and Paddington respectively—during the year. But while the attendance of the Endeavorers was good, we have been somewhat disappointed at the attendance of the members of the church generally.

During the month of June we received a visit from Bro. and Sister H. H. Strutton, of the Poonah India Village Mission. They lectured and spoke in the city and suburban churches, and we gained an insight as to the

STATISTICAL REGISTER, JAN. 1st, 1905.

LOCATION OF CHURCH	Church Additions, 1904.					Church Losses 1904.		Membership, 1905.			Bible School.				Church Additions from Bible School.	Seating Capacity of Meeting House.	EVANGELIST.
	Jan., 1904. Membership.	Faith and Obedience.	Letter.	Baptised Believers.	Restored.	Letter.	Death.	Jan., 1905. Membership.	Increase.	Decrease.	1904 Scholars.	1905 Scholars.	1904 Teachers.	1905 Teachers.			
Bungawalbyn ..	27							27			28	30	4	5		80	T. B. Fischer.
Canley Vale ..	19							19			54	58	3	4		200	G. H. Browne
Chatham ..	54		2					47	7		16	12	2	3		100	
*Corowa ..	45							45								200	
Enmore ..	681	115	3	6		11	1	743	62		535	517	35	34	16	800	G. T. Walden.
Petersham ..	263	49	9	6	1	7	1	305	42		197	270	16	19	13	300	A. E. Illingworth.
Marrickville ..	82	1	1			2		50		32	111	103	11	10		100	W. J. Williams.
Junee ..	7	2						9	2								
Lismore ..	176	30	10	2	11	10		217	41		74	91	8	9	5	350	T. B. Fischer.
Merewether ..	96	5	2	1	1	5		78	18		130	100	12	12	5	200	L. A. Williams.
Moree ..	31			2				32	1		10	8	1	1		150	
*Mungundi ..	9							9									
Prospect ..	10							10									
Paddington ..	277	39	6	2		2	3	308	31		250	250	23	21	14	400	T. Bagley.
Rookwood ..	72	17	3			3	2	86	14		126	112	16	16	10	140	G. H. Browne.
Sydney ..	350	39	12			8		393	43		180	140	22	19	9	600	P. A. Dickson.
Wagga ..	20							20									
Wingham ..	27	4					1	28	1		20	10	2	1		100	
Isolated Brethren																	
Estimated at ..	40							40									
	2286	301	48	19	13	48	8	145	2466	237	1731	1701	155	154	72		

*No report, last year taken.

Increase church members, 180.

Decrease Bible School Scholars, 30; Teachers, 1.

working of this Village Mission, on different lines to our own.

During the course of Bro. Rankine's world trip he visited some of the mission stations connected with the church in India, and he has reported to the Committee his observations and impressions. These will be of great use when the work in the foreign field generally comes to be considered at the Inter-State Conference to be held this year.

P. A. Davey, our Australian missionary in Tokyo, Japan, contemplates visiting Australia this year, and we look forward to his advent as a means of raising the interest of the brotherhood generally in this and other fields.

Your Committee have held ten meetings during the year and the attendance of members has been as follows:—Mrs. E. Bagley, 8; P. A. Dickson, 8; H. Gilmour, 8; E. Gole, 10; Mrs. J. Hindle, 9; A. E. Illingworth, 4 (resigned); W. H. Keam, 2; G. T. Walden, 9.

Our hearty thanks go out to the collectors who have given their time and services in the churches. We desire to express to the Executive Committee in Melbourne our hearty appreciation of the copy they have supplied us with month by month of the correspondence received from the various fields, and in doing so we also congratulate them on the completion of the Chinese Mission building in that city.

G. T. WALDEN, Chairman.

E. GOLE, Secretary.

Foreign Mission Statement.

RECEIPTS.

By Collection at Annual Convention ..	£2 5 0
Church Contris. received by Collectors—	
Enmore ..	£29 7 5
Sydney ..	10 15 6
Paddington ..	6 0 0
Marrickville ..	1 5 0
Petersham ..	1 3 9
	48 11 8

Foreign Mission Sunday—

Enmore ..	6 0 11
Chatham ..	4 7 6
Petersham ..	4 5 7
Sydney ..	3 12 6
Paddington ..	2 15 0
Lismore ..	2 14 10
Rookwood ..	2 1 6
Junee ..	1 10 0
Marrickville ..	1 8 6
Canley Vale ..	1 1 6
Corowa ..	1 0 6
Inglewood Forest ..	1 0 0
Moree ..	1 0 0
Newcastle ..	1 0 0
Prospect ..	1 0 0
Wingham ..	0 17 0

Individual Contributions—

S. Butler ..	1 0 0
R. B. Butler ..	0 7 6
Miss Jerrums ..	0 10 0
Leo. Rossell ..	1 0 0
Mrs. A. F. Butler ..	8 0 0
	46 12 10

F. M. Endeavor Rallies—

Enmore ..	2 1 0
Sydney ..	0 18 6
Petersham ..	1 13 0
	4 12 6

Amount received from R. Lyall,

F.M. Treas., Melbourne ..	9 1 0
Do. do. ..	10 0 0
	19 1 0

121 3 0

Cr. Balance forward from 1903 ..

13 19 4

EXPENDITURE.

To Sydney Chinese Mission—	
Jas. Smith, cleaning ..	£13 15 0
W. James, Chinese Evangelist ..	52 0 0
Travelling Expenses ..	4 10 0
	70 5 0
New Hebrides Island Mission—	
Sundry Merchandise sent to Native Teachers ..	11 10 2
Cash sent to Native Teachers ..	8 5 2
Freight and Bills of Lading ..	1 4 6
	20 19 10
Printing ..	1 16 0
R. Lyall (draft), F.M. Treas., Melb. ..	30 8 0
" (cheque) ..	8 0 0
	38 8 0
Cr. Cash Balance ..	3 13 6
	£135 2 4

CHRISTMAS CHEER FOR INDIA AND CHINA.
Christmas 1904.

RECEIPTS.

Enmore Bible School ..	£3 0 0
G. T. Walden's Bible Class ..	0 10 0
Y.P.S. of C.E., Enmore ..	1 14 5
Enmore Sisters per Mrs. Hindle ..	0 10 0
	5 14 5
Sydney Bible School ..	1 0 0
Sydney Sewing Class ..	1 0 0
P.P.S. of C.E., Sydney ..	0 12 0
	2 12 0
Paddington Bible School ..	0 10 0
Y.P.S. of C.E. ..	0 7 0
Sewing Class ..	0 4 0
	1 1 0
Mrs. Hindle, collected at Drawing Room Meeting for China ..	1 6 9
Sisters' Conference per Mrs. Hindle ..	0 15 3
Marrickville Bible School ..	0 10 6
Rookwood Bible School ..	1 1 5

Lismore Y.P.S. of C.E., per Maggie Dickie.. ..

o 10 o
— 4 3 11
£13 11 4

EXPENDITURE.

Mary Thompson, India .. 6 15 6
Rosa L. Tonkin, China .. 6 6 4
Money Orders and Postage .. 0 9 6

— 13 11 4

By Petersham and Sydney Bible Schools,
to sustain Orphan at Female

Orphanage, Mahoba, India .. £5 0 0

To Miss Mary Thompson .. £5 0 0

E. GOLE, Treasurer.

Chinese Mission Report.

It is with thanksgiving to our Father in heaven for all his goodness to us that we present this report of another year's work. The work is carried on much the same as in previous years, and there seems to be the same difficulty as before, viz., to get regular teachers who can attend two nights a week; also a falling off in attendance of the scholars at certain times of the year. On week-nights the attendance has ranged from about 10 to 25, and on Lord's days from 10 to 117. The workers have been much cheered by the fact that the F.M. Committee have made a decided forward movement by appointing Bro. James as evangelist.

This was done early in the year, and on March 1st we held a tea and public meeting to welcome our brother to the office and work of evangelist. It was intended that he should divide his time between here and Victoria. The Melbourne mission asked that they might have his services for the first six months, which request was granted. Our evangelist left for Melbourne the week following the tea, many of the teachers being at the station to bid him God speed. After six months' successful work in Melbourne, Bro. James returned, and, at a social arranged by, and at the expense of, the scholars, told us some of the things God had wrought by his instrumentality, and our hearts were rejoiced to hear it. Since his return the Lord's day meetings have greatly improved, and a number have been added to the church. Since last report 13 have come out for Christ.

One Lord's day evening during Bro. James' absence, R. C. Gilmour, about August 7th, devoted a night to the Chinese Mission, and gave them an interesting and instructive talk on the life of Joseph, illustrated with lantern pictures, which was much appreciated.

Our Chinese brethren have edited and published a hymn book for their own use, entitled "Church of Christ Chinese Hymn Book."

We feel that we have not done as well as we should, but we thank God for what has been done in his name and for his sake.

H. J. GILMOUR, Sec.

Bible School Union.

With great pleasure we present to you a brief report of the work of the Union.

Though still somewhat hampered financially, we have done a considerable amount

of good work, even though all our expectations have not been fully realised.

The annual examination held in April last was very satisfactory. 183 scholars presented themselves for examination, being a gratifying increase of 54 on the figures of last year. It was decided to present a certificate of honor to the school gaining the highest percentage of awards compared with number of scholars on the roll. Canley Vale was the first school to gain this coveted honor.

The presentation of prizes and certificates took place on July 1st in the City Temple. This meeting did not equal that of last year, either from a numerical or financial standpoint.

At the annual business meeting in July last the following officers were elected for the year 1904-5:—President, A. E. Illingworth; Vice-President, Thos. Morton; Secretary, F. T. Willis; Asst. Secretary, L. J. Stimson; Treasurer, S. Trigone. At this meeting the following resolution was carried: "That the designation of the 'Sunday School Union' be changed to that of the 'Bible School Union'."

The Committee introduced a special feature this year in the form of a vocal and elocutionary competition. We are sorry to say that this did not command the sympathy of the brethren as well as we had expected.

We have now eight schools in the Union, of which a very fair proportion take a lively interest in all we do; and we have been pleased to welcome to our number Marrickville school. We are hoping ere long to gain Paddington school, and so have all the suburban Lord's day schools' workers united. The work of visitation on behalf of the Union has been thoroughly carried out by Bro. Lea.

In conclusion we thank our heavenly Father for the many blessings bestowed upon us in the past, and trust that by his help we shall be enabled to achieve yet greater things in the near future. We ask for the prayers and practical sympathy of the brotherhood in our work.

On behalf of the Committee,

A. E. ILLINGWORTH, Pres.

F. T. WILLIS, Sec.

Temperance Committee's Reports.

In closing the year's work we have nothing of a sensational character to report, but simply a year of active earnest effort. Your Committee have been alive to the needs of the work entrusted to them, and have endeavored to propagate the truths of Temperance. We have held meetings in connection with the churches in the Metropolitan district, but have not always had that support from the brethren which we have a right to expect, a considerable amount of apathy being shown. At our meetings splendid programmes have been arranged, and the very best speaking talent obtained. Among those who have spoken outside the brotherhood might be mentioned Canon Boyce, Mr. Beale (Methodist minister), Mr. A. Bruntnell, Mrs. C. E. Clark, secretary N.S.W. Alliance, Mr. W. W. McCoy, M.P., Mr. J. J. Cohen, M.P., Mr. Green, I.O.G.T., Mr. Clegg and Mr. Harold Morgan. At the meeting held in

connection with the opening of the Enmore Tabernacle, which was under the auspices of your Committee, The Hon. H. Hawkins, M.H.R., New Zealand, Mr. Chas. Watt, Mr. W. J. Williams and Mr. A. Bruntnell addressed a large and enthusiastic audience.

Your Committee took an active part in the State electoral campaign, and assisted materially in the return of candidates pledged to the platform of the N.S.W. Alliance, and have taken part in all temperance or moral questions that have been before the public.

Financially the year has been a successful one, the Committee being able to meet all expenses and show a credit balance. We have received during the year:—

By Balance 1st February, 1904 .. £0 11 0
Receipts from all sources £13 13 10

£14 4 10

Our expenditure has been—

To Donation to N.S.W. Alliance .. £9 0 0
Temperance Hymn Sheets .. 1 10 11
Working Expenses, Printing, &c. .. 2 3 11
Cash Balance in hand .. 1 10 0

£14 4 10

The attendance of members of the Committee has only been fair on the average, as you will note some have attended well while others have not registered one attendance during the year. Six Committee meetings have been held. The attendance has been as follows:—G. T. Walden (President), 5; G. Logan (Vice-president), 4; T. Morton, 6; W. W. Macindoe, 3; J. R. Cattanaach, 3; R. C. Gilmour, 2; W. J. Williams, 0; Dr. Kingsbury (resigned in May through sickness), 1; I. Rootes, 0; J. Shearston (resigned in September), 0; T. B. Fischer (at Lismore), 0; Sister Campbell, 5; Sister Hall, 3.

We think that instead of appointing all nominated as members of the Committee, regardless of number, the Committee should consist of seven elected, with power to add.

In conclusion we would urge the brethren to be more earnest in their opposition to the liquor traffic. It is a curse to our country and a hindrance to the progress of the Master's kingdom, and as faithful followers of the Lord Jesus Christ we must fight it to the death.

THOS. MORTON, Sec.

Campbell Edwards Training Class.

The work done by the Campbell Edwards Training Class for the year has been good, and the progress of the class the most satisfactory since its formation. The number of members on the roll has increased from 19 to 30, and the average attendance at the weekly meetings for the year was 19.

The system of conducting the Wednesday evening services of the various churches once a quarter has been continued throughout the year, and the work of the young men in this direction seems to have given general satisfaction. A very pleasing feature of the work is the monthly service held at the "Commonwealth Home for Invalids" in Redfern, where the class and the young ladies who assist with the singing are warm favorites.

The instruction given has been thorough and practical, and included Christian evidences, sacred history, public reading of the Scriptures, and, as a special text book, Professor McGarvey's "Text and Canon."

Examinations were held at intervals during the year, and the results of these showed that the members had made good progress in all the subjects of the course.

We are pleased to note that two of the members of the class have been added to the Lord's day morning speaking plan, and hope that others will also prove themselves capable in this respect.

The class was fortunate during the year in securing the services of H. G. Picton and Jas. Johnston as lecturers, and the lectures delivered by these gentlemen on "The Resurrection" and "The Science and Art of Public Speaking" respectively will, without doubt, prove of lasting benefit to all those who were fortunate enough to hear them.

We hope that during the coming year many more of the young men in our churches will be induced to join the class, and feel sure that if they realised the advantages to be gained by doing so our membership could easily be doubled.

The object of the Campbell Edwards Training Class is to prepare young men for usefulness in the work of the church. We will not all become public speakers, but we do desire to be useful, and we ask the prayers and sympathy of the brethren and sisters that this object may be attained.

T. T. WEBBER, Sec.

Y.P.S.C.E. Reports.

PETERSHAM.—It is with great pleasure that we are again able to report progress. Our roll has increased to 60 active, 3 associate and 11 honorary members. We have during the last 6 months met weekly instead of fortnightly, and we are glad to say that the enthusiasm for the Master's cause has been fully maintained. Good work has been done by our various committees, especially the Sunshine and Relief Committees. During the year the Prayer Meeting Committee inaugurated a short prayer meeting prior to the gospel service, with the special object of asking a blessing on the preacher's efforts, and we have every reason to believe that good results have accrued thereby. Good attendance has prevailed at the meetings of the Society, and an earnest and deep interest has been shown in the work, both in writing papers, and listening to them being read. Several important rallies have been held, which our members attended in strong force. A Junior Society was commenced during the last few months, and there is a very good prospect of it becoming a valuable adjunct to the Senior Society. We desire to do as Paul says, to "press forward toward the mark for the prize of the high calling of God in Christ Jesus," and to be found as our dear Lord and Master would have us, "faithful unto the end."

ENMORE.—Membership here has increased to 80, with an average attendance of 45. A member, G. Verco, has left for America to fit himself to become an evangelist. Nearly £70 has been raised for various objects, the greater part of which has been devoted to the funds for the enlargement of the building. During the alterations Bro. Gole kindly placed his room at the disposal of the Society. Some members hold open

Associated Churches of Christ



PRESIDENT—A. E. ILLINGWORTH.

SECRETARY—W. W. MACINDOE.

TREASURER—J. STIMSON.



Twentieth

Annual Conference



PROGRAMME.



- Thursday, 26th January—
Sisters' Eleventh Conference, Afternoon and Evening.
- Friday, 27th January—
Foreign Missionary Meeting, at 7.45 p.m.
- Saturday, 28th January—
Excursion on Harbor, leaving Fort Macquarie at 2 p.m.
- Sunday, 29th January—
Conference Sermon, by A. B. Maston, at 3 p.m.
- Monday, 30th January—
General Conference Meetings all day, commencing at 9.15 a.m. Home Mission Meeting, 7.30 p.m.
- Tuesday, 31st January—
Christian Endeavor Rally, at 7.30 p.m.
- Wednesday, 1st February—
Temperance Demonstration at 7.45 p.m.
- Thursday, 2nd February—
Campbell Edwards Class Demonstration, at 7.45 p.m.
- Friday, 3rd February—
Grand Choral Festival, at 8 p.m.

All Meetings will be held in the City Temple, Campbell-street, Sydney.



NOTE.—Bring this Number of the CHRISTIAN with you to the Conference Sessions.

air meetings every Saturday night. They have engaged a hall at their own charge for preaching. Future prospects are bright.

SYDNEY.—The year has been a record one. Rallies have been held at Petersham, City Temple and Enmore in conjunction with the Foreign Missionary Committee. Palms have been provided for the platform of the building, and 23/6 raised for mission work. The Christian Endeavor Dorcas Class has made 101 garments, and repaired 764; these have been distributed to the poor. At Christmas time the Society joined to entertain 300 of the poorest children in the district. At the Christmas treat there were toys and sweets in abundance as well as groceries, clothing and money where such were required. The Junior Society also imitates the Senior in having given 118 garments, as well as tea and money, to the children of the Brisbane st. Ragged School.

PADDINGTON.—This Society commenced the year with a membership of 52. For a time it declined, but by energetic work on the part of the loyal few who remained, interest was revived, and the attendance increased. It is now a flourishing institution, the meetings held being both interesting and profitable. In the recent mission held in connection with the church, the assistance rendered by the Christian Endeavor Society was of great value. The present membership is 58. The Junior Society, with 50 members, carries on good work. During the year it has sent groceries and clothing to the poor, scrap-books and toys to the Children's Hospital.

Sisters'

Eleventh Annual Report.

We are pleased to say at the close of another year's work progress can still be recorded, for which we thank our Father in heaven, and pray that the coming year's work may show that we are still making progress in the Master's work by leaps and bounds.

Our usual monthly meetings have been held, at which very fair attendances and interest have been maintained.

The treasurer's report shows money received and collected during the year to be £85/11/7½. The most notable item was £54/14/4 for Home Missions. Work money paid out, £84/0/9, leaving a credit balance of £1/10/10½.

Mrs. James' obituary work—writing to those who through loss of loved ones need our loving sympathy—is carried out in her usual thorough manner. Many letters have been written, which have been much appreciated by those to whom they have been sent.

Our visits to the hospitals continue to contain an amount of interest. Those to Newington Asylum are carried on, and although only a few (compared with what we would like) make the trip every month, yet all feel well repaid when they remember the sunny hours that have been given to those who enjoy so few of the blessings partaken of by many who are more favored. Quantities of tea, sugar, etc., are distributed amongst the old people. We

have again to thank Bro. Illingworth and Bro. Dickson for their help and cheering words given on behalf of this work. Mrs. Potter has been untiring in her efforts to make this part of the work a success. Visits to P.A. Hospital and Commonwealth Home are also carried out with good results. During the year the sisters arranged a social in aid of the destitute invalids, when £6/13/6 was handed over to assist them. They need so much help!

The Dorcas work among the churches shows that the ancient name is still carried on to posterity with gratifying and comforting results. Much work has been done, many homes being cheered by small gifts from the hands of our sisters.

Mrs. Lea, Superintendent of S.S. work, reports very favorably on the work generally, one cheering item showing the addition of 58 to the church. The work has been on the increase throughout the year.

The Foreign Mission report shows that great interest has been taken during the year. We have had three very successful drawing room meetings—Japan, India and China being the topics. Collections were taken up amounting in all to £2/17/-. Letters have been received from those actively engaged in the mission field, which have been very interesting. Mrs. Hindle's work in this department is certainly appreciated, as she keeps us well posted up. Mrs. Strutton was with us from India, and dressed in native costume, gave a description of the work done there.

The rescue and social work has not been neglected, together with the junior Endeavor work. Mrs. Gole reports well. At Christmas many of the children's hearts were cheered at the Christmas tree laden with useful gifts to be enjoyed by them. Mrs. Shearston has arranged all programmes in connection with our socials, to the entire satisfaction of all concerned.

The work of writing to isolated members has been ably carried out by Mrs. Macindoe and Mrs. Jas. Kingsbury. This is an important work, as it keeps us in touch with those who have not the privilege of meeting with us.

The interest in the Sisters' prayer meetings is still maintained, especially in the quarterly meetings arranged by Miss Marshman, when most helpful addresses have been given.

Mrs. Campbell reports that good work has been done by the Temperance Committee, who have organised meetings throughout our city churches, with fairly good results. Now that the franchise has been extended to women, we have still greater opportunities, as we now have a voice in selecting the men who make our laws.

During the year we have had one cause of great regret. Owing to removal to the country, we have lost the valuable services of our Sister Rossell, who has so efficiently carried on the work of Secretary. Our sister takes with her the love and esteem in which she was held by the sisters.

Last, but not least, special mention must be made of the untiring efforts of our beloved President, Sister Jones, for the cheerful and tactful manner in which she has presided. She was absent only on occasion of sickness.

In this way she has won the love and esteem of all the sisters.

In conclusion, we trust that each and every one will be so filled with the desire for the extension of our Master's kingdom that they will contribute their share, whether large or small, to the grand cause.

L. ANDREWS, Hon. Sec.

Lismore Tabernacle.

OPENING SERVICES.



A. E. ILLINGWORTH.

Lismore is a very important town, built upon the banks of the Richmond River, in the Northern District of N.S.W. It is the centre of a rich semi-tropical agricultural province. On the banks of the river are dairy farms, sugar plantations, corn fields, banana groves, timber mills, bacon factories, millet fields, vineyards, and so forth.

For the past twenty years strenuous efforts have been made to plant the cause of apostolic Christianity in this town. In addition to the faithful labors of J. P. F. Walker (the pioneer), evangelists Day, Moysey, Berry, McCrackett, Ewers, Jennings, Gilmour, Way, Browne, Walden, Bagley and Fischer have at different times rendered service to the main object.

The tent mission of a year ago conducted by Brethren Bagley and Fischer has now borne fruit in the consolidation of the church and the erection of a splendid W.B. tabernacle. The building is the most commodious chapel in the town and is eminently suited to its needs. It seats 350 and the main hall is 60 x 35. The prospect before the brethren is a very good one, as there is comparatively little opposition. The only other religious bodies are the Anglicans, R.C.'s., Methodists, Presbyterians and S. Army. The opening meetings have been most successful and reflect great credit on T. B. Fischer, who is a past master in the art of organisation. The church numbers 217 members, and seems to be united and in earnest. The meetings included a C.E. rally, S.S. demonstration, tea and public meeting, children's Christmas night, thanksgiving service, in addition to the regular Lord's day meetings. 340 sat down to the tea and the building was crowded. £75 in cash and promises were received. Apologies were read from ALL the ministers in the town. Greetings were read from all parts of Australia, and there was much enthusiasm. The opening meetings on Lord's day, Jan. 8th, were as follows:—Prayer and praise service at 10.30, led by Bro. Graham; 40 present. Meeting for worship at 11, led by Bro. Fischer; 160 present; J. Colbourne of Brisbane spoke on Ps. 84. 2.30, S.S. meeting; I spoke to about 100 children. 4, students' meeting; 60 present; J. Colbourne spoke. 7, open-air meeting; fine crowd. 7.30, gospel service; 300 present: I preached; subject, The Uplifted Serpent; 4 confessions. 9, Lord's Supper; Bro. Colbourne led.

This was a delightful day, and the spirit of joy and thanksgiving was very marked. Throughout the week Bro. Colbourne and

I assisted at the various meetings, and we had a most enjoyable time.

Every meeting differed in character, and almost every available brother and sister possessing any gifts at all found a place in the programme somewhere.

Lord's day, January 15th, similar meetings were held. I spoke at the morning and afternoon services, and Bro. Colbourne addressed the school and preached the gospel. His subject was, "Preaching Jesus." The meetings were smaller, as it was a very wet day.

I would like to refer to many interesting statements made and items rendered, but space forbids. I wish to briefly commend this work to the prayerful consideration of the brethren generally, specially those in N.S.W., as it is another exhibition of the results to be achieved by faithful, steady pioneer work, backed up by zealous evangelistic efforts, particularly tent mission work. The H.M. Committee of N.S.W., in my opinion, would do well to concentrate their efforts in this district for awhile, and supplement Bro. Fischer's labors by a second evangelist.

I am writing this report at the request of the brethren here, and trust its message of joy may encourage our smaller country churches to "contend earnestly for the faith once for all delivered to the saints," and that isolated groups of members may strive to keep up meetings for the breaking of the loaf, for in due season it will bear fruit to the glory of God and the expansion of the Master's kingdom.

There was one disappointment. T. Beer, of Sydney, who had come up to enjoy the festivities, was taken suddenly ill with pleurisy, and unable to attend. Many prayers were offered on his behalf, and much sympathy expressed.

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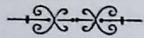
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The Leader.

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

The Testimony of the Fathers.

Having considered the evidence in regard to the historicity of the books of the New Testament, as furnished by the MSS. and Versions, we now turn to our third line of evidence, namely, the witness of the Fathers. By the Fathers we mean those men of the first, second and third centuries who were distinguished for their learning and piety, and whose names are inseparably connected with the early history of the church. Some of these witnesses, for example, Polycarp, Papias and Justin, were so firmly persuaded of the truth of the things which they affirmed that they bore testimony to the faith that was in them by suffering martyrdom rather than deny the Christ of the Gospels. Of the honesty of these men there can be no doubt, and not only is their honesty unimpeachable but their capacity to give evidence is also

beyond question. In considering what these Fathers of the church have to say, it is not necessary to take later evidence than that belonging to the third century. After this period the testimony is so complete and overwhelming that even the most pronounced Freethinker would not dream of disputing it. Of course the further back we go the more difficult the task becomes. Fortunately, however, the New Testament is richer in materials connected with its early history than any other book of like antiquity. Starting, then, with the third century, we call as witnesses Origen and Tertullian. Origen was born in Alexandria A.D. 185 and died in 254. Tertullian was born in Carthage A.D. 160, and died about 240. Referring to these two witnesses, Dr. W. F. Adeney says, "We go a little further back into the third century to Alexandria in Egypt, and we find there a brilliant, scholarly thinker and author among the early Christians, whose name is Origen. We see him writing commentaries on nearly every book of the Bible. Many of these have been preserved, and among them commentaries on our Gospels. Origen not only comments on the Gospels, but he discusses textual criticism, comparing MSS., as Westcott, and Hort have done later. Here, then, he not only has the books, but has them as they came down to him from an earlier period in various MSS. About this time, or a little earlier, quite early indeed in the third century, farther west on the shore of the Mediterranean, at Carthage, there was Tertullian writing in Latin, using a Latin Version of the Gospels, testing that by the Greek, and disputing the translation in some points—facts plainly proving not only that they existed, but that they had been turned into Latin before his time."

Crossing the border line of the third century and passing into the second, we come to another well known name in church history, namely, Irenæus, who was born about the year 135 and died about the year 200. His birthplace is supposed to be Smyrna in Asia Minor, but later in life it is known that he was made a Bishop in the year 177, and that his home was at Lyons in Gaul. Dr. Adeney writing of this famous man says: "Writing to one of his old college friends, Irenæus reminds him of those old days, and how they both of them used to sit at the feet of a venerable teacher named Polycarp. An old man was Polycarp then; but Irenæus remarks that old men remember well the scenes of their youth, and well does he recollect, and his friend should recollect, how Polycarp told them that he knew John the disciple of the Lord, and what tales he used to tell about John. Irenæus, Polycarp, John! Here is a close linking of personal connection. Irenæus ought to know, therefore, what he is talking about, if he has anything to say concerning the Gospels. Happily his writings have been preserved, and in them he frequently quotes from our four Gospels; indeed he makes a quaint remark about these books, for he says that, not only are they four, but they *must* be four, because there are four zones and four principal winds! I do not ask you to accept this logic; I think this is an instance of how people who have a

good case sometimes spoil it by trying to prove it. I only give you this curious bit of reasoning on the part of Irenæus, to show that in those days the four Gospels were well known, well accepted and well established, so that even superstitious reverence had grown up about them." A little earlier than Irenæus there flourished a certain man named Tatian, a pupil of Justin Martyr, who about the year 160 made a harmony of the four gospels, which he called *Diatessaron*, or harmony of the four. These Gospels he would receive from Justin, and we know that they were the same as those we have in our possession now. For a long time this harmony was lost, and critics doubted that it ever existed, but quite recently it has been discovered. It has been found in an Armenian text, and also in Arabic text, and has been translated into English. "If I had time," says Dr. Adeney in his lecture on the Gospels, "I could read it to you, and show you how it begins with the first words of John's Gospel, 'In the beginning was the Word,' and goes on weaving in bits of narrative from Matthew and Mark and Luke, combining them together exactly as those old church writers had said, proving to us that Tatian did use our four Gospels away there by the Euphrates about the year 160." This is not only valuable evidence regarding the existence of the Gospels in the year 160, but it is valuable also in pushing back their existence further still. It is evidence that the Gospels had been in existence a considerable time before the harmony was made, for men do not do such things with books which have not attained an assured position and have not stood the test of the years intervening, in this case of the apostolic period and the date of the publication of the harmony.

Earlier still, we have Justin Martyr, Tatian's instructor, who wrote about the middle of the second century, and was born not far from the beginning of it. Of this martyr to the faith, J. S. Heron in his "Church of the Sub-apostolic Age," says: "Justin speaks of 'the memoirs composed by the apostles, which are called Gospels,' and says when the Christians met on the day called Sunday, either these or the writings of the prophets were read as long as time permitted. He also makes abundant use of the Gospels, including John and other New Testament writings, as to leave no reasonable doubt that the sacred writings used by him were the same as those we possess. . . . The assured place held by these apostolic writings over the whole church is the place which they have held so far back as his memory and knowledge reach. Let the reader ask himself how long a time it must have taken before they could have been thus established in the unquestioning faith and confidence of the church." Our next witness is Papias, who was born about 70 A.D. His writings belong to the first quarter of the second century, perhaps earlier. He wrote a book entitled "Exposition of the Oracles of Our Lord." The book itself has been lost, but valuable and interesting extracts from it have been preserved by Irenæus and Eusebius. In the preface to his work Papias says: "I shall not hesitate also to add for

your benefit along with my interpretations, such things as I formerly carefully learnt and carefully remembered from the elders, guaranteeing their truth. For I did not like many, take pleasure in those who have many things to say, but in those who teach the truth; nor in those who relate strange commands, but in those who relate such as were given from the Lord to the faith, and which came from truth itself. But if at any time any one came who had been a follower of the elders, I inquired what were the discourses of the elders—what was said by Andrew, or by Peter, or by Philip, or by Thomas, or by James, what John or Matthew or any other of the Lord's disciples said; and what Aristion and the presbyter John, the disciples of the Lord say. For I did not think that I could profit so much from the contents of books as from a living and abiding voice."

This witness also gives evidence in regard to the authorship of two of the Gospels. He says concerning Mark: "And this also the presbyter [John] said: Mark having become the interpreter of Peter, wrote down accurately whatever he remembered, not indeed in order, of what was either said or done by Christ. For neither did he hear the Lord or follow him; but afterwards, as I said, he followed Peter, who suited the needs of those who heard him, but not so as to make a connected narrative of the oracles (or discourses) of our Lord." Concerning Matthew he says: "Matthew then compiled the oracles in the Hebrew dialect, but each one interpreted them as he was able." He also gives testimony in regard to some of the Epistles. Another witness, Quadratus, who was contemporary with Papias, and who is said by Eusebius to have been an immediate disciple of the apostles, and who with those like him "afterwards, leaving their own country, performed the office of evangelists to those who had not yet heard the faith, they also delivered to them the writing of the divine Gospels." Special interest is attached to the evidence of our next witness, namely, Polycarp. We gather some interesting particulars about him from McGarvey's "The Text and the Canon." Polycarp of Smyrna, he says, is one of the most conspicuous characters of the church in the second century. Irenæus, who when a boy was personally acquainted with him, says of him that "he was instructed by the apostles"; that "he had conversed with many who had seen Christ"; that he was appointed an overseer of the church in Smyrna by the apostles; that he lived to be a very old man, and that he suffered a "glorious martyrdom." "To these things," adds Irenæus, "all the Asiatic churches testify, as do all those men who have succeeded Polycarp down to the present time." His martyrdom occurred in 155 or 156, and in an account of it written in the name of the church at Smyrna, he is represented as claiming to have served the Lord Jesus eighty-six years. This dates his baptism as early as the year 70. He was probably twelve years old when Paul was beheaded, and for thirty years was contemporary with the Apostle John. He is said to have been the beloved pupil of the beloved disciple. J. S. Heron, in contrasting his evidence with

that of Clement of Rome, says that Polycarp's citations from the New Testament are more numerous. "Indeed," he continues, "Polycarp hardly ever, if at all, refers to the Old Testament, except as it appears in the New. The authoritativeness of the New Testament books is more expressly recognised than by Clement, and the process is well-nigh complete which puts them formally in the category of Old Testament Scripture."

We have thus completed the task we set before us, namely, to bring the evidence regarding the historicity of the books of the New Testament, more particularly that of the Gospels, down to the first century and the times of the Apostles. We have not by any means given all the evidence that might be adduced, but quite sufficient to triumphantly establish our position. And in regard to this line of evidence—the testimony of the Fathers and the quotations that appear in their works from the New Testament—it is of interest to make a comparison in reference to other writings of antiquity. On this head McGarvey says, "The force and value of the evidence from quotations can be more properly appreciated if we compare the evidence from the same source of some of the most noted classical writings of antiquity. The writings of Herodotus, the most famous of Greek historians, are quoted by only one author (Ctesias) in the first century after they were written, by only one (Aristotle) in the second, by none in the third, and by only two in the fourth. Thucydides, second among Greek historians, is not quoted at all during the first two centuries after he wrote. Livy, the early Roman historian, is quoted by only one writer in the first hundred years, and the first to quote Tacitus is Tertullian, who wrote about a hundred years later. If, then, our task had been to trace back to their authors the works of these celebrated writers—works the genuineness of which is never called in question, the case which we could make for them would be weakness itself compared with that which we have made for the writings of the New Testament." This will be the more readily seen when it is remembered that if the New Testament was lost, we could, for the most part, construct it again from the quotations in the writings of the early church Fathers.

The fourth and final line of evidence, which will be internal in its character, will be dealt with in our next issue.

Opening of Chapel at South Yarra.

Friday, 13th January, will ever be prominent in the history of the church at South Yarra, that being the date upon which the members of the church realised what had been their desire for years past—the coming into possession and occupation of a building they could call their own. Since the establishment of the church till now the members have been meeting and carrying on the work of the Master in a hired hall, but by years of earnest and consecrated self-sacrifice and the assistance of friends, they have been enabled to erect a substantial home of their own. The building is of wood, plastered inside and ceiled with kauri pine, is 50ft. x 35ft., well

lighted and ventilated, and fitted with every convenience for the work in which we are engaged. It is situated on the corner of Cliff and Phoenix-sts., just off Chapel-st., and is built to seat comfortably between 250 and 300 people.

Despite the extreme heat of the 13th, a large number of members and friends assembled at the opening demonstration. Bro. Lewis occupied the chair, and short talks were given by Bren. Pittman, Johnston, Stevens and Waters, the remaining part of the programme consisting of solos, duets and recitations, being contributed by members of the church and visitors from sister churches.

The sentiments expressed both by the speakers and the audience concerning the building were that it is one of the finest little buildings owned by the brotherhood, and reflected great credit upon the contractor (Bro. D. Ross), to whom the work had been entrusted. The building is situated in the centre of a large population, and amongst people whom we may reasonably expect to influence, and we are looking forward to great things in the future, when we shall commence using the building for the preaching of the gospel. Our thanks are due and herewith tendered to all who have assisted us financially, as well as to those friends who so kindly helped to make our opening meeting so successful.

Jan. 23.

E.J.W.

Victorian Missions.

M. McLELLAN.

HARWARD AND PITTMAN.

The Terang mission closed on December 25th. 64 addresses, 44 confessions, 1 added who had been previously baptised. With those who were there previous to the mission, there will be a church of about 50 members. The South Yarra mission was begun on the 12th January.

R. G. CAMERON.

Still continues his labors at St. Arnaud. The intensely hot weather has much affected the meetings.

A. W. CONNOR.

At Castlemaine there have been 4 baptisms during the month and 2 confessions.

J. CLYDESDALE.

Reports preaching at Warmur West, Maidavale, Brim and Galaquil. One confession at Maidavale (near Hopetoun).

LENG AND ORAM.

Still continue their work in the Kaniva district. No additions to report this month.

J. W. PARSLow.

In the Echuca circuit reports having travelled 284 miles and held 24 meetings. Average attendance, 20. Paid 65 visits. Additions, 1 restored.

If our friends in ordering tracts will give the numbers, instead of the names, they will save both themselves and us a lot of trouble. Of course we will not refuse an order because the numbers are not given, but it will help us if you will think of this.

Why I Habitually Attend the Lord's Table Every First Day of the Week.

[For some reason the number of competitors on the above subject was small. Below is the report, and copies of "Moral and Spiritual Aspects of Baptism" have been sent to the writers of the first three paragraphs—Ed.]



In the first place, I attend because the first Christians did so, as we are told in Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread." Not on a first day, or some first day, but the first day. So these three questions are answered:—Who met? Disciples. When did they meet? On the first day of the week. For what purpose did they attend? To break bread. Therefore, if followers of the Lord Jesus Christ, we will delight in imitating the example of the first Christians, and in obeying our loving Saviour, who said, "This do in remembrance of me." For my part, I regard it more as a privilege than a duty; a duty it most certainly is, but it is a glorious privilege to so remember our Lord. So we should "continue steadfastly in the apostles' doctrine, the fellowship, the breaking of the bread, and the prayers."

Cheltenham, Vic.

W. JUDD.



1. Because the first disciples met on the first day of the week to break bread in response to the Saviour's own command to meet and remember him.

2. Because the Saviour has said, "Where two or three are gathered together in my name, there am I in the midst of them," and my love for the Saviour should impel me to always strive to be where he is.

3. Because Christians are warned not to forsake the assembling of themselves together, as a manner of some is, but to exhort one another to love and good works.

4. My habitual attendance at the Lord's table is the best safeguard to my spiritual life. By my attendance I meet with those of like mind, and by the exchange of spiritual thoughts I am led to grow in grace and in the knowledge of Christ.

Auckland, N.Z.

JABEZ EDWARDS.



It might be that, like others, I do it at the dictation of the blessed Master, who said, "Do this in remembrance of me," or that, being an imitator of the early disciples, I habitually "attend on the first day of every week to break bread," but when I examine my heart more closely, it is because I love him who gave his life for me, and as an evidence of that love I desire to keep his commands. The attendance at the Lord's table, weekly, keeps alive in me the memory that Jesus was "the Lamb of God that taketh away the sin of the world," hence became my personal Saviour; the emblems ever reminding me of his sacrifice for sin, and causing my grateful "heart to burn within me while he talks with me by the way" and "makes

himself known to me in the breaking of bread."

Hawthorn, Vic.

JOS. COLLINGS.



1. In obedience to Jesus, because it was his last wish before he was betrayed that we should do so in remembrance of him.

2. That we might have our spiritual strength renewed by partaking of the emblems of the body and blood of Christ, and that our minds may be directed to the dreadful agony he suffered in Gethsemane and on Calvary for us.

3. In anticipation of the time when we shall partake of the Lamb's supper in the kingdom of God, if we are faithful.

4. As often as we eat and drink of the body and blood of Christ we show his death until he comes, and because the disciples of the church that is spoken of in the New Testament met together the first day of the week to break bread.

St. Arnaud.

ESSIE WHITING.



1. Because the early lovers of Christ did so (Acts 20: 7), and love to Christ constraineth me to do likewise.

Because, upon each recurring Lord's day, earth's weary toilers have access to his table; and I, a unit of the whole, wish to confess as often as possible my Lord before men. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11: 26).

Because my Saviour has commanded me. "This do in remembrance of me" (Luke 22: 19).

Because my Lord has spoken to me, saying, "If a man love me, he will keep my words" (John 14: 23).

Because I need renewed spiritual strength. "They that wait upon the Lord shall renew their strength" (Isaiah 40: 31).

Because I wish to actively serve him, love him, and live to him. "O Lord, truly I am thy servant" (Psalm 116: 16).

N. Richmond.

RICHARD MAUND.

From the Field.

The field is the world.—Matt 13. 38.

—o—

New Zealand.

OAMARU.—A young man named Geo. Wilson was immersed on New Year's Day. When Bro. Greenwood was in Oamaru this young man was a Sunday School scholar.

Jan. 14.

W. K.

PAHIATUA.—One baptism last Lord's day. Preparing for a two weeks' mission. The Auckland church are sending Bro. Watt to help us.

G. MANIFOLD.

WELLINGTON (Dixon-st.).—Bro. Bull is still laboring with us. Our hearts were cheered on Lord's day evening, Jan. 1st, by one coming forward, confessing

her faith in Jesus and receiving the right hand of fellowship last Lord's day morning. We have a splendid lot of young people, who nobly work for Christ and the church.

Jan. 13.

C. K.

INVERCARGILL.—One confession and baptism at Thursday evening meeting, a married woman from Wyndham, making five since Bro. Little has been with us. We thank God and press on.

G. LADBROOK.

Victoria.

ECHUCA.—The Endeavor Society travelled 52 miles to visit the Kyabram Society last Thursday and spent a most enjoyable time. It has been arranged to hold the Echuca Circuit Conference on Wednesday, Feb. 22nd, at Kyabram.

Jan. 17.

J. W. P.

RICHMOND (Balmain-st.).—Last night P. J. Ford took up the work here again. There was a full house, and we rejoiced at one young lad making the good confession. A hearty social to welcome Bro. Pond back was held last week, at which a first-class English bicycle was presented him. Sister Roberts made the presentation, and E. Winch occupied the chair.

CHELLENHAM.—The year 1904, which has just closed, has been termed an eventful one, and it is certainly true. The preaching work has been carried on by Bros. Maston, W. Judd and E. T. Penny, and we thus desire to thank them. The meetings have been good, the interest well sustained, and all departments of the work in a healthy state. After mature consideration we have decided to go on in the same way this year, in order that the School debt may be reduced.

R. W. TUCK.

FITZROY.—Am glad to report a splendid meeting last night, the chapel being nearly full, and at the close of my address five made the good confession.

Jan. 23.

H. SWAIN.

DANDENONG.—On January 18th the church gave a welcome social to Bro. Hayes, who has come from W.A. to take up the Lord's work in this district. The building was full in every part, a number of brethren and sisters from Berwick being present, and also some from Melbourne. A number of local and visiting brethren and sisters took part in the meeting, and Bro. Hayes gave a short address.

H. W. CRISP.

New South Wales.

CUNDELTOWN.—Forward movement under discussion at the business meeting. Two more obeyed the Word last week, and an interest is still sustained. If we were near a railway line, we would oftener be visited, and stirred up to good works. Three more decisions on Jan. 22nd.

H. EDWARDS.

CHATHAM.—For some time past Bro. Edwards has been giving gospel addresses at Killabakh Creek, and about a week ago immersed two persons in the Dingo Creek.

Jan. 16.

J. COLLINS.

MEREWETHER.—We have to report the addition of three new members to our numbers—two brethren and one sister—by faith and baptism. We have had the presence of Bro. Eadie from Queensland with us since his recent visit to Melbourne, and we were all stimulated and encouraged by his kindly help in the Master's work. He left for home on the 7th.

Jan. 18.

JAMES MCALLISTER.

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.

Bro. Gerrand has removed from Daylesford to Lancefield.

If you want a Sunday School Commentary for 1905, see bottom of page 55.

Two young women confessed Christ on Lord's day evening last at Doncaster.

James Greenhill reports a fine meeting at Surrey Hills on Sunday evening, with two confessions.

Chas. Watt, of Auckland, N.Z., is shortly to assist Geo. Manifold in a two weeks' mission at Pahiata.

The church at Launceston is wanting a preacher. Particulars will be found in our advertising columns.

We have issued in cheap pamphlet form "Our Position." Particulars as to price, etc., will be found on page 49.

"South Yarra Tent Mission, crowded meetings, 12 confessions up to date. Bren. Harward and Pittman in good form."

We have printed on neat paper slips the Suggested Readings and Hymns for 1905, and will send to those wanting same free of charge.

The Burwood Boys' Home Dorcas Rally will be held on Wednesday, Feb. 1st, in the Lecture hall, Swanston-street, from 10 a.m. Any sisters welcome.

F. M. Moore, of N. Adelaide, spent his summer holidays with the church at Strathalbyn. He had nice meetings, speaking for the last time on Sunday evening to an audience of over 100.

On the front page of this issue will be found an advertisement of a new carpet cleaning machine. A

demonstration of what this new appliance can do will be shown at Messrs. Steele & Co.'s warehouse, 196-7 Swanston-street, on Thursday, Jan. 26.

Sister A. F. Millin, of Goulburne, N.S.W., writes us that there is a meeting in her house in Coromandel St., for the breaking of bread. The few brethren there are doing what they can to spread the truth and are hoping that the Home Mission Committee of N.S.W. will find it in their power to send a preacher into that field.

Why I Attend the Gospel Proclamation in the Evening as well as Worship in the Morning

Our next competition is on the above subject. It is open to all. Not more than 150 words, nor less than 50. Must reach us not later than Feb. 21. A page of the best answers will be published in our issue of March 7, and a copy of "McGarvey's Sermons" will be sent to the writers of the three answers appearing first on the page. Conditions must be strictly complied with. Competitions once a month. Only one prize to the same writer during 1905, though paragraphs will be published in order of merit if sent in. Next competition announced on Mar. 23.

At the last meeting of the Conference Executive Committee, correspondence was read from the various States regarding the proposed Federal Conference. As at least four States were in favor of the Conference being held, it was decided to convene the Federal Conference for the 2nd June next. It will continue from the 2nd till the 6th June, at Melbourne.

A very enjoyable tea was held at Cheltenham last Monday evening, which took the form of a farewell

to Bro. and Sister McDonald, on the occasion of their leaving for a trip to New Zealand. The tea was followed by a meeting, when among other interesting items on the programme, probably the most enjoyable was the presentation of a writing case to Mrs. McDonald, from the members of the Band of Hope.

The church at North Carlton have succeeded in securing the fine chapel in Rathdown-st., Carlton, previously occupied by one of the Methodist bodies, becoming vacant on the recent union. It is a very fine property, which has been secured for £1500. Bro. Gibson will do the preaching for some time to come, and the brethren there expect to do a fine work. The opening services will be on Feb. 5.

"Another Student" writes: Adverting to the article which appeared in this paper of the 5th inst., entitled "The Ministry," I beg to state that I am entirely at a loss to grasp the essayist's meaning. Bro. Hagger states that the term "ministry," which means Christians "devoting their whole time to preaching and being supported financially by their brethren while doing so," is as foreign to the New Testament as it is possible for a term to be. The opening of his next sentence is, "The ministry of the church of Jesus is twofold." Again he states "It is permitted that the evangelist should be supported while engaged in his work—1 Cor. 9: 14." From the above statements it is axiomatic that Bro. Hagger has erected an hypothesis which is contrary to Bible teaching.

Coming Event.

FEBRUARY 5.—N. Carlton church of Christ open their new chapel, Rathdown-st., N. Carlton, Sunday, February 5th, 1905.

IN MEMORIAM.

MORRIS.—In loving memory of my dear brother, Harry George, who passed away on January 31st, 1904; also my dear sister, Winnie, who passed away on February 14th, 1890.
—Inserted by R.J.M.

WANTED.

EVANGELIST (Representative), Wanted by the Church at Launceston, Tasmania. Apply, stating Salary, to PETER ORR, 42 Galvin-st.

ROBERTSON & MOFFAT'S HALF-YEARLY SALE!

Genuine Reductions Throughout the House.

Ladies' & Children's Hosiery—a Manufacturer's Stock of Samples—in Tan and Black Cotton, also Lisle, in Plain, Lace Ankles, and Embroidered Fronts, all at half-price.

Children's White and Tan Lace Cotton Socks, half-price, 6d. per pair.

All Wool French Voiles, in Black and Colored, usual price, 3/6 to 4/9. Sale price, 1/8 yard.

All Wool French Chalys, best quality, usual price, 1/9 and 1/11. Sale price, 1/- per yard.

Blouses, in White Indian Linen, Tucks, and Trimmed Embroidery, usual price, 8/11. Sale price, 5/11.

Colored Washing Underskirts, Deep Frill and Tucks, usual price, 5/11. Sale price, 2/11.

Crash Walking Skirts, of good quality, usual price, 9/6 to 14/6. Sale price, 4/11.

Crash Russian Costumes, usual price, 25/- to 32/6. Sale price, 15/6.

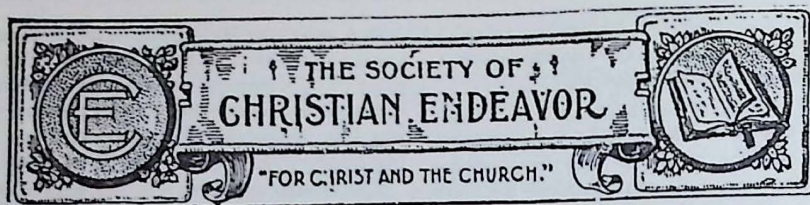
Sac Coat and Skirt Costumes, in Crash and Colored Linen, usual price, 27/6 to 35/-. Sale price, 15/6.

SATURDAY, REMNANT MORNING.

The entire accumulation of Remnants throughout the house at Absolutely Half-price.

COMPARE THE VALUES.

BOURKE ST., MELBOURNE.



CONDUCTED BY A. R. MAIN, 139 BUCKLEY ST., FOOTSCRAY.

Servants, Like Christ.

Topic for Feb. 13.

SUGGESTED SUBJECTS AND READINGS.

Approved of God	...Mark 1: 9-13
Preaching and healing	...Mark 1: 35-45
Moved with compassion	...Mark 6: 33-44
In touch with children	...Mark 10: 13-16
Our example	...Mark 10: 35-45
Servants, yet free	...1 Cor. 7: 20-23
Christ a servant—and we are servants	Phil. 2: 3-11



I HAVE given you an example, that ye also should do as I have done unto you (John 13: 15). These words might be taken as the "golden text" for the evening. "Let us remember that there is no discipleship without the attempt at imitation. What sort of a follower of incarnate love is that man whose life is one long incarnation of selfishness? What is the worth of a discipleship which day by day contradicts Christ's life, and flouts in negligence and disobedience all his precepts? Let us who say we are his take heed lest one day we should hear the solemn voice asking the unanswerable question, 'Why call ye me Lord, Lord! and do not the things that I say and that I did?' Paul loved to think of himself as the "bondservant" of Jesus Christ, as taken captive by the conquering Lord. "Saved for service" should ever be our watchword.

"I am among you as he that serveth" (Luke 22: 27). The night on which these words were spoken Jesus taught his disciples the greatness of humility and lowly service. The apostles had indulged in an unseemly strife as to which of them was the greatest, and Jesus the divine Master performed the most menial act a servant would have to perform. See how John puts it in his gospel (13: 3, 4): "Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself." What a contrast: so high yet so low; such greatness and humility; what majesty and condescension! Ever after this can we well believe that "he that is least among you all, the same is great" (Luke 9: 48).

J. Carter, one of the Puritan ministers, once came unexpectedly behind a Christian of his acquaintance, who was busily engaged in his business as a tanner. He gave him a pleasant tap on the shoulder; the good man looked behind him, started, and said, "Sir, I am ashamed that you should find me thus employed." Mr. Carter replied, "Let Christ, when he cometh, find me so doing." "What!" said the man, "doing this?" "Yes," said Mr. Carter, "faithfully performing the duties of my calling."

Christianity has bestowed on the world a magnificent gift in the single principle of the dignity of labor. It is a sublime thing to work for one's living. To do well the thing a man is created for is a splendid achievement. A rich fool once said to a rising lawyer: "I remember the time when you had to black my father's boots, sir." "Did I not do them well?" was the reply, and it spoke inborn greatness. Our Lord disclosed the same spirit when in his early boyhood he said: "Wist ye not that I must be about my Father's business?" Every Christian young man has his Father's business to attend to, and he is not a full-grown man till he gets about it.—*Spooner's S.S. Pocket Notes.*

We are as servants watching for our Master's return (Luke 12). "This kingdom of his," says Canon Scott-Holland, "is to be, during all the waiting time, like a house of business. It will be as a merchant house in which everybody is bent on making all he can out of the money given him. He gives no picture of a church ever on its knees at some silent shrine, praying for a far-off time. He foresees a body of men busy and intent, absorbed in the practical use of their gifts, bent on turning five talents into ten, or two into four." A man once said to D. L. Moody: "For five years I have lived on the Mount of Transfiguration." "How many souls have you brought to Christ in that time?" inquired Mr. Moody. "Not any." "Then, my brother," was the reply, "I advise you to come down from the mount and get where you can be a co-worker with Christ in saving the world." Of this as of the future life it should be true: "His servants shall serve" (Rev. 22: 3), for there is "value only in service." You remember the story told of Oliver Cromwell. One day he discovered among some church decorations a number of small silver statues. "What are these?" he demanded. "The twelve apostles," was the trembling answer. "Take them down," said he, "and send them to be made into the coin of the realm that they may, like their Master, go about doing good."

It is the little duties, which by their minuteness tempt men to think that they can do them without calling in the great principles of conduct, that give the color to every life after all. You can write the Lord's Prayer and the Ten Commandments in the space of a threepenny bit; you can make all the beauty and all the sanctifying power of the gospel visible and manifest within the narrow circle of the smallest duties that the lowest station has to perform. The little banks of mud in the wheel-tracks in the road are shaped upon the same slopes and moulded by the same law that carves the mountains and lifts the precipices of the Himalayas. And a handful of snow in the hedge in the winter-time will fall into the same curves and be obedient to the same great physical laws which shape the glaciers that lie on the sides of the Alps. You do not want the big things in order largely and nobly to manifest big principles. The smallest duties, distinctly done for Christ's sake, will adorn the

doctrine. "Adorn the doctrine of God in all things."—A. Maclaren.

Selected Thoughts.

Serve God by doing common actions in a heavenly spirit.—C. H. Spurgeon.

*

No one can be a true servant of Christ and scorn the literal servants of earth.

*

The highest duties oft are found
Lying on the common ground.—*Monseil.*

*

Ich dien, "I serve," is the lordly motto of the Prince of Wales. A more princely motto never was framed.

*

That is not service which would pick and choose its work; we do not allow our own servants to do that, nor does Christ allow his.

*

O, give me some place in thy service,
Be it only of lowly degree.
Hast thou errands too humble for others?
Here am I, Lord, send me.—*Sutphen.*

*

It is the spirit of that life to which we should attain. It is not by saying Christ's words, or by doing Christ's acts, but it is by breathing his spirit that we become like him.—F. W. Robertson.

Notes and News.

Taradale, revived by the mission under A. W. Connor, and making good use of the C.E. Guides, has formed a Society with 10 active, 7 associate and 2 honorary members. President, A. Clarke; vice-president, Bro. Jackel; secretary, Mabel Sargent; treasurer, Hettie Legg; Prayer Meeting convener, G. Miller; Lookout, Sister Legg; Sunshine, Sister McCarthy. Meetings will be held on alternate Thursdays. The first meeting was well attended and participated in by all. They desire affiliation with our Union. As they are all enthusiastic and willing, their Society should quickly prosper.—W. McCANCE.

All who intend going to C.E. picnic at Eltham on January 30th are promised an enjoyable time. Trains leave Princes Bridge station at half-hourly intervals from 7.32 a.m. to 2 o'clock p.m., returning from Eltham from 4.17 to 9.12. Tickets, covering railway journey and full supply of hot water, tea, milk and sugar, may be had from the Secretary of the churches of Christ Union, or C.E. Office, Little Collins-st. Fare—Adults, 2/-, children, 1/3, from Princes Bridge; adults, 1/9, children, 1/-, from Clifton Hill. A workers' conference and field meeting will be held at 3 and 4 p.m. respectively. Prominent speakers will take part in both meetings.—G.I.W.

St. Arnaud have organised a C.E. Society. They have four committees—Sunshine, Lookout, Prayer Meeting and Temperance—and twenty-four members. The Sunshine Committee supply the church with flowers, visit the hospitals and private houses, and there hold short services. All the other committees are working well. They desire affiliation with our Union.

Horsham Society is in good working order. The members visit the sick and poor and the hospital, distributing tracts, etc. They have three committees.

Notes from Texas Christian University.

The Australasian boys journeyed last week to Temple, Texas, to attend the annual lectureship. It is the custom of the brethren in this State to invite each year to their lectureships one of the most distinguished men in the brotherhood. This year the position of chief lecturer was occupied by D. R. Dungan, President of Christian University, Canton Mission, and author of "On the Rock." Bro. Dungan is now an old man. His hair and beard are now as white as snow, but his intellect is as clear as ever. To have had the honor of listening to this grand old man as, with a voice of music and a face beaming with the love of Christ, he unravelled the mysteries of divine truth, I will ever look upon as one of the greatest privileges of my life.

"The Union Movement" was the subject of one of Bro. Dungan's lectures. He spoke very hopefully of this great movement. He said that as a people we could afford to give up everything that belongs to man, but nothing that belongs to God; and contended for union on the "seven unities" of Ephesians 4. No question is settled until it is settled right. During this lecture Bro. Dungan made the statement, that he himself had always been a peaceable man, never having had but thirty-seven debates.

I had a pleasant talk with Bro. Dungan about Australasia. He seemed pleased when

I told him how much good his book had done over there. While staying in Texas, he is reported to have said that he and those whom he had educated for preaching work had been the means of baptising sixty thousand persons.

The following is worth recording. For some years the church of Christ at Hereford, Texas, has owned a college which has done a good deal in the way of Christian education. For some time back this college has been in financial difficulties. Two years ago its management applied to the board of management of T.C.U., asking them to take over the college at Hereford. T.C.U. had enough to do to look after itself at that time, and could not entertain the proposal. A few weeks ago Hereford College offered the whole concern to the Baptists of Texas. A Baptist divine went up to look over the ground preparatory to making arrangements for taking over the college. During his stay he gave an address before the disciples. In that address he emphasised the great value of education, and made the remark that the religious people that did not educate must die. His address was so stirring that the brethren got together after and decided that they wouldn't sell the college. They made a fresh application to T.C.U.; and as the financial position of that institution has changed greatly in two years, the proposal was this time entertained. At the lectureship, one thousand dollars was raised in a few minutes to pay off the first part of the

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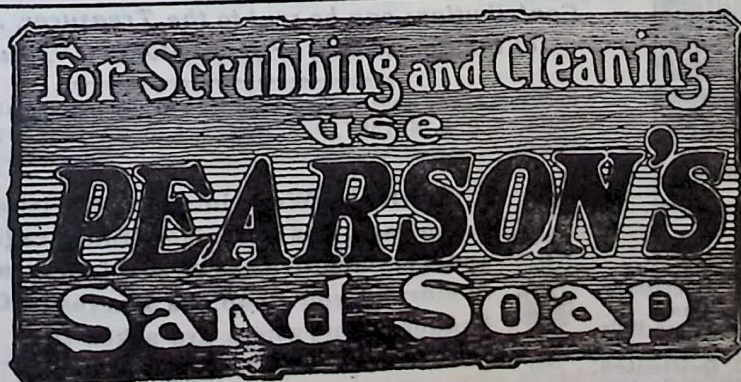
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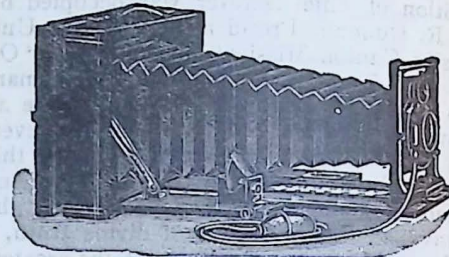
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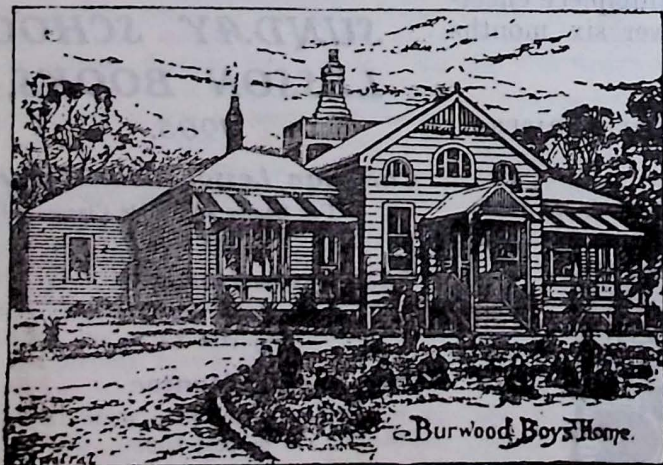
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RACHEL SYLVESTRE.

A Story of the Pioneers.

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CHAPTER III.

THE HARVEST DANCE.

There have been times in my life when it seemed to me a pity that we did not always stay children.

Talk about "achievement" and "possession"! Who is the richest land proprietor in the world, if it is not the little child? He owns all of the earth that he can see,—its wooded hills, its daisy-starred meadows, its fertile valleys. He owns acres and acres of the sky above him, and would scorn to part with even a small strip of his possessions. He is inclined to think that a corner of the moon, and one or two of the stars, belong to his portion, and that he can go up and survey them as soon as the tram car shall have been established.

It is a temptation to me, now that the old man's love of what is remote is upon me, to write of those days when life was new, and when the voices of the world had not drowned the songs of birds or the whispers of angels.

In our way we grew up, Stephen and I. It was not the worst way. Stephen was, as I said at the beginning, a tall, fine fellow, a little shy and quiet, but open and manly, clean and honest, with a skilful hand and a tender heart. As I have also said before, I seemed on the surface somewhat like him,

but I was in every way less a man. In all ways there was more than the difference of our years between us. We both had a bit of a temper. Mine has lasted, but his was conquered early.

It was the summer after my seventeenth birthday. Stephen and I were working through haying at Colonel Sylvestre's, not for money, but for neighborliness. Most of the young men of the community were there, for in those days of the slow scythe and cradle the operation of haying and harvesting was a serious one.

Yet, on the whole, it was more of frolic than a task. We dared one another daily competition in our work, and made merry over it with song and story. Stephen was a fine singer, and his companions called on him every day for the few songs he knew.

We royally feasted, for Mrs. Sylvestre and Rachel were famous cooks, and they served us with their best. My own folks were frugal livers, and the table set for us at the Sylvestres' seemed like splendid luxury. I remember to have been surprised at the quantity of crockery set forth, and to have wondered how my mother managed to get along with such a slender stock as she possessed.

Colonel Sylvestre—he had been in the war of 1812—was the most imposing man, both in looks and in manner, that I had ever seen.

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He was six-feet-four, portly but not heavy, and with a soldierlike carriage, which seemed to make his slightest movements important. His hair was prematurely white, and he wore it long, even for the fashion. His talk was entirely unlike that of any other man that I knew. He had read a great deal, and his sentences had a stately, high-stepping style that contrasted oddly with the dialect of the backwoods.

Mrs. Sylvestre was a dark angular woman, with an intellectual face and sad, brown eyes. Rachel had her cut of features, but without her angularity or her sadness of expression.

People were beginning to call Rachel a beautiful girl. She was slim and graceful as a willow-tree, and her great eyes flashed and glowed and cooled like the embers on the hearth. I remember to have wondered one day, as she flitted here and there and cut slices of her own snowy bread and poured out fragrant coffee for hungry men, whether any sorrow or change could sharpen her face into a spiritual likeness to her mother.

What made Mrs. Sylvestre a sad woman I could not guess. Judged by the narrow standards which my experience afforded me, her lot was most fortunate. Her husband had more land and honors than any other man in the neighborhood, and her daughters were envied by every girl for miles around. Perhaps the look of sadness was, after all, only an expression she wore through habit, as she wore the neat white cap over glossy locks, which certainly no one could care to conceal.

Rachel was her father's pride, and Martha was his pet. I fancy girls were older at seventeen and fifteen then than they are now. At any rate, the young girls I see about me nowadays seem to me much less staid and womanly than these seemed then. Rachel kept her father's accounts with exquisite neatness, and Martha's needlework was the pride of the neighborhood. Their accomplishments were those of bygone times, no doubt, but they were womanly and daughterly, and at the time they were thought of highly.

Rachel sang well, though she never had what they call now "voice culture." She seemed to dislike anything like parade of her talent, but her father was very proud of it, and often asked her to sing for us in the evening.

"My eldest daughter has a melodious voice, albeit not strong," the colonel used to say. I think that Rachel's voice was fairly strong, but it was not considered proper for a man to give his children unqualified praise.

One night Stephen asked Rachel to sing,

"Come, Ye Disconsolate." He did not care for the religious sentiment of the hymn, perhaps, but associations meant much to him, for it was a favorite with our mother. Beyond this, the noble air, no doubt, appealed to his ear.

Rachel frowned slightly, and looked at her father. He shook his head. "I think Rachel is not in the habit of singing the piece you mention," he said, with grand politeness.

Martha slipped her hand into her father's. I think it is a beautiful piece," she said, with her winsome smile.

He smiled back at her indulgently, but Rachel sang no more that night.

The incident would have made no impression on me, had it not called up statement I had often heard, that Colonel Sylvestre was a bitter infidel, and that he kept "The Age of Reason" on his table instead of the Bible. I had never heard him say anything about his opinions, but no doubt they had influenced Rachel, who was a constant companion of her father.

We boys slept on the hay in the big barn. I have slept on few better beds since, judging from the soundness of my slumbers.

One night someone proposed an impromptu dance on the floor of the barn. Colonel Sylvestre sanctioned the idea very heartily, but cautioned us about using lights, as there was still a quantity of old hay in the loft, and a strawstack just outside.

"The amusement of the young people is a very desirable object," he said in his fine way, "but scarcely to be purchased at the cost of my buildings and stock."

"The moonlight is good enough for us," said Ross Turner, who was keen for the frolic. "We can see enough by it to have a power of fun."

The colonel compromised by allowing torches for the fiddlers, and, our day's work being done, Stephen and I started off in a big waggon to gather up the girls in the neighborhood. Thus informal was society, even among the upper ten, in that far-ago time of which I write.

I tell things as they were. The farmer who did not set forth his whisky for his hands in the harvest was accounted mean and miserly. Colonel Sylvestre's whisky was good and plentiful, and some of those who had partaken of it freely in the harvest field that day partook still more freely at the dance. The whisky was a better article than the vile stuff which bears that name to-day, but it was whisky.

Ross Turner, long before the evening was over, became even more silly than nature had made him. Arabel Holcomb needed nothing to improve upon nature. He made foolish jokes, and she giggled at them until he thought they were good. Between drink and vanity, he was in a pitiable state.

Rachel danced but a few times. I suspect that she cared little for our rude amusements, though she made pretense that her duties as hostess kept her busy.

About ten o'clock, Ross Turner sauntered up to Rachel and said, in a familiar way, "Come on and have a turn, Rachel."

Talk about seeing things in people's faces! I wonder if any other face showed as much as Rachel's did that night, when she turned

to Ross, her nostrils dilating and her eyes flashing, and said, in the terribly quiet voice I learned to know well afterward, "If I dance, I shall dance with a man!"

Ross slunk away, and I saw him no more that night. In a moment Stephen came up, and said, "Are you not going to dance with me just once, Rachel?"

She did not turn her head toward him, but she answered pleasantly enough:

"Not just now. Ask me again in half an hour, and I will tell you."

He must have asked her again, for in half an hour they were moving over the floor, and everybody was looking after them. They were both tall. He was nobly built, and she was exquisitely graceful. Both had a certain highborn manner, which I do not know how to describe, but which seemed in a way to set them apart from the other young people of the neighborhood. Perhaps it was family pride that put the idea into my head, but it seemed to me that the young women were envying Rachel almost as much as the young men envied Stephen.

Once, as they came near me, I heard Stephen say, "Oh, but this is a pleasure."

And in the light of the torches I thought I saw a little frown on Rachel's face, as she answered:

"It has always seemed to me a rather childish pleasure."

When Rachel came by again, she asked me to go to the house and look for Martha, who had mysteriously vanished.

As I entered the unlighted kitchen, I heard Martha saying:

"But you do not think it wicked to dance, do you, mother? I will never do it any more, if I make you unhappy."

"No, no, child—do not mind me at all. I do not think it is wicked. I wish you to please your father in all things, as you know. I was brought up differently, and I cannot enter into your pleasures, but I have no desire to deprive you of them. Go back and enjoy yourself, my child."

I would have slipped out without being seen, but the jar of the door betrayed me. Martha was kneeling on the floor, with her hands in her mother's lap. I could see only outlines in the moonlight, but I guessed there were tears in the girl's eyes. She sprang to her feet.

"It is I—Joseph," I said. "Rachel has sent me to say she needs you," I said awkwardly. But Mrs. Sylvestre spoke at once:

"Go back to your company, daughter. You have been away from them too long already."

I thought Martha was trembling as we went back to the barn. She was a loving, sensitive creature, and could never bear to have anyone near her unhappy.

"Mother's parents were very strict Presbyterians," she said; "they thought dancing and all such amusements were wrong. She agrees with father about all such things now, only she can't get used to them. I'm so sorry!"

It was two o'clock in the morning when the gaiety was over. The girls were to be Rachel's guests for the rest of the night. As for us boys, we tumbled down upon the hay in our loft with scanty ceremony.

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