

# THE AUSTRALIAN CHRISTIAN

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

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## Singing His Praise.

No. 2. E. W. Pittman, Singing Evangelist.

In dealing with the praise part of our morning worship I pointed out the need of preparation. In most churches a certain amount of time is given to training the singers for the gospel service, but I shall try to show how an improvement can be made even here. Most of us recognise the power of song. The Gospel can be as effectively sung as spoken, and it is often noticed that people who have resisted its claims for years have been touched by some consecrated singer. The preparation for the song service is usually made by a few singers who meet once a week. In some cases this is a success, but in many cases it proves a very disheartening undertaking for the leader, owing to non-attendance and indifference. I am certainly not depreciating the efforts of the faithful few, to be found in most churches, who not only are to be depended upon for supporting the song leader, but are usually foremost in every other good work. The question is—Can we do better? Now, I suggested congregational practices for the morning singing, and the same thing is required for the music at the gospel service. It will be said, we have so many meetings we cannot spare the time for special practices. That may be so, but as we believe that the most important business of the church is to save souls, we ought to consider whether or no some meeting cannot be sacrificed for this more important matter, especially if we realise the help the singing is in bringing sinners to a sense of their needs of a Saviour. If it is impossible to devote a night to the practise of morning and evening hymns, why not divide the usual week-night service into two parts; first for prayer and Bible study, and the second part for song rehearsal.

Preachers have told me of bright and helpful meetings being spoiled by poor singing, so it is time we seriously considered means of improving it.

A great deal depends upon the leader. He

should be an enthusiast. He should get to know the hymns most helpful to the preacher and suitable to the subject, and should concentrate his whole efforts on preaching the gospel in song. He should know something of the theory and practice of vocal music, and should make every effort to prove himself in this respect. An acquaintance with the two musical notations in common use at the present time is essential, since the more a leader knows, the greater his influence. From long experience as a teacher I would advise a knowledge of Tonic Solfa principles applied to the Staff Notation.

Attention, too, must be given to the hymns sung. Sankey's collection is, I suppose, in general use, but I have been surprised to find how few are known to the average congregation. As a collection Sankey's cannot be improved upon, yet for special services there are too many hymns, and the best are usually neglected. A. B. Maston is printing a book entitled "Austral Songs," music and words, which has about 100 new hymns chosen from the best British and American publications, and 100 Sankey. This book will be found suitable for missions, gospel services, conferences, and sisters' meetings. I would ask the leaders of singing to carefully consider the advisability of using this book.

A ten minutes' song service will be a good preparation for the ordinary meeting. It will help to bring the members up to time, and occupy the part of the evening sometimes spent in frivolous talking. In this service new hymns could be sung by the choir, the audience joining in the chorus. I strongly advise leading from the platform. This one thing will help to improve things at once.

It is the duty and privilege of every Christian to sing, and if opportunity is made for practice; if the words receive proper attention; if the singing is from the heart

and to the glory of God, we shall have no reason to complain of our congregational singing.

In my next paper I will deal with the choir and soloist.

## "Student Preaching."

"A Student" and Thomas Hagger in the CHRISTIAN of November 10 and December 8 touch the fringe of one of the greatest questions awaiting solution by the Australian brethren. With every right-thinking person, these two writers agree as to the desirability of having Australian-trained men for Australia, and also that in order to this there are required generosity on the part of the churches and self-sacrifice on the side of the students. "A Student" tried to awaken the churches, and Bro. Hagger reminded students and would-be evangelists of their duty. Abstractly considered, I agree with almost everything Bro. Hagger wrote. There is, perhaps, one notable exception. So far from considering that "Student's" phrase "employing and paying students" is one which seems to "breathe commercialism rather than Christianity," I feel certain that there are not in the English language words which more simply and accurately describe what has happened to Bro. Hagger, myself and numbers of others in Australia. I know Bro. H. is employed, and trust he is paid. Of course, what things "seem" depends at least as much on the person seeing as on the things. But while I am in full accord with nearly every word of our brother's, I still look upon the greater part of his letter as malapropos, for the following reasons:—(1) Knowing "Student" as I do, I do not believe his is a mercenary spirit, or that he is in special need of the little homily delivered; (2) "Student" had in view those devoting

or wishing to devote their "whole time to study and actual work for the Lord"; (3) I fear the result of Bro. Hagger's letter will be to confirm some of the churches in what, in any but a religious sphere, we should have to call their meanness.

A beginning has been made in educational work among us, but we are still in the day of small things. With the present number of students available, there is sufficient work to justify the employment of a qualified brother to give his whole time to directing and teaching. To engage such a man would be a thing easy and practicable. A bigger question is that of getting an increasing supply of students who could devote their whole time to study, which of course must be done before any advance in college work can be made. There is no endowment, and it is impracticable that we should now ask the brotherhood for any large sum for this purpose. A very easy thing was suggested by "Student." There are amongst the present students young men whom the churches seem glad to have speaking. Let these students be paid something that will substantially help them in their studies. This is all we ask, and no one can say it is too much. That churches able to give thus should refrain and try to batten on the efforts of a struggling student is to me a thing most strongly to be reprobated. Some churches and individual brethren have done well, as is gladly acknowledged; but some must continue lean and ill-favored so long as it remains true that only "the liberal soul shall be made fat."

Dr. Trumbull used to tell how at one place he was pressed to speak at the Sunday church meetings and "make remarks" at the Sunday School, and then, with no remuneration, had the privilege of paying twenty-five cents to a church member for a

ride to the train. Some of our young men would have quite a repertory of good stories to recount in years to come. They will then be able to smile over them, but meantime their desire for time and means to study is not being realised. Let me, leaving out names, mention a few things which help, perhaps, to account in part for the exodus of our young men. A brother had, at the expense of time and money, obliged a church by responding to an invitation to speak on Lord's day morning: his thanks, from the lips of the officer who had oversight of the matter were: "What were your expenses? We are always willing to pay—but you needn't take it unless you like!" To a second brother, who had cycled to another place, the startling message came: "Oh, you are riding your bike! I suppose you will be going home to dinner. And I suppose you will need no expenses either," or words to that effect. Another student, speaking for a church so situated as to necessitate absence from Melbourne from Saturday to Monday, was, by fares and loss of time Monday morning, half-a-crown out of pocket each time, the five shillings allowed proving inadequate. At that same place, the suggestion was made to get another student that he might get a reduction in his board in town for being away Sundays! I do not know that these are very extraordinary cases, but they certainly ought to be.

What is wanted is loving and hearty co-operation. Self-denying zeal on the part of students answered by practical and generous encouragement on the part of the churches would do wonders for Australia, and would hasten that most desirable day when an Australian College of the Bible of which we shall all be proud will be an accomplished fact.

A. R. MAIN.

President, Mrs. Jones; Vice-Presidents, Mrs. Elliott, Mrs. Walden, Miss M. E. Hall; Secretary, Mrs. T. J. Andrews; Treasurer, Mrs. Ashwood; Superintendents—Obituary, Mrs. Lea; Prayer Meeting, Miss Marshman; Home Mission, Mrs. Morrison; Bible School, Mrs. Williams; Dorcas, Mrs. Lawson; Temperance, Mrs. Campbell; Foreign Mission, Mrs. Hindle; Hospital Visitation, Mrs. Macindoe; Mrs. Isaacs to write to isolated members; Social, Mrs. Ball.

At 6.30 a tea-meeting was held which was largely attended, after which the social part of the day commenced with a very enjoyable programme of songs and recitations, including a very able paper written by Mrs. Chapman, of Wanganui, which was read by Miss Valerie Kingsbury. Mr. Fischer, from Lismore, also spoke a few words.

The day's proceedings were concluded by singing the doxology, and the benediction being pronounced.

L. ANDREWS, Hon. Sec. Sisters' Conference Committee.

#### GENERAL.

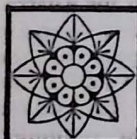
The Twentieth Annual Conference of the Associated churches of Christ in N.S.W. was held in the City Temple, Campbell-st., Sydney, on Monday, Jan. 30th. A short praise and prayer meeting was held at 9.15 a.m., presided over by Bro. Triglone, the feature of the meeting being the able and inspiring address of Bro. Crawford.

At 10 o'clock Bro. A. E. Illingworth, President of the Conference, took the chair, and after singing hymn 633, and being led in prayer by Bro. Baker of North Fitzroy, the Conference proceeded to business. The church at Newcastle Junction was duly received by ballot, after which the President cordially welcomed Bren. Dr. Cook, A. B. Maston, Campbell Edwards, Johnson (West Australia), and Bro. Fischer, father of Theo. Fischer. All the brethren responded, and gave greetings from the various churches represented by them.

Greetings were also read by the Secretary from Victorian and South Australian Conference Committees, and also from the local Sisters' Conference.

The minutes of previous Conference having been read and confirmed, the President delivered his annual report. This was worthy of the occasion, and was listened to with close attention, and at the close a unanimous desire to have it in print was heartily agreed to.

The various reports were then dealt with and spoken to by representative brethren. On the whole the reports were good, and spoke of solid work performed during the year. The Treasurer's Statement showed a credit balance of £59/14/1. We have got so used to debit balances in connection with our Conference work, that the Committee found it a difficult matter to get the delegates to accept the position. The only excuse that Bro. McIndoe could find was that the Committee was "pausing before a leap," and that if the brethren would only trust the same Committee another year, they would



## NEW SOUTH WALES CONFERENCE.



### SISTERS'.

The Sisters' eleventh Annual Conference was held on Thursday, 26th January, at the City Temple, Campbell-street, Sydney.

It was generally considered to be one of the most successful yet held.

Among the visitors present we noticed Sister Fischer and Bro. Fischer from S.A., Sister Barnett and Bro. Fischer from Lismore, and Sisters Banfield and Dawson from Merewether.

The proceedings commenced by a quarter of an hour being spent in devotional exercises, led by Miss Marshman. This was followed by a very pleasant and welcome greeting being extended to the visiting sisters, by Mrs. Ashwood in her usual happy manner, and was responded to by Mrs. Banfield, of Merewether.

The President, Mrs. Jones, gave a short address, taking as her theme, "Forward be

our watchword," after which a solo was given by Miss Jessie Hunter.

Greetings were received from sisters in Wanganui (N.Z.), Perth (W.A.), Queensland, Victoria, Lismore, Katoomba, Milthorpe, and Wigan (England).

Reports were read from the Executive Committee. The Treasurer's and Obituary Reports were read by Mrs. Ashwood and Mrs. James, after which Mrs. Morrison sang "He wipes the tear from every eye." The Superintendents of the following departments read their reports on the work done during the year: Home Missions, Miss M. Hall; Bible School, Mrs. Lea; Dorcas, Mrs. Campbell; Prayer Meeting, Miss Marshman; Temperance, Mrs. Campbell; Foreign Mission, Mrs. Hindle; Hospital, Mrs. Potter; Rescue Work, Mrs. Gole; Isolated Sisters, Mrs. Macindoe; Social, Mrs. Shearston. Mrs. Ball sang during this afternoon.

The following officers were then elected:

promise to make a special effort to bring a good sized balance to the front at the next Conference.

The delegates were pacified and returned all the old members who stood for election.

The following were duly elected :

President, J. Hunter.

Vice-President, W. J. Williams.

Secretary, T. C. Walker.

Assistant Secretary, A. W. Shearston.

Treasurer, J. Stimson.

Committee —  
 { A. E. Illingworth,  
 W. McIndoe,  
 Geo. T. Walden,  
 P. A. Dickson,  
 G. Arnott.

Verbal reports of work in various districts were given by Theo. Fischer, T. Hawkins, E. Andrews, G. Stimson, W. H. Brown, who were all listened to with marked attention.

About 100 delegates were present during the day, and a large number of brethren and sisters also attended. At the delegates' lunch, kindly provided by the sisters, Mr. Price, President of the Baptist Union, addressed the assembly on the question of "Union," and was well received.

At night a crowded tea and public meeting was held, at which addresses were delivered by Dr. Cook and A. B. Maston. An interesting paper on "The Work of the Holy Spirit in Conversion," was read by F. Hibberd, Secretary of the Baptist Union.

A splendid musical programme was rendered by a combined choir under the leadership of Thos. Walker.

During the day and evening, cash and promises were received amounting to about £144.

### CHRISTIAN ENDEAVOR RALLY.

TUESDAY EVENING.

On Tuesday evening, January 31st, the Endeavorers conducted a very stirring, enthusiastic and crowded Rally. It was held in the City Temple, and large numbers of Endeavorers from Enmore, Sydney, Petersham and Paddington were present, showing in a very practical way that "Christian Endeavor" is by no means a dead organisation, but a living and very powerful force "for Christ and the church." The meeting was presided over very ably by P. A. Dickson, which was preceded by a Praise and Prayer Service, conducted by Sid. Gole. Bren. Bagley, Fischer and Illingworth gave three stirring addresses on, "What Christian Endeavor had done for their respective churches (on account of the unaccountable absence of Mr. P. J. Stephen, who was to address the meeting). The addresses were interspersed with various items, rendered by the different Societies, and the usual roll-call of Societies was called, and responded to in a very able manner, characteristic of the C.E. movement. The Rally was an ideal meeting of Endeavorers, and we were all stirred up to endeavor to keep ourselves unspotted from the world, to endeavor to live closer to Christ, and to be out-and-out Endeavorers "for whatsoever thing are true, whatsoever things are honor-

able, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

### TEMPERANCE DEMONSTRATION.

WEDNESDAY EVENING.

The Conference Temperance meeting on Wednesday night was a very successful one. G. T. Walden, President of the Temperance Committee, occupied the chair. With him on the platform were Bro. Morton (Sec.), Mrs. Campbell and Miss Hall (Sisters' Conference), and Bro. Baker, North Fitzroy. The audience numbered over 300. A number of Band of Hope members from Petersham, under Bro. Cattnach, and Enmore, under Miss Hodgson, were present, with their beautiful banners, and helped very materially in the success of the meeting. A good musical programme was rendered, Petersham being responsible for a solo and chorus, "The Temperance Army," sung by Master Littlejohn and members, and a trio, "A Social Glass," sung by Ruby Eldridge, Amy Castles, and Minnie Owens. The Enmore members gave an action song, "Hurrah for Temperance," and a chorus "Banner Bearers," illustrated by a number of motto bannerettes. Miss Stella Kingsbury recited, "The Cold Water Cure," and received a well deserved encore. J. W. Baker, North Fitzroy, T. Fischer, Lismore, and A. B. Maston gave stirring practical addresses along the lines of total abstinence and prohibition. Bro. Maston, while objecting to Temperance pledges, said that everyone that named the name of Jesus should abstain for the same reason that he should speak the truth or pay his debts—because Christ required it of him. During the evening a collection was taken up for Temperance work.

### CAMPBELL EDWARDS TRAINING CLASS DEMONSTRATION.

THURSDAY EVENING.

If any evidence were needed to convince the members of the C. E. Training Class that, in their efforts to prepare themselves for usefulness in the kingdom of the Lord, they have the sympathy of the brotherhood in New South Wales, it was provided in the splendid audience that greeted them on Thursday evening last, when for the first time they essayed to provide the programme for one evening of the Conference.

The patron of the class, Campbell Edwards, than whom there will scarcely be found a brother who stands higher in the esteem of the young men of the churches in N.S.W., made a splendid chairman. For his address he took as his text, 1 Cor. 16 : 14—"Quit you like men, be strong, and gave us young men a sound talk on the qualities which should distinguish one who claims to be "a man," and put before us an ideal which would be well worth striving for.

The idea of the demonstration was to give an exhibition of some features of the ordinary work of the class. Two of the members, A. E. Greenslade and S. G. Triglone, read the passages of Scripture from the Old and New

Testament respectively, set down as the lessons for the following Lord's day, each reading being freely criticised by other members of the class. A. H. Webber then placed an analysis on the blackboard, and delivered a fifteen minutes' address therefrom. The adverse criticism on this address did not seem to have the sympathy of the audience, and one of the critics was afterwards "wanted" by some of the friends who appeared to have a desire to unburden their minds to him.

Bro. Maston's address on "How to make a Preacher?" was one which will long be remembered by those who had the privilege of hearing him. He spoke for about forty minutes, and, although it was the last item on the programme and rather late when he commenced, the attention of all was riveted to his words right through. This address and Bro. Illingworth's paper, read at the General Conference on Monday, were, undoubtedly, the two main items of a most successful Conference. The musical portion of the programme was supplied by a quintette party, consisting of Bren. Walker, Ball, Morris, Triglone, and Stimson, and by G. T. Walden, who rather surprised some not previously acquainted with his ability as a singer.

### BIBLE SCHOOL UNION.

FRIDAY EVENING.

At the children's demonstration on Friday, February 3rd, the City Temple was well filled to the doors by an audience of about 600.

A. E. Illingworth, President of the Union presided, and made a few suitable remarks.

Seven special choruses were splendidly rendered by the children under the leadership of J. G. Tingate, accompanied by Miss Linda Kingsbury at the piano.

Some of the Marrickville scholars gave an exceedingly pretty action fan song, which was well received. Gladys Stimson and Ella Tillott delighted everybody with recitations, which everybody could hear. Edna Kingsbury gave a recitation, "Drifted out to Sea," which the audience liked so well that they insisted on a second. Ruby Eldridge from Petersham school sang in good style "Daddy Dear," and as usual received an encore. Doris Stimson and Flora Lambert in their usual good form gave a calisthenic display with Indian Clubs, accompanied at the piano by P. G. Dixon. This, the crowning night, brought a successful and enjoyable Conference to a close.

F. T. WILLIS

Feb. 4.

Sec. B. S. Union.

### Foreign Missions.

PERCY PITTMAN.

Owing to sickness among the fellow-missionaries at Poona, Bro. and Sister Strutton, who expected to stay another year in Australia, have been suddenly recalled to India.

Miss Thompson states that Bro. Grainger and Yaqub have returned from a preaching tour through a number of villages, and report one baptism and much interest,

M. J. Shah tells of a weekly meeting for the uplifting of the poorer Christians who are in the service of the ladies and gentlemen of Harda. This work is very encouraging. The Sunday School, in which he helps, has an attendance of about 90 boys. The missionaries meet with very little opposition in that district now. "Where some time ago we were despised and not listened to, now we find doors open to welcome us and the people ready to hear. From the very large sale of tracts and leaflets this year, it is evident that the people have commenced to think about Christianity." At a fair held recently in a place of pilgrimage called Singagu, our missionaries preached 4 times a day to audiences of 400 to 500. More than 450 gospels and other religious books were sold.

F. E. Stubbin has been out camping in the Hatta district, preaching in 36 villages in 24 days. Villages in India are small, only averaging about 70 to 100 inhabitants. Sometimes the missionary will be preaching all day and far into the night. "We went into one village where the head man was a Brahmin, and there were many other Brahmins. At first they started to ridicule, but I preached to them for 2½ hours on the death, burial and resurrection of Jesus, and followed up on righteousness, death and judgment to come. When I had finished, the head man of the village thanked me for my lecture and invited me to stay in his village for a week and preach to them every day. I had intended leaving the next morning, but changed my plans and stayed for a week. The head man and his brother went without their dinner one night to listen to the gospel. The following night the head man, after listening to the gospel for 4 hours, stood up before all the Brahmins of the village and told them that the Hindu religion was all nonsense, and that he wanted to become a Christian. The next night this man's cousin said his heart's desire was to be a Christian, but what was he to do with his wife and children? These two men have gone so far, and yet have not the courage to take the final step for fear of their caste-fellows. They are both educated men. They have over 100 relations in the district, and every one of these will be influenced to a greater or less degree if they will but have the courage of their convictions. I believe they will. We have a population of over 125,000 in this district. We are doing our best to let everyone hear the gospel this year. Our lives are overflowing with joy. We have preached to many hundreds who have never heard the gospel before, and in a native State where missionaries have never gone before."

On December 18, John Thompson held a baptismal service and baptised 11—6 from the Gregory, and 5 from Childers. There was a good attendance. The mail from Pentecost dated November 20, brings news of the workers there. All were well, with the exception of William Galvo, the teacher at Lalback, who is very poorly.

### Letter from Japan.

More and more the people of the world are becoming entangled with the affairs of each other, until "no man liveth to himself alone"

is becoming more apparent than ever. Why are the newspapers of the world printing so much about Japan? Because the fate of Japan is a matter of interest to all people of the world. The idea of the brotherhood of man as well as of the Fatherhood of God, is probably taking deeper root in the minds of men in this generation than ever before. The interest taken in missions is evidence of this fact. Japan is far from being a Christian country, but it is rapidly adopting Christian principles. The fullest religious liberty is enjoyed. Christianity could not hope to have more freedom in propagating their plea. How the people here appreciate anything done for their soldiers or 'soldiers' families. For some weeks Miss Miller and Mrs. Cunningham have been sewing for the children in twenty soldiers' families, whose bread-winners are at the front or have already fallen. Last Saturday, assisted by their Native helpers, they distributed fifty-nine warm garments among poor people, who wept with joy and wondered why foreigners should love them so. Most of these twenty families are suffering for want of food and clothing. We of the Yotsnya Mission have been furnishing them with food and clothing for several months, but we can help only the most needy, and that but little. It is remarkable how much can be done with a little money here. One pound will feed a family of five for a month. Another pound will clothe the same family for six months. A few offerings have been received from America to help in this work. Wouldn't some readers of the AUSTRALIAN CHRISTIAN like to help? All offerings will be acknowledged in the *Tokyo Christian*.

W. D. CUNNINGHAM.

Tokyo, Dec. 15, 1904.

## Letters to the Churches.

AN EXPOSITION. : A. J. SAUNDERS.

### A Great Voice.

"And his feet like unto burnished brass, as if it had been refined in a furnace." Feet are for locomotion. Brass is a common and useful metal, and moreover admits of a beautiful polish by friction. Is not this description highly significant of the work of Christ? He does not spare himself even now, for he is ever on the move among the congregations. Combating sin here, exposing error there, and constantly inspiring his followers to nobler lives and grander works.

"And his voice as the voice of many waters." Have you ever stood upon the sea-shore and listened to the voice of many waters? There is something sublimely grand about the rolling ocean. No wonder that Byron was moved to write—

"Roll on thou deep and dark-blue ocean, roll!

Here we are on the sea-shore. Beside us a noble river empties itself. From the distance we can hear the sound of the water as it flows over a high precipice. Before us we

hear the sound of the mingling waters, while far out from the land we hear the dull thud of the waves upon the breakers.

"The sound of many waters." Yes! but one voice. There is a strange mingling of sounds, but yet a perfect harmony. So it is with the voice of Jesus. "God, having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners, hath, at the end of these days spoken unto us in his Son." Many means, but one revelation. Many speakers, but one voice. A grand harmony; a beautiful concord of voices; yet the Lord God has so revealed that we can readily distinguish the voice of his Son, in the fulness of time, and willingly we hearken to his message, for the Lord has said, "Hear ye him."

"And out of his mouth proceeded a sharp two-edged sword." The sword is for aggressive warfare. The sword of the Spirit is the Word of God. And thus the Son of man, with kingly authority and sharp, discerning eyes of fire, as he passes among the churches engages in aggressive work, and speaks out with a great voice his messages to the churches.

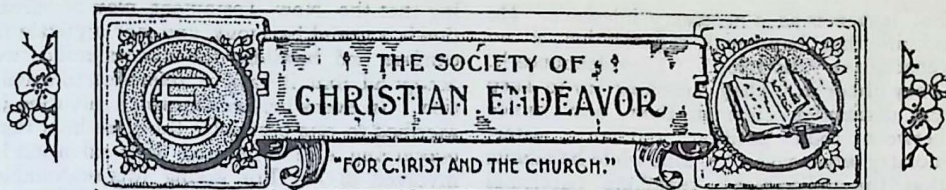
"And his countenance was as the sun shineth in his strength." The countenance betokens the character. The sun gives us warmth and light. And so this bright, shining, sunlike countenance of Jesus is but the expression of his character. Just as Moses, coming from the presence of God, and being intrusted with the law which was to be a light to the people, could not suppress the heavenly glow upon his face, so Jesus, direct from his Father's home, and about to commit his messages to the churches could not but give expression to his mission by his heaven-lit face.

"And he had in his right hand seven stars." It will be interesting to know to whom these stars refer. Christ himself explains the symbol. In the last verse he says: "The seven stars are the angels of the seven churches." The original of the word "angels" is "angeloi," which means messengers. The messengers of the churches evidently are the chief men—the elders, the ministers.

Here is an important revelation. Oh, ye ministers of God's church. Ye elders of God's people. Ye messengers of God's will. Not only does the Son of man walk amid the churches, but he also holds in his hand, he encourages, he stands by, he inspires the ministers of the churches.

May the presence of the Son of man in our midst, who bears up in his right hand the proclaimers of his message to the churches, keep us all steadfast in the great battle of life.

Let us pray:—"Dear Father God, we thank thee so much for thy revelation. We pray thee to remove all mist from our eyes so that we may see and understand the unfolding of thy will to us. As Jesus delivers his messages help us to be quick to learn, and ready to apply the lessons to ourselves, so that we, too, may be thy messengers to others. We ask thee, our Father, to go with and bless us still in the name of the Son of man." Amen.



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

## Christian Speech.

Topic for March 6th.

### SUGGESTED SUBJECTS AND READINGS.

Seasoned with salt	... Col. 4 : 1-6
Guarded lips	... Jas. 3 : 1-13
Without guile	... 1 Pet. 2 : 1-3, 21-25
Fearless to confess	... Acts 26 : 24-29
Wise in defence	... 1 Pet. 3 : 13-16
Honest, clean, and kind	... Eph. 4 : 22-29
The making of a Christian : his speech	(Psa. 145 : 1-12, 21; Matt. 10 : 32-33.

(Consecration Meeting.)

LET every man be swift to hear, slow to speak." The word comes from God. Some have tried to draw a useful inference from the fact that it pleased the Lord to make men with two ears and one tongue. Still, if there be a time to be silent, there is also a time to speak (Eccles. 3 : 7). For a Christian, there are times when to refrain from speaking would be equivalent to a denial of Christ. Our lips are to be always used for him. It is astonishing how much the Bible has to say on our topic. Look up and see.

The man who bridleth not his tongue is not truly religious (James 1 : 26). If possible read Butler's famous sermon on this text, "Upon the Government of the Tongue." He says that the fault James here refers to is not "evil speaking from malice, nor lying or bearing false witness from indirect selfish designs. . . . But the thing here supposed and referred to, is talkativeness: a disposition to be talking, abstracted for the consideration of what is said; with very little or no regard to, or thought of doing, good or harm." Butler's point is that a man of this disposition will soon exhaust profitable or harmless subjects, and rather than be silent speak of evil things. "Unrestrained volubility and wantonness of speech is the occasion of numberless evils and vexations in life." Compare that most searching word of Jesus: "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12 : 36). Then who shall stand? "It is not said, however, that for every random speech a man shall be condemned, but that he shall give account for it. It will enter into that great total which determines the divine estimate of his character, and, therefore, the issues of the great 'day of judgment.'" Would not a realisation of this, that "a word spoken is physically transient, but morally permanent," help us all to improve our speech?

The apostle James went so far as to say that "if any stumble not in word, the same is a perfect man." As Isaac Barrow put it: "A constant governance of our speech, according to duty and reason, is a high instance, and a special argument of a thoroughly sincere and solid goodness." It is fitting we should pray with David: "Set a watch,

O Lord, before my mouth; keep the door of my lips."

"The tongue was once put into prison for scandal, while at the same time the sword found its way there for quarrelling. 'What have you done that you are here?' remarked the tongue to his companion. 'Just a few cuts, an unjust war and some other outrages!' replied the sword. 'What trifles!' said the tongue, 'I every day speak blasphemies, swear, lie, grumble, talk scandal, destroy friendships, extinguish peace, flatter, make false insinuations, and commit all manner of evil.'"

See the law in Lev. 19 : 16: "Thou shalt not go up and down as a tale bearer among thy people." Some professing Christians may be rejoicing in the fact that we are not under the law of Moses! When anything against a person was told to Hannah More, she always said, "Come, we will go and ask if it be true"; and the scandalmonger, most unwillingly, had to go with her.

If you are tempted to reveal  
A tale some one has told  
About another, make it pass,  
Before you speak, three gates of gold.

These narrow gates: First, "Is it true?"  
This, "Is it needful?" In your mind  
Give truthful answer, And the next  
Is last and narrowest, "Is it kind?"

And if to reach your lips at last  
It passes through these gateways three,  
Then you may tell the tale, nor fear  
What the result of speech may be.

—Beth Day.

"Thy speech bewrayeth thee" in more than nationality. Read Ecclesiastes 10 : 3. Five minutes' talk may tell you whether a person is educated or ignorant, refined or boorish, a Christian or a worldling. Men will talk "shop," though etiquette forbids it. We all do, it may be unconsciously, turn the conversation round to things with which we are conversant and in which we are interested. From our words, what would men count the most important things to be? Making allowance for the fact that some find their dearest thoughts most difficult to express, remember that Christ said, "Out of the abundance of the heart the mouth speaketh."

"Always with grace, seasoned with salt" (Col. 4 : 6). What did the apostle mean? Manifestly not, as good old Matthew Henry says, that "grace is the salt which seasons our discourse." There has to be grace, and there has to be salt. Macknight says: "Perhaps, also, because the Greeks greatly admired those elegant and witty turns in conversation for which the Athenians were celebrated, and which from them took the name of *Attic salt*, the apostle meant to insinuate to the Colossians, that the salt which he recommended [i.e., wisdom and virtue] would render their conversation more pleasant and more profitable to the hearers, than if

it were replete with those elegancies of which the Greeks were so fond." I take it the apostle's meaning is: "Their speech is to be primarily 'with grace,' kindled by the true life of Christian grace in it; secondarily, however, it is to have good sense and point, so as to be effective for the inquirer, or against the scoffer." The note which Conybeare and Howson think it worth while to append to "with a seasoning of salt" appeals to me, and may be commended to the Endeavorers who take part in this meeting:—"i.e., free from insipidity. It would be well if religious speakers and writers had always kept this precept in mind." We need not discuss which it would be wise to leave out of speech—salt or grace; this is one of the cases in which "baith's best."

The end of the matter may be found in Col. 3 : 17: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

Only a word for the Master,  
Lovingly, quietly said—

Only a word! Yet the Master heard,  
And some fainting souls were fed.

—Charlotte Murray.

### Selected Thoughts.

A sharp tongue is the only edged tool which grows keener with constant use.

When Peter the Great heard an evil tale of a man, he would say, "What good can you tell about him? It is easy to splash mud, but I would rather help a man keep his coat clean."

A woman once confessed to a priest that she had told scandal. He gave her a thistle top and bade her scatter the seeds one by one. Surprised, she obeyed. "Now," said he, "go, gather them up again. They are the seeds of evil you have sown."

Every man is sent into the world with something to tell. —Parkhurst.

Take my lips and let them be  
Filled with messages from thee.

You can never tell when God will take a little word you may drop, like an arrow shot at a venture, and cause it to strike some hearer between the joints of the harness, and bring him down." —Schaffler.

### Notes and News.

The election of officers in connection with the Castlemaine Society was held on January 4. The following were elected: President, A. W. Connor; Vice-Presidents, F. Upsill and Sister E. Jerwyn; Secretary, Sister E. Cadlolo; Treasurer, Sister D. Spicer; Organist, Sister C. Everett; Conveners of Committees—Lookout, F. Jerwyn; Prayer-meeting, Sister B. Prouse; Sunshine and Flower, Sister W. Giles; Missionary, Sister M. Hogarth; Music, Sister A. Jerwyn; Temperance, Sister A. Cocking. E. CADLOLO, Secretary.

Templeton Street, Castlemaine.

In compliance with a request from H. G. Harward the C.E. Societies are purchasing a flag for the new tent. We would thank all who have been written to regarding this matter to reply as early as possible, as we desire to purchase the flag at once. All donations will be acknowledged in the C.E. page. Amounts forwarded: Bendigo, 10/-; Echuca, 4/-. We thank these two Societies for their ready response, and trust the others will speedily follow their example.—G.I.W.

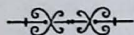
Junior superintendents are requested to attend the next Council meeting of the Union to be held at Lygon-street, on Wednesday, February 22, at 8 p.m., as business of interest and importance to the Societies will be introduced.

# THE Australian Christian.

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A. B. MASTON - - - EDITOR.



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## The Leader.

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

### The Place and Value of Christian Baptism.

The second part of Mr. Carey's article on "The Place and Value of Christian Baptism," begins with an attempt to identify the position of the disciples on the design of baptism with that of the High Church and Roman Catholic Church. "It is not without significance," he says, "that the texts which the 'Disciples' lay the stress on are the pet Scriptures of the High Anglicans and Romans. On these the sacramentarians and the sacerdotalists build up their whole fabric of baptismal regeneration." The significance, we presume, is that, without knowing it, the disciples are sacramentarians and sacerdotalists so far as their teaching regarding baptism is concerned. Now, Mr. Carey does not say this out boldly

but leaves it as a necessary inference. He admits that baptismal regeneration is no tenet of the "disciples." "They denounce it. They abhor it. They somehow try to keep the distinction clear in their own minds between their position and any water-idolatry whatsoever." But while he admits that the "disciples" repudiate baptismal regeneration, yet, he himself cannot free them from the charge. "It is almost impossible," he says, "for them to so interpret their position as to avoid a grievous sacramentalism. They sail so near the wind. Their distinction is so fine a difference." Candidly speaking, we expected better things from Mr. Carey. At the very least, we had a right to expect that in making so grave a charge he would make some attempt to prove it. But he does nothing of the sort. He is content to make mere assertions, which, while useful in creating prejudice, are absolutely worthless as arguments. It would be impossible for him to place the position of the High Church and the disciples side by side without convicting himself of having fallen into a grievous error. Now the essence of sacerdotalism and sacramentalism is (1) the administration of an ordinance by an ordained priesthood to the exclusion of others not so ordained; (2) ascribing a magical effect to the act of baptism itself. As set forth by the High Church Party and the Romans, it means that an unconscious babe sprinkled with water by priestly hands is thereby regenerated and becomes a member of the church of God. To compare this position to that held and taught by the disciples is an affront to the intelligence and unworthy of further notice.

The great defect of Mr. Carey's article is that there is too much of the personal element in it. There is too much of what he could not do, and not enough of what the apostles actually did. The very fault that he charges us with, he himself is guilty of most conspicuously. He misses the "proportion and perspective of the whole of the New Testament." His plan of salvation is wrapped up in a single word, and that word is "believe." In doing so, he ignores the fact that salvation is ascribed to other things besides faith. The New Testament tells us we are saved by grace, that we are saved by hope, that we are saved by baptism, that we are saved by repentance, that we are saved by calling on the name of the Lord, that we are saved by confessing with the mouth and believing in the heart. All these enter into the perspective of the New Testament plan of salvation, but all are rejected by Mr. Carey except that which ascribes salvation to faith. Clearly then, he is an advocate of salvation by faith alone, and that, too, in spite of the fact that the apostle James tells him that faith that is alone is dead. Now faith alone will not save anyone. Those who had this kind of faith in the days of Christ were condemned by the apostle John. "Nevertheless," he says, "even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; for they loved the glory that is of men more than the glory that is of God" (John 12: 42-43). Believ-

ing that the New Testament plan of salvation is a grand harmony, and not a puzzle to confuse and bewilder the human mind, we accept all that it says in reference to salvation. In every instance in which salvation is ascribed to one particular thing we hold that everything else connected with salvation is involved in it. For taking this reasonable and proper view of the question, our Baptist friends, as represented by Mr. Carey, condemn and repudiate us! We regret this, but we cannot help it. It is evidently our mission to preach a full gospel as against the mutilated gospel which many of the Baptists and others cling to so tenaciously.

Mr. Carey next turns to the texts which he describes as the "foundation pillars" of the disciples, with the preliminary remark that, "We shall find their exegesis very strained." In our turn, the preliminary remark we have to make is, that the disciples are quite content to dispense with any exegesis that may be called their own, and to accept instead that of the most eminent Biblical scholars. Indeed, this is what they rely upon. They have taken no position which is not approved by the soundest scholarship. They welcome its aid, and would regard it as a calamity if they had not their support. If Mr. Carey would take the trouble to read its literature on the subject of baptism he would find it crowded with quotations from the best authorities both ancient and modern. Some of these we will presently refer to. Meanwhile, it may be remarked that Mr. Carey seems to be satisfied with his own exegesis, seeing that he does not venture to quote authorities in support of it. It may be, after all, that the "very strained" exegesis he talks about lies at his own door and not at ours. Let us see. One of the texts relied upon by the Disciples is Acts 2: 38, "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Mr. Carey says of this, "It is contended that the believers of Pentecost were bidden both to repent and to be baptised 'unto' (*eis*—with a view to, so as to secure 'the remission of sins.' The preposition is severely pressed. But will the Disciples press it elsewhere? For instance, in Matt. 3: 11, where John says, 'I indeed baptise you in water unto (*eis*) repentance.' Tell me, did John baptise men with a view to securing their repentance, or because they had repented already? Did he not refuse the rite to any, who like the Pharisees had not yet genuinely reached the repentance—experience? The preposition in Matthew cannot, therefore, yield its strict full meaning. Why should it in Acts 2?" In the first place, let us say in reply that the disciples will not "press" any word beyond its legitimate and ordinary meaning. They will insist, however, that the legitimate and ordinary meaning shall not be departed from unless a full analysis of the passage and context absolutely demands it. It will not be disputed, we think, that the usual meaning of the Greek preposition *eis* is expressed by its English equivalents of "unto," "into," "in order to," "with a view to." Later on we will quote authorities to prove that this is so.

Neither will it be disputed that we are not warranted in changing the usual meaning of a word, if it can be shown that it appropriately expresses some idea in the mind of the person using it. With these thoughts before us, let us now look at Matt 3:11. In what sense then can we understand John using the words "I indeed baptise you in water unto repentance." First of all, what is the meaning of the word "repentance." Turning to the Cambridge Greek Testament (Matthew), we find that the Greek word *metanoia* is translated "repentance" in our English version. The note attached to the word is, "Rare in classical writers. . . . The meaning deepens with Christianity. It is not adequately translated by 'repentance.' The marginal reading of the A.V., 'amendment of life' is better. It implies that revolution in religious life which Christianity effected and still effects. . . . It implies both sorrow for the past and a change of heart." With this explanation in his mind, the editor deals with the word "unto" in Matt. 3:11, thus: *eis*, "with a view to." In order that we may live a changed life." When, therefore, John used the word "unto" he would have chiefly before his mind the thought of a baptism unto or into a changed life. The initial thought of repentance is sorrow, but as Paul says, it is a sorrow that worketh repentance unto salvation (2 Cor. 7:10). The initial stage of repentance was expressed in their "confessing their sins" as fitting them for baptism, but the baptism itself was in order to a changed life. The same thought is also found in Christian baptism. The old life is left behind, and we rise to walk in newness of life (Rom. 6:4). It is, therefore, evident that the word "unto" may retain its usual meaning in Matt. 3:11. In regard to the Pharisees and Sadducees, it may be said that the words of John, "bring forth fruit therefore worthy of repentance," were in every way appropriate to them, inasmuch as they seem to have been entirely destitute of that godly sorrow that worketh repentance. In refusing to be baptised of John they rejected the counsel of God against themselves (Luke 7:29, 30). One quotation, and that from a Baptist source, will suffice so far as the point we are discussing is concerned. "He (John) made their immersion in water the exterior method of 'confessing' the reality of an honest, heartfelt reform. Here, then, he required a spiritual revolution, a baptism for the 'remission' or forgiveness of sins, and the implanting of a new principle of life, in keeping with the kingdom of heaven at hand."—*Armitage's History of the Baptists*.

In regard to the meaning and force of *eis* in Acts 2:38, we will give no exegeses of our own, "strained" or otherwise. We will simply ask Mr. Carey to listen to the voice of scholarship:—

"I would express the relation implied, by the prepositional phrase, 'with a view to.' Repentance and baptism are plainly expressed and faith in Jesus Christ is distinctly implied as the conditions on which the sinner may hope to enter 'into' that state of freedom implied in 'the remission of your sins.'"—T. J. DILL (Baptist), Professor of Greek in Howard College, U.S.A.

"In order to the forgiveness of sins we

connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptised. It enforces the entire exhortation, not one part of it to the exclusion of the other."—H. B. HACKETT (Baptist) *Commentary on Acts*.

"Not only does the preposition *eis* refer to the future and prospective relation of the remission of sins, but it does so with the same dependence on baptism as on repentance. . . . It must connect remission of sins with both words, 'repent' and 'be baptised,' by one and the same relation. If it be 'repent for the remission of sins,' it must also be 'be baptised for the remission of sins.' Let those who deny this, say by what canon of syntax they can construe the passage, so as to obtain the interpretation, Repent for the remission of sins, and be baptised after their remission."—R. HALLEY, (Congregationalist), Principal of New College, Manchester. *Congregational Lectures*.

The preposition *eis* is to be translated "unto" viz., "in order to secure." The preposition *eis* indicates that remission of sins is the end aimed at in the actions expressed by the predicates *repent* and *be baptised*. The phrase is *telic*."—W. R. HARPER (Baptist), President of Chicago University.

*Eis* denotes the object of the baptism, which is the remission of guilt contracted in the state before *metanoia*."—H. A. W. MEYER (Lutheran). *Commentary on the New Testament*.

"To be baptised for the remission or washing away of sins plainly imports that in baptism the remission of sins is represented as really conferred upon the believer."—A. McLEAN (Baptist). Founder of the Baptist congregations in Scotland.

"I accept the rendering of the Revised Version 'unto the remission of your sins' (the *eis* expressing the end aimed at and secured by 'repentance and baptism' just previously enjoined)."—J. H. THAYER (Congregationalist), Professor of New Testament Criticism, and Author of a Greek-English Lexicon of the New Testament.

"We are gravely told that if we render *eis* in Acts 2:38 in order to, we give up the battle and must forthwith become Campbellites; whereas if we translate it on account of, or in token of, it will yet be possible for us to remain Baptists. Such methods of interpretation are unworthy of Christian scholars. . . . When Campbellites translate *eis* in order to in Acts 2:38 they translate correctly."—J. W. WILMARTH (Baptist), Member of the Board of the American Baptist Publication Society, and Chairman of its Committee of Publication.

Let it be noted that we have made no citations from any scholars of the Church of England, whether High or Low. We have given the preference to Nonconformists, and especially to Baptists. Those given have been selected from a host of others, far too numerous to find a place in the limited space at our disposal. It is a fact beyond dispute that the world of Biblical scholarship is on the side of the disciples and against Mr. Carey. In view of this, it is difficult to find any justification for Mr. Carey's attitude

towards the teaching of the Disciples on the design of baptism. If this matter concerned him alone, the situation would not be so serious. But it does not. It concerns a very large section of the religious world, which apparently has agreed to delete Acts 2:38 from the pages of the New Testament. Incredible as it may seem it has been practically voted as unfitted for use in the "enquiry room." Some have distinctly refused to use it, while the majority have simply ignored it. That is to say, that the greatest answer ever given to persons seeking salvation, and given on the most momentous occasion in the history of conversions is, in modern times, practically tabooed. The reasons for this are not far to seek. It is not that the answer is difficult to understand, for it is not. It carries its meaning plainly on the surface. The real reason is because there is an unwillingness to accept the entire truth that it conveys. And this because of a bias in favor of erroneous teaching from which the religious world has not yet been emancipated. The doctrine of salvation by faith alone, and perverted teaching regarding the mission and work of the Holy Spirit in the conversion of sinners, have much to do with the matter. But underneath it all there is a manifest yielding to the dislike which many have to the open and public confession of faith in Christ necessitated by the ordinance of Christian immersion. We do not say that the latter statement is true in Mr. Carey's case—we believe it is not, but is true in much of the fashionable Christianity prevailing in the present day. So far as the disciples are concerned, one result of the present controversy will be to convince them that the restoration of Acts 2:38 to its proper place in the economy of salvation is a sufficient justification of their existence as a separate religious organisation. Some other points in Mr. Carey's article we must leave for consideration in our next issue.

## From the Field.

The field is the world.—Matt 13:38.

### South Africa.

JOHANNESBURG.—We have a membership of over forty, there being a much larger number of brothers than sisters on the roll, though the latter have increased very materially lately, there being ten families settled in and around Johannesburg at present. Bro. Cowin is laboring here now faithfully, proclaiming the gospel in the Elite Hall every Lord's day evening, also on the Market Square Saturday nights. We have a Sunday School and Bible Class held in the hall every Lord's day afternoon, also a Bible Class at our home every Wednesday evening, which is well attended, interest well sustained and members increasing, there being twenty-three present last week.

Jan. 5.

A. E. BOWEN.

### Tasmania.

SULPHUR CRUEK.—The long felt want of an evangelist to labor in our district has at last been supplied, through the kindness of our Home Mission Committee. C. R. Howard has been chosen for the work,

and although he has been but a short time with us, he has accomplished much. Four precious souls have decided for Christ, and last Lord's day before many witnesses the same were buried by baptism.

Jan. 31.

A. R. TAYLOR.

## Queensland.

BRISBANE.—On Lord's day, Jan. 22nd, at the close of the gospel meeting, a young man came out and made the good confession and was immersed. On Jan. 29th, at the close of the gospel meeting, 6 came forward and confessed their faith in Christ Jesus. On Wednesday, Feb. 1st, the annual business meeting of the church was held. The secretary's report shows a fair average attendance at morning and gospel meetings. Number of additions for the year 1904:—By faith and obedience, 11; by letter, 8. Losses by death, 2. The deacons elect for the year 1905, are—Bren. Jones, Reick, Gordon, Cane, More, with Bren. Boyle and J. Colbourne as elders. Bro. Waterfield, after 7 years' active service for the church, now retires.

Feb. 2.

A. S. W.

BRISBANE.—February 5, at the close of gospel meeting, the six who made the good confession the previous Lord's day were immersed by J. Colbourne, and the son of our late Bro. Rothery came forward and confessed Christ, and was immersed the same hour.

Feb. 8.

A. S. W.

## New Zealand.

WANGANUI.—The annual picnic in connection with the Sunday School was held on Monday, Jan. 22, at Matarawa, a nice spot about 8 miles from town. We went out with the combined schools of the town. A great crowd went out, and altogether we had a very enjoyable time. The weather was simply perfect.

Jan. 29.

H. SIDDALL.

INVERCARGILL.—We all rejoiced with our Bro. and Sister J. Galt last Thursday evening, when their eldest daughter made the good confession, and was baptised the same evening.

Feb. 6.

G. L.

## Victoria.

NORTH CARLTON.—Our opening meetings were a great success at our new building in Rathdown-st. About 140 turned out to our morning meeting, including a number from sister churches. Bro. Millis presided, and Bro. Gibson addressed the church. We had a good school and a few new faces. At the gospel meeting Bro. Ludbrook spoke to an audience of at least 350. Bro. Ludbrook is to be with us two more Lord's days, then Bro. Gibson takes up the work.

Feb. 7.

J. M. H.

PRESTON.—The church here is on the up-grade. Twenty-six broke bread on Sunday, two received, one by obedience and the other by restoration. Sunday School progressing slightly, average since holidays, 50. Prayer and Bible study has been started at O. Walker's. W. Dickens takes up preaching next Lord's day again. At last business meeting Bro. Ward was elected secretary. The C.E. is doing splendid work for the church.

Feb. 13.

WILLIAM WARD.

## New South Wales.

LISMORE.—On Sunday, January 29th, there was a fair attendance at morning worship, and two visitors

from Sydney present, Sisters Day and Clark. The gospel address at night was given by F. R. Furlonger, in the absence of Bro. Fischer, who is attending Conference. We are having very good C.E. meetings, the members all being resolved to do more this year. New members are proposed each meeting.

E. A. W.

SYDNEY.—The annual picnic of the City Temple Bible School was held at Clontarf, Middle Harbor, on Saturday last. It was a beautiful day, typical of sunny New South Wales, and a splendid trip down our harbor was much enjoyed by all who attended the picnic. The sister churches were well represented, and we had visitors from Victoria and South Australia also present. The sports, held during the afternoon, comprising two geese, who were caught and plucked of their feathers (young men arranged in coats with dozens of little bags of lollies stitched thereon), egg and spoon race, sack, blindfold, wheelbarrow and relay races, excited much interest, whilst the distribution of prizes by their amusing character, created great merriment. No accident of any kind, barring the loss of a couple of hats overboard, occurred to mar the happiness of what was one of our most enjoyable and successful picnics.

PETERSHAM.—On Wednesday, February 8, we had a splendid rally of the members to arrange the work in connection with our tent mission, which is (p.v.) to be held early in March. There was a spirit of enthusiasm manifest, and we are praying and working for a blessed time of sowing and reaping for the Master. We immersed three friends at the close of the meeting, and others are near to the kingdom. We shall be glad to have the prayers of the brotherhood for this special effort.

A. E. I.

## South Australia.

PORT PIRIE.—Our gospel meeting on Sunday night last was very well attended, Bro. Morrow delivering a powerful discourse, at the close of which two young women came to the front and confessed the Saviour. On the 13th of this month Bro. Morrow leaves here for a visit to England, travelling by way of America. He expects to be away six months. For some years he has done nearly all the preaching, and our great concern just now is to find a substitute. Application to the Evangelistic Committee for assistance has been made, and we are hopeful that they may be able to station an evangelist here for six months.

Feb. 3.

W. C. O.

MOONTA.—Since last report we spent three weeks at our home at Pirie. We did some teaching, preaching and visiting. A good impression was made, and two valuable additions, by confession and baptism, to the church. The brethren expressed themselves helped and encouraged, and we think others will soon follow. At the close of the address last night we took the confession of a young lady who, we have reason to believe, is the first-fruits of a number of her family to follow. Last week we were favored with a visit from Bro. Overland, from Pirie, who addressed the church in the morning, and the Sunday School, teachers and parents in the afternoon. We were also favored with an address from Bro. Thomas, from Unley last Lord's day morning. We have two of our own local brethren here (Neil and McGregor) who are well able to preach the gospel, teach and exhort the church, and our Bible reader and visitor (Sister Adams) is doing good work among the sick and others.

Feb. 3.

W. MOFFIT.

GROTE-ST.—This morning we welcomed to our membership R. Rowlands from the church at Fitzroy,

Victoria. A. C. Rankine gave a good address. At the close of Bro. Huntsman's address to-night, one young lady stepped out and confessed her faith in Christ. Our Wednesday evening meetings are very interesting and instructive, and the attendance is improving. Bro. Wakin who for 13 years has been superintendent of the Gillies-st. school, has resigned, and C. Belle has been appointed in his place.

Feb. 6.

E. R. M.

NORWOOD.—We held our harvest thanksgiving services yesterday. There was a large gathering in the morning, when B. W. Huntsman addressed the church. In the evening the Tabernacle was crowded. It was a great meeting, and two responded to the gospel invitation—an elderly woman and a young woman. There was a fine display of vegetables, fruits, flowers and groceries, all of which were distributed to the worthy poor of the district.

Feb. 13.

A. C. RANKINE.

GOOLWA.—T. J. Gore from Unley was with us today, and conducted both services. At the close of the gospel address two men came forward and made the good confession. The work of altering and putting into chapel shape the building which we purchased here some time ago is now in hand, and we hope soon to be able to occupy it.

Feb. 13.

J. M. GORDON.

YORK.—We held our annual church tea and business meeting on January 10th. We had splendidly attended meetings. W. Brooker was in the chair. The Secretary's report showed the number on the roll to be 195. The Treasurer, Building Fund Treasurer, and Evangelist also presented their reports. Bro. Horsell had just completed two years' work here, and the confidence of the brethren was expressed in him. There were 59 baptisms, and 61 persons had been received into fellowship. The C.E. Societies are doing good work. At a special meeting called for January 31st, the following were elected by ballot:—Elder, H. J. Horsell; Deacons, W. C. Brooker, F. Tabam, J. Follett; Treasurer, J. Follett; Secretary, W. C. Brooker.

Feb. 4.

W. C. B.

## Here and There.

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

There were two additions at Ballarat last Sunday. Two confessions at Paddington, Sydney, last Sunday night.

The 1d. per week system has raised a lot of money for the Hindmarsh church.

Wanted all Hindmarsh members to attend building fund collector's social, February 22.

There was one confession at Fremantle, W. A., at Wednesday night meeting on Feb. 1.

There were two confessions at Petersham on February 5th, and two last Sunday night.

This is the last week of the mission at South Yarra. There had been 23 additions up to Sunday night.

We now have the index for the CHRISTIAN for 1904 ready, and will send a copy to anyone requiring same free.

F. G. Dunn spoke at Cheltenham, Sunday morning, and E. T. Penny at night, when there was one confession.

If all our churches were to subscribe 1d. per week for Home and Foreign Mission work, what a lot could be done.

We still have a few copies of the Christian Commentary on Sunday School Lessons for 1905. Price, 4/-; by post, 4/6.

Collie (W.A.) mission still well attended. There have been 11 confessions, 1 restoration, and 1 baptised believer added.

W. Morrow, of Port Pirie, will be in Sydney, Lord's day, Feb. 19, and leaves for America, via Vancouver, per s.s. Arongi, Feb. 20.

We are glad to note that G. P. Pittman is having good meetings at Ascot Vale. There was one confession Sunday week, and one last Sunday.

C. R. Howard, employed by the Tasmanian Home Mission Committee, is now preaching in Penguin, and at the last account there had been five confessions.

We spent last Sunday morning with the newly-formed church at Blackburn. About 25 broke bread, and the brethren feel hopeful of establishing a good cause there.

Good meetings at Coolgardie, W.A., on January 29th. One received in by letter. Gospel meeting splendidly attended. Bro. Saunders gave fine address, and at conclusion one came forward.

At the Hobart Public Competitions, held last week, W. R. C. Jarvis took first prize for impromptu speech on White Australia, of which he took a broad view, and T. G. Prior first prize for prepared reading, and third prize for impromptu reading.

Next meeting of the General Committee of the S.S. Union of Victoria will be held in the Lygon-street chapel on Monday, 27th February, at 8 p.m. Please bring returns of honorary members' cards and spring demonstration tickets. All delegates requested to attend.—J. Y. POTTS.

J. P. Muir, of Ross, N.Z., writes:—"Henry Templeman, whom the writer baptised about 30 years ago in a river at Ross, departed this life on 21st January, and was laid to rest in Ross Cemetery in presence of a large gathering of brethren and friends. The writer officiated at the grave."

If those writing church reports would write simply the name of the place at the top, and the date and name at bottom, they would assist us greatly. In order to add to usefulness and attractiveness of our news column, we try to keep it uniform. Will not our friends help us in this way.

We regret to have to record the serious illness of Samuel Elborn, of Dunedin, N.Z. We hope soon to hear that he has been restored to health again. Bro. Elborn is one of the oldest members of the church in Dunedin, and is his old age as in his younger days has proven himself of great use to the churches as teacher, preacher and writer.

The officers and teachers of the Northcote school are endeavoring to get a library for their scholars. With this object in view an entertainment is being arranged to take place on Monday evening, February 27th, in the Rechabite Hall, Westbourne Grove. Admission by a suitable book (not necessarily new), or an equivalent in value.—W. W. LINARD, Sec.

A brother asks, "If it would be right for the church of Christ to allow the Church of England to hold their regular meetings in the chapel, which is the property of the church of Christ." We cannot answer for others, but as we see it we would hesitate in allowing a chapel over which we had any control to be used as above. And yet we think that each case would have to be decided on its own merits.

A brother in Queensland was quoting a statement made on page 27 of "Our Position" to the effect that the Westminster Assembly in 1643 changed immersion into sprinkling, when it was denied by a Presbyterian preacher present. This brother asks us for the authority. We took the trouble to confirm

this statement by consulting the Edinburgh Encyclopædia in the Melbourne Public Library. The statement is found on page 246, vol. 3, edition of 1830. We have a little book, "The History of Sprinkling," which all who have not the time or opportunity for original investigation should have. Price 2/6, by post, 2/9.

**EAST SUBURBAN TENT FUND**—The following contributions to above fund, are very thankfully acknowledged:—Balmmain-st., P.J.P., £1, additional, 2/-; Nth. Richmond, Bro. Shultz, 5/-, Bro. Munro, 1/-; Hawthorn, A Bro., 5/-, collected, 14/1½; Brighton, 10/-, additional £2; Malvern, Bro. Clarey, 10/-, collected, £115/-; Cheltenham, R. Judd, 5/-, Bro. Forman, 5/-; Church North Richmond, 17/5; Total, £99/6½. A deposit of £5 has been paid to secure the tent (65ft. x 25ft.), under offer. We look to the churches to raise the balance. Do not let this splendid opportunity for doing good slip. The total cost of tent is £25. Monthly meeting of church office-bearers in district is to take place on Thursday, February 21st, at 8 p.m., in the school room, Balmmain-st., Richmond.—P. J. POND.

Our Broken Hill correspondent says:—"Tent mission closed here last night with a farewell meeting to F. Pittman, the missionary, and welcome to M. W. Green, his successor. Though the intense heat and first positions selected militated against success, and many conditions prevailing here render gospel work extremely difficult, we rejoice that a goodly measure of success has crowned our efforts. Large and interested audiences assembled nightly at Railway Town, while our plea has been made known to many who before had not known it. Eleven, nearly all adults and from outside families, have decided for Christ, 5 have been transferred to fellowship, and 9 others formerly immersed, are soon to be received in. Others have indicated their intention to be baptised. The church will thus double its previous membership, while the ground has been prepared for aggressive evangelistic effort. We have reason to thank God, and take courage. F. Pittman leaves for Willunga to-night."

#### EDUCATIONAL.

1. **COLLEGE OF THE BIBLE**—The first session opens on Tuesday, February 21st, at 7.30 p.m., for enrolment. The teaching staff hopes to meet all students, as well as new ones, at the University High School building on the above date. Courses offered to suit any class of students.

2. **NORMAL COLLEGE FOR S.S. TEACHERS**—The first session opens on Monday, February 20th, at 8 p.m., for enrolment and final lectures on last year's course. Meet in same room as last year in University High School, Victoria-st., near Lygon-st.

3. **LECTURE ON "PRACTICAL HINTS ON MEMORY CULTURE"** or "How Bad Memories may be made Good, and Good Ones Better," by James Henry Stevens, B.A., on Friday, 24th February, at University High School building. Not magic but method makes the memory mighty. Mr. Stevens' system is highly spoken of by those who have tried it. Admission free. Lecture delivered under auspices of College of Bible. All are invited. Time, 8 p.m.

J. JOHNSTON, PRINCIPAL.

#### Coming Events.

**FEBRUARY 19 & 21.**—Anniversary Services, Church of Christ, Milang, conducted by A. C. Rankine.

**FEBRUARY 21.**—(Tuesday.) Annual Southern Conference, churches of Christ, held at Milang, 11 a.m. till 5 p.m. Members of Southern churches please note.

Lygon-street Sunday School Annual Distribution of Prizes. Special address, 3 p.m. by W. R. Hiddlestone, Preacher of Albert-street Baptist Church. Parents and friends heartily welcomed.

#### WANTED.

Young Person desires Situation to help in light house work, in small Christian family. Address—MRS. NAGEL, 17 Russell Place, North Williamstown.

#### Acknowledgments.

—:O:—

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" Bayswater ..	1 10 0
" Lillimur ..	1 7 6
" Drummond ..	1 7 6
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" Warragul ..	1 0 0
" South Richmond ..	1 0 0
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Some of above amounts previously acknowledged. Any further donations will be thankfully received.

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# RACHEL SYLVESTRE.

A Story of the Pioneers.

Jessie Brown Pounds.

## CHAPTER VI.

### THE FIRST SORROW.

It was nearly three years after this that I saw Rachael Sylvestre again. I chanced to be away working in the woods at some distance from my home when she left for New York State, and she did not return to Ohio for her vacations. I heard of her occasionally through Martha, but postage was expensive and mails uncertain, and an absence from home meant a more complete separation than it does now.

About twice each year Rachel wrote to Stephen, and her letters, which were read aloud in the family, I regarded as marvels of literary skill. Sometimes Maude Arrondale, mother of Sylvestre Arrondale the Third, writes me a note in angular characters and abounding in adjectives, and I smile to think what the lively Maude would have thought of the Addisonian composition of this maiden of the olden time. Yet, though I may be partial to my own generation, I do not believe Rachel's letters would suffer in the comparison. She was ignorant of much that is taught in the schools to-day, but she was what people in my time called "serious-minded," and was not altogether devoid of reasoning power.

I have searched much among Stephen's papers for these letters, and have found only

one. I think it was the last he received during her absence. I will copy it down here, that the Rachels and Marthas of to-day may know what a school-girl's letter was like in my time. It may be I should say that Rachel's conversation was ever far more lively than her letters. These showed more of the precise habits to which she was trained than they did of the quality of her own mind.

I omit a few passages relating to the events of school life and to characters with which this history has nothing to do:

ESTEEMED FRIEND:—

Some months have been allowed to elapse since your letter came to hand. During this time I have continued to pursue my studies, though my *diligence* has not, I feel sure, been all that my teachers could desire. Now that my school life is drawing to a close, I could wish that I had profitted more fully by the instructions I have received, and that I had retained much that I find has been forgotten.

I trust the good health of your family continues. My own is excellent. I hear people speak of being "*thankful for good health*." I have never learned this pious formula, but I am not sure but I could use it with some truth. I am, I trust, thankful for the *inheritance* of a sound constitution, although it is a debt to my ancestors and can not well be paid.

Perhaps this is as good a kind of thankfulness as the other.

As the day for my return draws near, I begin to reflect much concerning the future. I fear that, with the stimulus of *daily instruction* removed, I shall soon cease from the habit of study, and become that which I most abhor, an *idle-minded* woman. I say I abhor such a woman, and indeed I do. In my own home I saw a life for my sex *circumscribed* indeed, but with certain *intentions* and *impulses* which saved it from the petty *monotony* which obtains in older communities. Pioneer women, like your mother and mine, must of necessity be spinners and weavers, must brew yeast and boil soap and perform other homely duties day by day. Yet in a certain sense they share with their husbands in the work of making homes in the wilderness, and felt the power of purpose in life not unworthy of them. But I confess that, since I came East, I have often been disgusted by the *gossip* and *tittle-tattle* with which the women here fill up their lives. The more I see the

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| Breadboard and Knife, 10½d. ea.                            | Vegetable Dishes, 1/9 each                        | Soup Plates, 2½d. each                              | Pink and Gold Fluted China Cups and Saucers, 2/3 ½ doz                                 | Knife Boards, 5½d.                |
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| Glass Salad Dishes, 5½d. each                              | Large Market Baskets, 11½d. ea.                   | Large Vases, 1/6 pair                               | White and Gold Odd Cups, 3½d. each   | Bedroom Fenders, 3/-              |
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| Large Fancy China Teapots, 6d. each                        | Glass Cake Stands, 10½d. each                     | China Cruets, 7½d. each                             | Table Knives, 2/6 half doz.  | " Teapots, 2/-                    |
| Teaspoons, each 1d.; Dessert, each, 2d.; Table, each, 2½d. | Afternoon Cups and Saucers, 6½d. each             | Fancy Jugs, set of 3, 1/10                          | Housemaid's Gloves, 10d. pair  | " Saucepans, 10d.                 |
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| Large Brown Teapots, 4½d. each                             | Lemon Squeezers, 4½d. each                        | China Fruit Bowls, 11½d. each                       |  | Tin Colanders, 7d.                |
| Glass Pint Mugs, 6/6 doz.                                  | Jelly Glasses, Key and Circle Pattern, 4½d. each  | Odd Vegetable Covers, 6d. each                      |  | Tea Canisters, 8d.                |
|  | Circle and Key Tumblers, 1/9 half doz.            | Plated Jam Spoons, 6d. each                         |  | Hair Brooms, 1/9                  |
|  |   | Revolving Cruet Bottles, 4½d. ea.                   |  | Meat Choppers, 7d.                |
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more I am convinced that the so-called "education" of women is *artificial* and *unsatisfactory*. The mind is not *trained* to cope with real *problems* and *difficulties* of life. I can not see why the education of women should not be *essentially the same* as that of men, in order that they may be trained to *reason* correctly and *inform* themselves concerning the great questions and events of the day.

My aunt, with whom I have been living, is a woman of *much more* than ordinary intelligence, and we have frequently discussed this matter, without, however, arriving at any *satisfactory conclusion*. I trust that, when I return home, my sister can come here and study with more *profit* than I have done.

\* \* \* \* \*

Please give my respects to your parents and to all *enquiring friends*. I hope to see them all *soon*.

With apologies for so *hastily* and *poorly* composed a letter, I remain,

Your friend to command,

RACHEL SYLVESTRE.

Rachel's return to her home was hastened by a sad event—one which proved to have a lasting effect upon us all. Her mother died of pneumonia, after an illness of only a few days. It was a bitterly cold spring and there was much sickness. My father, like many others, was afflicted with a hard cold and severe pains in his chest. Our good mother, always easily alarmed when any of us was

ailing, wanted to call a doctor, but my father objected, as old Doctor Ware lived six miles away, and was none too well pleased when called to take this long ride without good reason.

But that very afternoon Dr. Ware came riding by, and Stephen called him to come in.

"On my way back," he answered, and we knew from the way he drove down the hill that he was anxious. He did call on his way back, and then it was that we learned of Mrs. Sylvestre's illness. The doctor had been called the night before, just at midnight, and had ridden through the dark and cold in response to the urgent summons. He had found her in great pain and much distressed for breath.

"Bad case," he said; and we knew from the way he sighed that he had little hope.

My mother waited long enough to be told that father's condition was not serious, and then she had Stephen bring out the horses and take her to Squire Sylvestre's. She did not return that night, but that did not surprise us. Mother was the favorite nurse of all the families for miles around, and turned out cheerfully at all hours of the day or night to render service. In this day of the trained nurse there is comparatively little need of such homely ministries. No doubt the new order is better, but the world misses knowing what heroic sacrifices women of my mother's type are capable of. She had left Stephen and me many charges concerning

father, who, now the doctor had treated his case so lightly, was determined to be at his work as usual. It was only when all the morning chores was done, therefore, that I ventured to leave him and go to inquire concerning Mrs. Sylvestre.

I knocked at the door of the great kitchen, and Martha let me in. Her eyes were red with weeping, and I felt more sorry for her than I had ever before felt for any one.

"Is she so bad?" I whispered, sitting down beside Martha on the wide settee.

The girl nodded. "I heard her talking to father a little while ago," she said. "She could speak only a few words at a time, but she said there were some things she must tell him. Your mother and I were both in the room, so there was no secret about it. She wanted him to give her love to Rachel, and tell her to be a good daughter and sister, and try to fill her mother's place. Then she said the strangest thing. She said she knew now she had not been as brave as a woman

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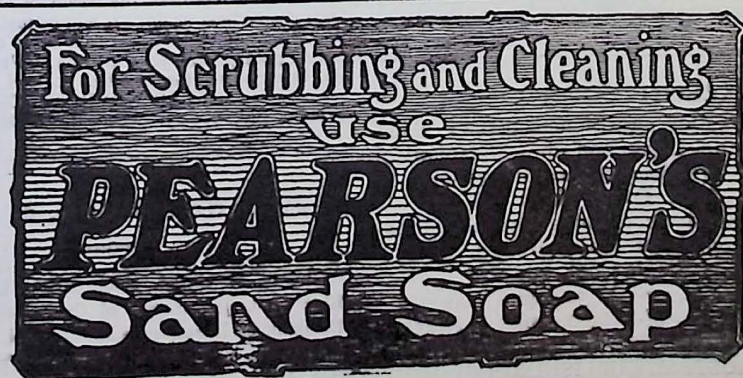
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should be. 'You will not blame me for saying so now, father,' she said. 'I have tried to be a good wife, and you will not blame me for saying this now, when I am going to die.' Father tried to quiet her, and told her she was not going to die. 'Yes, I am,' she said: 'and the future is dark. I have tried to be a good wife, and I have let go of everything else. I haven't been a brave woman. But I want you to do one thing, father. I want you to send for a Presbyterian minister, and let me be buried as my mother was.' He told her she was getting excited and mustn't talk any more, and indeed she was so tired that she had to rest. Father sat by the bed a long time, looking oh! so strange and frightened, like—like a man who has been found out in something. You know my mother was brought up to pray and go to church, but father persuaded her to give it up. And now I am sure she is sorry. Oh, Joseph, don't you believe there is a God, and a heaven where good people go? My mother says if there is a heaven, it is only for the elect, but I am sure that those who try to be good must go there. Don't you think so, Joseph?"

As I think I have said before, I was not what is called a religious boy; but when Martha appealed to me in this way, I could think of nothing but my own dear mother's beautiful life, and the feelings I had that the God she loved must be a real person, who would keep her and take care of her. Boys of twenty are seldom infidels—especially boys with mothers like mine. So I answered quickly:

"Yes, indeed I do."

Mother came out and asked how father was, and when I told her that he seemed better, she said she would stay on through the day with Mrs. Sylvestre. Then she bade me be sure that the milk pails were kept clean and that father did not expose himself, and hurried back to the sick room.

At midnight Mrs. Sylvestre died. My mother, who was still with her, said she was unconscious for several hours before the end came, but opened her eyes in one bright look of recognition just at the last.

My first thought when the news came was for Rachael. In this day of the railroad and the telegraph the terrors of death are somewhat softened. Its chamber becomes a place of reunion for those who love each other and who find themselves drawn nearer together than ever before by the bond of a common grief. Each carries away a perfect memory of the dead, to be kept perfect through all the after years. Our memories of the living face become in time confused and interchanged, but our memory of the features in death remain, in its strange beauty and dignity and mystery until the end.

But at the time of which I write separations are inexorable. Distance had no bridge, save that of a hopeless longing, that but made it seem the greater.

I did not know whether or not Colonel Sylvestre would have respected his wife's wishes had they been known only to himself. As my mother and Martha had heard what she said, there was really no way for him to avoid sending for the minister without showing himself to them as quite heartless; and

Squire Sylvestre was not an altogether heartless man. So Stephen drove over to Cordingle, twelve miles away, and brought Parson Ellsworth to preach at the funeral. I judge, looking back now upon the occasion, that the sermon was a rather tedious theological dissertation, containing little either of comfort or of instruction in duty for the living. But I was glad the poor woman, who so seldom had her wish in life, had been allowed to have it in death.

As soon as the slow-going message could reach her, and she could respond to it, Rachel was back in the old home. She was very sad, but she was one of the women whom sadness becomes. In her lively moods I confess I did not altogether like her; for no young fellow of twenty altogether likes a girl whose tongue is nimbler than his own. But now, with her beauty and the accomplishments she had gained in these last years chastened by her sorrow, I was drawn to her as never before.

But, though she was brilliant and more accomplished, she was neither so beautiful nor so winsome as Martha. All who knew the two agreed in this.

(To be continued.)

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