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The Christian's Badge

John 13 : 34-35

H. G. Harward

The religion of Jesus Christ is distinguished by the grandeur of the ideals, the holiness of the motives, the purity of spirit, and the loveliness of character it presents to the world. In its scope it covers every activity of life. There is no avenue it does not enter. There is no condition it does not meet. Its teaching never becomes obsolete. Its message is always a living one. Christianity is intensely practical. It deals more with the present than with the sweet by-and-by—with the life to be lived here than with the life to be lived hereafter. Its principles are to govern all the relationships of this life, not as many imagine, just to prepare us for a future existence.

The Christian life is designed to make parents better fathers and mothers; to make children better sons and daughters; to make masters better employers; to make employees better servants. It reaches up to the ruler to make him a better sovereign; it stoops to the subject to make him a better citizen. These ends are to be attained by the pre-eminence given to the power of love. Love is to be the controlling principle of our being, directing our thought, guiding our action, and illuminating the pathway along which we walk.

In John 13 : 34-35 Jesus calls this principle of love a new commandment. It is not new in the sense that love had not been manifested before this, or that men had not been governed by it in their relationships to one another. The great commandments of the law were—"thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." Of Jonathan David could exclaim, "Thy love to me was wonderful, passing the love of women." It was a new commandment from the lips of the Great Teacher, because it was to receive a new meaning, because its power was to be intensified in the lives of his disciples. Love is always new. It is a song that never

grows old. A story that never palls on listening ears. A stream flowing with perennial freshness. A tree whose flower and fruit never wither or decay. "Now abideth faith, hope, and love. The greatest of these is love."

Love is the prominent word of the Old Testament. Love is the prominent word in New. This is the key-note of all the music of redemption. With what melody it comes from the lips of Jesus, "These things I command you that ye love one another." "This is my commandment that ye love one another as I have loved you." How the apostles catch up the refrain, "Walk in love, as Christ also has loved us"; "Seeing ye have purified your souls in obeying the truth, see that ye love one another with a pure heart fervently"; "Beloved let us love one another, for love is of God, and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love"; "This is the message we have heard from the beginning that we should love one another." "If God so loved us, we ought also to love one another." Love is omnipotent. A little boy when asked his reason for attending a Sunday School far distant from his home, when there were others so much nearer, replied, "they love a fellow over there." Love will draw men when no other power can drive.

Jesus is careful also to furnish the rule by which the love of the disciples should be measured. "As I have loved you, that ye also love one another." This standard is accepted by the apostles. "Walk in love, as Christ also has loved us." "I have given you an example," is also true of the Master. With him example precedes precept. He illustrates first, enforces afterward. These friends of his had tasted of his love. Now he says, "Let your love be like mine."

Two things specially characterise the love of Jesus. It was unselfish and unchanging.

It is not hard to love the lovely and the lovable. Little of the spirit of Jesus may be needed for that. But to love the people who lack the attractiveness of these qualities! Power to do this is divine. Jesus did it. He was the friend of publicans and sinners. It was that wondrous love of his that broke the heart of that poor sinful woman and brought her in penitence to his feet. It was the sweet tenderness of his great loving life that led him to say to one whom others would condemn, "Neither do I condemn thee; go and sin no more." His love knew no bounds. It was as limitless as human need. He forgot himself. Do we love like that? We must be true to our Lord. Shall we try it, brethren? Shall we ask the Master to help us love unselfishly as he did? Just now, to seek out someone whom we have neglected or slighted, or kept out of our little circle, because they lacked the attractiveness of dress, or position, or accomplishment, or disposition, which have meant so much to us in the past. If we will, it will mean so much to us, and so much to hearts that are lonely and discouraged. It will not mean less to Jesus.

And how unchanging was the love of the Saviour. That love never varied with the conduct of others. He loved unto the end. Others might change: he was constant ever. Though the young ruler turns from him, though Peter denies him, though Judas betrays him, his love for them never wavered. His enemies may put him to death, but love utters the prayer, "Father, forgive them, for they know not what they do." We, too, need a love that sticks. A love that clings most closely when others are most unfaithful. A love that never tires. A love true till death. Our prayer and song may well be—

"It passeth knowledge, that dear love of thine,
My Jesus, Saviour, yet this soul of mine
Would of thy love in all its length and breadth,
Its height and depth, its everlasting strength,
Know more and more."

Again, Jesus tells us why he wants his disciples to love as he did. "By this shall all men know that ye are my disciples if ye have love one towards another." Love is not only the finest fruit, but is also the finest test of a Christian life. This is the badge of discipleship—the insignia of our new life. "We know that we have passed from death unto life, because we love the brethren"; "He that loveth not abideth in death"; "If a man say I love God and hateth his brother, he is a liar"; "And this commandment have we from God that he that loveth God loveth his brother also." The world may be slow to discover the correctness of our doctrine, the Scripturalness of our practices, but it is not slow to recognise a lover. With open eyes men look for this badge of distinction among the followers of Christ. "There is nothing in this world wins like passionate love. We may be great at argument, but if we are not great at loving people, we will never accom-

plish much. Love conquers all." The enemies of Christ in the early history of the church, were quick to recognise the love existing among the members of his body. This, to them, was the supreme evidence of an uncommon relationship. "How these Christians love one another, and are ready to die for each other. They love each other before knowing each other. Their Lawgiver has persuaded them that they are brethren." Such was the testimony of those who saw the tie that bound the disciples together.

"We may speak with the tongues of men and angels; we may give our bodies to be burned, and our goods to feed the poor; we may understand all mysteries, and have all knowledge"; we may know every passage on baptism; we may, in theory, champion the primitive gospel; but if we have not love it profiteth us nothing. Above all things let us put on love, "which is the bond of perfectness."

How Can We Best Retain our New Converts

1. *By bringing them in on right lines.* Declaring in language of truth and soberness, yet fervid withal, the healthful doctrine whereby they shall be saved. Avoid the sensational method and the electrical atmosphere. Sink the good seed into good ground. Duly appeal to reason, affection, conscience and will, so that the whole man convert into the wholesome Christian. Well gained are best retained.

2. *By shepherding them into green pastures and by still waters.* Making the outer wilderness uninviting in comparison. Let the feast of fat things be well prepared and well served. Beware dull sloth and the flat, stale and unprofitable "much speaking" of—platitudes. Well fed are best contented.

3. *By providing an outlet for their energies.* Food without exercise breeds distemper and itch, oiliness and laziness. But "superabounding in the work of the Lord at all times," these brethren "become steadfast, immovable." Well employed are not decoyed.

4. *By recognising their social needs.* Having taken their stand, the new converts are often "cast out of the synagogue" at home and abroad. Anyhow, they feel lonely. "Let brotherly love continue." "Be given to hospitality." Have plenty of various gatherings—from tea to prayer meetings. Let those that fear the Lord speak often one to another. Well cheered become endeared.

O that each in the day
Of his coming may say,—
I have fought my way through,
I have finished the work thou did'st give me to do.

O that each from his Lord
May receive the glad word,—
"Well and faithfully done!
Enter into my joy and sit down on my throne."

F. M. LUDBROOK.

By spending as much time, energy and talent in teaching them, as we do in reaching

them. The Scriptural method of making and keeping converts cannot be improved upon, namely: teach, baptise, and then teach again (Matt. 28: 20). Granted that the convert has received the first teaching, he will be thoroughly converted, and receiving the second teaching, the convert will be likely to continue, as did the Pentecostians, in further teaching and fellowship and breaking of bread and prayers. Again, as a practical outcome of the teaching, let each member be introduced into some definite work in the church, and if you can get the new converts to be "at it, all at it, and always at it," you have largely solved the necessary question, "How can we best retain our new converts?"

THEO. B. FISCHER.

"Because it had no root it withered away." Use more caution in accepting them. "Make disciples." If the converts are really such they have a good start. When they are coming after Christ say to them, "take up your cross," "count the cost"; tell them it means turning and beginning anew. If these requirements are fulfilled, the seed of the kingdom will have root to hold on against adverse influences. Opposing forces from outside are the cause of nearly all failures, so we must be constantly guarding and strengthening converts to resist them. Moisture caused the root to start from the seed, therefore moisture is needed to keep it going. Faith is the germinating moisture, so increase the faith by keeping the converts constantly hearing of the power, mercy, help, and presence of the Saviour. Impress upon them that the Scriptures reveal the will of God, and must be searched. Tell them to abide in Christ, and let his word abide in them. The root will then become healthy and strong; they will not then "only for a while believe," but will continue in the faith rooted and built up in Christ.

Declensions are seldom wilful, but usually

result from the things which are on earth unduly engaging the attention. Enough will be included by referring to every day affairs and experiences which press upon all. This pressure tends to destroy devotion—the pressure of disappointments, afflictions and temptations, the anxiety of securing daily bread. Others by the pressure of pleasures, riches, and desires are borne along. How can we check the withering effect of these forces and save the converts? By interesting ourselves in the circumstances of each. Encourage them by the truth that God is with us, that it is the same God of love that supplies all our temporal needs as supplies all our spiritual needs, that all our fears and struggles are known to him, that when temptation comes he has promised a way of escape, that it is in the world, in the midst of these hindering forces, we are to walk by faith enduring unto the end, that the power of Christ within is greater than the powers without. There should be a constant watching over all their interests, and whatever can be done by kindness and help to lessen the pressure of the surroundings should be done. Get them interested in all that pertains to church life and work. Induce them to appropriate and use the services of the church to gain strength, so that they may shine like lights in the world while they are moving in the midst of untoward circumstances. Point them to the blessings promised to those who overcome. J. MANNING.

If persons are genuinely converted, *i.e.*, if they have experienced a change of heart which has resulted in a new life, we believe it will be a comparatively easy matter to retain them, but if they are numbered with us and not of us, we shall find it impossible to retain them. Nevertheless, the church is under obligation to new converts. They must be "taught *the* all things." It requires as good talent and effective teaching to retain them to the church as it took to bring them into the church; here, too often, we make a mistake.

Means should be employed and meetings organised in the church suited to the capacity and grade of the respective converts. All need to be fed and nourished. Instruction suited to those who are of tender years is not suitable to the aged.

A warm interest should be taken by each member of the church in every new convert, and kindness should be shown and words of encouragement spoken. Thus by our consistency we would teach them that it is no use setting out in a new life unless we hold out. Mutability is at best but the badge of infirmity. It can only be those trees which are unsound at their roots that cease from putting forth leaves and fruit in their season.

J. COLBOURNE.

1. *By securing a regular attendance at the meetings of the church, especially that on Lord's day morning.* To do this that meeting must be made helpful and refreshing. It must be of such a character that when absent the convert will feel that he has missed a blessing. By the warmth of his welcome and the sociability of the members he should

understand that all are brethren and on a spiritual equality. Non-attendance at this meeting means spiritual sickness finally ending in death.

2. Let the elders or evangelist advise them to read and study such portions of Scripture as are best calculated to help them in the early days of their Christian life. Indiscriminate reading at this period, even of the Bible, is likely to prove injurious.

3. See that they are frequently visited by the elders. If the congregation is without such officers let them be carefully selected who are qualified by nature, experience and Bible knowledge to help the converts over the difficulties experienced in subduing the old life. Advice from such men at a critical time would prevent many from going back to the beggarly elements.

4. Find them some useful employment, but let it be suitable to their age and ability. Do not place them in positions of responsibility suited only for experienced men.

5. Faithfully carry out the discipline of the church, that from the beginning they may be impressed with the necessity of keeping the church pure.

H. J. BANKS.

West Australian Letter

D. A. Ewers

Albany is a charming little town about 340 miles from Perth by rail, and an ideal spot for a holiday. Mrs. E. and self recently spent a restful fortnight there and had a good time. We were fortunate enough to put up at a place where a lad of 12 or 14 was an enthusiast at fishing, and had some pleasant experience with the hook and line. What that boy didn't know about fishing amounted to very little. My education in this direction has been neglected, and I had much to learn, but I had a qualified teacher, and made a little progress in the gentle art. One evening we landed over three dozen skipjack between us, but I am not going to say who caught the most, nor does it matter, since we were partners. Albany is said to have a population of about 3000, and is a favorite watering-place for Goldfields residents. I think it is the first town I have visited in W.A. where no buildings were being erected, but the opening up of back country may lead to its development in the near future. We have no church in the town, and the Baptists have only a mission cause, and have not organised a church. I preached twice for them to small audiences.

From Perth to Spencer's Brook on the Goldfields line is 62 miles east, and thence to Albany 280 miles south, the greater part of which is magnificent agricultural country with a number of rapidly growing towns. Until I travelled along the line I had no idea what strides wheatgrowing is making. The large wheatfields, the strippers and harvesters at work, the waggons, buggies and stacks of wheat at the railway stations, all reminded me of the Wimmera district of Victoria. In a comparatively short time there will be almost one continuous wheat-

field for hundreds of miles, and as over all this southern district drought is unknown, and the average wheat-yield of the State per acre is higher than that of S.A., Victoria, or N.S.W., it is evident that W.A. will in the near future become one of the principal wheat-exporting States of the Commonwealth. This year we have barely enough for home consumption, and only a small quantity will be shipped to the Old Country, rather by way of experiment, but after this wheat will become one of the principal sources of wealth. As railways extend hundreds of thousands of acres will be opened up, and farmers from the eastern States are rapidly selecting.

And all along this Great Southern Line, with the exception of a small church at York, the cause we plead has no representation. There are however scattered brethren at several points, and with a State evangelist let loose in the district there should be no difficulty in forming churches. The principal difficulty, I take it, will be in caring for them when established. Where are our preachers to come from? The Baptists are working all the larger settlements with young men on very small salaries, and as they run on popular lines, giving the unbaptised a hearty welcome into church membership, they ought to succeed. But these can scarcely be called Baptist churches in the true sense of the word. They are rather Congregational, and I am told the tendency is to keep baptism more and more in the background. Before long the real Baptists will find these "open" churches a source of weakness, and instead of catching the unbaptised they will find the unbaptised have caught them. In the meanwhile this spurious liberality is a cause of continual friction among themselves.

So far Fremantle has not secured a preacher. This is to be regretted, as the field is large and promising. North Fremantle too is without an evangelist since Bro. Hayes left for Dandenong, Victoria. T. Ball is keeping the platform occupied on Sunday evenings, but a resident preacher is needed. North Perth mission has developed into an independent church, about a dozen receiving letters of transfer from Lake-st. at the commencement of the year. Bro. Cummings of Subiaco is doing a good deal of preaching there, and A. Price preaches at Leederville. At Collie I hear Bro. Hagger is having fine meetings with several additions, and we may expect a strong little church to be established in that town.

A "Church Council" has recently been formed in Perth consisting of representatives from the Baptists, churches of Christ, Congregationalists, Methodists and Presbyterians. At the election of officers last night T. Bird (Methodist) was chosen for president, W. McCarlie (Presbyterian) vice-president, A. Deans (Congregationalist) secretary, and F. Illingworth (church of Christ) treasurer. Two from each body were elected on the executive, A. Price and the writer representing our people. The idea of the Council is to cultivate a better feeling among the churches, and to bring united pressure to bear on great moral questions.

"Bethany, Palmerston-st., Perth,
Feb. 8.

The Editor's Song

How dear to my heart is the steady subscriber,

Who pays in advance at the birth of each year;

Who lays down his money and offers it gladly,
And casts 'round the office a halo of cheer!

Who never says, "Stop it, I cannot afford it!"

Or, "I'm getting more papers than I can read!"

But always says, "Send it, the family all like it—

In fact, we think it a household need!"

How welcome he is when he steps in the sanctum!

How he makes our heart throb! How he makes our eyes dance!

We outwardly thank him—we inwardly bless him—

The steady subscriber who pays in advance.
Ex.

Collie (W.A.) Tent Mission

The mission began on January 8, and continued a little over 5 weeks. Previous to the arrival of the tent a number of earnest brethren were in Collie, and on the opening day, an organisation, consisting of 9 members, was effected. During the mission 18 persons confessed Christ, 1 wanderer was restored, 2 baptised believers were added, and 1 was received by letter, making a total of 31. At the time of writing some have not been baptised, but of the above number 14 are men, and all, with the exception of a girl of 17, are adults. Collie is a town with a population of less than 2000, but the meetings were splendid throughout, especially on Sunday evenings. Nearly 500 people were present on several occasions—those who could not be accommodated in the tent being content to listen outside. All classes of the community became interested. Bro. Hagger's forceful presentation of the simple gospel, and his earnest appeals and warnings, speedily produced a marked impression in the town, and the wonder is that, with the large audiences and evident conviction, the number of decisions was not very much larger. Bro. Hagger will remain in Collie a few weeks after the mission, and we have no doubt that during his stay many more will be added to the number of the saved.

A Sunday School has been organised. 7 brethren have offered their services as teachers and officers, and 30 children were enrolled.

A splendid work has been inaugurated in Collie, and seldom are the general conditions of a place so favorable to continued success. By earnest prayerful effort on the part of those who have taken up the cross for Jesus, a greater work will yet be accomplished, and many more will be enlisted in the service of our King, to the praise and glory of his name.

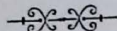
T. H. SCAMBLER.

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The Leader

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

-10-

The Place and Value of Christian Baptism.

Possibly the best passage in Mr. Carey's sermon on Baptism is that which deals with Saul's conversion. It may be that we are disposed to think so, seeing that for the most part we endorse what he says. The descriptive part which portrays Saul's mental conflict during his three days' blindness is very fine. It is marred, however, by an assumption which does not appear to have any facts to warrant it. To say, as he does, that "in the person of Ananias the whole Christian brotherhood of Damascus was stretching out to Saul its hands of confidence and love. They all, through Ananias, seemed to recognise his faith and discipleship" is to suggest more than the sober facts warrant. It is quite true that the God-directed action

of Ananias eventually brought Saul into the fellowship and love of his brethren, but at that particular time the attitude of the brethren at Damascus is best expressed in the words of Conybeare and Howson: "He could have no communion with the Christians, for they had been terrified by the news of his approach." In the natural order of things, a little time must have elapsed before they gained confidence in him. With this exception the description is very fine, and we think true. After this Mr. Carey says, "If we remember all this, we shall not misapprehend the rousing words with which the greeting of this Greatheart closed, 'And now, why tarriest thou? Arise and be baptised and wash away thy sins, calling on his name.' It was his cheering appeal to Saul to trust all the tokens of a Saviour's love, all the professed welcome of the Damascus Christians, all the glad prophecy of his missionary future. Let him put away all fear and melancholy. Let him close the black chapter of the past. Let him witness his faith that that past was washed away. Let him irrevocably break with it. Let him seal his new discipleship in public, vow his new service, calling on the name of his new Saviour and God. All this was meant. Not more. . . . In this case baptism was, likely enough, as it has doubtless been with a thousand others, an antecedent condition of fully realised salvation, but still not of that salvation itself." Well, "an antecedent condition of fully realised salvation" is a very good way of stating the position of the disciples in regard to the design of baptism. In conceding this much, Mr. Carey really nullifies a great deal of what he has previously said. For instance, in speaking of the case of Cornelius, he says, "How can it possibly be maintained in the face of facts so luminous that baptism antecedes salvation?" It is true that Mr. Carey makes a distinction between a "fully realised salvation" and "salvation itself," but it is difficult to see where the distinction comes in. Anyhow, the case of Saul's baptism is so strongly against the Baptist position that Mr. Carey is compelled to refute himself. It will therefore be sufficient to dismiss it from further consideration with a citation from J. Agar Beet. He says:—"We understand now the startling exhortation of Ananias to Saul of Tarsus, recorded in Acts 22: 16, *Arise, and baptise thyself, and wash away thy sins*. These words evidently mean, Remove the stain of thy sins by the water of baptism. Ananias knew that Christ had expressly ordained and commanded this rite; and thus made it a condition of his favor and the salvation he proclaimed. Therefore, for the repentant persecutor, there was no forgiveness and purification except by formal confession of Christ in baptism. Now, to our thought, a condition performed in order to attain a result dependent upon it, is a means to that end. Consequently, Ananias could speak, and in this passage does speak, of baptism as a means of salvation."

Mr. Carey next turns to the consideration of 1 Pet. 3: 20, 21, which reads: "In which also he went and preached unto the spirits in prison; that aforetime were disobedient, when the longsuffering of God waited in the

days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved through water; which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience, through the resurrection of Jesus Christ." He explains this passage as follows:—"The family of Noah was brought safely through water (viz., the uprising rivers and the descending rains) in the immersed ark. So also the Christians of the Dispersion, through what else must have overwhelmed them in judgment, were brought safely to God in baptism. But he is careful to add that he does not mean the outward act of baptism, but that which the rite of immersion betokens, viz., the satisfied challenge of the conscience (so that in spite of past sin it is now a rightened conscience) through the death, and still more the resurrection, of Jesus Christ." This explanation, so far as it goes, is fairly satisfactory to us, but it ought not to be satisfactory to Mr. Carey in view of the very strong position he has taken against baptism as in any sense being a means or a condition of salvation. For when he says that Christians are "brought safely to God in baptism" he upholds the position of the disciples and destroys that of the Baptists so far as he represents them. Nor can the statement be explained away by what Peter is "careful to add," for he adds nothing that robs baptism of its saving quality. To have done so would have been equivalent to denying that there was any truth in his previous affirmation that "baptism doth also now save us." Peter simply tells us what baptism really is. He does not tell us that baptism was not an outward act, for that would have been absurd to the last degree, but he tells us that the outward act was not intended for the cleansing of the body—that was not its significance. Its significance was the "interrogation of a good conscience," an interrogation made possible through the death and resurrection of Jesus Christ. This interrogation took place in baptism, and was essential to it, and was its saving quality. The thought of the apostle is well expressed in Ellicott's New Testament Commentary as follows:—"A 'good conscience,' in this case, will not mean an honest frame of mind, but a consciousness of having nothing against you, such as would come to even the chief of sinners from the baptismal remission of sins. 'Conscience' is used in this retrospective sense four times in Hebrews (chap. 9: 9 and 14 and 10: 2, 22); and, indeed, in verse 16 (1 Pet. 3) it meant 'having nothing on your mind because of the past' rather than 'being sure that you mean well.' And how well this suits the context! The apostle, from chapter 3: 13 to chapter 4: 6 is uttering the praises of a clear conscience and warning from everything that could defile it. 'With this,' he says, 'you cannot be harmed; with this you will always be ready to defend the faith when called to account. It was because he had this that Christ was able to atone for you and bring you to God, and to conduct his mission to the dead, and to give by his resurrection an efficacy to your baptism; and that baptism itself only saves you by the fact that in it you ask and receive the

cleansing of the conscience.' Mr. Carey, of course, may dispute the correctness of this exposition, but there is one thing he cannot dispute, and that is, that in the passage under consideration Peter positively asserts that, in some sense, *baptism saves us*.

The next and final passage that receives Mr. Carey's attention is found in Titus 3: 5, 6. Here Paul writes: "According to his mercy God saved us through the washing [or laver] of regeneration and renewing of the Holy Spirit." Mr. Carey dismisses this with scant consideration. In his opinion "to interpret the 'laver of regeneration' as the baptism would be most misleading and violent." "Paul," he says, "distinctly affirms that by the laver, which he here uses metaphorically, he intends the rebirth of the soul through the Spirit. Baptism is the symbol of that rebirth; but in Paul it is never treated as its instrument." The principal feature of this paragraph is its assertiveness. Not that we object to assertiveness, if there is anything substantial behind it, but in this case there is not. Here, as elsewhere, Mr. Carey is in conflict with Biblical scholarship. For example, take his first statement, that "to interpret the 'laver of regeneration' as the baptism would be most misleading and violent." So far from its being "misleading and violent," it is the natural and obvious interpretation. Dr. Alfred Plummer in the "Expositors' Bible" says: "That 'the washing of regeneration,' or (as the margin of the R.V. more correctly has it) 'the *laver* of regeneration,' signifies the Christian rite of baptism, ought to be regarded as beyond dispute"; and adds, "This is certainly one of those cases to which Hooker's famous canon of interpretation most thoroughly applies, that 'where a literal construction will stand, the farthest from the letter is commonly the worst.'" This rule, applied to Mr. Carey's interpretation, leaves him in rather a woful plight, which is only aggravated by a further consideration of the subject. Here are the names of a few of the scholars who do not hesitate to say that the "baptistry" is meant by "the *laver* of regeneration"—Alford, Barnes, Beet, Bloomfield, Clarke, Macnight, Dykes and Wordsworth. As a matter of fact, no new thought is presented to us in Titus 3: 5, 6. The same thought is expressed in John 3: 5 in the birth of water and Spirit. In reference to the latter passage, those who oppose the idea of baptism being found in the word "water" argue precisely in the same way as Mr. Carey does in regard to the word "laver." To both, the words of the venerable Hooker apply very fittingly. Hooker is answering those who perversely interpreted our Lord's words to Nicodemus, "Except a man be born of water and the Spirit," as meaning no more than "Except a man be born of the Spirit," "water" being (as they imagined) only a metaphor, of which "the Spirit" is the interpretation. On which he remarks: "When the letter of the law hath two things plainly and expressly specified, Water, and the Spirit; Water as a duty required on our parts, the Spirit as a gift which God bestoweth; there is danger in presuming so to interpret it, as if the clause which concerneth ourselves were more than needeth. We may

by such rare expositions attain perhaps in the end to be thought witty, but with ill advice." The "judicious" Hooker said some good things in his time, and modern Christians would do well to pay some heed to his quaint sayings.

"There is nothing here" (Titus 3: 5, 6), says Mr. Carey, "to warrant or support the contention of 'the Disciples' that baptism is one of the antecedent conditions of the salvation of the soul. Baptism is the Christ-appointed symbol, never the Christ-intended instrument of the soul's salvation." Unfortunately for Mr. Carey his statement here is at variance with the plain declarations of the New Testament. Both Peter and Paul tell us that baptism saves us, and there must be a sense in which this is true. The passage under consideration is unmistakably one of these, and Mr. Carey is only able to escape its force by denying that "the laver of regeneration" means baptism. Now there are too many denials of this sort in Mr. Carey's sermon, and it is asking rather too much of us to expect that we will receive his unsupported negatives against the best Biblical scholarship. It is not as if Titus 3: 5, 6 stood alone, for it does not; it is only one of several which bear testimony to the same thing. For example, Ephesians 5: 25, 26, "He gave himself for the church, that he might sanctify and cleanse it with the washing of water by the Word." And as Mr. Carey, in another part of his sermon, has referred to John Wesley, we will let him say what this passage means: "Eph. 5: 25, 26; namely, in baptism, the ordinary instrument of our justification." And a more scholarly man than Wesley says of it: "In his sacrificial death, namely, Christ's intention with regard to his future church had this aim, that, after having by baptism brought about for its members the forgiveness of their pre-Christian sins, he would make it partaker of Christian moral holiness by means of the gospel. That cleansing is the negative side of that which Christ contemplated with regard to his church in his death, and this sanctification constantly influencing the baptised is the positive side; the former the antecedent, the latter the consequent; and both are caused by the atoning death, which is the 'meritorious cause' of the forgiveness of sins brought about by means of baptism, and the contents of the gospel as the word of the cross." (H. A. W. Meyer on Eph. 5: 26.) From these and other considerations it is quite clear that while baptism is a symbol, viz., symbolical of the burial and resurrection of Christ (Rom. 6), it is also something more. Its relation to the remission of sins is not that of a symbol, but a means to secure the same. What it is in this respect is well stated by Willmarth (Baptist) as follows:—"1. The relation of baptism to remission is not that of an emblem or a profession of an assured fact, regarded as already accomplished. 2. The relation of baptism to remission is not of a single, specific and invariable condition, on which remission actually depends. 3. The relation of baptism to remission is this: Baptism is the third of three grand requirements or conditions, to which, jointly, is annexed the promise of remission. The others are repentance and faith, which baptism is designed to express,

embody and consummate." This exactly expresses, in the briefest terms, the position of the disciples on the design of baptism. In this position they are sustained by the clear and explicit teaching of the New Testament, by what the most eminent Biblical scholars of all creeds say that teaching is, and lastly, by the unanimous testimony of church history during the first four or five centuries. For it is a fact that during the period referred to "all writers of note, of what party soever they may have been, orthodox or heterodox, held and asserted that the baptism of the Christian Scriptures was, and therefore now is, for the remission of sins. During this period there was no dissent, no two opinions on our proposition. All who baptised at all, taught that baptism was for the remission of sins." In view of these things, it is clear that the disciples occupy an impregnable position in regard to the design of baptism, that so far from receding from it, they are bound to stand by it at all costs. Nay more, in view of the fact that there is a process of "cheapening" baptism going on amongst the religious bodies by whom they are surrounded, it is their manifest duty to do all they can to restore it to its pristine simplicity, beauty and power, that once again it may be seen to be one of the great unities of the Christian faith, "One Lord, one faith, one baptism."

From the Field

The field is the world.—Matt. 13: 38.

Victoria.

RICHMOND (Balmain-st.).—Anniversary of Bible School yesterday. At 3 p.m. F. M. Ludbrook delighted children and friends with one of his very interesting talks. At night the usual preacher spoke, and upon the gospel invitation being given five responded, three being from the school. A baptised believer was also received by statement, making six for the day. We felt our meetings were complete with R. Campbell Edwards back again with us. The children sang splendidly.

Feb. 20.

P.J.P.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. Amongst our visitors were Bro. and Sister Barrett, who have returned from South Africa for a brief holiday, and Sister McCallum from Kaniva. Bro. Meldrum preached in the evening after an absence of four weeks on vacation. During this time A. R. Main, F. G. Dunn and A. L. Gibson took the Lord's day evening services with much acceptance, and to whom we are pleased to acknowledge our thanks.

Feb. 22.

R.L.

EMERALD.—The church held its annual business meeting on Feb. 15th, when the election of officers resulted in the following brethren being returned:—Presiding brethren: W. Bolduan, J. W. Wright, E. Edwards; treas., W. Bolduan; sec., E. Edwards. We intend holding our Sunday School anniversary on March 17th, with a tea for the children, distribution of prizes, etc. J. G. Barrett, of Melbourne, was with us last Lord's day and exhorted the church in the morning and preached the gospel at night.

Feb. 20.

E. EDWARDS.

ECHUCA.—Since last report three young men have made confession of their faith in Christ, two being

baptised here Friday evening by Bro. Mason, and one at Kyabram on Tuesday night by Bro. Morgan. Nine baptisms since November—six men and three women—and we look for many more in the near future.

Feb. 20.

J.W.P.

KYABRAM.—At a business meeting on Thursday evening, the roll was revised, and George Carter was elected secretary, Mrs. Bishop being treasurer.

Feb. 20.

J.W.P.

NORTH CARLTON.—We were pleased to receive into fellowship on Sunday morning one who during the week had put on Christ by baptism. F. M. Ludbrook spoke ably to a good audience in the evening. Bro. Gibson takes up the work on Feb. 26th. Building Fund: Sister Anderson, Bealiba, 10/-; Sister Wilson, 10/-; Sister Durrock, 15/-; Sister Kelson, 15/-; Sister Johnson, loan, £5; Bro. Wilson, £1; Bro. Hickling, 10/-; A. Lyall, 10/-. Further contributions will be thankfully received and acknowledged.

Feb. 20.

J.M.H.

JOTTINGS FROM ECHUCA CIRCUIT CONFERENCE.—All the churches in the circuit were represented by delegates. The reports for the past year showed very little progress. There were no visitors from churches outside the circuit. From numbers quoted, it is evident a strict revision of rolls has taken place this year. Discussions were at times sharp and warm, but they cleared the air a lot. The opening remarks of the chairman were much appreciated, especially his desire that more Conference time should be devoted to business. A new item on the programme was an "Evangelists' Report," occupying about twenty minutes. It was unanimously decided, now our promises will pay one preacher, to divide the circuit and ask for another preacher. Bro. Mason, of Echuca, the new President, is heart and soul for advancement, and expressed his views very clearly. The large amount of money promised by Echuca and Kyabram surprised everybody, but it showed their earnestness and desire to advance. The three churches having them spoke in high praise of the Christian Endeavor Societies, testifying to the good they have already done. J. C. Skinner resigned as Secretary, Will Morgan taking his place. The Kyabram sisters deserve great praise for the way they looked after the visiting brethren, especially in the food department. Very few strangers attended the evening meeting, but the members rolled up splendidly. The singing was fine, Sister Lily Skinner playing the Kyabram church organ. Next year's Conference will be held at Kyabram.

W.J.P.

CASTLEMAINE.—On Sunday night, February 26, there was a house more than full. Two of the three who in the previous week confessed Christ were baptised. Bro. Connor preached on "A Christian and Only a Christian," and two—a mother and daughter—came out and confessed Jesus as Lord. In the afternoon one elderly lady from Kyneton was baptised.

Feb. 27.

KANIVA.—Yanipy tent meeting entering on its second week. Splendid attendance and attention. A good interest manifested, and one confession last night.

Feb. 20.

H. P. LENG.

SHEPPARTON.—A Christian Endeavor has been started here, with 16 members, and promises to be very helpful. Very good meetings yesterday, members showing a good deal of interest.

Feb. 20.

J.W.P.

ST. ARNAUD.—A young woman was immersed by Bro. Burgess on February 19th, and at the close of

the gospel meeting the same day two young men made the good confession; they were immersed by the writer on the 23rd. These additions are largely due to the efforts of some of the young people. The gospel meetings are being well attended.

Feb. 25.

R. G. CAMERON.

RICHMOND (Balmain-st.).—Another fine meeting last night, when three were buried with Christ in baptism, and at the close of address on "Are Forms Necessary to Salvation?" three more made the good confession. Four were received to fellowship during the day—three by faith and obedience, and one by letter from Lancefield.

Feb. 27.

P.J.P.

CARLTON (Lygon-st.).—Since last report one brother has been received into the fellowship of the church by baptism. Our meetings recently have been somewhat interfered with on account of so many being away on holidays. These having returned, a marked improvement is noted in the attendance. On Sunday last we were pleased to have with us Bro. and Sister Hall from Sydney, when we had a fine exhortation from our brother. The annual distribution of prizes in connection with the Sunday School took place on Lord's day afternoon, the 19th inst. W. R. Hiddlestone, preacher for the Albert-street Baptist Church, delivered a splendid address to the scholars and friends present. Jas. Johnston presented the prizes. The Lygon-street Quartette Party and E. Watson and Miss J. Dickens also assisted to make the afternoon a pleasurable one. W. C. Thurgood presided over the meeting.

J. McC.

BARKER'S CREEK.—The 27th anniversary celebrations took place on February 19 and 21. T. J. Cook exhorted the church in the morning. In the afternoon the Rechabite Hall was crowded, when he again gave an excellent illustrated address. The hall was beautifully decorated. The singing of the scholars was most enjoyable. The order of the School reflected credit upon the superintendent, Wm. Symes. At night another crowded audience, embracing all classes and creeds, greeted Bro. Cook, and listened most attentively to his appropriate and plain address. A collection, amounting to £4/16/3, was taken up in aid of the Deaf and Dumb Asylum. On Tuesday night a record number attended the tea, amongst whom we were glad to see many from Castlemaine and Tara-dale. Fully 400 were crowded into the hall. Bro. Connor presided. The secretary, J. Bauer, reported 4 scholars putting on Christ during the year. Every scholar receives a prize in order of merit, and all expenses for picnics, etc., as well, are borne by the church, no public collections being taken. Though the air was warm, the splendid programme kept the large audience intensely interested from 8 o'clock till 11.30.

Feb. 24.

W. McCANCE.

Tasmania.

PORT ESPERANCE.—We have had some good times since last report. Bro. Way has been very busy. Meetings have been held at Strathblane, Raminea, Stanmore, Glenburbie, Hopetoun, Snake Plains and Dover. On New Year's Day two obeyed Christ in baptism, and another on January 14th. Two more have confessed Christ, one of whom was to be immersed on February 12th. On January 11th we held a business meeting, at which Bro. Way gave a brief report of the nine months' work. 232 meetings and 6 services had been conducted, being an average of 20 per week. Homes visited, 814, an average of thousands of pages of literature had been distributed. To date of meeting 18 adults

had been baptised, and 25 had been restored, in some cases after an absence of 20 years. Bro. Way has walked thousands of miles over some of the roughest country, and in some places where no preacher had before passed. Since the meetings referred to the services have been most helpful and blessed, and we believe we are on the eve of greater and more blessed results.

Feb. 18.

ARTHUR J. PURVES.

NUBEENA.—I have the pleasure of reporting three additions since the New Year, all young people. We are having good meetings.

Feb. 22.

G. SPAULDING

HOBART.—D. R. Hall and wife, of Sydney, met with us to-day. Our brother addressed the church in the morning and preached to a large audience at night.

Feb. 19.

T. W. S.

New Zealand.

WANGANUI.—Last Lord's day we had the joy of extending the right hand of welcome into our fellowship to a young woman who made a public confession of her faith at our previous week-night meeting, and was immersed the same hour.

Feb. 13.

W. T. CLAPHAM.

WELLINGTON.—The South Wellington and Dixon-st. churches united with the Conference Committee in according a hearty welcome to J. G. Price, of N.S.W., at a social in the Dixon-st. chapel last night. R. A. Wright, Conference President, presided, and addresses were given by Bren. Price, Turner and Bull. Music was provided by the Dixon-st. choir and Petone friends. A committee of sisters from the two churches provided refreshments. Bro. Price takes up evangelistic work with the churches at Takaka, Tadmor, Stanley Brook and Lower Moutere. He goes to his new field with our earnest prayers for good success and a rich harvest of souls.

Feb. 18.

T. J. BULL.

West Australia.

BOULDER.—Last Lord's day evening, Feb. 5th, A. J. Saunders received the confession of a lady whom he baptised the following Wednesday. The hand of fellowship will be extended on Sunday next.

Feb. 11.

J. A. R.

BUNBURY.—Our meetings are getting better attended lately. At the close of T. H. Scambler's address last Sunday, one of the Sunday School scholars made the good confession.

Feb. 15.

L. J. M.

New South Wales.

BROKEN HILL.—At the close of M. W. Green's address on "The Impartiality of God," on Sunday, Feb. 19th, two women—mother and daughter—came out and confessed the Saviour.

LISMORE.—At the gospel meeting last Sunday night there was a good attendance, and at the close three confessions, all married people. On Monday, 13th, the Christian Endeavor Society, at special request of Good Templar Lodge, adjourned *en masse* to the Temperance Rally, and the choir gave two anthems, a solo and quartette, and Bro. Fischer an address during the evening.

Feb. 21.

E.A.W.

WAGGA.—Meetings for worship are held at Sister Macaulay's at 11 a.m. Attendance fair, the majority being country members, some who drive 10½ miles.

Sister Beeby, from one of the Sydney churches, has taken up the position of head nurse at the local hospital. Gospel meeting at Sister Rapley's, Downside, on the second Lord's day in February, was well attended, but at present don't seem any indications of additions.

Feb. 16.

J. H. WICKENS.

ROOKWOOD.—Meetings this month obtained full attendance. First Lord's day morning we had the joy of seeing one more added to our number. In the evening we had the pleasure of listening to T. B. Fischer addressing a large audience. In response to the invitation and appeal, two came forward and confessed their Lord and Master. The second Lord's day morning our joy was again extended by seeing these two and another sister who had previously made the decision swelling our number still more. Our morning attendance was good above all previous records, fifty-one being assembled to remember Jesus before many witnesses. The third Lord's day (yesterday), a very good attendance in the morning, addressed by Bro. Fox. At the gospel service, which took the form of an In Memoriam service to the memory of our late Sister Mrs. E. Andrews, sen., we were pleased to see a very full meeting. Such a gathering gives the preacher greater encouragement and pleasure in his work.

Feb. 20.

M. ANDREWS.

South Australia.

PORT PHILL.—We were cheered by a visit from D. Gordon, of Georgetown, last Lord's day. He spoke at the morning service, and again in the evening, when we had pleasure in witnessing two come forward and confess their faith in Jesus. At our usual mid-week service held last night, another came out and confessed Christ. The Tent Mission is to be commenced here on March 19, and we are busy making preparation for what we are praying and believing will prove a rich harvest for the kingdom. We invite the prayers of brethren everywhere for the missionary, F. Pittman, that his labors may be abundantly blessed in the glorious work of bringing souls to Christ.

Feb. 24.

W. C. O.

CHINESE MISSION, GROTE-STREET.—The Chinese scholars entertained their teachers and friends at a tea meeting in the Grote-st. schoolroom on Feb. 9. The tea was in celebration of the Chinese New Year, and about 400 people responded to the invitation; of the number about 40 were Chinese. At the public meeting held in the chapel W. Jackson presided, and gave a splendid address about the affairs in the Far East and the work of the mission. R. Burns, J. Verco and Daniel Num also spoke.

Feb. 21.

L. V. M.

BALAKLAVA.—Good meetings yesterday. At the close of the evening service, in the presence of many witnesses, a young man confessed his faith in Christ.

Feb. 20.

R. J. CLOW.

NORTH ADELAIDE.—On Lord's day, Feb. 26th, Robt. Eyes reunited with the church, after an absence of some years in Tasmania. His wife also received the right hand of fellowship, she having formerly been in membership with the Baptists.

Feb. 27.

V. B. T.

GOOLWA.—The two who confessed Christ last Sunday week have since been baptised, and to-day they received the right hand of fellowship. Bro. and Sister Verco, from Bridgewater, have been in this locality for a week. Bro. Verco took the services both last Sunday and to-day.

Feb. 26.

J. M. GORDON.

Here and There

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



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

R. East reports a visit from Arthur Anderson, and two baptisms at Elaine.

J. Pittman has returned to his work at Prahran, after a month's holiday at the sea side.

H. G. Harward reports the tent mission as having started off nicely at Warragul on Sunday last.

Archie T. Campbell, formerly of North Melbourne, is now preaching for one of our churches in Toronto, Canada.

How Do I Know I Am a Christian

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

George Saunders, of Hindmarsh, takes up the work of evangelist to the church at Glenleg, on Sunday, March 5th.

We have to acknowledge the receipt of 20/- from P. B. McMaster, of Swanston-st. church, towards the Tent Fund.

The secretary Tasmanian H. M. Fund acknowledges with thanks the sum of £2 from the church at Sulphur Creek.

Twenty-nine broke bread at Preston on Sunday, and a mother and son were received who had been baptised during the week.

Three were received into fellowship at Swanston-st. on Sunday morning who had been baptised during the week. They were all from the school.

At the close of J. T. T. Harding's address on Sunday evening last at Hawthorn, an elderly man and a young woman made the good confession. Recently two other young women were baptised.

There was one more decision at the Chinese Mission in Sydney on Sunday night last.

At the close of E. W. Penny's address at Cheltenham on Sunday night last there was one confession.

At the close of E. J. Waters' address at South Yarra on Sunday evening, four came forward and made the good confession.

Wm. Ward, Mary-st., Preston, is now secretary of the church there. We are glad to be able to state that the little church there is moving along nicely.

The bound volume of CHRISTIAN for 1904 will be ready in a couple of weeks. The volume will have a nice title page and exhaustive index. Price 15/-, by post 17/6.

An enquiring brother would like an answer through the CHRISTIAN as to whether the churches of Christ place a standard with regard to the age of admission to membership. Certainly not.

At a meeting of Sunday School teachers held at Dixon-st., Wellington, the prompt action of Bro. Maston in supplying "Christian" vice "Eclectic" S.S. Commentaries was highly commended.

Last Sunday night at Surrey Hills the two who confessed Christ the week before were baptised, together with two others who had made the confession on the Wednesday night. All those baptised were adults.

R. W. Judd acknowledges the receipt of 30/- from Bro. and Sister Paul, of Boolora, to help the tent mission at Warragul. Other of the many isolated brethren in the Gippsland district should follow their good example.

The following note concerning W. C. Morro appeared in the *Christian Century* of Chicago: "We were pleasantly surprised on Sunday evening by a disciple student of Harvard, W. C. Morro. He made a great speech, and we predict a bright future for him."

Melbourne *Punch*, commenting on revivals, their good points, and failure to accomplish a lasting work, gives this advice, which is worth repeating:—"The only safe course (in evangelism) is to model strictly on the work described in the Acts of Apostles." Well said, *Punch*.

R. A. Wright of Wellington has been appointed Organising Agent by the Bible in Schools Executive Committee. He will travel the country and organise friends of this movement, in view of the General Parliamentary Election to take place towards the end of the year.

There was a large meeting at Balaklava, S.A., last Sunday morning. In the evening R. J. Clow addressed a full house. The one who confessed his faith the previous Sunday was baptised, and another one came nobly out and announced himself on the Lord's side.

Next week we will publish our second symposium on "Does the Holy Spirit Dwell in the Christian Apart from the Word?" It will be found intensely interesting. In connection with this, all should have a copy of the pamphlet by W. C. Morro, on "God's Spirit and the Spirit's Work." Price by post, 6d.

Collie (W.A.) church commenced her regular services in the Union Hall on Lord's day, Feb. 19th. 29 broke bread in the morning; 8 more scholars added to School roll in afternoon, and at night there was an audience of about 200. Bro. Hagger remains with the church for a few weeks. This church of 30 members now takes 12 copies of the CHRISTIAN.

On Feb. 14, 50 years ago, F. A. and B. J. Kemp arrived in Hobson's Bay with their parents, sister and late brother, 128 days from Gravesend. Fellow-passengers on the ship *Ida* were—Henry Varley, evan-

gelist, and the late J. G. Burt and his son John. Gospel services, Sunday School and Band of Hope were held all the voyage. Xmas treat for the youngsters, etc.

We are glad to state that John Orr, of Launceston, Tasmania, has gained the Rhodes Scholarship for that State for the present year. Bro. Orr has had a fine career in the University at Hobart. This scholarship carries with it a three years' course at Oxford University. We congratulate Bro. Orr on his success.

A brother wants to know if we consider it right for a Christian to insure his life. We have always thought of life insurance as an easy method of providing for old age, or in case of death for those left behind. We look upon it as putting by that much each week for future contingencies. It is not doubting God's providence to make use of the blessings at hand.

H. Mahon of Dunedin, N.Z. writes:—"We have begun the conference with the Baptists re union. The meetings are being held in the lecture hall of the Tabernacle. The question under discussion at present is 'The Design of Baptism.' It is carried on by both sides in a real Christlike spirit. We shall be qualified for degrees in divinity when this is over. Greek articles and prepositions were running all over the table last night."

We are sorry to state that our competition on "Why I Attend the Gospel Proclamation in the Evening as well as Worship in the Morning" has not turned out a success. A number of the replies are beyond the limitation of words, and with two exceptions, are not up to the standard of publication. We are sorry for this, but we can only allow our space to be taken up with the best matter we can find. On page 113 will be found another competition, and we ask all to have another try.

A correspondent asks, "Why is it the Lord's Prayer is never repeated in the churches of Christ?" In the first place it is repeated often; only last Sunday we heard it, and we have heard it hundreds of times in our churches in Australasia and have used it many times ourselves. But by itself it is not now appropriate nor has it been since the death of Christ, as all who approach God now must do so in Christ's name, and his name is not mentioned in the prayer. And then we understand that the prayer is simply a model, and that we are not to be confined to these exact words. All these things are matters which we must leave to the individual judgment of the members of our churches.

A Christchurch (N.Z.) correspondent says:—"At the last teachers' meeting of the Lord's day School at Christchurch, two very important matters in the history of the Sunday School were brought up for consideration. The first to be dealt with was the resignation of the secretary and organist (Sister Mrs. Purnell), which was tendered. The second was the resignation of J. R. Clarke as the superintendent and a teacher, which was owing to the fact that he was leaving Christchurch. Both resignations were received with sincere regret, as they mean a great loss to the teaching staff. On the recommendation of Bro. Clarke, H. Hannam, who is now stationed permanently in Christchurch, was duly elected superintendent of the School, and, looking back on the successful work performed by Bro. Hannam in the past, the teachers are confident that with God's blessing, the School will again be brought up to the successful point at which it was a few years ago. A. J. Rhind was appointed Secretary. Prior to Bro. Clarke's departure from Christchurch, for Oamaru, a

social gathering was held at Bro. Brackett's house, at which the teachers at the Lord's day Schools as well as Durham-st. and St. Albans were present, as well as the girls of Bro. Clarke's Bible Class. Bro. Hannam, on behalf of the teachers, presented Bro. Clarke with a handsome writing cabinet, at the same time referring to the good work done by him as a superintendent and teacher and as a worker in the church. Bro. Clarke was at the same time presented by his Bible Class with a neat and well-bound copy of Farrar's Life of Christ. Bro. Clarke replied, expressing his regret at leaving, and his thanks for the good-will shown. A programme of musical and other items was then rendered, accompanied with a cup of 'that which cheers,' and light refreshments. This was followed by a Scripture reading."

Obituary

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

ANDREWS—One by one, God is calling the pioneers of the cause in New South Wales to their eternal reward. On February the 8th, our Sister E. Andrews senr. fell asleep in the Lord. In early life she was a Wesleyan, but over 40 years ago became identified with the church of Christ, and has been a faithful member ever since. For over 35 years she has resided in Rookwood, and in the early days, together with her husband used to walk 4½ miles to the Fairfield church, where she became associated with some of the worthy pioneers such as William Stimson, Edward Lewis, John Bardsley, Bro Wooster, Thos. Andrews and others, most of whom have already entered into the joy of their Lord. When the Fairfield church transferred to Rookwood, our sister was amongst the number, and ever walked worthily in the house of God, and during all the years of the existence of the cause in Rookwood was a faithful member. She leaves behind her many relations, amongst them an aged mother over 90 years of age, who feels the parting very keenly. The writer has seldom witnessed a more touching scene, as when the aged mother feebly walked across the room, and kissed the brow of her loved daughter, and who has preceded her by a few fleeting days. Our sister was 65 years of age, and had travelled together with our Bro. Andrews senr. for over 44 years of married life, and leaves behind her a family of 3 daughters and 5 sons, all of whom are members of the church, whilst 3 children have gone before. Her children rise up and call her blessed. Her friends revere her name. Her example of patience in the midst of her suffering, and faithfulness in the home and in the church, will live after her, and she being dead yet speaketh; and so she is only one step removed, and that step into bliss. The Lord's day before her departure, we broke bread with her in her home, little expecting that her call was to come so soon. Two days later a change set in, and in the midst of pain, she expressed her trust in God, and her desire to be taken to her God. Next day, surrounded by mother, husband and sons and daughters, she calmly fell asleep, and without a sign of struggle she was not, for God had taken her.

Calm is her slumber as an infant's sleep,
But she shall wake no more to toil and weep;
Hers is a perfect rest, secure and deep.
Good-night! Good-night! Good-night!
Rookwood, N.S.W. THEO. B. FISCHER.

BEER.—We record with feelings of loss the death of T. Beer. He became a member of the church in Victoria and remained faithful till the day of his

death. He came to New South Wales about eleven years ago, and ever since has manifested a good Christian character, and for most of that time has been identified with the church in Sydney. He took a warm interest in all church work, and in many ways sought to extend the Master's kingdom. His health had not been good of late, and he went to Lismore for a change, but soon after he arrived there he became seriously ill, and in a few days passed away to his reward. We will miss him much, but feel assured that our loss is his gain. The severe accident he met with ten years ago was a great handicap to him in life, yet he remained cheerful, and was always hopeful, looking forward to that higher and better life in which he found joy and comfort for himself and unceasing pleasure in pointing others to that same source of all peace and happiness. He was prominent in Endeavor and Temperance work, and as such will be very much missed. But we have all had to part with him for a little while till we meet on the other shore, where we are sure he will be among that happy throng to welcome us home to our Father's house.
Sydney.

P. A. DICKSON.

Acknowledgments.

VICTORIAN MISSION FUND.

Church, Cheltenham, per Sister Gouldthorpe	£1 0 6
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Bet Bet 2 15 0
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Maldavale 5 0 0
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Sister Mrs. F. M. Ludbrook 3 0 0
Sister A. Moysey, Narre Warren	.. 1 10 0

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Coming Events

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

MARCH 8.—North Carlton Church of Christ. A Monster Tea and Public Meeting, March 8th, to celebrate the opening of our new building. Tea at 6 p.m. Public meeting, 8 p.m. Prominent speakers and singers. Come and help us.

MARCH 12 & 13.—Preston C.E. Rally. Everything special. Bradford Hall, Preston.

WANTED.

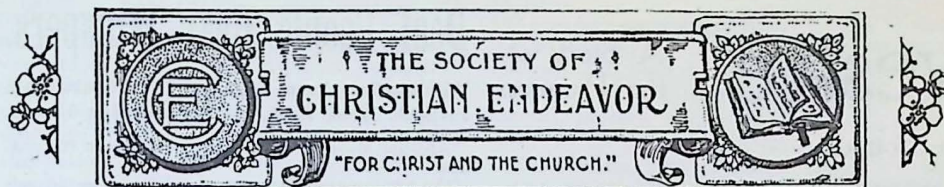
Plain Board for Girl going to business in Brunswick. Send terms, etc., to Mrs. Murray, Mollison-street, Kyneton.

A CARD.

TO THE RESIDENTS OF MALVERN, PRAHRAN, AND SURROUNDING DISTRICTS.

I wish to announce that I have commenced business at 722 High-street, Armadale, as a BICYCLE BUILDER and REPAIRER. All work entrusted to me will receive prompt and personal attention. New Bicycles to order from £10/10/-. Enameling, Nickel and Silver Plating, Bronzing, Polishing, etc. Lamps and all parts. Country orders receive prompt attention. Note the address—

C. HANNIS, 722 High Street, Armadale.



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

Workday Religion.

Topic for March 20.

SUGGESTED SUBJECTS AND READINGS.

Religion in little tasks	...1 Sam. 16: 10-13
Neglecting no talent	...Matt. 25: 24-30
A faithful servant	...Luke 12: 42-48
Peaceably	...Matt. 5: 21-26
Honestly	...Luke 19: 7-10
Using every chance	...Matt. 25: 14-17
Glorifying God in our daily work	Matt. 5: 13-16 Rom. 12: 11

NOTHING glorified work, manual labor, so much as the fact that Jesus of Nazareth was a workman. "Is not this the carpenter, the son of Mary?" (Mark 6: 3). "Jesus, from early boyhood," writes H. R. Haweis, "for, say, twenty-five years, lived in utter obscurity—handling planes, saws, and mallet, in a poor little Nazarene workshop—making ploughs, especially, as tradition says, and mending carts and repairing stables." It is good to think of him thus. Think of the little odd jobs he had to do—mending a door, or perhaps the plaything of a child. You may be sure all was well done. "Depend upon it," Haweis continues, "there is something sacred about this working with the hands; something ennobling and purifying. I think that everyone is the better for doing something with the hands, if it be only knitting, or handling pen or pencil, or spade or hoe, or fingering an instrument. When Mr. Ruskin advised the undergraduates at Oxford to go and make an honest bit of road, and they were accordingly seen sallying forth with axe and spade—instead of lolling about the grounds and college gardens with their hands in their pockets—he was not far out of the divine method."

Let work be done for God, and it will be well done. "Tis told of a Grecian sculptor, whilst engaged upon beautifying a temple, that visitors would remark to him about the time and energy he spent upon the lofty pillars. They said, 'Why do you waste such skill where no human eye can behold? Only the birds can reach such a place.' The sculptor, looking up, and resting his chisel for a moment, replied, 'The gods will see it.' Learn to do your work just as well and thoroughly; even if it be obscure to the world, remember God can see where the world looks not."

A religion that is not manifested every day, in the little things of life, is not worth much. Our influence will depend more upon our everyday practice than on our Sunday profession. The grocer who sands the sugar, or sugars the sand, will not make many converts when he speaks of repentance and remission of sins.

The Marquis of Linlithgow, who as the Earl of Hopetoun was the first Governor-General of the Commonwealth, has in his possession an old brass-bound, leather-covered volume which he prizes very highly. This belonged to the founder of the family, John Hope, who kept a shop in Edinburgh two

hundred years ago. The first entry in that ledger reads as follows: "O Lord, keep me and this book honest!" "If every merchant since had adopted John Hope's practice there certainly would be a much higher standard of commercial morality than at present exists in the business world."

A Chinaman once came to a missionary and asked for baptism. When asked where he had heard the gospel, he replied that he had never heard the gospel, but he had seen it. The transformed life of another had convinced him. How splendid when people can see our daily life and work the evidence of our religion! That a Christian young man should be more reliable and trustworthy because of his Christianity, or that a girl should make a bed and sweep a room better after becoming a Christian, is only natural, but how fine a thing when it manifestly is so! Work thus accomplished helps us to appreciate the old monkish motto: *Laborare est orare*, work is worship.

"For the sound of the anvil seems to say,
It's good to work as well as to pray;
And work that comes with prayer at its side,
Was never in earth or heaven denied."

"Whatsoever ye do," is the apostolic command, "do all to the glory of God."

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws
Makes that and the action fine."

Thoughts.

"Unless our work is such that Christ can go to it with us, we have no business to go to it at all."

"The masterly way in which all things are made, from a fly to a world, is proof that God values a good piece of work from us."

The man who scamps his work degrades himself.—*Stalker.*

Everything God gives you to do, you must do as well as you can, and that is the best possible preparation for what he may want you to do next.—*George Macdonald.*

"There is nothing that we do during the day which may not prove a help or hindrance in times of prayer. In reading, working, thinking, we are unconsciously training our minds for prayer."

Fill your cheapest action with the enthusiasm of your best desires and hopes; and let your most commonplace work be part of the same consecrated life with your bravest heroism, as the drummer-boy is part of the same army with the general.—*Phillips Brooks.*

"Good Times in This House."

"We have good times in this house." So said J. Z. Tyler, of Cleveland, an honored pastor among the disciples of Christ, and one of the best-beloved of the trustees of the United Society of Christian Endeavor, as I called upon him the other day.

"And why shouldn't he say so?" you will say. Well, I will tell you, my reader, why you and I wouldn't be likely to say so if in his place.

Dr. Tyler is an invalid of several years' standing; rather, much of the time lying, and not standing, I fear.

Some years ago he was stricken with creeping paralysis, which gradually increased, slowly incapacitating him for his chosen work of the ministry. One department of service after another had to be given up by him, though in all lines he was successful, and to give up each one must have cost him intense pain. He cannot preach or visit his parishioners, or read his chosen books, or write, except painfully, by dictation.

For a stirring and eloquent preacher, an earnest scholar, a successful author, a beloved pastor, just in his prime, to relinquish, one after another, such duties, for which long years of study and service had fitted him, must have been hard indeed. But yet, if you should call on him, you would not find a more cheerful and happy man in all Cleveland.

He can see the point of a joke, and have a good laugh over it, and give you back as good as you send. He delights to see his friends, and to talk over the good old times, and the better new times, and the best of all times, that are yet to come. There is not a morbid drop of blood in his veins, or a pessimistic hair on his head, and he has a big shock of beautiful white hair for a crown of glory.

His devoted wife, who has gladly taken additional burdens, is as happy and cheerful as her husband; and there is more sunshine and moral wealth and spiritual health and wholesomeness in the home of that confirmed invalid than in the homes of ninety-nine out of one hundred of our millionaires.

"We never had such good times before," Mrs. Tyler says. "We are having a honeymoon every month. We have time to see each other now, and get acquainted, as we couldn't do when parish and other duties were always crowding."

"O, we have good times in this house," echoed the invalid from his couch of suffering.

I have ventured to tell this story, even at the risk of the protests of my old friends, that it may teach my readers the lesson it has taught me, a lesson, not of resignation merely,—that were comparatively easy,—but of joyous, hearty, loving acquiescence in God's will. Dr. Tyler not only makes the best he can of a hard lot; he makes positive good of it. He not only suffers without complaint; he suffers with joy. Some people's patient martyrdom is almost as hard for others to bear as open complaint and rebellious murmuring; their patience is so obtrusive, their martyrdom so evidently calls aloud for sympathy. Not so with my friend. He has found the silver lining to his cloud, and it is real silver, and a cloud no longer to him.

All things—sickness, weakness, paralysis, inability to work—"all things work together," and the result to him is "good."

And the secret? It is very simple,—"to them that love God." He loves God; and no good thing, is the promise, will he withhold from those who walk uprightly.—*F. E. Clark in C.E. World.*

Notes and News.

HOBART.—The society here is still alive. At our last missionary meeting, it was unanimously resolved to become a "rope holder" in connection with the work being carried on in Japan by W. D. Cunningham. To this end a subscription was forwarded. On Sunday next the society's executive is to hold a conference with the teachers and officers of the Bible School to arrange for the holding of a Sunday School Rally. We ask the prayers of the brethren for the success of our efforts.

16/2/05.

FLORENCE ROSS, Hon. Sec.

Rachel Sylvestre

Jessie Brown Pounds

A Story of
the Pioneers

CHAPTER VIII.

A LETTER FROM STEPHEN.

The next day, Stephen's letter came. It is a document which has had an important bearing upon many lives, and which has been kept carefully for more than fifty years. I am glad I can copy it here, for I feel that it will enable you to know Stephen better than you could possibly know him through any description of mine.

ROCKSFORD, OHIO, May 14, 183—.

MY BELOVED PARENTS:—I have delayed writing, hoping that I might have an opportunity to go home and have a long talk with you concerning the things that are on my heart. But Mr. Osburn can not well spare me just now, and certainly it would be a poor return for all his kindness if I should leave him at the time when my services are most needed.

It may surprise you somewhat to learn that I have recently made a profession of faith in Jesus Christ as the Son of God, and have been immersed upon that profession. I have been led to this step first by the Christian example of you, my ever dear mother, and more immediately by the teachings of the people known as Christians, or disciples of Christ.

Concerning these people you may be still uninformed, as I was until a few weeks ago. Undoubtedly you have heard that they are baptising thousands of persons in this part of the country; but if you have learned of them hitherto only through their enemies, you may be glad to know the little I can tell you concerning their real spirit and purposes.

The movement which they represent is simply an effort to return to the faith and the practice of New Testament Christianity. It originated with Thomas Campbell, a very devout Scotch Presbyterian minister, who came to this country in 1807. He was greatly distressed in mind over the divided condition of Protestantism, and the consequent confusion of the people concerning the claims of Christ upon the soul. A little later he was joined in his work by his son Alexander, who, during his separation from his father, had been pursuing a train of thought remarkably similar to that followed by the elder Campbell. They joined heart and mind in their studies, avowing their determination to accept no doctrine as authoritative save such as are taught in the New Testament itself. They further declared that whatever teaching they found in the New Testament they would follow whithersoever it might lead them.

I do not know how it may look to you; but to me one of the most wonderful things I have ever known is the thought of these two brave men starting out alone to blaze their way through the forest of mystery and superstition, that they might come to a plain knowledge of God's word. They were bound to the past by many tender ties, but they were willing to relinquish all in order to

learn and do the will of the Lord more perfectly. In our simple frontier life examples of remarkable physical courage are not wanting; but in my limited experience I have found the courage of conviction much more uncommon; and there is no trait that I so greatly admire and respect.

Their investigations led them much further than they anticipated from the teachings of their past. As you, dear mother, can readily see, they found that the baptism of infants was without warrant in the Scriptures, and must be relinquished. It then became necessary for them to seek Scriptural baptism, which they found could be nothing else than immersion. Thus they went on, step by step, until they found themselves very far indeed from the teaching of their fathers, but rejoicing with joy unspeakable as they discovered the exceeding simplicity and reasonableness of God's requirements. They had been joined from time to time by other and likeminded students of God's Word; and as their position became known it was evident that many persons in different parts of the country, having grown weary of the burdens put upon them by the religious systems of the day, were eager for a plain statement of God's will for them.

And now, my dear parents, I must go back and tell you my own story. I suppose you know but little of it, for Joseph has ever accused me of being over-close mouthed where my private affairs are concerned.

The Bible has been to me from childhood a source of much pleasure. I remember well, my mother, how Joseph and I sat at your knee on Sunday afternoon, and heard you read the wonderful stories of the Old Testament and the beautiful lessons of the New. When you gave us passages to commit to memory, I learned to delight in the words, even though I scarcely comprehended anything of the thoughts contained therein. As I grew to manhood, I began to be concerned for the salvation of my soul. I knew that I was not fit to live or ready to die. I listened to the religious teachers who came into my way, but it was not long until I became hopelessly bewildered. I could not reconcile this teaching with my idea of God, as drawn from the Bible itself. There he is represented as infinitely loving, longing for the salvation of his human creatures, and sending his Son into the world to make that salvation possible. It seemed to me preposterous that men should think it necessary to implore and importune him to save them. I do not know how it was that I came to have such faith in my own knowledge, but I grew more and more settled in my conviction that the teachers of the day misunderstood and misinterpreted the Word of God.

I confess that, as I grew older, doubts often obtruded themselves. I asked myself why, if the Bible really were divine, it could be so easily misinterpreted. At times the great truths of the incarnation and the resur-

Deaf People Hear Whispers.

Wireless Telephones Invented by a Kentuckian. Invisible When Worn, but Not Like Eye-Glasses.

Another Marconi heard from. He makes the deaf hear.

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

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

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

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

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

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

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

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

This is why people who had not in years heard a clock strike can now hear that same clock tick anywhere in the room while wearing Wilson's Ear Drums.

Deafness, earache, buzzing noises in the head, raw and running ears, broken ear drums, and other ear troubles are relieved and cured (even after Ear Doctors have given up the cases) by the use of these comfortable little ear-resters and sound magnifiers.

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

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

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

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

This Book has been the means of making 326,000 Deaf people hear again. It will be mailed free to you if you merely write a post-card for it to-day. Don't put off getting back your hearing. Write now, while you think of it. Get the free book of proof. Write for it to-day to STAR NOVELTY COMPANY, 106 Premier Bld., 229-231 Collins Street, Melbourne.

JOHANNESBURG, S. Africa.

Church of Christ Meets every Lord's Day at Elite Hall, Jeppes end of Commissioner Street.—Breaking of Bread, 11 a.m. Gospel Proclamation, 7.30 p.m. Secretary's Address—WILLIAM BLAKE, P.O. Box 39, Jeppestown, Johannesburg.

rection staggered me. Because they were too much for my intelligence, I thought they were too much for my faith. I remember that one June night, after a hard day in the hayfield, I walked out and threw myself down on the new-cut grass. In a moment I was asleep, and when I awoke it was late and the stars out. The thought came to me that our world was only one in a universe of worlds. Were those others, like our own world, written over with the record of human struggle and passion? Were they reddened with crime and bloodshed? Had their inhabitants grieved a just God by their wayward acts? Then suddenly I sat up, thinking how small I was and how great God is. I said to myself that the Maker of this universe could not be mindful of me, a tiny atom of one of his far-off worlds. And I groaned aloud at the thought. Yet almost immediately came the thought, "He does care. He has said so. He would not have created me, to leave without the assurance of himself. God cares. I know he cares."

By degrees, however, I became quite hopeless about ever finding a solution for my difficulties. I attended revival meetings, and heard the converts tell of the wonderful experiences through which they had found the assurance that God had accepted them. But it was not emotional experience for which I looked. These did, indeed, come to me, as on the night of which I have told you; but I knew they were the expressions of certain moods to which I have always been subject, and that they would soon pass away. Perhaps I could have told as good a story at the

anxious-seat as many another, but my reason and my knowledge of God's Word both told me that this was not the assurance that I needed. What I wanted was to *know*, not merely to feel something which I might cease to feel upon the morrow.

Joseph will remember a camp-meeting which we attended with a party of gay young folk three or four years ago. At that meeting, Wesley Wyatt, in a spasm of what he supposed to be religious zeal, prayed for me by name. Of course, I was annoyed and for a time afterward I was inclined to stay away from religious meetings altogether. But at length I fell back into my old habits.

I had ceased to hope for any immediate answer to the question that oppressed my soul. But, little by little, I settled down to this conviction, that God, in the New Testament, had made plain to men the way of approach to him through his Son; and that, if I ever found any church or religious people teaching what he teaches there, I should at once identify my life with such a movement. By this determination I have tried to live.

I had heard of the teaching of the Campbells and their coadjutors only in the most general way, and not once did it occur to me that their leading was toward that New Testament way for which I sought. Four weeks ago it was announced that Walter Scott would preach in the Baptist church at Rocksford. Mr. Osburn informed me that this man was a close companion of Alexander Campbell, and a man of masterly powers. He had preached at the school-house on the occasion

of a former visit, and had been pressed to remain; but a previous appointment at the next town made this impossible. Now, by special invitation of Mr. Osburn—whose influence amongst the Baptist brethren you well know—he was to speak at the church.

Of course, I wished to hear this remarkable man, and for this purpose I went to the church long before the time appointed. The doors were closed, but a crowd had already gathered. Mr. Osburn came up presently, and, standing on the church steps, informed the people that the officers of the church had decided that Mr. Scott could not have the use of the meeting-house.

"But I have driven Mr. Scott to the schoolhouse," he said, "and I trust every one of you will go there to hear him. If any of my brethren ask of me a justification of my own course in this matter, I have only to cite to them the words of one of the olden time: 'If this council or this work be of men, it will come to naught; but if it be of God, ye can not overthrow it, lest haply ye be found to fight against God.'"

MR. R. BARNES,

DENTIST,

78 Gertrude St., Fitzroy.

Bourke-st. (Red) trams } Pass the
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Cut Glass Tumblers, 4d. each
Teapot Stands, 6d. each
Large Glass Water Jugs, 9d. ea.
Artificial Palms, 11d. each
Meat Dishes, 7d. each
50 Piece Dinner Sets, 19/6 set
Tea Trays, 6d. each
Pudding Plates, 2d. each
Custard Glasses, Key and Circle Pattern, 6d. each
Cameo Vases, 4d. each
Tumblers, 1/6 doz.
Glass Cake Stands, 10d. each
Afternoon Cups and Saucers, 6d. each
40 Piece Tea Sets, 11/6 set
Toy Tea Sets, 10d. set
Lemon Squeezers, 4d. each
Jelly Glasses, Key and Circle Pattern, 4d. each
Circle and Key Tumblers, 1/9 half doz.

Lily Flower Vases, 1/9 each
Brown Jugs, 1 pint, 3d. each
Hand Painted Fruit Plates, 4d. each
Decanters, 1/3 each
Large Glass Salad Bowls, 11d. ea.
Nobbler Glasses, 1d. each
Soup Plates, 2d. each
Glass Dishes, from 4d. each
Large Vases, 1/6 pair
Painted China Jugs, 1 qt. 11d. ea.
China Boots and Shoes, 10d. ea.
Vases, large size, 3/11 pair
Glass Dishes, Oval, 10 in. 1/- ea.
Bedroom Water Bottles, 6d. ea.
Soda Glasses, 3d. each
Candlesticks, 4d. each
Mirror Photo. Frames, 6d. ea.
Teapots, black and color flowers, 6 cups, 1/11 each
China Jugs, set of 3, 2/6
Ruby Glass Baskets, 1/4d. ea.
Children's Fancy Cups and Saucers, 4d. each
Glass Baskets, Assorted, 5d. ea.
Jardiniers, assorted colors, 1/11 ea.
China Cruets, 7d. each
Fancy Jugs, set of 3, 1/10
Glass Biscuit Barrels, 1/10d. ea.
China Fruit Bowls, 11d. each
Odd Vegetable Covers, 6d. each
Plated Jam Spoons, 6d. each
Revolving Cruet Bottles, 4d. ea.
Fancy China Mugs, 3d. each
Ruby Butters or Sugars, 11d. ea.

Glass Dishes, large size, 1/- ea.
Glass Pickle Jars, 10d. each
Sponges, 3d. each
China Moustache Cups, Painted, 10d. each
Hand Painted Tin Placques, Fan Shape, 6d. each
English China Cups and Saucers, pink or green band and gold, large size, 2/11 half doz.
Pink and Gold Fluted China Cups and Saucers, 2/3 1/2 doz.
Red or Blue Band Cups and Saucers, large and strong, 1/9 half doz.
White and Gold Odd Cups, 3d. each
Odd Printed Ewers, 2/9 each
White Stone Toilet Basins, 1/11 each
Job Line of Tea Sets, very cheap
Tea Saucepans, 5d.
Bread Boards, 5d.
Bread Knives, 4d.
Bengal Teaspoons, 1/2 half doz.
8 Day Clocks, 9/- each
Alarm Clocks, 3/6
Steps, 2/9 pair
Slop Pails, 2/-
Rug Straps, 6d. pair
Clothes Baskets, 2/-
Dessert Knives, 2/3 half doz.
Table Knives, 2/6 half doz.
Housemaid's Gloves, 10d. pair
Britannia Metal Tea Pots, 6/6

E.P. Breakfast Cruets, 4/-
Hat Boxes, 2/3, 2/9
Jap. Trunks, 6/9 24 inch
Tin Dippers, 2d.
Shoe Brushes, 1/3 set
Brass Candlesticks, 6d.
Knife Boards, 5d.
Coal Vases, 4/-
Bedroom Fenders, 3/-
Soap Boxes, 3d.
Box Irons, 1/10
Fire Shovels, 3d.
Sponges, 3d.
Banister Brushes, 4d.
Wash-up Tins, 5d., 6d., 11d., 1/3
Canary Cages, 1/3
Parrot Cages, 1/9, 2/3
Sad Irons, 11d.
Washboards, 10d.
Bellows, 1/-
Salt Boxes, 8d.
Enamelled Candlesticks, 4d.
" Colanders, 1/8
" Teapots, 2/-
" Saucepans, 10d.
Copper Kettles, 5 pint, 5/6
Tin Colanders, 7d.
Tea Canisters, 8d.
Hair Brooms, 1/9
Meat Choppers, 7d.
Mincers, 4/3 each
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Scrubs, 4d.
Table Lamps, 1/6
Bracket Lamps, 10d.

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At that moment I was surprised at the independence of Mr. Osburn's action; now it seems the most natural thing in the world.

The preaching of Walter Scott was a revelation to me. He is the first truly great man whom I have ever known, and his is far more than mere intellectual greatness. It is intellectual greatness moved by overmastering convictions. He is a man of marked appearance, and speaks with a rich Scotch accent. So much I noted in the beginning. But when he began to preach, the message drove from my mind all consciousness of the man who brought it.

His theme was "The Messiahship of Christ," and, as he spoke, Jesus of Nazareth lived again, first as he lived in the minds of patriarch and prophet, and then as he lived among men in the fulfilment of promise and prophecy. The Bible became to me a new Book. It was no longer a bundle of fragments. With Christ as the centre, I could clearly see how the several parts had a vital relation to one another.

In closing his sermon, the speaker made an appeal that seemed to be intended expressly for me. He spoke of the many who were waiting for a clearer knowledge of the way of salvation, and ready and anxious to follow it when it should be known.

"Men and brethren," he said, "Jesus the Christ is of supreme authority on earth and in heaven. No man, living or dead, has the right to bind that which he has left free. Who will accept the terms of salvation which he has laid down? Who of you will cast aside human creeds and confessions, and build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone?"

It seemed to me that my whole life passed in review before my mind in the next five minutes. Here, beyond doubt, was the conception of the New Testament church, with Christ in his place of supreme authority. Here were the people with whom I had promised to identify myself. My heart bounded at the thought. My dream had indeed come true. I scarcely knew which feeling had the better of me—my unworthiness or my great joy.

My first impulse was to respond at once to the preacher's invitation. But you know you have always named me your cautious son. I had been many times disappointed, and my happiness seemed too good to accept without question. I heard the preacher bidding those present to give him their hands and God

their hearts; I saw a dozen persons press forward in answer to the invitation, and yet I held back, still questioning my happiness.

We went at once to the river, and when I saw those who had just confessed Christ go forward in baptism, I could no longer wait, but made my way to the water's edge, gave my confession, and was immediately baptised.

There you have my story. It is a long one, and I fear you must have wearied in the reading. Mr. Scott remained for nearly two weeks. About forty persons were baptised, and a score more came out from among the denominations to take their stand upon the Bible alone. Among these last were my kind friends, Mr. and Mrs. Osburn. The school-house has been closed against us, but we met regularly every week in the Osburn home for the breaking of bread and prayers.

I expect to pay you a visit in the near future, and to explain all these things more fully. Until such time as I can see you, I remain,

Your obedient son,
STEPHEN ARRONDALE.

Father read this letter aloud, and long before he was done, my mother was in tears. "It's a good letter," she said. "But I wish Stephen were a Baptist."

Father said nothing. I remember thinking afterward how strange it was that he did not even tease mother.

(To be continued.)

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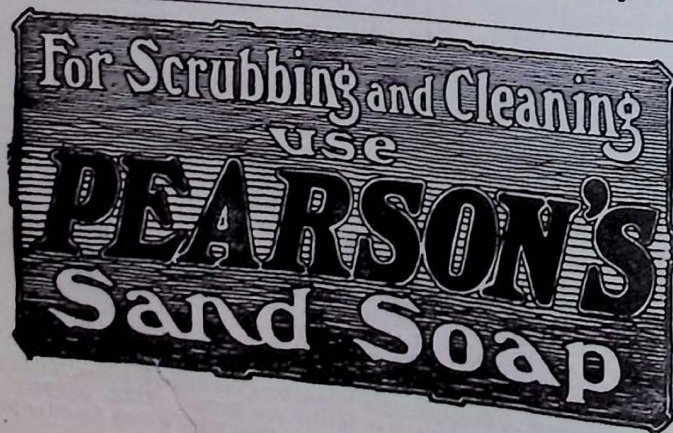
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