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Does the Holy Spirit Dwell in the Christian Apart from the Word?

[We sent out postcards to twenty-two brethren in Australasia who we thought would care to express their minds on the above subject. The following replies, which we limited to two hundred words, came in response to our invitation. They are all deserving of a careful perusal. We publish them in the order they came to us.—ED.]

*

Certainly. Jesus said to the disciples, speaking of the Holy Spirit—"He abideth with you, and shall be in you." Christ was with them, and the Father gave not the Spirit to him by measure. But when Christ departed, he would send the Comforter to be in them. At Pentecost the word to anxious souls was, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." When God cleanses the heart he puts within it a new tenant. Christians are exhorted not to "quench" or even "grieve," but to "be filled with" the Spirit. It is through the Word the sinner is brought into a condition in which he can receive the Holy Spirit as an indwelling guest, but the Spirit is as distinct from the Word as I am from the words I write.

North Adelaide.

A. M. LUDBROOK.

Let us first settle the question whether the Word is the Holy Spirit. Mark 16: 15—"Go ye into all the world, and preach the (Word) gospel to the whole creation." Notice! "the whole creation" is to receive the preached Word. John 14: 16, 17—"Another Comforter . . . even the Spirit of truth; whom the world cannot receive." Jesus says the world cannot receive the Spirit. Therefore, it is conclusive that the Word is distinct from the Holy Spirit. Furthermore, from 1 Pet. 1: 12 we learn that the Word is the instrument which the Spirit uses. Since the Spirit is distinct from the Word, and since the Word is but the agent of the Spirit, our question simplified is: Does the Holy Spirit himself dwell in the Christian? John 14: 26—"But the Comforter, even the Holy Spirit . . . shall bring to your remembrance all that I said unto you." Now, follow closely, the Word was spoken, had been received, but forgotten. The Spirit was to come and bring to remembrance the forgotten Word. Now, the Spirit must, of necessity, have been in the heart prior to the remembered Word. Therefore, the Spirit himself dwells in the Christian apart from the Word. As an illustration cf. 1 Cor. 2: 13, and then

from such texts as John 7: 39; 1 Cor. 3: 16; Gal. 4: 6; Eph. 5: 18; 1 Thess. 4: 8; James 4: 5, there seems to be but one interpretation, that the Holy Spirit himself dwells in the Christian.

Boulder, W.A.

A. J. SAUNDERS.

If the words "apart from" indicate separateness in thought only, not in fact, or experience, I answer Yes. I prefer "with" or "in addition to" instead of "apart from." The testimony of Scripture is so full and explicit that one wonders at any believer doubting that the Holy Spirit dwells in the Christian. Some doubt seems caused by extravagant claims of Spirit-leading which set aside the authority of God's Word; but more, perhaps, by personal failure to realise in experience that fullness of blessing that Scripture associates with such indwelling. Would it not be wise, instead of explaining away the precious testimonies, to trustfully accept them and seek to enter into our divine heritage? "The Spirit . . . whom the world cannot receive. . . . He . . . shall be in you." "Because ye are sons God sent forth the Spirit of his Son into our hearts." A worldling cannot possibly receive the Spirit. He becomes a son of God by receiving the Word. Because he is a son the Holy Spirit is sent into his heart. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

Wellington, N.Z.

T. J. BULL.

Conceding that the Holy Spirit, in great measure, operates through the Word in sanctification, I believe in its indwelling apart from the Word, because:—1. True religion is a LIFE, the life of God in man's soul—a larger, fuller life than is conceivable as coming through the medium of the Word. It is a spark of the divine nature: the "gift of the Holy Spirit." 2. Christ and Paul instruct disciples to pray for the Holy Spirit. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "The communion of the Holy Spirit be with you all." Why pray for that which is within our reach? 3. The following Scriptures require an affirmative answer:—"Likewise the Spirit also helpeth our infirmities"; "Know ye not that your bodies are temples of God, and that the Spirit of God dwelleth

in you?" "Be filled with the Spirit"; "The Spirit itself maketh intercession for us"; "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father"; "Who hath also given unto us his Holy Spirit." We rob these statements of much of their meaning by confining them to the Spirit's operation through the Word.

Hindmarsh, S.A.

F. PITTMAN.

Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. 1: 23). Therefore it is a birthright. He, the Spirit, comes to the believer. Jesus speaks of the Spirit "which they that were to believe on him should receive"; not the mere assent of the mind, but the obedient belief. Paul says, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3: 2). There can be but one answer: he was received by their hearing and obeying the gospel. Yet we must not suppose that the measure of the Spirit received at obedience is the largest; many texts from the epistles show such an idea to come far short of the Spirit's indwelling. The Spirit is not present to every man alike. Paul says, "Be filled with the Spirit," and they had already obeyed. Where the Spirit dwells he writes God's laws upon the heart, and puts them into the mind to be obeyed. He stamps the image of God upon the soul and produces a wonderful transformation (see 2 Cor. 3: 18), and again we read, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Therefore as we cannot walk in the Spirit apart from the Spirit's Word, we conclude that the Holy Spirit does not dwell in the Christian apart from the Word.

Brisbane.

J. COLBOURNE.

Most certainly yes. The Scriptures abound with references to the work of the Holy Spirit in the Christian which cannot be applied solely to the Word. The Holy Spirit is a distinct personality apart from the Word, and was promised to the disciples to be their Comforter, and to abide with them for ever (John 14: 16, 17). One phase of the work of the Holy Spirit is to teach disciples the truth. The church is growing in knowledge and spirituality under the ministration of the

Holy Spirit (John 14: 25, 26). The Holy Spirit is the author and interpreter of revealed truth (1 Cor. 2: 10-14). The gift of the Holy Spirit is a promise, distinct from the Word, for those who believe and obey the gospel (Acts 2: 38). Jesus encourages us to ask God for the presence and power of the Holy Spirit (Luke 11: 13). It was given to the Samaritans in answer to prayer (Acts 8: 14-17). When given in an overwhelming measure it imparts power for service; not always in the working of miracles, but in whatever way the Spirit sees best to advance the kingdom of Christ. This fact seems to be the explanation of the marvellous success which attends the labors of some men in the work of the gospel (Acts 1: 8). The Holy Spirit dwells in the Christian and makes his body a temple (Rom. 8: 9; 1 Cor. 6: 19). Life is given to our mortal bodies through the Holy Spirit dwelling in us (Rom. 8: 11). The Spirit bears witness with our spirit that we are children of God (Rom. 8: 16). The Spirit helps the Christian in prayer and makes intercession on his behalf (Rom. 8: 26, 27; Eph. 6: 18; Jude 20). Those who have heard and believed the Word of truth are sealed with the Holy Spirit of promise. That is, they receive into their lives the presence and power of the Spirit (Eph. 1: 13). We are exhorted to quench not and grieve not the Holy Spirit (1 Thess. 5: 19; Eph. 4: 30). Believers are chosen in sanctification of the Spirit and belief of the truth (2 Thess. 2: 13). As a people we have not given the attention to the work of the Holy Spirit, as revealed in the Scriptures, which the subject deserves. Neither have we recognised, as we ought to have done, the presence and power of the Holy Spirit in the work of extending the cause of Christ. This is a subject of great importance, and should receive more attention than it does.

Adelaide.

B. W. HUNTSMAN.

The above question must be answered with an emphatic affirmative. When giving his farewell discourse to his disciples Jesus said, "Whom [the Holy Spirit] the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14: 17). Here, the very thing which the ungodly could not receive the disciples were to have, and that is the Holy Spirit, not the Word of which the Spirit is the author. Lest some should think that this is only applicable to the apostles let us turn to Acts 5: 32—"Whom [the Holy Spirit] God hath given to them that obey him. All who are obedient receive the Holy Spirit; but obedient and disobedient receive the Word. This conclusion can be confirmed by many statements in the epistles; take, for instance, 1 Cor. 3: 16, 17—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Space forbids the quotation of many other passages. Clearly it is the privilege of the child of God to have the Spirit of God dwelling within him apart from the Word.

Subiaco, W.A.

T. HAGGER.

John 14: 25, 26. The Holy Spirit does not teach independently of the Scriptures, but by means of them. He teaches the truths thereof by giving a spiritual perception of them by opening the mind itself to a more interior view of its teaching, and disclosing deeper things in the Word than had been possible to make known before. The teaching of the Spirit is not only different in degree, but in kind, from that of the Son of man; as while the disciple is as yet in the letter of the Word, the Lord is present with him as the Son of man, but when in the Spirit the Lord is with and in him as the Holy Spirit, which does not add to verbal

revelation, but unfolds it, nor does it teach other things than the Lord taught, but the same things in another manner. It does not enlarge, but only exalts the circle of revealed truth, giving the spirit of that which the Lord gave the letter. The teachings of the Spirit are therefore now to be tried by the teachings of the Son of man, so that every proposed revelation of the Spirit is to be tested by the actual teachings of the revealed Word. The teachings of the Spirit are in fact illustrations rather than revelations, and cannot therefore dwell in the Christian apart from the Word.

Adelaide.

A. CARMICHAEL.

Letters to the Churches An Exposition A. J. Saunders

The Church in Ephesus

Read Revelation 2: 1-7.

In the days of the Apostle John, Ephesus was the capital city of Ionia. It occupied the central position on the Aegean coast-land of Asia Minor. It was a commercial city. Ships and traders visited it from every part of the known world. Probably, it was an educational centre also. We read of one college—the school of Tyrannus, in which the Apostle Paul taught. But the city Ephesus was most widely known because it was the seat of the goddess Diana. The magnificent temple erected to her honor was one of the seven wonders of the world. The city was wealthy. The people were extremely superstitious, and Diana was almost universally worshipped.

The origin of the church in Ephesus is very interesting history. We find the details in the eighteenth and nineteenth chapters of Acts. While in Corinth Paul became acquainted with Aquila and Priscilla, both Christians, who had been banished from Rome by the order of Claudius. Leaving Achaia, they all sailed to Ephesus, where Aquila and his wife took up their abode, but Paul hastened on his journey to Jerusalem. However, before leaving Ephesus, Paul entered into the synagogue and reasoned with the Jews. This probably was the first Christian sermon delivered in the city of Diana.

After Paul's departure Apollos of Alexandria, a learned and eloquent man, came to Ephesus, but he only knew the baptism of John. However, having learned of Aquila the way of the Lord more perfectly, he became a powerful preacher of the gospel. Apollos went to Corinth, and then Paul on his third missionary tour came to Ephesus and remained for nearly three years. At first he exhorted in the synagogue, but for the last two years he preached daily in the school of Tyrannus. So great was the message, so earnest and energetic was the preacher, that we are told all who dwelt in Asia, both Jews and Gentiles, heard the Word of the Lord. No doubt a strong church was established in Ephesus under the preaching of Paul, and that mother

church became the centre of missionary work.

Paul had to leave Ephesus owing to the fierce opposition of Demetrius. Then, probably, it is that John came and took up the work as the bishop of the church in Ephesus. How long he remained we do not know, but finally he was banished to Patmos, and there the Lord, who walks in the midst of the churches, appeared to him and said:

"To the angel of the church in Ephesus write:

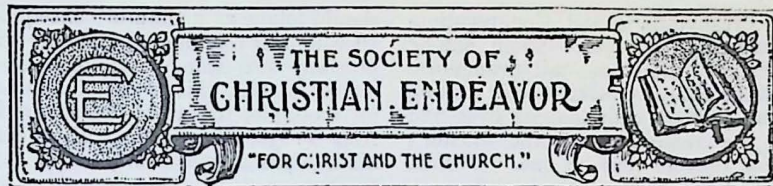
"I know thy works." The church had existed there for some forty years. She had grown amid dangers within and without. In the city of idolatry Christianity had had to fight for its existence. The church had preached the gospel, and lived the life. Yes! and did the Christ-works. Jesus was pleased, and spoke in commendation.

"And thy toil." The Christians there realised that Christianity was not simply a theory, a fine sentiment. But they knew that being a Christian meant a life, a fight, a struggle, and so they toiled on. What might their toil have been? Pretty much, I should say, as we have in Australia to-day. Ephesus was given to idolatry. Ah! and so is the Commonwealth. This once fair land has been and is falling through the love of gold, the worship of the horse, and the accursed drink. The idolatry at Ephesus caused indifference in and unbelief of things spiritual. And the same results are seen here to-day. But the church must toil on even against such great opposition.

"And patience." We would naturally expect to find much patience in a church which was commended for its toil. Patience is a Christian virtue which is greatly needed in the work of the church.

"And that thou canst not bear evil men." The Lord places purity next to patience. No doubt as the church grew it became more fashionable to join the congregation, and, likely, many of such persons were mere adventurers. Not having repented, the heart not being changed, the old life soon manifested itself again. There were some strange

(Concluded on page 123).



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

Our Fellowship.

Topic for March 27.

SUGGESTED SUBJECTS AND READINGS.

A call to comradeship1 John 1: 5-8
In patriotic endeavorNeh. 2: 11-18
First fellowship meeting	...Acts 1: 12-14
Forgiving and yearning	...2 Cor. 2: 4-14
A Christian convoyActs 28: 13-15
Around the throneRev. 7: 13-17
Christian Endeavor comradeship:	
with other churches at home,	Acts 17: 24-28
and with distant lands	John 17: 20, 21

F. E. CLARK in an address delivered in Melbourne on "How Christian Endeavor Girdles the Globe," said: "I have found in these various journeys that this movement of the nineteenth and twentieth centuries has girdled the world with a belt of fellowship. I do not think that all of you can quite understand as I do what it means to have friends that greet you so cordially, as they have me in Australia. You do not know what it is to go from place to place all over the world and find friends everywhere to meet you. It is one of the great delights and privileges of this wandering life, and a compensation for many things which would make it hard. This fellowship did not always girdle the earth. Fifty years ago there was very little of what we call Christian fellowship in the world. Twenty-five years ago it was not so; even twelve years ago, when I first made the journey round the world, it was not so true as it is to-day, by any means. But now in this good year of grace it can be said that everywhere one goes, except perhaps to Thibet, you will find Christian men and women have gone before you."

Mr. Clark attended a C.E. Convention among the Bheels of Bengal. "After discussing for some hours the topics of the programme, they said, 'Let us make a chain of love for our friend from America,' and the leader called for verses bearing on the subject of love. Quickly came from the audience: 'God is love,' 'Walk in love,' 'Love one another,' 'God so loved the world.' These were written down on pieces of paper, and they were glued together by the skilful hands of Bengalee girls, and made into a chain, every link telling its own story of love. A good deacon came forward with all the grace and dignity of a Lord Chesterfield, and he took this chain of love and put it over my neck, and said that they wanted me to know that Christian Endeavor was the same thing in Bengal as in America, that Christian love was the same thing all the world around, and then he said to me, 'When you go home and to other countries, tell them we are with them, and we, too, love them with the same fellowship as in your country, and other lands.'"

This fellowship is wide-spread. There are Endeavorers in Britain, America—North, South and Central, Australasia, Europe, India, China, Japan, Korea, Siam, Burma, Persia, Africa, Madagascar, the South Sea Islands. There are, I should say, at

least seventy thousand societies, with a membership of from three to four millions.

There has often been practical fellowship on the part of home societies with the work in other lands. For instance, in the treasurer's report of the World's Christian Endeavor Union for year ending December 31, 1904, the chief items of expenditure were grants for Christian Endeavor work abroad. China was helped to the extent of \$2,528; India, \$2,775; Japan, \$700; France, \$300; South Africa, \$250; Floating C.E. work, \$400, etc., etc. Here is a news item from a very recent number of the *C.E. World*:

"Wishing to become a 'living link' church, the Lyon-st. church of Christ, Grand Rapids, Mich., adopted Dr. Jennie E. Crozier as its missionary in India. The Endeavor Society desired to have a share in the 'link,' and proposed to pledge \$100 toward the support of the missionary, who is a sister of one of the Endeavorers. It looked like a tremendous undertaking for a small society, but when the pledges were returned it was found that \$160 had been given."

SOME BIBLE HINTS.

When we are close to God (Acts 17: 27), we are not far from one another, though the ocean lie between.

If we are really the children of God (Acts 17: 28) and realise the divine Fatherhood, then alone shall we realise our brotherhood with all men.

The chief reason why all Christians should seek to draw more closely together is because it was the dying desire and evidently the great longing of our precious Redeemer (John 17: 21).

Christ conditions the probable conversion of the world to belief in him upon the unity of those who have already believed (John 17: 21).—*The Endeavorer's Daily Companion*.

Selected Thoughts.

The Master Artisan, the Good,
Our God, the Weaver Infinite,—
Spinning the cloth of Brotherhood,—
Doth all his kindred spirits knit,
Whether in earth or heaven above,
Into one seamless web of Love.—C. E. Ward.

One stick of wood will not burn alone, nor will a solitary Christian have much ardor.

For we are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth.—*Marcus Aurelius*.

Wherever in the world I am,
In whatso'er estate,
I have a fellowship with hearts
To keep and cultivate;
A work of lowly love to do
For him on whom I wait.—A. L. Waring.

Christian fellowship, from its very nature and necessity, assumes that we must meet together at the mercy-seat. A church without a prayer-meeting is like an individual who never prays—cold and formal.—D. O. Mears.

Our Divine Partnership:—

If there be good in what I wrought,
Thy hand compelled it, Master, thine;
Where I have failed to meet thy thought,
I know, through thee, the blame is mine.

One instant's toil to thee denied
Stands all eternity's offence;
Of that I did with thee to guide,
To thee, through thee, be excellence.

—Rudyard Kipling.

Give Christ His Chance.

I was once talking with a young man who said to me: "O, I don't believe the Bible. I have been reading Ingersoll lately, and I've come to the conclusion that he's about right."

And I just stepped a little closer to that man, and put my arm about his shoulders, and in as kindly a tone as I could summon—for I loved the fellow; he was a most lovable young man in many ways—I said to him:

"Have you ever given Jesus Christ and his Book the same chance to teach you that you have given to Ingersoll and his books?"

And he acknowledged that he had not. He had read all sorts of things *against* the Bible, and Jesus Christ, and the great God, our Father; but he had never set himself down at Jesus' feet to learn of him as he had sat at Ingersoll's feet; and he had never searched the Scriptures daily to find "whether these things *are* so," as he had searched the writings of Ingersoll to find whether they are *not* so. He had never given Jesus Christ the chance to teach him that he had given to Mr. Ingersoll.—*William Norris Burr*.

Notes and News.

A society has been formed at Shepparton with twelve active and four associate members. They desire affiliation with our Union.—G.I.W.

Junior superintendents are specially requested to attend the next Council meeting of the Union at Lygon-st. on Wednesday, March 29. Business of interest and importance to them will be introduced.

LIST OF DONATIONS TOWARDS FLAG.—Bendigo, 10/-; Collingwood, 10/-; Kaniva, 7/6; Preston, 6/-; Lygon-st., 5/3; Cheltenham, 5/3; Echuca, 4/-; Croydon, 4/-; Horsham, 3/11; North Fitzroy, 3/7; Taradale, 3/6; Kyabram, 3/6; St. Arnaud, 3/3; Newmarket, 3/-; Williamstown, 3/-; Ascot Vale, 2/6; Colac, 2/6; Union Secretary, 2/6. Total to date, £4/3/3.—G.I.W.

FREMANTLE.—The Christian Endeavor Society here had a visit from Perth society last Monday night, Feb. 20. Bro. Ewers, their president, occupied the chair. They took for their subject "Our Pledge." Several members spoke on different parts of the pledge, and some musical items were given. After an interesting and instructive meeting, we adjourned for refreshments.—H. VERCO, Sec.

This is the pithy and convincing way in which Anson A. Carter, of the finance department of the New Jersey Union, puts his request for twenty-five cents a member from the New Jersey Endeavorers for State work:—

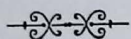
"It is the cost of a trolley fare, a glass of soda, a shoe-shine, once in two months and a half! It is the giving-up of a cup of coffee, a sandwich, a piece of pie at your noon lunch, once in ten weeks. It is the price of a half-pound of plain candy, or a quarter's worth of some other unnecessary thing, once a year. Is the Union's work 'for Christ and the church' worth the price?"—*C.E. World*.

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A. B. MASTON - - - - EDITOR.



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The Leader

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

The Present Position.

The movement in the direction of union among some of the principal Protestant bodies which has been so much in evidence of late has not yet assumed any concrete form. The prospect—which at one time seemed hopeful enough—of the Presbyterians, Methodists and Congregationalists being fused into one organisation does not now seem to be specially bright. The early enthusiasm which distinguished the movement has been succeeded by an apathy that does not promise well for the future. It may be that the "Free Kirk and Wee Kirk" episode which has convulsed the religious world of Scotland has had much to do in bringing the matter to a stand-still. It is significant that the President of the Methodist Conference, at its late sittings, had no definite message to give in regard to the recent negotiations for union

with the Presbyterians and Congregationalists. Referring to organic union among Protestants, he said that "all evangelical sections of the church of Christ were looking onward and forward with longing eyes and hearts to the realisation of the Master's prayer 'that they all may be one.'" "God hasten the day," he exclaimed. "It took twenty years to bring about Methodist union. How long it will take to bring about Protestant union I don't know, but when effected it must be hearty and sincere. It must be the voice of the people, as well as the voice of God." There is nothing here to indicate the near approach of union. Eagerly desired though it may be, its realisation is still a long way off. And though this is deeply to be regretted, it is better to wait with patience for the opportune time rather than to force a union that would be premature and unworkable.

It is quite natural that, in seeking after union, those most akin to each other in faith and practice should meet together in conference. Pædobaptists should meet pædobaptists, and immersionists meet immersionists. Indeed, this is the order in which, so far, things have progressed. In regard to the first, we have seen that after numerous conferences between representative men, the conclusion has been reached that, so far as doctrinal points are concerned, there is no barrier to union. Whatever barrier exists is not of this kind. In regard to the latter, the experience has been different. Representative men of the Baptists and churches of Christ in West Australia and New South Wales have met together in conference only to discover that a doctrinal difference connected with the subject of baptism blocks the way. At the present time a similar conference is being held between the same religious bodies in New Zealand, and the same point is being discussed, but with what result we have not yet learned. It is more than likely, however, that in this case history will repeat itself. In the cases in which the conferences have terminated their labors by reaching a conclusion adverse to union, the Baptists have taken the initiative in declaring that union is impossible under present conditions. So far as we know the churches of Christ directly concerned have made no pronouncement regarding the Baptist position. Matters did not reach a stage in which they could legitimately do so; for as soon as the Baptists found that the churches of Christ were firm in what they believed to be the design of baptism, they at once repudiated the doctrine and broke off negotiations. We are assuming here that Mr. Pearce Carey in his articles in the *Southern Baptist* voices the views of his brethren in New South Wales. These things being so, the point is at once raised as to whether, in a case of this sort, where a difficulty arises in regard to the interpretation or meaning of Scripture, there is not some means of settling such a question. Assuming that the apostles of our Lord in their utterances in regard to the plan of salvation had a definite message to convey, is it not possible for us to understand clearly what that message is? The answer at once from all sides is that the message is definite and the meaning is clear. This being so, it

should follow as a natural consequence that all who hear that message should give to it precisely the same meaning. But, as a matter of fact, this is not the case. Take, for example, the words of Peter found in Acts 2: 38, the meaning of which and of kindred passages is in dispute, so far as the Baptists and the churches of Christ are concerned. Here, three parties are concerned: first, Peter, as the mouthpiece of the Holy Spirit; second, the Baptists; and third, the churches of Christ. The question is, Who is to blame for the diverse meanings which have been given to this passage? At once we answer, Not Peter. Then, if it is not Peter, it must be one of the other two. And if so, who is to decide between them? Is there no recognised law by which we determine the meaning of words? Undoubtedly there is. There are canons of interpretation and rules of syntax by which all well-regulated minds are governed; and those who refuse to be governed by them put themselves outside the pale of intelligent discussion. In that case, then, the obvious course to be pursued where the meaning of words is in dispute is to appeal to the world of scholarship for its decision. The churches of Christ are prepared to do this; are the Baptists equally prepared to do so? If not, it is presumption on their part to assail the position of the churches of Christ in the terms they do, without proving that they have behind them the voice of scholarship.

So far the Baptists have not attempted anything in this direction. Mr. Silas Mead, in the *W.A. Baptist Monthly* of February 15th, starts out to do so, but fails to get there. He says: "The leading article on page 688 [AUSTRALIAN CHRISTIAN] states that the churches of Christ are prepared to stake their position in regard to the design of baptism on the interpretation which the world of scholarship gives to the oft-discussed passage of Scripture found in Acts 2: 38." In reply he says: "Let us see what this high-sounding boast is worth. The writer quotes Dr. Weymouth's rendering, 'With a view to the remission of your sins.' The Revised Version is 'Unto the remission of your sins.' The vital question here is, unto the obtaining, or, as the Baptists hold, unto the symbolising of the remission of sins. This is the crucial point. There should be no equivocation here. If the churches of Christ believe," etc., and so he goes on, without the faintest attempt to disprove what he is pleased to speak of as a "high-sounding boast." If the statement referred to was merely a "high-sounding boast," its refutation would have been simple and easy, and no doubt Mr. Mead would have accepted the challenge with avidity. That he did not do so, but went on to speak about what Baptists and disciples believe and never a word of what the world of scholarship says, may be taken as proof that he preferred "equivocation" as an easier way out of the difficulty than meeting a direct issue. Evidently Mr. Mead is a law unto himself, and pays no regard to the rules of intelligent discussion. He is above the authority of scholarship, for he advises his readers to pay no attention to what it has to say in regard to the design of baptism in regeneration. Pædobaptists, Baptists or

Anglicans, no matter how great their scholarship, are to be reckoned of no account if they differ from him on this question. "Pay no attention," he says, "to the assertion of this article that 'the unbiassed scholarship,' whether of Dean Alford, or any number of deans or bishops, in asserting that baptism has a necessary part in a person's regeneration." This is the advice of "Bishop" Mead to his flock, and it sounds wonderfully like some of the deliverances issued at times from Romish pulpits. Intelligent Baptists, we are certain, will claim the right to select their own authorities. It is one thing to be on one's guard against what scholars may say as theologians, but we are on different ground when they speak from the standpoint of scholarship. When they thus speak they are entitled to every attention, and, as a rule, receive it. We have very little respect for much of the theology of the Anglican Church, but we have a profound regard for the scholarship of many of her brilliant sons. The names of Lightfoot, Alford, Westcott and others are names to conjure with in the world of Biblical learning. And those who would ignore the debt we owe to them for the light they have cast upon the meaning of words in the "original" are either extremely dense or extremely biassed. If it comes to a question as to what any passage of the New Testament meant *in the days of the apostles*, these men will tell you candidly and honestly, even though in doing so they strike a blow at some of the theology of their own church. In this respect, as well as in scholarship, they are head and shoulders above Mr. Mead.

Turning now to the question of union between the Baptists and the churches of Christ, it is clearly evident that such a consummation is not possible under present conditions. The churches of Christ could not consent to be fettered by Baptist theology. Much as they desire to see all the people of God united, they realise that before this can be achieved there must be unity of thought and expression in the great fundamentals of the Christian faith. And while they do not ask or demand that everyone in their communion shall understand the full significance of the design of baptism, they do claim that, as a representative body, they shall have full liberty to proclaim the conditions of pardon in apostolic language, and with the significance that that language is entitled to bear. They cannot consent to allowing a passage of Scripture like Acts 2: 38 being practically struck out of the New Testament. Union with the Baptists would mean, to a large extent, the undoing of the work which we have been engaged in for nearly a century. It would mean that our plea for a union of all God's people on the plain and simple teaching of the New Testament would be stultified. As things are, for the present we must stand alone. If we have the truth, and are worthy of being entrusted with it, that truth will ultimately triumph. In the words of Isaac Errett, in his treatise on "Our Position," we may say: "For ourselves, we look with increasing indifference on conventional standards of orthodoxy. It is a small thing to be judged by men. We desire to be found standing in the ranks of the honest advocates of truth, whether that advocacy lift us to the

approval of the multitude, or sink us under the heaviest ban of the popular will. The frowns of men cannot kill, their smiles cannot save."

Letters to the Churches

Continued from page 120

converts at Ephesus at times. Ah! but see, the church was sound on discipline. Evil-minded men would not be tolerated in the church of God. One case is cited: "Thou hatest the works of the Nicolaitanes, which I also hate."

"And didst try them which call themselves apostles, and they are not, and didst find them false." The word apostle means sent from. In the New Testament it is used of one sent out by or from Jesus Christ. Just as ambassadors to a foreign court receive their commission direct from the sovereign whom they represent, so the apostles were appointed by and received their commission direct from the Lord himself. As in these latter days, so there were then impostors who claimed apostleship, but the Ephesian church was strong in doctrine too. They tested all such claims and proved them false.

And lastly this church is commended for its fidelity. "And thou hast patience and didst bear for my name's sake, and hast not grown weary." The church went even so far as to suffer persecution; and look again at that beautiful last expression, "Hast not grown weary." In all their toils and patience and discipline and persecution the Christians had not grown weary. Is not this a grand testimony to the leaders of that church, Paul and John? Surely this grand commendation is the result of their faithful preaching and teaching.

Christ's commendation is finished; and what a grand character had the church in Ephesus. As we think over the commendation once more—patience, purity, doctrine, fidelity—we question if anything is lacking, No! A faultless church. Listen! "But." Let us shudder when we come to the "but" of Jesus. The word "but" here is an adversative conjunction. It joins words or sentences, but more strikingly—it arrests the attention, it points to that which is coming, and moreover it fills the mind with anxiety for the remaining words. "But I have this against thee." What!—something against such a model church. How can it be? Yes! yes! sad it is. "I have this against thee, that thou didst leave thy first love." Christ's complaint is indeed a real one.

Victorian Missions.

M. McLELLAN.

The following is an epitome of the evangelists' reports up to 14/2/05:—

H. G. HARWARD and E. W. PITTMAN.—Since January 15th, conducting tent mission at South Yarra. Splendid interest and good meetings throughout. Eighteen confessions up to date of report (but others added since). On January 29th Bro. Harward visited Waragul (where a tent mission is now being held), and at the invitation of the Protestant

Alliance delivered three addresses. A new tent has been obtained, which is rainproof; it seats 400 comfortably, and what is of great importance, "it is easy to speak in as a building."

R. G. CAMERON has now resumed alternate Sunday work at Wedderburn and St. Arnaud. Bro. Beasy, of Dunolly, and Bro. Burgess, of Maryborough, are assisting the cause at St. Arnaud. One addition at Wedderburn.

J. CLYDESDALE has gone the usual rounds of his district, visiting Galaquil, Brim, Warmur West, Maidavale (near Hopetown). At the latter place the young man who decided last month was baptised and added to the church.

A. W. CONNOR, since last report, has preached at Newstead, Taradale and Castlemaine. The meetings in the latter place are well attended. Two baptisms at Castlemaine.

H. LENG AND W. G. ORAM.—These brethren have gone the usual round of the Kaniva district. Two additions by faith and baptism. Bro. Leng is now holding a tent mission at Yanipy.

J. W. PARSLow.—Since last report he has visited Echuca, Toolamba, Kyabram, Ballendella and Spepparton. One confession at Echuca.

West Australian Letter

D. A. Ewers

The report of Dr. Roth, who was appointed by the Government to investigate the rumors of ill-treatment of the Aborigines, together with the publication of the evidence on which his report was based, has caused quite a sensation in our State. For many years past reports of immorality and injustice have been freely circulated, but in common with many others, while I believed there was much oppression, I had no idea how great it was or how general were the cruelties and nameless atrocities perpetrated against that helpless race, especially in the North West districts. But the public conscience has now been thoroughly roused, and we may reasonably hope that Dr. Roth's report, followed by the stirring articles in a section of the Press, public indignation meetings, sermons, etc., will lead to an immediate improvement. The possibilities are that after the excitement has died away the blacks may again be neglected, but at least the grosser evils will be permanently abated. It must not be supposed that the whole State is to blame, nor even the whole of the North West. Many of the squatters and others who have dealings with the natives treat them with kindness, and it but needed the facts to be known clearly and indisputably to bring public opinion to bear. Parties interested have hitherto had sufficient influence to discount the value of the evidence presented by the late J. B. Gible and others, but now that the veil has been removed and the hideous injustice and abominations fully disclosed, West Australia will proceed to cleanse her premises and set her house in order without delay.

From the Field

The field is the world.—Matt. 13 : 38

New Zealand

SOUTH DUNEDIN.—We were addressed this morning by Bro. James of the South Wellington church, who is at present on a visit to Dunedin. This evening S. J. Mathison recommenced his labors in preaching the gospel at South Dunedin. Bro. Mathison addressed a fairly large audience. The church here intends holding a ten days' mission very shortly.

Feb. 19.

K.H.K.

WANGANUI.—Last evening we immersed two of our Sunday scholars, who the previous Lord's day at the close of the address came forward.

Feb. 20.

W. T. CLAPHAM.

INVERCARGILL.—One confession and baptism since last report. Meetings only fair, but we have had some hot weather; while it suited Bro. Little, it unduly affected Invercargillites.

Feb. 27.

G.L.

WELLINGTON (Dixon-st.).—Last Sunday evening, A. F. Turner preaching, a young woman responded to the invitation and confessed her divine Lord. She was immersed at the midweek service and duly added to the church.

Feb. 25.

T.J.B.

WELLINGTON SOUTH.—On Lord's day morning, February 19th, two persons were received into fellowship by letter of commendation. In the evening J. G. Price very acceptably preached the gospel to a large audience. At the prayer meeting on Tuesday evening, 21st, A. Fischer of York, S.A., gave an address which was much appreciated.

Feb. 22.

A. F. TURNER.

South Australia

GROTE-ST.—On Sunday morning, February 19th, we welcomed into our membership two brethren and one sister by letter, and two young sisters by faith and obedience. Our meetings to-day were well attended. Bro. Gore was with us this morning. Tonight Bro. Huntsman gave a splendid discourse. The choir, under the leadership of A. J. Gard, is a great assistance to our evening meetings. We have some splendid singing, which no doubt attracts many to the meetings.

Feb. 26.

E.R.M.

GROTE-ST.—The interest shown by the young men in the Adelphian Society is still very keen. Since resuming this year we have held three meetings, all of which have been well attended. The programme for the evening held last Thursday was as follows:—Song, W.T. Magarey; recitation, R. Maddern; short paper, "Oliver Cromwell," Barton Manning; prepared speech, "China and its People," Edgar Hall; dramatic scene—Act I., Scenes IV., V., from Hamlet (Ghost Scene)—characters as follows: Hamlet, W. J. Manning; Horatius, A. Edwards; Marcellus, Roy Carmichael; Ghost, W. Mason. A word of praise should be given to Mr. Hall for his most interesting and able speech. We are sure that with the ability he has, and as he develops into manhood, he will be a speaker of no mean order. The other items were very creditably given. Three new members were welcomed last evening. Men, come and join us. Young and old—all are welcome. We have seating accom-

modation for two hundred men. Call on the secretary, Carl Belle, and make yourself known to him. He will be pleased to give you all information and a hearty welcome. Address, 89 Halifax-st., Adelaide.

Mar. 2.

W.J.M.

MILANG.—The fourth Annual Conference of the Southern churches was held in the Milang chapel, on Feb. 21. In the absence of the President, T. B. Verco, through illness, the office was filled by the Vice-president, F. Garnett. Delegates were sent from the following churches:—Stirling East and Aldgate Valley, Strathalbyn, Goolwa, Point Sturt and Milang. Encouraging reports were read from all these churches, including Willunga, which was not represented by a delegate this year on account of a tent mission being held there. At 12.30 an adjournment was made to the Institute Hall, where a splendid lunch was provided by Sister Ogilvy. At 1.30 the Conference was again proceeded with. Greetings were received from J. E. Thomas and A. T. Magarey. The subject of Evangelisation and the best methods of furthering the cause in the various districts occupied a good deal of time. At this period Sister Miss Kemp sang very beautifully, "Entreat Me Not to Leave Thee." The Conference Essay was then read, the subject being, "The Master's Paradox," written by Bro. Moysey, read by Bro. Ogilvy. The following brethren spoke on the paper:—J. H. Yelland, T. J. Gore, A. C. Rankine and F. Garnett. A vote of thanks was passed to Bro. Moysey for his able essay. Election of officers was proceeded with and resulted as follows:—President, T. B. Verco; Vice-President, A. J. R. Ogilvy; Sec., H. Goldsworthy; Committee, H. Overall, G. S. Bennett, D. M. Goldsworthy. Anniversary services had been held on the Sunday previous, when A. C. Rankine preached to crowded audiences. At the close of the Conference this was continued by a public tea in the Institute, followed by a public meeting in the chapel, which was again crowded. G. S. Bennett took the chair, addresses being given by T. J. Gore, Bro. Garnett and A. C. Rankine. During the evening Miss Kemp again favored the audience with two songs. Anthems were also rendered by the choir. A supper in the Institute brought to a close one of the most successful anniversaries yet held.

GLENELG.—A very successful social meeting was held in the chapel, on March 1, to welcome George Saunders as evangelist to the church, about one hundred being present. The Senior Endeavorers, also the Juniors, and Band of Hope and Sunday School, were well represented. The leaders of these classes gave words of welcome to our brother. Bro. Saunders asked for the continued united earnest prayers of the church, that he might be all that was wished of him, and that he wished also in this his first acceptance of the responsibilities as a preacher of the gospel. Our brother commended himself to the meeting by the very excellent speech he made. The church is full of hope.

Mar. 2.

W. B.

NORWOOD.—A. T. Magarey gave an interesting address on the evening of February 19th. Yesterday we had good meetings, and at the gospel service last night a young man confessed Christ. We hold our anniversary services next Lord's day, followed by public tea and public meeting on March 9th.

Feb. 27.

A. C. RANKINE.

HINDMARSH.—Good meetings to-day. At the morning service T. H. Brooker gave an excellent address to young men. In the evening Dr. Verco was the preacher. Last Wednesday evening the church gave a social to the Building Fund collectors. There was

a large attendance. The chairman, T. H. Brooker, M.P., on behalf of the church, presented A. Glastonbury with a beautifully illuminated address. Bro. Glastonbury has been treasurer and secretary to the Building Fund for over 11 years, and well deserves the gratitude of the church.

Feb. 25.

G.E.D.

YORK.—Harvest thanksgiving services were held to-day. B. W. Huntsman exhorted the church in the morning; good meeting. H. J. Horsell preached in the evening to a very large audience. There was a nice display of fruit, vegetables, corn, etc., which is to be distributed to needy cases in the district.

March 5.

H. J. HORSELL.

PROSPECT.—Tent mission eight days old, ten confessions. Bro. Pittman in great form. Bro. Ludbrook doing good work as singing evangelist. The tent is full nearly every night, and most of the confessions are from the Sunday School. We expect great things through the remaining days. Will the brethren continue praying and coming? Church choirs from sister churches helping splendidly. To God be the glory.

March 6.

J.C.W.

NORWOOD.—Yesterday we held our church anniversary services. In the morning the writer addressed a large gathering, and in the evening Bro. Huntsman preached to a great throng. Every available space was occupied in the Tabernacle, and some were sitting in the vestries. There was one confession. It was the writer's sixteenth anniversary. Our first convert was obtained on January 28th, 1889. The services will be continued on Thursday next.

Mar. 6.

A. C. RANKINE.

UNLEY.—This morning Clement Rose addressed the church on the subject, "Christ came not into the world to be ministered unto, but to minister." We received into fellowship Philip Messent (grandson of the late Philip Santo, and of our aged and esteemed Bro. Messent), who was baptised last Lord's day evening, after making the good confession. We are sorry to report the death of an infant son of Mrs. Riches. We convey to the parents our sympathies in their sad bereavement.

March 6.

R.B.

Victoria

ECUCA CIRCUIT.—The Conference of the Echuca Circuit took place on Feb. 22, in Kyabram. About 70 representatives were present. A. M. Ludbrook, T. H. Scambler and W. Burgess sent greetings. J. W. Parslow conducted the devotional service, and J. J. Anderson occupied the chair, basing his remarks on the words, "Be not slothful in business." The Secretary read his report. Bro. Mason, the representative from Echuca, said that they had 9 baptisms during the year and 2 by letter; 53 scholars in the School and 6 teachers. Ballendella was represented by Bro. Heffernan, who reported the little cause in good condition. Kyabram had for its representative Bro. Morgan, who urged for a division of the district, to which all agreed. At Merrigum J. Robinson stated the meetings had been discontinued, but that meetings were being held at Cooma. J. J. Anderson stated that at Toolamba their numbers had been greatly reduced by removals. Bro. Richards told the Conference that they now had 38 members, and 32 scholars in the School, with 4 teachers. G. Black reported that Cosgrove was holding on its even way. J. W. Parslow gave an extended and interesting report of his work in the circuit. Under the item of general business the size of the circuit was discussed by Bren-

Bryce, Bishop, Mason, Heffernan, Richards, Black, Anderson and Skinner. A motion was carried, "That it is the opinion of the Conference that the circuit should now be divided." Kyabram agreed to give £45, Echuca, £35, and Ballendella £10 on the condition that the division took place. Toolamba, Shepparton and Cosgrove delegates expressed themselves as agreeable. Bro. Mason was elected President, G. Black Vice-President, and Wm. Morgan Secretary and Treasurer; Committee, Bros. Mason, Heffernan, Bryce, Richards, Anderson, Black. J. C. Skinner was elected delegate to the General Conference at Melbourne. The sisters of Kyabram looked after the material wants of the visitors in a splendid manner.

WARRAGUL.—In the providence of God we have been permitted to commence a tent mission in this important centre. We have had good attendances the first week, and with the assistance of the brethren here have faith that a good work will be accomplished. Our new tent is greatly admired, and is better than the old one in every way. The new flag, presented by the Christian Endeavor Societies, floats on the mast, with the motto "Victoria for Christ." It is a beautiful flag—the navy Federal design—blue ground, Union Jack one corner, with the words in large letters. Splendid men's meeting Sunday afternoon, 115 present, and a fine meeting at night.

ERNEST W. PITTMAN.

RICHMOND (Balmain-st.).—Four baptised into Christ, four welcomed into fellowship, and three more confessed Christ. Record attendance of members to break loaf and record contributions. Bible School's second rally started yesterday. Special meetings to mark end of first year in new church building were conducted last week. Ninety confessions for the year. Speakers were J. Marrows, F. W. Clarey, P. J. Pond and A. W. Clarey.

Mar. 6.

P. J. P.

MALVERN.—At a business meeting of the church held Wednesday, Feb 22nd, a resolution was passed by a unanimous vote, that the church make all arrangements for both morning and evening services after 31st March. Speaking brethren desirous of helping on the Lord's work in this portion of his vineyard are cordially invited to communicate with either M. C. Holmes or H. Ryall.

SOUTH YARRA.—The tent mission came to a close on February 19th. In the morning Bro. Harward addressed the church, and in the evening before a crowded meeting he gave his closing address, his subject being, "Christ's Great Offer," at the close of which eighteen came forward and made the good confession. During the five weeks thirty-six addresses were delivered, thirty-four by Bro. Harward and two by Bro. Waters. Forty-four confessed Christ. Up to date twenty-three have been immersed, including seven from the Sunday School, and two have been added to a sister church. On February 23rd a thanksgiving service was held in the chapel. Bro. Harward delivered a stirring address, at the close of which two came forward and confessed Christ. A collection was then taken up, which resulted in £3/8/- being received for Home Mission work. A social was held at the close of the meeting. Our best thanks are due to those who contributed to making the meeting enjoyable to all present. Bro. Waters, who occupied the chair, on behalf of the church presented Bro. Flood, of Prahran, with three volumes of "Evenings with the Bible," as a small token for his valuable services as caretaker during the mission. Bro. Flood suitably responded. Sister Murphy acted as organist during the whole of the mission. We feel that the cause here is now fairly established. All that have

listened to Bren. Harward and Pittman during their stay with us speak highly of their qualifications as missionaries, many expressing regret that the mission closed so soon. Our plea for primitive Christianity has been placed before the people in its simplicity, which must eventually redound to God's honor and glory. This morning we had the pleasure of extending the right hand of fellowship to four who during the week were buried with Christ in baptism. Bro. Morris from Brighton delivered an appropriate address, and in the evening Bro. Waters preached the gospel to an attentive audience, and at the close two were immersed and received into fellowship.

March 5.

T. M.

YANIPY.—Mission still continues; average attendance about 100. Crowded meeting last night, Bro. Leng in his usual form. Question box freely used. One evening Bro. Leng was over half an hour answering questions. Had two hours' debate one afternoon with two Presbyterian ministers. Will continue meeting all this week and probably some of next. Pray for us. Three confessions to date.

Feb. 27.

W. G. ORAM.

ST. ARNAUD.—Spent Lord's day here. As the result of the Andrew and Philip method by some of the members, a Miss Chadwick confessed Christ, and was straightway baptised.

March 5.

W. McCANCE.

BRIGHTON.—At the half-yearly meeting it was shown that our membership gain had been 26, making a total of 67 for the year. Losses by removal and revision have been 13, thus showing a nett increase of 54. £50 was voted from the Building Fund to reduce the loan on the new chapel. Bro. Wallace was appointed a deacon in lieu of W. Parker, who after many years' service had resigned owing to his failing health. S.S. shows an improvement, average attendance being 150. Meetings keeping up well. 4 have lately made a stand for their Master. Bro. Ludbrook baptised one young brother at the close of his address on Sunday night. Lastly we want to tell you that a tent mission fund has been started, and we have great hopes for the cause here in 1905.

Mar. 1.

T. R. M.

BENDIGO.—Four confessed last night (a mother, two daughters, and one son), and were baptised the same hour, together with a young man who confessed his faith in Jesus a week ago.

March 6.

C. A. Q.

HORSHAM.—We have been favored with a new comer into our midst—Bro. Bell, Post Master. He will be a valuable addition to the church here, both as a speaker and a worker. He exhorted the church last Lord's day, and preached the gospel in the evening to fair attendances. Bro. Williamson left a few weeks ago for Colac. I received a letter a few days ago containing postal notes, value 5/-. The letter was short, viz., "Kindly hand to the treasurer of your church the enclosed. (Signed) BAPTISED BELIEVER." I have handed over the money to the treasurer, and wish many more would do the same as "Baptised Believer." We have just completed a long-felt want, to add to the appearance of our building, namely, a fence, which cost the brethren £6/18/-. We feel grateful for being so prospered to complete this work.

Mar. 5.

J. H. MORRISON.

West Australia

BUNBURY.—On the 5th inst., at the close of our mid-week meeting, two ladies responded to the invitation. On Sunday night a fine young man came forward and was immersed together with four sisters.

Feb. 23.

L. J. MOIGNARD.

Queensland

BRISBANE.—On Lord's day, February 26th, at the morning meeting, a young lady was received in by J. Colbourne, who has returned from Roma after a fortnight's exchange with Bro. Carter. During Bro. Carter's visit this young lady confessed her faith and was immersed. On Tuesday, February 28th, the Sunday School anniversary and distribution of prizes took place. An excellent programme was provided. The superintendent, Bro. Jones, in a very neat speech referred to the sympathy which should exist between the church and the Sunday School, and urged the parents to send their children regularly to school irrespective of their best clothes or lack of boots. He also paid a very high tribute to the teachers who are engaged in this labor of love. J. Colbourne distributed the prizes. The secretary's report for 1904 shows a very successful year's work, commencing with 88 scholars and ending with 125, and an average attendance of 90. A Bible Class conducted by J. Colbourne consists of 17 scholars, and one very gratifying feature of the report is that many of the senior scholars have become church members.

March 2.

A. S. W.

New South Wales

LISMORE.—On Sunday, February 26th, we had a splendid meeting at night. There were three baptisms, and at the close of the service, an elderly lady made the confession. We were pleased to have with us a visitor, Sister W. Somerville, from Toowoomba.

Feb. 28.

E. A. W.

PETERSHAM.—On Lord's day, February 26th, we had another excellent attendance, and two decisions at the close of the meeting. We are anxious to have the prayers of the brotherhood generally, and especially of the churches in N.S. Wales, for the tent mission which begins March 12th.

Feb. 27.

A. E. I.

Here and There

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



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

At Junction, Newcastle, N.S.W., two were baptised last week.

On Sunday night week there was another confession at Hobart.

Much interesting matter is held over this week, but look out for the next issue.

At the close of M. W. Green's address on Feb. 26, at Broken Hill, 1 confessed Christ.

T. Smith, 15 Dundas-place, Albert Park, is now secretary of the South Melbourne church.

The General Dorcas Committee will meet Thursday, 16th, in Swanston-st. lecture hall, from 10 to a m.

Alexander Campbell died at his home in Bethany, Va., on March 4, 1866, thirty-nine years ago last Saturday.

A Redman, of Point McLeay, Sth. Australia, is at present on a visit to his brother, W. Redman, of Blackburn.

"Living Link Churches" is addressed principally to New South Wales brethren, but there is information in it for all.

G. H. Browne reports two baptisms at Rookwood from Canley Vale last week, being received at the latter place on last Lord's day.

At the Victorian Sisters' Executive last Friday, Miss Hill, the secretary, was surprised by a beautiful birthday gift from the sisters.

W. Smedley, whose address is 4 Ramsden-st., Clifton Hill, Vic., is now open to an engagement as a preacher for one of our churches.

W. C. Overland telegraphs from Port Pirie, S.A., as follows:—"Splendid confession from young man last night, Bro Moffit preaching."

The North Carlton sisters inaugurate their sisters' prayer meeting and sewing class in the chapel, Rathdown-st., Wednesday afternoon, 15th inst., at 3 p.m.

Five confessions at Paddington on Sunday night last, and one the Sunday night before. Bro. Bagley seems to have an increasing power in that neighborhood.

Free entries S.S. Union of Victoria examination closed last Tuesday. Late entries will be received up to the 14th March, if rule relating thereto is complied with. Secretaries please note.

H. G. Harward acknowledges the following for Tent Fund:—Mrs. Black, Violet Town, 10/-; Church, Dunmunkle, 15/-; E. J. W., 2/-; Church, St. Arnaud, £1; Three Members, Boolarra, 2/-.

Miss Hill, the Victorian Secretary of Sisters' Conference, is very anxious to get in all reports for the coming annual meeting. Do not wait for another invitation or you might get left. Miss Hill says so.

Sisters Miss and Miss Gertie Richards and Miss Alice Jennings left Wellington, New Zealand, in the third week in February for a holiday trip to Australia—the Misses Richards to Sydney direct, Miss Jennings via the Bluff and Hobart to Melbourne.

Concerning South Australians:—If any of our speaking brethren can assist by taking a Lord's day service occasionally at Strathalbyn or Goolwa, please forward name and available dates to H. J. Horsell, Kilkenny. All expenses are paid by these churches.

As the subject of revivals is at the present a live one in the churches in Australasia, we have obtained a few copies of "Revivals, and How to Have Them," by Geo. E. Hall, one of our most successful American evangelists. It will give a clear idea of the methods used by our American brethren, many of which are practical in this country. Price 1/6, post free.

The *Christian Standard* of December 17th, 1904, say:—"The enterprise of W. C. Houchins and the church at Montreal, Canada, announcing their services and stating their position in the regular advertising columns of the daily papers, is to be commended. We are pleased to learn that Bro. Houchins is encouraged over the outlook, and that the brethren are delighted with his ministry there."

Enquirer asks: "Is an unmarried man who has been appointed superintendent of a Lord's day School recognised as a church officer? If so, can he claim the right to exercise the same power at church business meetings, the officers having been elected in accordance with New Testament qualifications?" A superintendent of a Lord's day School, whether married or unmarried, is in no sense of the word a

deacon or an elder of the church. Just why any intelligent man should take up such a position passes our comprehension.

The fifteen replies to "How can we best Retain our Young Converts?" show that ALL the writers emphasise—

1. The need for the services and meetings of the church to be of the kind which will strengthen and build up the Christian character.

2. TWELVE replies recognised the importance of giving the converts some Christian work.

3. TEN call attention to the need of kindly watchful care being generally given to all the interests of the converts.

4. NINE urge the need of ascertaining, as far as possible, whether the converts have a good understanding of what is meant by surrendering to Christ.

We may therefore conclude that these four points should have the earnest attention of the members.

On February 24th there was a fine entertainment in the chapel, Oamaru, N.Z. It took the form of a lantern song service, entitled, "The Pilgrim's Progress." D. M. McCrackett gave the connective readings, Mrs. Hannaford led the singing, and Miss Frith played the organ.

We are frequently asked to make appeals for various poor brethren or sisters through the *CHRISTIAN*. We wish to say, as we understand it, at least in the interests of good order, that the church where membership is held should be the first to act, and any appeal which is made should come through that church. Please, therefore, do not come to us till the church has been consulted, as we can do nothing. There may be exceptions, but this is the rule.

A. M. Ludbrook writes:—"The new chapel at Prospect, S.A., is rapidly advancing to completion. The brethren hope to take possession at the close of their coming tent mission. The following donations to the Building Fund have been received in response to the appeal recently published:—W. Pearce, Point Sturt, £5; John Verco, Unley, £5; T. Forsyth, Broken Hill, £1; Miss Bloor, Unley, 5/-." It is hoped that many other friends will follow suit. The local brethren are doing their best, and have also the pretty considerable expenses of the tent mission to meet."

A good brother in Victoria is much distressed over the tendencies of our people to follow the fashions. He says:—"I would like you to point out through the *CHRISTIAN* what I consider is a great sin amongst a lot of our members; that is, the love of dress and fashions. It appears to me to be the cause of a lot of contention in one trying to outdo the other in dressing, speaking evil of one another behind each other's back, and saying things which they ought not. If they were made to wear one kind of dress there would be less contention and more devout worship." The remedy suggested might be effective, but we should not like to undertake to enforce it.

On Tuesday evening last the Brunswick church choir, assisted by singers from sister churches, again rendered the favorite cantata "David the Shepherd Boy" in the Salvation Army Barracks, the large building being full. Like the first rendering, it was a success, and reflects great credit on the conductor, J. H. Barnden, and all concerned. The hearty chorus singing deserves special mention. The children, too, showed evidence of good training. The principals were—Miss Nellie Grey, Miss S. Bickford, Mr. F. Barnden, Mr. Ernest Watson, and Mr. J. Harris, all of whom sustained the parts allotted to them splendidly. The pianiste, Miss Jeannie Dickens, was as usual artistic. Mr. C. Benson, as organist, maintained his high reputation.

We have two or three questions bearing on the matter of divisions. We cannot discuss individual cases. Speaking on broad lines, all divisions are wrong—that is, divisions because of personal disagreements. As a result of rather extended observation, we have come to the conclusion that the large proportion of these divisions have their foundation in personal dislike, and often malice and hatred. We hear a good deal of talk about *principle*, but as a rule we have concluded that there is not much of that article in it. Of course there are exceptions. If brethren will get into closer sympathy with the great loving Christ, separation will be the last resort instead of the first.

The *British Weekly* commenting on "Baptist Progress" says:—"The Baptist Handbook for 1905 is well edited, and exhibits improvement in the arrangement of its contents. The list of ministers shows in connection with each name the college at which he was educated, and the dates of his successive pastorates, and the pages containing it are distinguished by a color on the edges for ready reference. The list of churches contains for the first time the secretary's name and address for each church. The statistics tell a tale of progress. The membership in Great Britain, Ireland, and the Channel Islands is 394,811, an increase of 21,813. The churches are 2,907, an increase of 160. There are 2,116 ministers, an increase of 86. And Sunday scholars number 570,149, an increase of 37,930. For the world the figures are 6,976,778 members, an increase of 1,522,089 since 1901. This great increase in three years is largely accounted for by the inclusion for the first time of the "disciples of Christ," a considerable community in the United States, but independently of this the increase is 286,291. The Baptist Sunday Schools throughout the world number 2,779,568 scholars, an increase of 192,876."

WANTED.

Charles J. Hunt, evangelist church of Christ, Queenstown, S.A., will be disengaged after May 12, and will be glad of fresh engagement. Apply to Chas. J. Hunt, Duke-st., Yatala, Alberton, S.A.

IN MEMORIAM.

MCCONNELL.—In fond and loving memory of our darling Alice, who departed this life on March 9th, 1902, at Warrnambool.

"You are not forgotten, Alice dear,
Nor ever wilt thou be;
As long as life and memory last
We will remember thee."

—Inserted by her loving parents, brothers and sisters.

CHURCH OF CHRIST FOOTBALL ASSOCIATION.

Clubs wishing to join the above Association communicate at once with the Secretary, C. Easey, 38 Eastwood-st., Kensington. Also those wishing to act as Umpires.

God's Spirit and the Spirit's Work

By
W. C. Morro

It has Seven Chapters as follows:—Catalogue of Scripture Passages; The Personality of the Holy Spirit; The Sphere of the Spirit's Activity; The Miraculous Work of the Holy Spirit; God's Spirit in Man's Conversion; The Indwelling Spirit; The Witness of the Spirit. Seven Chapters in all, with an extensive Index, 104 Pages. Price, Post paid, 6d.

Twilight.

My mortal life is ebbing—
My sun sinks in the west;
The twilight shadows gather—
I, so weary—long for rest.

Dim are the windows of my soul
That face the earth and sun;
The "grasshopper a burden" is—
My work is almost done.

My dawn was full of sunshine gay;
My morning warm and bright;
But noon brought clouds and bitter rain,
With gloom and gleam comes night.

But early in my day I clasped
The out-stretched pierced Hand;
That grasp has held thro' shine and shower,
That hand has led me every hour,
Will lead me safe with love and power,
Safe to the tearless land.

'Tis sweet to think of night and sleep—
No disappointments then;
No cares, no tears—when day shall dawn
I shall awake again.

Awake to the bright cloudless morn
Of immortality;—
Awaken in the image fair
Of him who died for me.

The sight of his beloved face
Will banish every sorrow,
Rest, love, and joy he's promised me
To-morrow! yes, to-morrow!

—Mrs. E. J. BODLE, Auckland, N.Z.

Obituary

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

BROWN.—Sister Brown (late of Westport) fell asleep in Jesus on Saturday, Feb. 11th. Her remains were consigned to the dust on the following Monday. Our sister was an old and highly respected member, and when residing in Nelson toiled incessantly in the Master's cause. She possessed a very kindly nature, and ever delighted in the ministry of kindness. Her memory is enshrined in the hearts of many, to whom she has been a friend in need. To her family of seven children she has been both father and mother, for many years, and her untiring devotion to them, under great physical disability, is little short of heroic. We trust a mother's noble example will induce them all to emulate her in godliness, patience, cheerfulness, and service.

"Good-night, not farewell."

Nelson, N. Z.

JOS. J. FRANKLYN.

ODGERS.—Our aged Sister Mrs. Faith Odgers passed away to be with her Lord on February 19th. She had reached the age of ninety years and seven months, and was a colonist of fifty-seven years. Her husband died eleven months after arriving in the colony, leaving her with a young family in then to her this strange land. From childhood her trust was in God. At the age of eighty-two she entered on the more excellent way, and was baptised into Christ by John Verco. To Sister Acraman, her daughter, who is a member with us, and to the rest of the family, we give our very sincere sympathy in their sad bereavement.

Glenelg, S.A.

W.B.

SAGE.—On the 15th February Sister Sage departed this life. She was a faithful and devoted member of the Norwood church. Over 15 years ago she gave herself to Christ here, and from that time she grew in grace and in the knowledge of her Lord and Saviour Jesus Christ. For a long time our sister had poor health, but shortly prior to her decease she sub-

mitted to a painful operation and never rallied. She requested that the members should be told she was going to Jesus. Her faith never wavered. She has left behind a husband and one little girl. Bro. Sage is one of our church officers. He has lost the valued and beloved partner of his life, and the church has sustained a severe loss. May our heavenly Father bless all the bereaved ones.

Norwood, S.A.

A. C. RANKINE.

TAYLOR.—Henry Taylor, an aged and respected member of the church of Christ meeting at Hindmarsh, fell asleep in Christ on Saturday, January 14th. He was in his eighty-fifth year, and so had passed the allotted span of life. "He came to the grave in a full age, like as a shock of corn cometh in his season." He was a resident of Thebarton for fifty years, and a colonist of fifty-two years. He was formerly connected with the Baptist Church at North Adelaide, but for very many years was in fellowship with the disciples at Robert-st. He was not a public speaker or a man of many words, but he did what he could to further the work of the Lord. H. D. Smith for some time conducted a Bible class in the home of our late brother, who, in order to accommodate the persons who met from week to week, built at his own expense a room at the rear of the house for this special purpose. He was ever ready to give to God's cause. He was for some time a deacon, and also a trustee until about twelve months ago. Bro. Taylor for the last six years was practically an invalid, not being able to meet with the church for worship. He suffered from rheumatism, at times very acutely. Some six months previous he had to part with his eldest daughter, and this seems to have affected him very much. He constantly expressed the desire to be at rest, and eventually God took him to his eternal home. His wife predeceased him sixteen years. Two sons and two daughters remain to mourn their loss, and to them we express our sympathy, and pray that God may comfort them in their hour of trial and sorrow. We laid his body to rest in the Hindmarsh Cemetery on Sunday afternoon, January 15th. H. J. Horsell conducted the service at the grave-side, a large number of members and friends being present. An "in memoriam" service was held at Robert-st., Hindmarsh, on Lord's day evening, February 5th. Bro. Horsell was the preacher.

Hindmarsh, S.A.

H. J. HORSELL.

SCOTT.—It falls to my lot to chronicle the death of our esteemed Sister Mary Scott, who entered into rest on February 25th, at North Melbourne, aged seventy-four years. Sister Scott was an old member of the church, and was admitted on August 29th, 1880, and during that period was a faithful member with us. Latterly through failing health she was precluded from meeting with the assembly of the saints that she so much loved. We had been expecting her death for some time past, and she herself was prepared, joyfully longing for release from her bodily sufferings. She has gone home to join the great company of the saints of all ages. She is not lost to us. She still counts, and is only transferred from the church below to that above. Bro. Cook and the writer, with many of the brethren and sisters, laid her to rest on Monday afternoon, February 27th, at the Melbourne General Cemetery. To the bereaved ones our sympathy and Christian love are extended.

N. Melbourne.

J.G.B.

We have reprinted in neat pamphlet form "The Resurrection," by the late David King, which we will sell for 1d., but to this postage or other carriage must be added.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Church Emerald	£1 10 0
" Galaquil	14 0 0
" Warmur West	16 10 0
" South Yarra—a thankoffering..	3 8 1
Bro. McDowall, Doncaster	0 10 0
" E. Groom, N. Fitzroy	0 10 0

£36 8 1

ANNUAL COLLECTIONS

Amount previously acknowledged ..	£203 11 8
Church N. Richmond	1 15 0
" Fairfield Park	1 12 4
" Williamstown	2 8 9
" Ballarat West	4 4 0
" Mount Clear	0 11 0
" Warmur West	1 2 0

Total £215 4 9

M. McLellan, Sec., 233 Drummond Street, Carlton.
W. C. Craigie, Treas., 259 L. Collins-st., Melbourne.

S.S.U OF CHURCHES OF CHRIST IN S.A.

FINANCIAL STATEMENT.

RECEIPTS.

To Balance in hand, 10/8/03..	£6 14 10
" Subscriptions received	11 10 6
" Donation from Bro. Gordon ..	1 0 0
" Marine Excursion	8 15 0
" Use of Lantern	0 8 6
" Social at Hindmarsh	3 2 5
" Commentaries, etc.	90 18 10
" % accrued at M.B.D.	6 3 10

£128 13 11

EXPENDITURE.

For Stationery, Stamps, etc. ..	£1 15 0
" Printing, etc.	6 1 0
" Hire of "Yatala"	8 0 0
" Expenses on Lantern	0 5 6
" " at Social	2 2 3
" Prizes	5 15 6
" Commentaries, etc.	80 15 4
" Unpaid Accounts, M.B.D.	4 8 0
" % accrued at M.B.D.	6 3 10
" Cash in hand	13 7 6

£128 13 11

W. JACKSON, Sec.

J. FISCHER, Treas.

W. E. CAMPBELL.

Please note the following prices in Repairs and General Work:—Spokes from 1/-; Fellos from 1/6; or Half Rim from 5/-; Tyres Cut from 2/6; New Tyres from 13/6; Half Ptd. Axles from 12/6 each; Boxing Wheels, 1/6 each; Horses Shod, 5/- each. I have got a Ladies' Phaeton and a Prince George Trap for sale CHEAP.

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LEE.—In loving memory of Samuel Lee, who fell asleep in Jesus at his home at Shepparton, Vic., on March 13th, 1898.

"Until the day dawn and the shadows flee away."

—Inserted by his loving wife and family.

Rachel Sylvestre

A Story of
the Pioneers

Jessie Brown Pounds

CHAPTER IX.

AT THE RIVER-BANK.

Mr. Cady Vincent had gone from Colonel Sylvestre's when next I went there. Rachel said nothing about his visit, but the Colonel spoke of him as a cultured gentleman, whose friendship he highly valued.

"As for his religious belief," he said, with something like a sneer, "there is not enough of that to harm anybody."

Rachel seemed annoyed at having the subject brought up, and quickly changed it. "Did you know that Martha is leaving us?" she asked. The sisters were sitting side by side, and as she spoke the elder smoothed the hand of the other affectionately. Rachel was at times a trifle sharp spoken with others, but she was ever most tender and gentle with Martha.

"I am going to school at Rocksford," Martha explained. "Rachel was for having me go East, but that would take me too far away from her and father. There is a very good select school at Rocksford—so Mrs. Osburn has written to Rachel—and I can be spared to go there for a few months."

I started to say that at Rocksford she would be near Stephen—a prospect which naturally presented itself to me as the most inviting in the world—but I remembered that Stephen was now a "Campbellite," and held my peace, for I had a strong impression that, as a "Campbellite," Stephen would have less favor in Rachel's eyes than he had had hitherto.

"Rachel is so much wiser than I am that I am greatly ashamed of myself," Martha went on, with her arch little smile. She seldom laughed aloud, but this smile was a beautiful thing to see. And when I try to take lessons of her, she becomes so strict that I am terribly afraid."

"Martha has never been away from home," said Rachel, patting the small, white hand again. Rachel's own hands were long and slim, and had in their every movement a strange sort of eloquence which I know not how to describe. "There is not much of the world to be known in Rocksford, but she will at least learn how people live outside of Blue

Brook Township. Mrs. Osburn has kindly offered to receive her into her home, and to have a care over her."

"I wondered if Rachel knew that Stephen lived at the Osburns'. Probably she did not, for, so far as I could judge, there was no interchange of letters between her and my brother.

The next week Martha went away. The Saturday night following, I distinctly remember, we looked for Stephen to come home for his long-promised visit. My mother, usually calm and sensible under all conditions, was fairly nervous with anxiety. She baked the pound cake of which Stephen was particularly fond, put the house in perfect order, and then walked down the lane again and again to look for him. Even father manifested some slight restlessness, and came into the kitchen again and again to look at the clock.

But darkness settled down, and Stephen did not come. We sat up later than usual, and when father rose to wind the clock, I saw there was a look of real distress on his face.

It is strange how plainly I remember these details, and I think it goes to show how keen was the disappointment which has stayed with me so long. One little incident stands out more clearly than all the rest. We were an undemonstrative family, and Stephen and I, since we had grown to manhood, kissed our mother only when we were leaving home, or on our return. But to-night her wistful, worried face gave me an impulse which I could not have explained, and I crossed the room, after I had taken my bedroom candle, passed my free arm about her, and kissed her tenderly.

"I am afraid something has happened to Stephen," she said.

"Nothing can have happened to Stephen," I said. But spite of myself I was a little uneasy.

"He sent word that he would be here," she said. "You know how careful he always is to keep a promise."

"Something has happened at the last moment to hinder him," I told her.

"I don't know how I can bear the suspense

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It cures **ALL** diseases, and its beneficial results are seen at once in cases of consumption, chest ailments, liver complaints, eczema and all cases of blood disorders.

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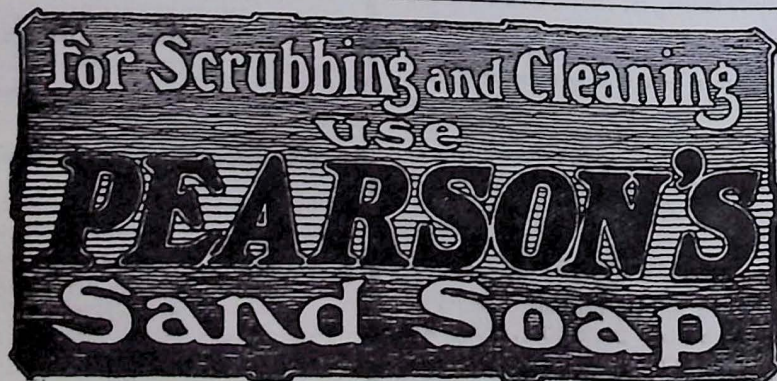
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A CARD.

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AND SURROUNDING DISTRICTS.

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C. HANNIS, 722 High Street, Armadale.



until I hear from him," she said, speaking low so that father would not hear.

"I'll tell you what I'll do, mother; I'll ride over to Rocksford in the morning and see Stephen."

"To-morrow is Sunday," she reminded me.

"What of that? Could I make any better use of the day than to see my brother and allay your anxiety? I will start early, and, if you say so, I will go to church in Rocksford."

"I am not sure that it would be right."

And my mother looked perplexed enough, for her Puritan conscience was pulling in one direction and her anxiety for her boy in the other.

But her anxiety conquered, and the next morning I set off before daybreak. It was early November, and the woods were turning brown. Winter still seemed a long way off, however, for the air was warm for the season. I did not like to contemplate the prospect of a winter with Stephen away. It was our first separation and it went very hard with me. Not only would I miss his company at home, but with him and Martha away, the pleasant times in the Sylvestre home would be of the past. I confessed to myself that I would enjoy an occasional tilt of wits with Rachel, but I did not care to risk an encounter in which I was pretty sure to come out second.

The road to Rocksford was a familiar one, for I had often gone there with my father to purchase articles which could not be obtained at our village store. My thoughts were good companions that morning, and, as the clear

air and the calm judgment of the morning hour had practically taken away my anxiety, I greatly enjoyed the ride. I felt confident that I should find Stephen safe and well; and I was conscious of a little curiosity as to whether or not I should get a glimpse of Martha.

In my enjoyment I had forgotten to hasten my journey, and the morning was well advanced when I found myself nearing my destination. According to my recollection, there was a small stream to be crossed just before Mr. Osburn's mill and dwelling were reached. A sudden turn in the road brought me to this stream. And there I saw a sight which lives in my memory as if I had seen it yesterday.

On the bank around a gentle curve in the stream were assembled forty or fifty persons, all of them with earnest, serious faces; and midway of the stream, standing waist-deep in it, were two persons. One was a young man of about my own age, whom I had never seen before. The other, who stood with one arm about the youth and the other upraised to heaven, was Stephen.

In a moment, I knew what was transpiring. Frequently I had gone with my mother to see persons baptised in Blue Brook, near our home. Indeed, the sacred ceremony had always had a peculiar fascination for me—chiefly, I think, because it appealed to my boyish sense of poetry. But to see it administered by my own brother, at a time and place like this, gave me a feeling that none but unexpected events could evermore come to pass in this world.

I could not hear the solemn words of dedication, but I clearly caught the familiar song which burst from the little company on the bank:

"O, happy are they
Who their Saviour obey,
And have laid up their treasures above;
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

The young man who had just been baptised was received by the persons on the bank with hearty hand clasps. Stephen raised his hand again for a moment, as if in prayer, and then the little company broke up.

My first impulse was to slip away unnoticed, and appear at Mr. Osburn's house later. I can not account for this impulse even now. I think it was a kind of feeling that I did not want to be responsible in any way for Stephen's being a "Campbellite."

But I had already been seen. Martha came toward me, and shyly held out her hand. I slipped from my horse and returned the greeting.

MR. R. BARNES,
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Pie Dishes, 3½d. each
5 Piece Bedroom Sets, from 5/11
Hanging Jardiniers, 1/- each
Large Fancy China Teapots, 6d. each
Teaspoons, each 1d.; Dessert, each, 2d.; Table, each, 2½d.
Firescreens, 4-folds, 5½d. each
Large Brown Teapots, 4½d. each
Glass Pint Mugs, 6/6 doz.

Pudding Bowls, 2d. each.
21 Piece Tea Sets, 7/6 set.
Brown Mixing Bowls, 6d. each
Purses from 3d. each
Cut Glass Jugs, 1/- each
Tomato Sauce Bottles, 6d. each
Vegetable Dishes, 1/9 each
Large Tea Trays, 10½d. each
Large Market Baskets, 11½d. ea.
Work Baskets, Satin Lined, 1/13, and 1/6
Brush and Crumb Trays, 6½d. pr.
Steel Bags, 1/3 each
Cut Glass Tumblers, 4½d. each
Teapot Stands, 6d. each
Large Glass Water Jugs, 9½d. ea.
Artificial Palms, 11d. each
Meat Dishes, 7½d. each
50 Piece Dinner Sets, 19/6 set
Tea Trays, 6d. each
Pudding Plates, 2½d. each
Custard Glasses, Key and Circle Pattern, 6d. each
Cameo Vases, 4½d. each
Tumblers, 1/6 doz.
Glass Cake Stands, 10½d. each
Afternoon Cups and Saucers, 6½d. each
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Toy Tea Sets, 10½d. set
Lemon Squeezers, 4½d. each
Jelly Glasses, Key and Circle Pattern, 4½d. 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, 4½d. each
Decanters, 1/3 each
Large Glass Salad Bowls, 11½d. ea.
Nobbler Glasses, 1½d. each
Soup Plates, 2½d. each
Glass Dishes, from 4½d. each
Large Vases, 1/6 pair
Painted China Jugs, 1 qt. 11½d. ea.
China Boots and Shoes, 10½d. ea.
Vases, large size, 3/11 pair
Glass Dishes, Oval, 10 in. 1/- ea.
Bedroom Water Bottles, 6d. ea.
Soda Glasses, 3½d. each
Candlesticks, 4½d. each
Mirror Photo. Frames, 6½d. ea.
Teapots, black and color flowers, 6 cups, 1/11 each
China Jugs, set of 3, 2/6
Ruby Glass Baskets, 1/4½d. ea.
Children's Fancy Cups and Saucers, 4½d. each
Glass Baskets, Assorted, 5½d. ea.
Jardiniers, assorted colors, 1/11 ea.
China Cruets, 7½d. each
Fancy Jugs, set of 3, 1/10
Glass Biscuit Barrels, 1/10½d. ea.
China Fruit Bowls, 11½d. each
Odd Vegetable Covers, 6d. each
Plated Jam Spoons, 6d. each
Revolving Cruet Bottles, 4½d. ea.
Fancy China Mugs, 3d. each
Ruby Butters or Sugars, 11½d. ea.

Glass Dishes, large size, 1/- ea.
Glass Pickle Jars, 10½d. each
Sponges, 3½d. each
China Moustache Cups, Painted, 10½d. each
Hand Painted Tin Placques, Fan Shape, 6½d. 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 ½ doz
Red or Blue Band Cups and Saucers, large and strong, 1/9 half doz.
White and Gold Odd Cups, 3½d. 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, 2½d.
Shoe Brushes, 1/3 set
Brass Candlesticks, 6d.
Knife Boards, 5½d.
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.
Miners, 4/3 each
Tin Openers, 4d.
Scrubs, 4d.
Table Lamps, 1/6
Bracket Lamps, 10d.

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"Is anything wrong at home?" she asked. "I was just a little frightened, when I saw you."

"No, all at home are well. I came because we expected Stephen last night and mother was distressed because he did not come."

"He was so sorry! But just as he was ready to start Mr. Osburn came home, and told him that a young man was coming from the next town this morning to be baptised. Stephen had never baptised any one before, but he speaks and prays in the meetings every week, and the people love to hear him. So he could not refuse to do this, though he was very sorry to make his mother anxious."

"I should think the young man could have waited until a regular minister came around," I said.

Martha's cheeks reddened. "It is not a thing which can safely be allowed to wait," she said, "though I have waited and am waiting." She paused a moment, and smoothed my horse's mane with her little white hand. Then she turned her clear eyes up to mine. "If I could be baptised this morning," she said, "I should be the happiest woman in all the world."

My mind caught at the word "woman." Was little Martha really a woman? I had always thought of her as a little girl.

"Why are you not baptised, then, if you care so much about it?" I asked.

She turned her eyes away, but not soon enough to hide their look of pain. "I have always been taught to obey my father," she said. "Sometimes I think I will not wait, and then again I think I must gain his consent, if possible."

Stephen came up in a moment, eager and anxious. I explained to him how I chanced to be there, and then I went with him and Martha to Mr. Osburn's home.

But all day long there was a constraint upon us three; for I felt that the others had thoughts into which I could not enter.

The thing which I noticed most was the change in Martha. She had been away from home less than two weeks, yet already she was greatly altered. It was not merely that she seemed more womanly. There was about her a sense of harmony with her surroundings, such as I had never known in her before. The religious atmosphere of the Osburn home seemed to suit her perfectly. The conversation on Bible themes was an evident delight to her. She had suddenly become a radiant creature, whose pulses seemed to be bounding with life and joy.

I have since learned, through half a

century's observation of human character, that there are in the world a few persons of what might be termed religious genius. The contemplation of religious subjects is to them what the contemplation of a sunset is to an artist, or the study of harmony to a musician. Their spiritual convictions come to them not by the slow processes of logic, but by impressions and intuitions that can not be analysed.

To this class Martha belonged. I remember thinking in those days that her impressibility was due to the excess of femininity within her. Now I know it was due to the preponderance of the spiritual.

The next day after my return from Rocksford, I came upon Rachel in our kitchen. She had come over to consult my mother in some of her housewifely perplexities.

"I saw Martha over at Rocksford," I said.

"So your mother tells me," she answered. "I hope that Campbellite brother of yours won't undertake to convert our little one." She laughed, as if what she suggested were the most unlikely thing in the world.

What could I say? I laughed feebly, and went on about my work.

After our visitor had gone away my mother said, "Rachel Sylvestre is certainly the most capable girl I have ever known. Such an excellent housekeeper, and with such a head for books! It is a terrible pity that she is an unbeliever."

Living Link Churches

Believing that a greater and better work can be achieved by introducing what is known as the "Living Link" system into our churches in this State, we invite your consideration and co-operation in our endeavors to establish this system on a firm basis in our midst.

Under what is known as the living link system any given congregation undertakes, in addition to the support of its own preacher, to sustain a missionary in the home or foreign field. In some cases single congregations support both a home and foreign missionary in addition to their own preacher. The missionaries thus supported are the living links between the home church and those in the beyond with whom they labor. Amongst our people 50 churches support each a missionary in the foreign field, and in some cases two.

We hope in the near future to see our large congregations each supporting a home and foreign missionary, but in the interim we

do not think it is demanding too much to ask the co-operation of the whole of the churches in New South Wales in supporting one missionary between them in the foreign field. To have a living link of our own, a missionary supported by our own State, and in whom every church so co-operating would have a direct interest, would at once establish an interest where now little or no sympathy exists for the salvation of the hundreds of millions that are sitting in darkness. The cost of sustaining a missionary of our own in the foreign mission field would be from £120 to £130 per annum. This Committee have made an apportionment of the churches at so much per annum, such apportionment to be in addition to the annual foreign missionary collection. The Committee crave your assistance in the sum of per annum.

In order that all the churches may be acquainted with the doings of our living link when such missionary is selected, we would ask each of the editors of the four city churches who print a monthly paper to devote one issue in twelve entirely to foreign mission work. By this means we could have one number each quarter wholly devoted to the doings of our own missionary in the field and on mission work generally. The Committee could make arrangements to have an extra number of copies printed each quarter to forward to those churches who become associated with and interested in the scheme.

May we ask your favorable consideration of the above, with an early intimation of your decision. Although we place your apportionment at , we do not limit your giving to that amount, as the estimate we have made only covers the bare cost, and money will be wanted for the printing of the extra quarterly copies of the paper, which will run into several hundred if all fall in with the scheme as we hope and expect.

Yours fraternally,
E. GOLE,
Sec., N.S.W. F.M. Com.

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