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A Plea for Australian and New Zealand Foreign Mission Stations

J. Inglis Wright

The minds of many brethren interested in the work of Christ Jesus in foreign lands have been much moved of late as to the desirability of establishing distinct and separate stations under the direct control of the Colonial churches. It is now some fifteen years since Foreign Missions first received official support from the churches of Australasia. During this period an ever-increasing interest has been evidenced, and the scope of operations consistently extended as means were supplied and the way opened up. The work thus done by our Foreign Mission Committee is worthy the utmost praise, while there is not a brother but must appreciate the time and labor expended by the several members of Committee from year to year. We have at last arrived at a point where a more aggressive work may be advantageously entered upon, and that also on a more extended scale.

In a recent number of the *Missionary Voice*, published by the Foreign Christian Missionary Society, under the direction of Bro. McLean, appears the following:—"It is a pleasure to report that the churches in Australia continue to support P. A. Davey in Tokio, Japan; Miss Rosa L. Tonkin in Shanghai, China; Miss Mary Thompson in Harda, and F. E. Stubbin and wife in Hatta, India. They support several native helpers also, and several of the orphans."

Now, that we have been privileged to work in co-operation with our American brethren is cause for thankfulness, and by this co-operation much good has been done, but we doubt not that many of our brethren will recognise that the time has come for us to bear our own burden, working under our own flag, developing our own resources, controlling our own workers, and maintaining a greater individuality.

That this matter has been considered by those in authority we are fully aware, as the following excerpt from the Foreign Mission Committee's Report last year shows:—

AN INDEPENDENT AUSTRALIAN STATION.

"This matter has been much under debate. Bro. Smith undertook very large correspondence with much elaborate questioning, all over the world. This put the Committee in possession of much needed information. One thing stands out clearly. The outlay would

need to be very large, and unless the brethren sacrifice on a greatly increased scale nothing can be done at present. Meanwhile we go on co-operating, and strive to lay out our money in the Lord's work to the best advantage."

It is to be regretted that the investigation referred to did not lead to other conclusions. The success which has attended the laying out of money in the Lord's service, by the Foreign Mission Committee, is the one fact which makes an independent station not only possible but highly desirable. For what reasons? Such doubtless is the question on many lips. To our mind quite a number of reasons exist, but we will confine ourselves to two or three.

1. The brethren of Australasia are not contributing as they would to a mission of their own; nor as they could in amount, if they were thoroughly aroused, and felt a definite responsibility resting upon them. The "Jubilee History" statistics give the membership at 16,118. That is in 1902; let us take it at 17,000 to-day. The Foreign Mission Committee's balance sheet presented at last year's Conference shows a total income of £1182/6/11, say £1200. This works out about 1/5 per member per year subscribed for carrying the gospel into the dark places of the earth, and approximately as follows:—Victoria, 1/3 $\frac{1}{2}$; South Australia, 1/2 $\frac{1}{2}$; West Australia, 2/4 $\frac{1}{2}$; Queensland, 1/8 $\frac{1}{2}$; Tasmania, 8 $\frac{1}{2}$ d.; New South Wales, 1/2 $\frac{1}{2}$; New Zealand, 8 $\frac{1}{2}$ d. Is there anyone who dares assert that the above figures represent the total interest taken in Foreign Missions? No! much beyond these amounts have undoubtedly found their way into the treasuries of many worthy societies; but making allowance for all this, say to the extent of doubling the amounts given above, are we for one moment to believe that 2/10 per year represents anything like what our members are able to subscribe individually to the cause of Foreign Missions? Why, the merest lad, and poorest widow, might give this 2/10—less than 3d. per month. What then of the well-to-do, what of the wealthy? We have but scraped the very surface of the giving power of the brotherhood for Foreign Missions.

2. Separate mission stations will arouse a far greater individual interest in foreign work, an interest which will resolve itself into more

sympathy, more prayer, more gold and more men! In support of this contention, we submit the following facts in connection with the Baptist denomination:—The New Zealand Baptist Missionary Society have two distinct mission stations in India, situated in Eastern Bengal. The first is at Brahmanbaria, one of the largest subdivisions in the district of Tipperah, having an area of 769 square miles. Its population last census was 677,084, dwelling in 1320 villages. The second station, Chandpore, is 50 miles or so distant, "an important transfer station between three lines of steamers and a railway." The district has an area of 588 square miles, containing 1104 villages, with a population of 495,916. It is to be noted that "in both districts the New Zealand society is the only Christian mission at work in this large population." At Brahmanbaria there are one male and three female European missionaries, two native evangelists, and one native teacher. At Chandpore a European medical missionary is in charge of a large well-appointed hospital, and two native evangelists.

Such is the extent of the work. Now as to support. The Baptists in New Zealand number only 3,885, according to last year's statistics, and do not comprise any particularly wealthy men amongst their membership. The income of the Foreign Mission Society for the year ending October, 1903, was £1,498/8/5, which works out at 7/8 per member per year! The expenditure for the same period was £1,815, the deficiency being made up by drawing upon an emergency fund.

We have stated the facts. Now, what is to account for less than 4,000 Baptists raising in one year nearly £1500, while in Australasia some 17 or 18,000 disciples of Christ are being entreated to increase their contributions from £1011 to £1250?

Is it because we love less?

Is it because we know less?

Is it because we care less?

Who shall answer?

Is the wail of the heathen not ringing in our ears as loudly as in the ears of our Baptist brethren?

Are our local expenses higher than those of the Baptists? Certainly not!

Are the Baptists in New Zealand wealthier than the disciples of all Australasia? Nay! With the exception of one donation each of

£50, £25, £12 and £10, and a dozen or so of £5, the individual amounts subscribed all vary from £3 to 1/-.

We contend that one factor in the weak position held by us is the want of a clearly defined objective, a distinct position where the brethren will feel they are actually involved directly and individually, and this can only be obtained by the establishment of separate but co-operating mission stations for Australia and New Zealand, and these preferably in India as part of our own Empire, which has undoubtedly a prior claim upon us.

We trust to consider a few additional points in a later issue.

Foreign Missions

Percy Pittman

Miss Thompson, writing from Harda on December 29th, tells how happy the children were made by their Christmas gifts. One of the leading Hindoo gentlemen invited all the teachers and helpers to a picnic. The missionaries gave the native Christians and their families a dinner, and the missionaries sat on the floor and ate with their fingers, side by side with the Indians. Several native gentlemen who were present at the school treat seemed very pleased to hear the children singing, repeating verses of Scripture, and telling stories of the life of Jesus.

John Thompson had a baptismal service at Childers on December 18th, when eleven were baptised, six from Gregory, five from Childers. The Kanakas are fast decreasing in numbers owing to deportation. "One of the most sad sights is to see drunkenness increasing amongst the decreasing number of Kanakas. The white men who work in the cane fields are the main cause. The white man follows the orthodox style of getting on the spree when he is paid. The Kanakas are tempted by those who illegally supply them with drink to follow the white man's example."

It is possible that our American brethren may do something towards supplying Miss Tonkin with a building. A. McLean has promised to look into the matter. Miss Tonkin seems to think that some remarks made in this column may have given the impression that the building is needed for her own personal comfort, and not for the work among the Chinese women. We certainly did not mean to convey that impression, having fully understood from the first that accommodation was required for classes and meetings. Miss Tonkin needs a place to which she can invite the women. In her last letter she expresses her thanks for the Bible-woman whose support is promised by Grote-st., Adelaide.

M. J. Shah, in a recent letter, says: "The Indian mind is so constituted that show and display play a great part in influencing the people, and with this in view we thought best to show to the non-Christians that we Christians are just as enthusiastic about our true religion as they are towards their false one." So they had a Christmas-tree this

year, illuminations and decorations, distribution of prizes, with a programme by the Indian children, a combined Sunday School feté, and other festivities. An Indian Christian Association has been formed, its object being to improve their moral, social and religious affairs. Such subjects as "Our attitude towards our non-Christian brethren," "Advantages and disadvantages of late marriages," are discussed. Bro. Shah visited eleven villages during December, and preached to 600 people, sold twelve gospel portions, and distributed hundreds of tracts. Yaqub Masih visited nineteen villages. One young man was baptised. Gaupat preached in nine villages.

Camp, Hatta, via Damoh,
C.P., India.

DEAR BRO. SMITH,—

You see I am in camp, and enjoying it too. We are having exceedingly good hearings. We have preached in over 70 villages this cold weather, remaining in some for a week at a time.

To-day was only the second time we were not received or rather listened to with rapt attention. The reason was this: I pointed out that in the Hindu religion there were two statements made, the one absolutely contradicting the other. A Brahmin priest immediately said he could mix them up and make them have the same meaning. I asked him if he could mix milk and water together and still call it milk. He said he could, and of course I had to smile at him. This seemed to have irritated his worship a little (but I could not suppress the smile), and then he made a noise, telling the people not to listen to me. But they sat still and listened, and he went away, and we preached on to the pleasure and I trust the profit of many others, Brahmins included.

We have just spent eight days in one of the largest and richest villages in the Hatta district. We were received with outstretched hands, and listened to every afternoon and evening by several hundred people. We sold a hundred odd gospels in that village alone. The Brahmin schoolmaster sold over forty for us. The headman of the village feasted us, and supplied us with firewood, grass, milk, and earthenware vessels free all the time we were in his village, and when we were leaving expressed himself as disappointed because we did not stay longer. I told him we would come again within the year, to which he replied by giving us a hearty invitation to return and stay as long as we pleased. He would be greatly pleased if we would make his village our headquarters instead of Hatta. I told him the reason we selected Hatta was because it was central.

We spent nine days before Christmas in the largest village in the district, where we were well received and feasted by the headman. He offered us ten or twenty acres of his village. This village is nine miles out of Hatta, and has a population of over 2500, and out of that 900 are Brahmins, and yet we were received by them gladly. One of the Pundits (priest or teacher) acknowledged that ours was the true religion. I asked him why he did not take hold of it, and his reply was this: "How will I fill my stomach?"

These people need pitying. They have not got the courage of their convictions, especially when it leads them off the beaten road of custom. Pray for us, that we may be the means of bringing some of these poor people to a courageous conviction of the truth.

We are all enjoying the best of health. We have received the sum of £8 from "A Friend" in Queensland to be used as we think best.

With our united greetings,

Yours sincerely,
F. E. STUBBIN.

West Australian Letter

D. A. Ewers

The question of gambling is well to the front just now. I am inclined to believe that this vice is a little more rampant here than in any other State of the Commonwealth, and that is saying a great deal. The legalisation of the totalisator has done much to popularise gambling, and then we must remember that W.A. is undoubtedly the most prosperous State, and money, being more plentiful, is more freely spent. At the last great race-meeting in Perth over £70,000 passed through the totalisator, and on Cup Day over 23,000 people were on the racecourse. Melbourne Cup Day attracts an attendance of 75 or 80,000, but if the inhabitants of that city of half a million attended in the same proportion as they do here, the Flemington racecourse would be crowded with about 150,000 spectators. Of course here as elsewhere the mad excitement leads to defalcations and embezzlements, but the evils reported in the papers are by no means the worst. The gambling mania affects to some extent the whole community, and seriously interferes with legitimate commerce, and is at the same time subversive of the highest interests of humanity. Someone has said that gamblers are either rogues or fools. If they win they take from their victims that for which they give no equivalent, and are therefore rogues, while if they lose they give to those who need no charity that for which they receive nothing in return, and are therefore fools. If this is so, the population of W.A. must be largely composed of fools and knaves. It goes without saying that the gambler has no room in his code of ethics for the golden rule.

Church matters generally speaking are rather quiet of late with us. I hear however of some progress. Bro. Hagger's mission at Collie has resulted in a vigorous little church of over thirty members being established, and if someone can be got to carry on the work there and in the surrounding district it should continue to prosper. There are small churches at Preston River and Donnybrook, which could readily form a circuit with Collie and be worked by an energetic young man. If the brethren in those places realise the importance of the present opportunity they will doubtless take concerted action with this object. At Bunbury I hear Bro. Scambler had five baptisms last Lord's day, and the young church at North Perth has been cheered with four con-

fessions of late. The meetings at Maylands, another suburb of Perth, have been discontinued for a while, but reopen next Sunday. About a score of members are residing or about to reside in that part, and we may expect a strong church there in time, as the population is rapidly increasing. Our students' classes have recommenced with sixteen scholars, most of whom are taking four subjects, Bible Geography, Bible History, Great Salvation and Greek. Bro. Saunders I understand has a similar class at Boulder. I hear that Bro. Campbell, of Kalgoorlie, intends paying a visit to England and America immediately after Conference, and rumor has it that he has induced a Kalgoorlie member to promise to accompany him. Another evangelist will therefore be required for this field. Where is he coming from?

Bethany, Palmerston-st., Perth, Feb. 22.

What is the Most Scriptural Order in Attending to the Teaching in the Church?

James Stewart

Having for many years been deeply grieved at the very large percentage of people who, after becoming obedient to the faith and becoming members of the church of Christ, leave the church, and having been anxiously looking for the principal cause of so many lapsed members, the writer has come to the conclusion that the question at the head of this paper being Scripturally answered and practised would very much lessen the evil.

In the writer's experience (and it has been a wide one and a long one), when the churches are small, and to the public eye insignificant, their order of teaching is as near as possible what Paul taught the church in Corinth, in 1 Cor. 14, where he writes (verse 26), "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Not one word of remonstrance from the apostle, only that all must be done so as to edify, and then he goes on in verse 27 to still further direct them in edifying one another (Anderson's Translation): "If any speak in an unknown tongue, let two, or at most three, speak at each meeting, and in succession, and let one interpret." Verse 29, "Let two or three prophets speak, and let the others judge, and if anything be revealed to one who is sitting by, let the first be silent. For you can all prophesy one by one, that all may learn and all may be encouraged." This is the order given by divine wisdom, but, unfortunately, when our churches get larger, they (in Australasia) generally try to improve on the divine order, and, as in every other similar case, they spoil it, by getting what is called the plan, whereby a plan is written out, generally for three months, and one brother speaks for the whole time allotted to the teaching, exhorting and comforting, and the

results of the man-made plan are (in the writer's judgment) a total failure in comparison with the divine plan, and this departure from the divine plan, in the face of the apostle writing in verse 37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

J. W. McGarvey, sen. (one of the most Scriptural and honored teachers among all the American brotherhood), in a pamphlet on the eldership, in the chapter therein on teaching (we write from memory), acknowledges that the apostle in 1 Cor. 14 gives authority to have from four to six speakers at one meeting, and illustrates the superiority of Paul's inspired plan of several brief addresses to the single oration that we have generally adopted in preference to the divine plan by stating that it is generally accepted that at social meetings, where say six speakers spoke for ten minutes each, such meetings are more interesting and edifying than if the best speaker of the six spoke for the whole hour.

Please allow me also to quote from one of the excellent four-page tracts published by you, by the late David King (who, in the writer's judgment, understood the religion of Christ as perfected by the apostles as well as any man ever did since the last apostles fell asleep). Bro. King's tract on "Marks of the Church" puts one of them as "liberty in ministry for all male members competent to edify," and as we wish to be understood by the babes in the church as well as the full grown, and as the word ministry is sometimes misunderstood, please allow me to try and make the above mark of the church easier understood by putting it thus—Liberty to teach, exhort or comfort the brethren, for all male members competent to do so to edification. No doubt there would not be so many lapsed members if they understood what really constitutes a church of Christ, and their obligation to do all in our power to bring about what the Saviour prayed so earnestly for just before he was betrayed, not once or twice, but four or five times repeated in one short prayer, "that they all may be one, that the world may believe," and we respectfully and affectionately submit to our readers, more especially those in authority, that the divine plan is always better than the human, and that when the divine plan fails, as it is so often stated in this case, it is always because the failure is with ourselves, and not on God's part.

Mr. Editor, we require more of the principle put forward by that excellent pamphlet published by you, "Walking by Faith," and then we would exhibit to our members and to those around us more than we do that we are not only in name, but in practice also, the church that we read about in the New Testament.

Dunedin, N.Z.

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:

Victorian Missions

M. McLellan

HARWARD AND PITTMAN.—The Sth. Yarra mission closed on February 19th. Forty-three confessions, of which number twenty-nine have been baptised. The tent mission at Warragul was commenced on February 26th. The weather has been beautiful, and the attendances good. At the time of closing report two young men had been baptised.

R. G. CAMERON.—During the past month there have been four additions by faith and baptism at St. Arnaud. Bro. Cameron has been co-operating with Mrs. Harrison Lee in her great anti-liquor crusade at St. Arnaud and Wedderburn. The mission was a great success at both places.

J. CLYDESDALE.—On Lord's day, February 5th, conducted services at Terang. He reports well of the newly-established church at that place. The 12th was spent at Port Fairy; the 19th back in the Mallee district; 26th at Warmur West.

A. W. CONNOR.—Since last report meetings at Castlemaine have been good. There have been seven baptisms and one more decision. Our brother is also assisting the church at Newstead.

LENG AND ORAM.—These brethren continue in the Kaniva circuit. At time of writing a special tent meeting was being held at Yanipy. There have been good meetings, but particulars of final results are not to hand. Twelve confessions to date.

J. W. PARSLow.—Most of the past month was spent in Shepparton. Good meetings, and three additions by faith and baptism. The month of March will be spent in Echuca.

A Morning Thought.

(Original.)

When morning dawns,
And when the drowsy soul
Again awakes to consciousness and life;
When dreams depart,
And reason takes control,
And we resume the burden and the strife,

Should life seem vain,
Our sky with clouds o'ercast,
The burden heavier than we can bear,
Let us reflect,
If this day were our last,
How precious we should deem it if it were.

How beautiful
The blue tint of the sky!
What tender words our lov'd would hear to-day!
How fair the flowers!
We then should wonder why
We ever thought so little of a day.

How we should long
Once more some heart to cheer;
To tell some lost one of the Crucified;
To right some wrong,
And make the world less drear,
Or lead some wanderer to the Lord who died!

To-day is ours,
Then let us toil and sing,
Angels may long for human hand and tongue.
"They minister,
But they can never bring
The blessings that alone to us belong."

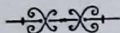
—Ephacris.

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The Leader

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

Roman Catholicism To-day.

An interesting series of papers on "Roman
Catholicism To-day" has been published in
the January and February numbers of the
Young Man. The first of the series is from
the pen of R. J. Campbell, of the City Temple,
and is an attempt to impartially state the
relative positions of Protestants and Roman
Catholics at the present time. In his intro-
ductory remarks he alludes to the fact that
the rupture between France and the Vatican,
with the consequent invasion of England by
French religious orders, had evoked Prot-
estantism opposition against supposed en-
croachments of Rome upon the national life.
To ascertain how far this opposition is justified
by the facts of the case is the object of Mr.
Campbell's enquiry. So far as we can gather, he
is of opinion that the efforts to awaken public
opinion so that Protestantism may be on its

guard against its ancient enemy, are not
warranted by any successes which the
Romish Church has gained in Great Britain.
Much of the hostility displayed by Protestants
is due to the outcome of "a good
deal of bigotry, intolerance and ignorance."
He is forced to admit, however, that some of
the opposition cannot be thus classified.
Men like Dr. R. F. Horton and Dr. Clifford
cannot thus be put on one side. When they
feel called upon to issue a note of warning,
such warning demands attention. Nor can
the Protestant literature, which is rather
abundant at the present time, be regarded as
a negligible quantity. Such books as "The
Advance of Romanism in England" are not
to be treated lightly. The statements they
make are of too grave a character to be
treated flippantly. If it be true, as asserted
by the book just mentioned, that the most
deliberate object of Papal policy is the re-
capture of England, it would rather appear
as if Protestant opposition was not as fully
developed as it ought to be. That the open
and avowed policy of Rome is the recapture
of England is a fact so well known that it is
idle to dispute it. Under the movement
which was instituted in 1890 for the recovery
of "Mary's Dowry" there has been a distinct
and vigorous effort made for the conversion
of England to the Romish faith. This vision
has been before the eye of Rome ever since
the Pope became a "prisoner in the Vatican."
To gain power and position on the banks of
the Thames, and thus compensate, in some
degree, for what was lost on the banks of the
Tiber, has ever since been the fondest dream
of the Papacy.

Not simply a dream, but something to be
worked for. It assumed concrete form in
the Guild of Our Lady of Ransom, which in
1890 had 13,000 members, with 758 priests
pledged to adopt all means for the conversion
of England. Of this movement J. B. Nichols
says: "The Passionist Father Dominic (the
man who received Newman into the Catholic
Church) was the pioneer of the modern
English Propaganda, and his work has been
continued by Father Ignatius Spenser, Car-
dinal Wiseman, and Cardinal Vaughan. The
last-named laid down the lines which should
be followed, viz, the multiplying of activities
and industries, the establishing of a depot of
the Catholic Truth Society in every mission,
the making of the widest use of "our powers
of speech, and the Press," etc. "One cannot
contemplate the widely-ramified Romish in-
strumentalities in our midst—the Catholic
influence in high quarters, the power exerted
in journalism and through a manifold liter-
ature, the activity of the sodalities and mis-
sionary agencies, the lavish expenditure of
money in housing and equipping the religious
orders, the immense increase in the number
of priests, etc., without feeling that the late
Cardinal's plan has been carried into effect
with thoroughness and confidence." This
movement has received an immense impetus
of late through the action of the French
Government in regard to the religious orders
of France. The members of these orders, in
great numbers, have crossed the channel and
taken up their abode in England. There
they have found an asylum, and there they
will continue the same kind of work, in a

different way, that rendered them obnoxious
to the French people. The new Education
Act, moreover, will suit their plans and
methods of work most admirably. It is
maintained by some that "English people
are becoming susceptible to Romish worship,
that this susceptibility is encouraged by the
development generally of a musical and
artistic taste, whereby they are becoming
familiarised with Romanism, and in various
ways are willing to encourage its development.
Ritualism is playing the decoy-duck, and
under its influence the spirit and the temper
of the nation are being changed." And
though, probably, the truth of this allegation
will be disputed, it is indisputable that the
hostility of the English people to Romanism
is not nearly so strong to-day as it was say
fifty years ago. On this point Cardinal
Vaughan says: "Compare the attitude of
England during the last 300 years towards
the Catholic Church with her attitude to-day
... the population has changed; the very
Establishment which was set up in rivalry to
the Church has changed its temper and
attitude. ... No impartial observer can
contrast the England of the past with the
England of to-day without declaring that the
mind and heart and policy of the country
have swung at least half-way round towards
the Catholic Church."

It may be, of course, that Cardinal Vaughan
has misread the temper of the English people
—that he mistakes tolerance for sympathy.
Undoubtedly, in all Protestant communities
there is a wider tolerance of opposing views
to-day than ever obtained before. To give
a fair field and no favor and let the truth
win, represents fairly the position of Prot-
estants. Unfortunately, it does not represent
the Catholic position. In the person of the
almost omnipresent Jesuit, the policy of the
Romish Church is to be judged. He is
all things to all men and is disguised in many
forms. "All methods of adaptation are
strictly in accord with the line of his policy;
he will come into touch with the people, and
infect them by any means he can devise."
He is a past-master in all forms of intrigue,
and in this respect the simple-minded Prot-
estant is hopelessly out of it. This being so,
what is the right attitude of Protestantism
towards Romanism? Mr. Campbell depre-
cates "the recrudescence of active, aggressive
Protestant propaganda." It is unnecessary,
he says. "Rome will not be defeated by
Protestant frontal attacks, but by the inevit-
ableness of the conditions of modern civilisa-
tion. ... As certain as is the incoming of
the tide is the movement of unfettered minds
by which these unsound systems will be swept
away." Mr. Campbell believes that the
spread of education and intellectual dev-
elopment are the agencies which will be
destructive of Romanism. Just so. But
are Protestants to have no hand in the
educational process? As a matter of fact,
however, it is not among the uneducated
classes of the English people that Romanism
is at present making its inroads. It is the
titled, the influential, and richer sections of
society it is bending all its efforts to win.
For the most part these sections are found
under the tutelage and guidance of the Church
of England. Accustomed to clericalism and

sacerdotalism in all its forms, they become an easier prey to the wiles of the enemy than the sturdiest Nonconformist. As a distinguished member of the Anglican Church has said, "the High Church is the Wicket-Gate of Rome." To which might be added the statement that the Anglican Church itself is the "Wicket-gate" of the High Church.

In reality the foe that confronts Protestantism is clericalism. It is the foundation stone both of Romanism and Anglicanism. The absurd and pretentious dogma of apostolic succession is common to both. This is the prolific parent of all the clericalism and sacerdotalism which are rampant in both institutions. It is these things, in all their protean forms, that retard the advance of the English people into the full liberty of the gospel of Christ. "Clericalism," says J. B. Nichols, "with all it stands for of the bondage of conscience and arrest of progress, is not dead when one of the most recent acts of the British Legislature is an Act which has established and endowed it. It is curious that the experience in England is the reverse of that in France. In France the State has triumphed over the priest; in England the priest has triumphed over the State. We are driven in this matter to the expedient of Passive Resistance to the law, which may be the only course open to us, but which is a melancholy confession of our impotence in presence of a power declared to be moribund. English people are not Romanists; the makers of this iniquitous law are not Romanists; but is it not of serious moment that the sacerdotalist has been able to write his will on the statute book of a Protestant country? We say, 'We will undo it; we will come forth presently in all our strength.' Yes; but where were we to let it be done at all? In view of these two sets of facts, which are here only broadly indicated—a powerful Romish appeal and an English drift not unresponsive to it—there is surely a call to Protestants to protect their heritage!" Without doubt there is. Not only in the old land, which is under the shadow and bondage of an Established Church stretching out its arms to Rome, but also in this new land, where the same forces are at work in other and less evident ways. We have no desire to revive sectarian strife, but at the same time we wish to stand for all that the word Protestant implies. If protesting against wrong means strife—strife it must be. The wrongdoers in this case are those who fold their arms, and under the pretense of charity encourage the disastrous policy of drift.

Editorial Notes

*In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.*

:O:

Methodists and Infant Baptism.

The Methodists of West Australia at their recent Annual Conference, after a long discussion, appointed a strong committee consisting of nine ministers and nine laymen to "report at the ensuing Conference on the relation of infants baptised in the Methodist

Church to the Methodist Church, and the best means for their spiritual future." It is to be hoped the committee will be able to settle this vexed question. We wonder what constitutes membership in the Methodist Church. Are infants members by virtue of their innocence, or because they are born of Methodist parents, and baptised to keep them in the church? or does baptism introduce them into the church? or are they not members before conversion? If not members before conversion, what are they, and what is baptism for? If members, when do they cease to be such, and why are the privileges of church membership not conferred on them? Why, for example, should not the Lord's Supper be administered to baptised infants, as it was when infant baptism was first practised, and as it is in the Greek or Russian Church to-day. Infants are certainly as well qualified morally and intellectually for the ordinance as the other, and there is as much Scripture for infant communion as for infant baptism. The question of the relationship of baptised infants to the church is enveloped in mystery, and we doubt the ability of even the able committee appointed to dispel the fog.

Conference Statistics.

The statistical and other reports presented at the coming Conferences will, it is expected, indicate substantial progress all along the line. Numerical tables are at best but an approximate index of spiritual vigor, even if carefully compiled, and where church secretaries are negligent they are positively misleading. In all churches there are important spiritual factors and results which cannot be represented in figures. But where care is exercised in filling up the returns, some fair conclusions may be drawn from the figures given; hence the necessity for accuracy. In some instances the boards of officers are more to be blamed than the secretaries, as they take no trouble to revise the church rolls for years at a stretch. In a well organised congregation the roll will be carefully analysed at least once a year and the "deadheads" removed. An examination of forthcoming statistical schedules will probably reveal the fact that some secretaries were too indolent to send returns in. Such officers are no credit to the churches they misrepresent, and should be relieved of their duties to make room for live men.

Legitimate Conference Work.

It is to be hoped that the coming Conferences will be distinguished above everything else for missionary zeal. The discussion of home and foreign mission work and the providing of ways and means for its successful prosecution is the great object of these annual gatherings, and to this must everything else be subordinate. Our Conferences are in no sense intended for the discussion of private hobbies, internal church difficulties, or the settlement of doctrinal questions. They are first and last and all the way through purely missionary. It sometimes appears difficult for new brethren to realise that the Conference has no jurisdiction over the internal affairs of the congregations. There are serious difficulties occasionally experienced in the history of churches, and

our congregational system does not readily lend itself to their removal. It is not surprising therefore that inexperienced brethren should look for some central authority to decide such matters; but it is questionable whether, even from this standpoint, the Episcopalian or Methodist systems, for example, are preferable to that which we believe to be the more Scriptural. However, our Conferences have no such authority, and are therefore the better able to concentrate their deliberations upon their legitimate business, the extension of the gospel. To this let all the wisdom and ability of the assembled brotherhood be enthusiastically consecrated, and the results will be commensurately successful.

New Zealand Notes

CHAS. WATT.

OURSELVES.—After an absence of eight weeks—I had been home for a little time between the Sydney and Southern visits—the gospel service last evening was a most inspiring one. The gathering was large and the singing every way admirable, led by an efficient choir of 30 to 40 voices. At the close of the address two gentlemen, one elderly and the other in the blush of his manhood, 30 years of age, made the good confession. And this morning after some conversation, the wife of the former decided to put on Christ along with her husband next Lord's day. Praise the Lord for the power of his glorious gospel.

PAHIATUA.—I find that my time has been so interfered with since writing the first note, that the mail will soon close, and I must, therefore, "ring off." This telephonicism reminds me that recently the 5 year old son of one of our Dunedin brethren was standing near while a gentleman was pouring a long story into his father's ear. The boy evidently got tired of the yarn, and walking up to the speaker, said emphatically, "Oh, ring off." Sharp urchin that. But this note is headed by something else. The mission in Pahiataua was highly encouraging. The town is given up to drinking, gaming, card-playing, horse-racing, etc., so that for the first week little interest was evoked. However, in the second we managed to shake the folks up, and a lively enquiry arose. Result, 14 additions! By faith and obedience, 11; previously baptised, 3. The chapel is a real nice building, and reflects great credit on the few who live near and who gave ungrudgingly of time and money to secure a home for the members.

THE CONFERENCE.—Not much can be written about this until the result has been laid before our various district Conferences and received their endorsement and approval, or otherwise. It will, however, be no breach of confidence to say that the meeting has been a joyful and gratifying success, even beyond our most sanguine expectations. Of course no one anticipated the immediate culmination of "organic union," but we did expect good to result, and we got it—even more than we had hoped. Many ugly misconceptions have been swept away, as with the besom of a merciful destruction; a spirit of kindly Christian love that sought to be

fair, rather than to over-state a point of difference; the manifest desire, expressed again and again, to find as much common ground as possible on which both bodies could work for the better accomplishment of the Master's purposes. These are some of the results, or rather indications, of a happy meeting that I pray may be but the prelude to many others that will ultimately lead us on to common ground that we may together strive for the faith of the gospel.

From the Field

The field is the world.—Matt. 13 : 38

Victoria

CARLTON.—A very pleasant evening was spent in the lecture hall on Tuesday, the 14th inst., when two brethren of the church gave an "At Home," to which the teachers of the Sunday School, the young ladies and the young men of the Bible Classes, the members of the choir and the two elevens of the cricket club were invited, together with husbands and wives respectively. A programme of songs, short speeches and parlor games was carried out during the evening. The three hours spent together proved to be most enjoyable to all present.

March 20,

J. McC.

BLACKBURN.—The church recently formed here is moving along nicely, and intends holding meetings for the proclamation of the gospel in the near future. We are also considering the advisability of securing a central block of land in the township. A very successful social was held on March 1, about 150 brethren and friends being present. The evening was altogether an enjoyable as well as instructive one.

March 13.

W. R.

PRESTON.—Had a good and profitable worship meeting in the morning. Owing to Will Dickens being laid aside the last few days through sickness, Bro. Ward preached a special sermon. Splendid attendance; one confession.

W. W.

EMERALD.—Our Sunday School anniversary was held on March 17. Tea and good things were provided by the brethren. W. Bolduan presided over the after meeting, which was held in the chapel. J. Greenhill distributed the prizes. Teachers report a live Sunday School, good attendance during the year, and four additions to the church from the School.

March 20.

E. EDWARDS.

EAST SUBURBAN CO-OPERATION.—The Malvern church, feeling strong enough to provide its own presiding brethren and arrange for speakers after March, leaves executive free to fix on a new centre for its energies. Elsternwick is a likely locality. The fortnight's mission at Neptune-st., Burnley, is meeting with success. P. J. Pond is the missionary. Four confessions the first week. Balmains-st. people keep the audiences up. Baptismal service last night created fine interest, and prospects are promising.

CARLTON.—Church of Christ Chinese Mission. On Thursday night, March 9th, the teachers and scholars held a fruit social to welcome Bro. James, Chinese evangelist, back to Melbourne. The hall was prettily decorated in drawing-room style. F. McClean presided, and welcomed Bro. James on behalf of the teachers, and E. Lin in Chinese on behalf of the scholars. Bro. James responded, and

expressed himself as being delighted to work with us once again. During the evening solos were sung by W. Hing and Sisters J. Jennings and Laing. They all expressed themselves as being well pleased, especially when we know that Bro. James is to spend some considerable time with us.

MARY AHGAN.

New Zealand

SOUTH DUNEDIN.—A ten days' mission is being held here. G. A. Gordon, of Maitaia, is conducting the mission, which was commenced on the 6th inst. Good meetings every night.

March 12.

K. H. K.

WANGANUI.—Last Lord's day we had the pleasure of receiving into our fellowship four who had obeyed the Lord in baptism, two of whom were immersed a fortnight previously, the others on the morning of their being received. A very pleasing and satisfactory feature was that the youngest son of Bro. Purnell was one of the number. Our brother has now the joy of seeing the last of his family entering Christ's kingdom. At night we had a very good meeting, when one more decided for Christ. This is the sixth since February 1st. We thank God and take courage.

March 7.

W. T. CLAPHAM.

South Australia

GROTE-ST.—Meetings to-day were well attended, Bro. Huntsman speaking morning and evening. At the close of his address this evening, Harold Gard, son of John Gard, stepped out and confessed his faith in Christ.

Mar. 12.

E. R. M.

KADINA.—Very fine morning meetings here recently. Week-night meetings better than usual. Sunday night meetings not so good, but apparently improving. A lady received on Lord's day morning, baptised previous Sunday. At half-yearly business meeting G. Crouch and J. T. Train were elected secretary and S. S. superintendent respectively, vice W. J. Jackson resigned. Bren. Kennedy and Paterson were chosen deacons. Record attendances at Sunday School, anniversary and picnic (at Easter) looming large and attractive. Visited Bews on the 5th, and had the usual happy little meeting, Bren. Wright, Skewes and Train doing the work at Kadina acceptably on same date.

March 14.

G. B. M.

PORT PHILL.—Three were received in last Lord's day morning as a result of faith and obedience. The chapel was well filled in the evening, Bro. Moffit preaching. At the close two were buried in the waters of baptism. Bro. Moffit returned to Moonta yesterday. During his visit of a fortnight one made the good confession, which makes a total of thirty-three confessions during his visits here. We are now on the eve of the tent mission. The officers of the church have been successful in securing the services of Sister Mrs. Adams, Scripture reader of the Moonta church, to assist F. Pittman and ourselves in the great work of teaching the way of the Lord more perfectly. The local newspapers are showing their sympathy in the mission by publishing reports that are calculated to arouse interest in our cause.

March 14.

W. C. O.

NORWOOD.—Last Thursday evening at our mid-week service a young lady, one of the leading workers of the Payneham Methodist Church, was baptised. Eight other members of the same church came to see her immersed. It was an object lesson for them all.

They saw and heard what they never saw or heard before. The Misses Hamill of Surrey Hills church worshipped with us yesterday morning. A. M. Ludbrook preached the gospel here last night.

March 20.

A. C. RANKINE.

MOONTA.—We had nice meetings here to-day. At the close of our address to-night a young lady made the good confession, and from what we could learn after the meeting others were much impressed, and we hope they will soon surrender to the claims of Christ.

March 19.

W. MOFFITT.

BORDERTOWN.—The meetings to celebrate the opening of the new chapel commenced on Sunday, March 5th. About ninety members met in the morning for the breaking of bread, including visitors from Kaniva, Lillimur, Mundella and Wampony. Bro. Leng spoke on "Encouragement," and at 3 and 7 gave two addresses to crowded meetings. The chapel looked very nice, and was much admired, reflecting credit on H. Rich, who had the oversight from the beginning. Nor would we forget the young people who, under the superintendency of Sisters Rich and Marshall, added the decorations. The meetings were continued on Monday with equal success, a public tea being held in the large refreshment rooms at the local show ground, and a public meeting at night in the chapel. The speakers were Bros. Oram, Leng and Goldsworthy. The secretary, E. W. Milne, gave a brief history of the church since its inception. The President of the local Conference, Bro. Daniels, occupied the chair. All the speakers paid high tribute to the faithfulness of Bro. Milne.

March 10.

W. G. O.

PROSPECT.—The mission closed on 17th inst., as far as Bro. Pittman was concerned, with six confessions, or twenty-three for the mission. At a baptismal service on Saturday night, conducted by Bro. Ludbrook, two more made the good confession and six were baptised. At the opening service on Sunday morning Dr. Verco presided, and Bro. Huntsman of Grote-st. spoke to a good meeting. Five received the right hand of fellowship. On Sunday afternoon we welcomed seventeen new scholars into our Sunday School, the total attendance of teachers and scholars being 137. On Sunday evening the building was crowded to the doors, Bro. Rankine preaching a splendid sermon, when two more S.S. scholars confessed their Saviour, making twenty-seven for three weeks. The next week is booked for opening services, but the following week may be again devoted to mission work.

March 19.

J. C. W.

QUEENSTOWN.—Our old friend who came to the front on the 12th put on Christ in baptism at the close of the evening service.

Mar. 20.

CHAS. J. HUNT.

HINDMARSH.—Very fair attendances at both services to-day. In the morning C. Rose gave an encouraging address. In the evening W. Jackson conducted the service. At the Sunday School, owing to the size of the young women's Bible Class, conducted by Mrs. R. Young, we have had to enlarge one of the class rooms.

March 19.

G. E. D.

New South Wales

CHINESE MISSION.—A social was held in the School hall, City Temple, on the 7th inst., to bid farewell to Bro. James, Chinese evangelist, who is leaving us for a time to labor among his countrymen in Melbourne, and maybe other places also. Short

addresses were delivered by the President, Bro. Newby, and Bren. Gilmour, Fox, Gole, Walden, T. Bagley, Johnson, Wong and James. The speeches were interspersed with recitations and songs. Altogether we had a very enjoyable time, about 100 being present. Bro. James leaves with the knowledge that we are praying for him in his work.

H. J. GILMOUR.

LISMORE.—Last Sunday night we had a large meeting and three confessions. On consecration night at C. E. we received four new members, and four more were proposed last meeting. An Easter concert and lantern lecture are being arranged to illustrate the death and resurrection of our Saviour, and will take place in a few weeks' time.

March 15.

E. A. W.

PETERSHAM.—Splendidly attended meetings here yesterday. At morning meeting Bro. Fischer addressed the church; in the afternoon Mr. Bligh, of the White Cross League, addressed a fine meeting of men in the tent; and in the evening Bro. Illingworth preached in the tent to another great concourse on "What Must I Do to be Saved?" There were two confessions—a young man and a young woman.

March 20.

C. J. L.

Here and There

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



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

On confession at Lake-street on March 5.

We have received 20/- from "L," for H. G. Harward's tent fund.

We have received from Jas. Galt, Invercargill, New Zealand, £1/1/3 for free list.

Grote-st. Sunday School's collection for Children's Hospital amounted to £2.

Two confessions at Grote-st., Adelaide, last Sunday night, Bro. Huntsman speaking.

One confession last Lord's day evening at the Chinese Mission, Bro. James preaching.

Miss G. Casson is now secretary of the Lord's day School, Dorcas-street, South Melbourne.

Special service for men at Grote-st., Sunday, March 26th. Male Choir. Address by B. W. Huntsman.

An Endeavor rally will be held in the Tabernacle, Stanton-st., Collingwood, on Monday evening, March 27th.

R. W. Barr, of Butler, S.A., informs us that on March 12 six brethren met in his house to remember the Lord in the breaking of bread.

VICTORIAN S.S.U.—A meeting of the general committee will be held next Monday, 27th inst., at 8 p.m., in the Lygon-street chapel. Full attendance of delegates requested.—J. Y. Potts, Sec.

This is the anniversary of the birth of John Bardsley, of the Enmore church, who was born on March 23, seventy-six years ago. We know that all our readers will join us in wishing for him light in the evening time.

Will the secretaries of all Bands of Hope and the conveners of all Endeavor Temperance Committees please send in their reports as soon as possible to the superintendent of Sisters' Temperance Committee, Mrs. Darnley, 18 Richmond Terrace, Richmond.

J. Inglis Wright, of Dunedin, N.Z., so well known to our readers through his writings, is about to pay a visit to Australia. He will arrive in Melbourne about April 16, and will be present at the Victorian Conference at Easter. He will afterwards visit Sydney.

We have now a few bound copies of the CHRISTIAN for 1904. If you want to know and preserve the history of our churches for 1904 you should procure a copy. It makes a volume of 726 pages, including an exhaustive index and a title page. Price, 15/-; by post, 17/6.

At Cheltenham, on Wednesday, March 29th, the Sisters' Temperance Committee will hold meetings; afternoon at 3 p.m., speaker, Mrs. Harrison Lee; evening at 7 p.m., when Mrs. Harrison Lee and F.W. Greenwood will be the speakers. Good singing and reciting at both meetings. Collections. Everybody welcome.

T. J. Gore was born sixty-six years ago to-day, that is on March 23, 1839. Thirty-eight years of the sixty-six he has lived have been spent in Adelaide, S.A. The influence for good of a long life like this cannot be estimated. Bro. Gore is still in active service, and we are sure that all our readers will join us in wishing him many happy returns of the day.

Ernest W. Pittman writes from Warragul:—"Meetings well attended and interest growing. The seed is being sown, and we expect to reap shortly. One confession Saturday night. Bren. Brown and Payne have donated a large sign, 'Harward speaks to-night.' It can be read at a great distance, and people who are afraid lest I should want to preach will be satisfied."

The members of the sisters' H.M. and the General Committee arranged a nice programme for the meeting on the 15th inst. J. Pittman and Dr. Cook gave addresses. Mrs. Roy Thompson and Miss Elsie McClelland sang solos, dainty refreshments were served, and altogether a pleasant time was spent by those present. The only thing lacking was—H.M. collectors, very few responding to the Committees' invitation. Time and energy are spent to make these meetings helpful, and those on whose behalf they are arranged do not take enough interest to send an apology for absence.

John Clydesdale writes:—"The church in Galaquil has sustained a severe loss by the removal of Bro. and Sister Howard, who have gone to reside in Drouin, Gippsland. They were the pioneers of the cause here in the Mallee, and their hospitality is well known to visiting brethren. They were the backbone of the cause in Galaquil, and warm-hearted champions of the divine plea; and we trust they will find a warm welcome and a place to work in their new church home. We regret they had to leave us; but we know that as a family they carry with them the sincere respect and best wishes of the whole community in which they lived and moved."

W. D. Cunningham, of Tokyo, Japan, writes under date Jan. 13, 1905:—"1904 was a good year for mission work in Japan. All the workers report success. I baptised 32, including an educated evangelist, a Bible woman, students, teachers, soldiers, and a policeman. I have over 200 young men, including 12 young noblemen, in two Bible classes. My evangelist is a fine preacher and pastor. Expenses (other than living expenses) are \$85 per month. I teach English

to earn a living. Receipts from others, \$1469, of which I used \$630 in the building fund. I now have a good house, chapel and press-room. The Tokyo Christian is earning money. In December we organised a C. E. Society with 27 active members. Several of our men have gone to war. One has been killed. Many families in Tokyo are suffering from cold and hunger. We are assisting twenty destitute families. Christianity is growing popular here."

As an orator, says an English paper, the late Dr. Lorimer was almost without an equal. Few men whom we have heard could sway an audience as he could. Perhaps his greatest oratorical triumph was at the Parliament of Religions held at Chicago. A Buddhist priest spoke before Dr. Lorimer, and the doctor was so roused that his friends had almost to hold him in his seat by main force. Then his turn came, and one who was present told us he had never heard from human lips such an outburst of splendid oratory. The audience was swept off its feet. Some in the auditorium sprang up, and cried, "Three cheers for Jesus Christ!" The leader of the orchestra of a thousand voices gave them something better and more reverent. He struck up, "All hail the power of Jesus' name!" and the audience took it up with enthusiasm. On the platform men stood up almost in a frenzy, flung their arms about each other's necks, and marched up and down, singing with all their might, "All hail the power of Jesus' name!" As for the Buddhist priest, he disappeared, and was seen no more.

Chas. A. White gave his farewell address to the native brethren in Bulawayo, South Africa, Lord's day, Feb. 4th, prior to his leaving for Mozambique, on the east coast of Africa. Bro. White informs us that the Bulawayo church can boast of the most heterogeneous, or exotic congregation in the church of Christ. We have 7 white people, all brethren and sisters. The others' average attendance is about 20, consisting of native girls and boys, whose ages average about 20 years, and are of all the mixed races of South Africa, but all understand Bro. Agrippa interpreting, although each tribe has a different language. We have Matabele (Lobengula's tribe), Barotses (King Lewanikus tribe, N.W. Rhodesia), Zulu, Basutoes, Bantu, Portuguese, Fingas (Cape colored), Hottentots, Mafeking, Kimberley, Blantyre, Scotchmen, Australians (find them anywhere), New Zealand, Transvaal, and a few other mixed assorted special brand from the Zambesi to Cape Town. Taken in all, a good intelligent class who are thirsting to know more of the love of Christ, but have not enough white teachers to help them. Who will volunteer for darkest Rhodesia?

F. McClean writes:—"About six weeks ago, by permission of the F. M. Committee, we started in the Chinese Mission Hall a meeting for neglected children, of whom there seems to be an innumerable host in the vicinity, the object being to exert an influence for good in the lives of these poor neglected, semi-wild boys and girls who seem to live a great deal of their time in the street, as also to brighten their young lives with entertainment of a character calculated to ennoble. On the first occasion between 50 and 60 children, ranging from 3 to 14 years of age, attended, and each night the attendance has increased until last Wednesday there were 160 present. During the first two or three meetings the general behavior was so unruly that the promoters thought seriously of discontinuing the meetings, and one valuable worker said, 'Oh dear, we will never be able to do anything with these children.' And yet in 3 or 4 other nights we have succeeded in getting such a hold of the children that at any time we call for it there is

such perfect silence that the clock can be heard ticking in any part of the building. And great are our hopes of exercising influences over their young minds that shall be helpful in leading them to become at least worthy citizens if indeed not earnest Christians. Already a marked improvement in their general appearance is manifest; clean hands and faces, and nicely combed hair with little pieces of ribbon fasteners have taken the place of dirt and tangles. Every week we tell them some little Bible story that inculcates honesty, truthfulness, etc. Several sisters attend and sing hymns and train the little ones to do the same, and the outlook is very encouraging, as the interest taken by the little folk in their meeting is very great. One very distinct advantage already gained is that whilst before the meetings were started the children were a perfect nuisance on the Chinese School nights, now they almost entirely recognise that Wednesday is their night, and that they must not come round the building on any other night. The presence of brethren or sisters interested in work of this kind is asked for. Meetings every Wednesday night at 8 p.m."

The following telegram reaches us as we go to press:—"PORT PRIZE, S.A.—Extremely disagreeable weather commencement mission Sunday; perfect weather now; fair congregations; one confession so far.—OVERLAND."

Before buying a pocket New Testament you should see our Holman's Edition, the largest and clearest print Testament in the world for its size. It contains the Psalms. It is but $4\frac{1}{2}$ in. long, $2\frac{1}{2}$ in. wide, $\frac{1}{2}$ in. thick, and weighs less than 3 oz.; yet the type is large and clear, and can be read by any person with ordinarily good eyesight. Price, 2/6; by post, 2/7.

The secretary of one of our large schools in sending money for PURE WORDS says:—"It is a well printed, bright, and interesting paper, just suited to children, old and young alike; and supplies a want which was greatly felt in our schools, before its publication. The scholars of our school are constantly asking me, 'When is it PURE WORDS Sunday?' The school that does not subscribe to PURE WORDS is missing a good thing, for it cannot but help having an ennobling and good influence on those who read its well chosen articles and stories; and the March number is especially rich in these."

We are frequently asked for the addresses of the secretaries of our various State missionary societies. We give them below. Please preserve, as we shall not publish this often.

A. A. Lightfoot, Subiaco, W.A.
H. J. Horsell, Kilkenny P.O., S.A.
M. McLellan, 233 Drummond-st., Carlton, V.
W. W. Macindoe, 24 West-st., Petersham,
C. M. F. Fischer, Zillmere, Q. [N.S.W.]
T. W. Smith, 228 Elizabeth-st., Hobart, Tas.

In New Zealand there are three Conferences, of which the following are the secretaries:—
Auckland Prov.: H. N. Bagnall, Auckland.
Middle District: T. J. Bull, 25a Epuni-st., Wellington.
Southern District: M. Glaister, Spring Hill-rd., Dunedin.

Coming Events

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

MARCH 29.—The Annual Public Meeting in connection with the Chinese Mission will be held in Lygon-st. Christian Chapel on Wednesday, 29th inst., commencing at 7.45. Madame Nellie McClelland, Lygon-st. Quartette Party, and other popular artists will appear. Songs, recitations and addresses by the pupils. Intending patrons are reminded of necessity to "come early" to secure seats. Please note date.

APRIL 4.—A special meeting of sisters will be held in the Lecture Hall, Swanston-st. Chapel, on Tuesday evening, April 4th, at 8 o'clock, to make final arrangements for the General Conference. All sisters interested cordially welcome. We need your help.

Ready Shortly!
Austral Songs
Words and Music.

MARRIAGES.

HARROP—JENKINS.—In the Christian chapel, Lake-st., on December 28th, 1904, by D. A. Ewers, William E. D. Harrop, of Bunbury, to Eliza Jane Jenkins, daughter of J. Jenkins, Perth, formerly of Maryborough, Victoria.

BEARD—DEAR.—On the 15th March, at the residence of the bride's parents, by Wm. Burgess, evangelist, Richard Clemens, third son of George Beard, farmer, of Mount Hooghly, to Beatrice May, youngest daughter of Frederick J. Dear, orchardist, of Dunolly.

IN MEMORIAM.

COWLEY.—In loving memory of my beloved husband, Albert Cowley, who passed peacefully away at Carlton, March 24th, 1896.

One more in heaven.

—Inserted by his loving wife, S. J. Cowley.

SARGENT.—In loving memory of my dear husband and father, who died on the 24th March, 1904, at Taradale.

Far, far beyond the vale and shadow
Loved ones have passed.

We'll meet them in the "many mansions"
All gathered home at last.

O blessed morn of joy unbounded;
O glorious day!

There every tear of grief and anguish
Jesus shall wipe away.

There shall sorrow, pain and parting
Grieve our hearts no more;

Soon, soon we'll meet beyond the river,
Safe on the homeland shore.

—Inserted by his loving wife, son and daughter.

C.E. GUIDE

Arranged by the Victorian Churches of Christ C.E. Union.

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How to Form a Society.

The Model Constitution.

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The Society of Christian Endeavor

"For Christ and the Church" Conducted by A. R. Main

Revealing the Father.

Topic for April 10.

SUGGESTED SUBJECTS AND READINGS.

"That none should perish"	...John 6: 37-40
The measure of God's love	...John 3: 16-21
What heaven has for us	...John 14: 1-4
The Father's yearning...	...Luke 15: 11-32
The Father's perfection	...Matt. 5: 43-48
The answer of prayer	...Luke 11: 1-13
What does Christ's life show us about the Father?	John 14: 6-21

How did Jesus show most of the Father's love?
How did Jesus show that God wants us to be saved?
What did Jesus teach of God's power?

JEHOVAH is spoken of as "the invisible God." God is "the King eternal, immortal, invisible," "whom no man hath seen nor can see." Jesus revealed him." Think of such passages as these: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." He is "the image of the invisible God," "the effulgence of his glory and the very image of his substance." How truly and how exclusively the Son is the revelation of the Father may be seen in these words of the Lord Jesus: "No one knoweth the Son, save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him." "He that hath seen me hath seen the Father."

Jesus taught us that he is the only path to God. We cannot get to God save through Jesus Christ. Yet there are very many who profess to worship God and show the way to him while either denying to Jesus the position which the Bible gives him, or while seeming to accept the Bible statements yet empty them of all their meaning. Not the least important thing about God which we learn from Jesus is how he should be approached; refuse the teaching of Christ on this, and you simply cannot know. The alternative is—"Christ the Revealer of God, or no knowledge of God at all."

It is astonishing how many professing Christians even there are who need to be taught to see God in Christ. The thoughts of many concerning God the Father are that he is a God afar off, that he is great and holy, just and stern. Over against this Christ is set as loving, merciful and tender. The Father and the Son are conceived of as almost in antagonism. S. Chadwick gives an extreme case of a common failing:—"A story is told about a Christian worker visiting a dying widow who was greatly distressed because of the little children that she was leaving behind her. And the Christian worker, seeking to comfort and strengthen her, began to speak of the kindness and the mercy of God to the widow and the fatherless, and the dying woman raised herself upon her elbow and with distress on every line of her face entreated, 'Don't talk to me about God; I cannot bear to hear about God; I am afraid of God. Every evil and bitter thing that has ever come into my life has come from God; don't talk about God.' The exhausted woman was allowed

to be in quietness for a time, and then the Christian worker began to speak of Jesus, and immediately the muscles relaxed and light came into the countenance, and the dying woman said, 'Ah, yes! He is different, isn't he? He was always so kind and so good. I like to hear about him. I can trust him, but I am afraid of God.' What that woman said I have heard, in effect, a thousand times during the last twenty years. The creed of multitudes of people, unspoken and undefined, it is true, finds expression in the startling words put into the lips of one of the characters in 'The Story of an African Farm' where a creed is summed up thus, 'I love Jesus Christ, but I hate God.' Now if we saw God in Christ, all that draws us to the loving Saviour would draw us to God. Wrong ideas of the atonement have contributed to this dreadful view of God. Are there not some now who think of the Son by dying as winning the Father to love the world, whereas the truth is, "God so loved the world that he gave" his Son?

Jesus Christ reveals the heart of God. "Think of the contrast," says Alexander McLaren, "presented by the world's conceptions of Godhead, and the reality, as unveiled in Christ. On the one hand you have gods, lustful, selfish, passionate, capricious, cruel, angry, vile; or, gods remote, indifferent, not only passionless, but heartless, inexorable, unapproachable; whom no man can know, whom no man can love, whom no man can trust. On the other hand, if you look at Christ's tears as the revelation of God; if you look at Christ's truth and pity as the manifestation of the inmost glory of the divine nature; if you take your stand at the foot of the cross,—a strange place to see the power of God and the wisdom of Christ!—and look up there at him dying for the world, and are able to say, 'Lo! this is our God! Through all the weary centuries we have waited for him, and this is he!' then you can understand how true it is that there, and there only, is the good news proclaimed that lifts the burden from every heart, and makes God the Lover and the Friend of every soul." To quote Caird: "Oh surely, if only by infinite sacrifice can infinite love be expressed, the dying Jesus is to us the sublime manifestation of the Invisible God." Verily, "God loves" is the greatest thing that can be said by lips.

Jesus pre-eminently revealed God as a Father. Professor Drummond spoke of "the greatest word of Christ." When he came, there was in religion no one rich enough to carry the new truth he was bringing. "So he imported into religion one of the grandest words of human language, and transfigured it, and gave it back to the world illuminated and transformed, as the watchword of the new religion. That word was Father." "The world's obligation to the Lord Jesus is that he taught us that word. We should never have thought of it, or, if we had, we should never have dared to say it. It is a pure revelation." Dr. Sanday, writing of the idea of revelation. "God as perhaps the strongest side of Judaism, says: 'It had one tender place, the love of Jehovah for Israel. But this fell some way short of the Christian

idea of the Father in heaven, the God who not only loves a single people, but whose essence is love.' Again: "The name 'Father' becomes in the N.T. what the name Jehovah (Jahveh) was in the O.T., the fullest embodiment of revelation." "Jehovah" has in it the idea of greatness, dignity and majesty. "Father" means favor, mercy, tender care, and deepest love. So Jesus taught us to look upon God.

In his book, "In Relief of Doubt," R. E. Welsh has a closing chapter entitled "The Woes of the World v. a Good God." With the problem presented anyone who thinks or reads is familiar. It has weighed heavily upon some. Mr. Welsh rightly thinks that in the incarnation of the Son of God we have much light upon the question. The closing words of his book are: "In his moral perfection, and in his consecration of suffering, one sees a little way into the secret of the sufferings of mankind. In his descent into the lowest levels of human life he assures one's heart of all-comprehending sympathy in the Over-Heart. There are still clouds blurring parts of the Divine providence. But in Christ one gets glimpses of an orderly purpose running through life, and that purpose a purpose of love. If Christ be the key to creation, we can, by faith, say 'God is love.'" We may compare the well-known lines of Browning—

"I say the acknowledgment of God in Christ
Accepted by the reason, solves for thee
All questions in the world and out of it."

Notes and News.

Junior superintendents will please remember the council meeting of the Union to be held at Lygon-st. on Wednesday, March 29, at 8 p.m. Important business.—G.I.W.

*

We acknowledge with thanks the receipt of following donations towards flag:—Fitzroy Tabernacle, 5/-; Swanston-st., 5/-; Hawthorn, 2/6. Total amount received, £4/15/9. We thank all the societies for their ready response to our appeal, and are pleased to state we have purchased the flag, for which we paid £2/5/-, and the balance of £2/10/9 has been sent to Bro. Harward for the new tent fund. The flag will be on view at the Easter Conference, when the Endeavorers will have the opportunity of seeing it. H. G. Harward desires us to express his thanks to all who have helped, and also to state that he is delighted with and proud of the flag.—G.I.W.

*

North Carlton intend forming a C.E. society. We wish them every success.—G.I.W.

*

DANDENONG.—On the arrival of our evangelist, Bro. Hayes, a meeting of the young people was called. After an address on the Endeavor movement, it was resolved to form a society. Over 20 names were given in for membership. The election of officers resulted as follows:—President, W. B. Hayes; Vice-President, A. Gillespie; Secretary, F. Smith; Treasurer, E. A. Crisp. Various committees were appointed. A fraternal greeting was received from the Fremantle society, through our President. It was resolved to join the C.E. Union of churches of Christ of Victoria.—FLORRIE SMITH, Secretary.

How Do I Know I Am a Christian

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

Obituary

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

LITTLE.—After many years of trust and loving service to his Lord John Little has gone to his reward. For many years Bro. Little has been in living membership with the church in Maryborough. As an overseer of the church, in exhorting or warning the flock, he always acted in a Christ-like manner. We miss him in the morning service. Few could preside like him in leading the thoughts of the brethren to the Saviour. We miss him in the prayer services. God was near, and as a little child he talked to him. Bro. Little leaves behind him memories of a life of righteousness, and "his works follow with him." We commend all of his loved ones to him who loved their loved one, and took him unto himself.

Maryborough.

W. B.

TAYLOR.—On the 6th March, Adam Taylor departed this life at the age of 85 years. Our brother came to South Australia in 1849. For many years he lived at Point Sturt, and afterwards moved with his family to Kiata, Victoria, and succeeded fairly well in farming there. He then came back and settled in Kensington, and with his late wife became associated with the Norwood church fifteen years ago. Bro. Taylor was a splendid man, and a faithful Christian. He was highly respected as a man of sterling worth. He was an officer of the church here for many years. We can say of him, "faithful unto death." He leaves a family of five sons; may God comfort their hearts with the blessed hope.

Norwood, S. A.

A. C. RANKINE.

ABBOTT.—Daniel Abbott died on December 12th, 1904, at Kenten Valley, S.A. Bro. Abbott was baptised by G. H. Browne at Warracknabeal in 1894. He shortly after removed to Mt. Torrens, S.A., where he lived isolated from the church. He died at the age of seventy-seven years.

Colac, Vic.

A. J. A.

HUGHES.—After many years of patient suffering, Bro. Hughes of the church at Bet Bet has been called into the presence of God. He was trusting in him who alone can fit us to enter into God's presence now, and through whom we have eternal consolation. His loved ones who remain we commend to him who knows all about our struggles.

Bet Bet.

W. B.

JAMES.—Last Saturday, March 11th, Sister James fell asleep in Jesus. She leaves a husband and a large family. Her husband and two of the family are immersed believers. She was buried at Coburg cemetery on March 13th, Bro. Ward conducting the service. Most of the brethren and sisters attended the funeral. She now awaits the resurrection morn.

Preston.

W.

SCOTT.—Sister Scott, wife of C. Scott and sister of Mrs. J. B. Butcher, formerly of Hawthorn, Victoria, fell asleep at Perth, W. A., on Jan. 31st, after a short but severe illness. Her sufferings were borne with Christian fortitude, and she looked forward gladly to death for relief, having no fears beyond the grave. Mrs. Scott was a good woman and a true disciple of the Lord, and her memory will ever be a sweet fragrance to those who knew and loved her. "Blessed are the dead that die in the Lord."

Perth, W.A.

E.

Acknowledgments.

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

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Dr. James Cook, Bendigo ..	5 0 0
Malvern Mission Band ..	0 14 0

WEST AUSTRALIA.

Per J. F. P. Pallot, Treas. W.A. Committee—	
Perth—Church ..	0 3 0
R. Ewers ..	0 5 0
J. Ewers ..	0 2 6
Per Bro. Platt ..	1 5 6
D. A. Ewers ..	1 0 0
Y.P.S.C.E., Sister Franklin ..	3 10 0
Per Bro. Owen ..	0 19 0
W. A. Smith ..	0 5 0
Subiaco—Church ..	1 0 0
Per Bro. Gardner ..	3 4 0
Per Sister Gould ..	0 4 0
Bro. Banks ..	1 0 0
Sister Davis ..	0 5 0
Y.P. Class ..	4 3 9
Fremantle—Church ..	1 4 4
Bro. Cole ..	1 0 0
Per Bro. Pallot ..	1 2 10
Per Sister Beebe ..	0 17 6
Bunbury—Bro. Scambler ..	1 0 0
Sister Baum ..	1 0 0
Bro. Maynard ..	2 0 0
Coolgardie—Per Sister Burchill, E.C. ..	0 10 0
Sister Argus ..	1 2 0
Kalgoorlie—Sister Thomason ..	1 2 6
Boulder—Sister Creighton ..	3 0 0
Leederville—	
Per Sister Longley ..	0 11 9
North Perth ..	1 6 5

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From Members Chinese Mission—	
Wm. Chin ..	3 0 0
J. Mane Chin ..	2 2 0
Wong Ling ..	2 0 0
Daniel Gow ..	1 0 0
Peter Lee Deen ..	1 0 0
H. Pang ..	5 5 0
Per H. Pang (for Seats) ..	3 0 0

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A Brother, per Bro. Davies ..	1 0 0
The Penny per Week Scheme—	
Warkworth, 2nd Instalment ..	1 3 0
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Auckland Church—	
Ponsonby Road, 3rd Instalment ..	9 19 3
Mt. Roskill ..	5 4 9

To be devoted to Bro. Sherriff's Building Funds. This amount completes a total of £53/13/6 (for our year) raised by the churches of the Auckland Conference.

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CHAPTER XI.

A WOMAN'S HAND.

I suppose it would be quite out of the question to make persons of the present time understand what a stir was created on account of what my father and mother had done. It seems a simple enough matter now, but at that day it meant tearing at the roots of old prejudices and associations. These new people, who called themselves disciples, were deemed heretics of the first order, and that such staid and respectable people as my parents should consent to be allied with them could not but cause the bitterest criticism. Wherever I went, I was met with questions concerning the new faith, most of which, I confess, I was quite unable to answer.

To tell the truth, I felt very sore over the affair. It seemed to me that my good parents had done a strange thing, and one quite out of keeping with their past lives. I thought that, if father had wished to make a profession of religion, it would have been much more seemly in him to join the Baptist Church with my mother than to take a course calculated to excite so much unfavorable comment. Of the doctrinal difficulties of which he had spoken I understood very little. Doctrines in those days meant next to nothing to me.

Stephen was with us all the time now, and I was bound to confess that our home was far happier than it had ever been before. Father read the New Testament as eagerly as Stephen and I had read Scott's novels the year before, and he and mother, instead of debating on Calvinism, as they had done in the old time, talked of the good new time that had come, and of the way of salvation that now seemed so plain to both of them. Mother fully believed that all the world would see it as clearly as she did, and that all sectarianism would seem to be a thing of the past. But father was not so hopeful. "Human nature is human nature, Abbie," he used to say. "And some people have got it, as well as some mules. Stephen thinks the millennium is just a short piece for us, but there are a lot of sinners like me to be converted before we get there, and, what's

more discouraging yet, a lot of saints to be persuaded that the millennium will come in God's way and not in theirs."

Every day I was more surprised in my father. His knowledge of the Bible was far greater than I had supposed, and I saw that, in spite of his shrewdness and his love of a good bargain, he had tried to be guided by its teachings and by the example of my godly mother. Thus had he established his reputation for honesty and veracity. It seemed to me hard then, and it seems to me harder now, in this day of liberty and Christian charity, that such a man should be kept from Christian fellowship during the active years of his life, merely because he lacked the emotional temperament necessary to what was called "a religious experience."

Stephen and I shared the same room, as we had done from babyhood. I knew he had something on his mind, and I guessed that it related to Rachel; but we were not on our old confidential terms, and I could ask him nothing. Our hearts were as tender toward each other as ever, but he knew that I did not sympathise with him in his religious life, and this knowledge put a barrier between us.

But one night he came upstairs late, with a look on his face that went to my heart. There was no light in the room, but the moonlight showed me his secret.

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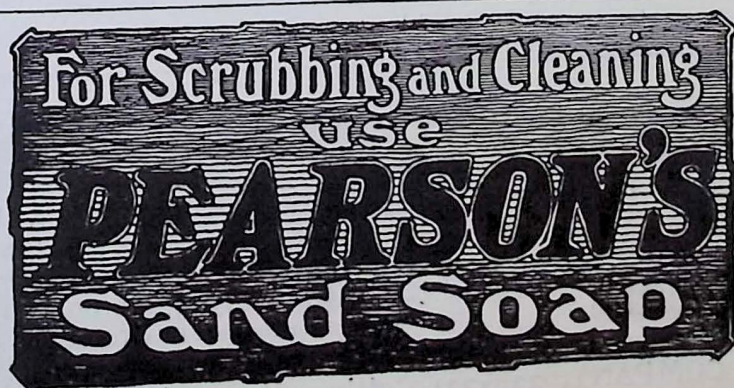
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"Steve," I said, "has Rachel Sylvestre been hurting you again?"

"Again?" he said. And then he came and sat down beside me. "I didn't suppose you knew she ever had hurt me."

"I'm not so blind as that. She has treated you cruelly, since you joined these new people. I can read the pain in your face, but, more plainly still, I can read the cruelty in hers. Don't worry about it, Steve, she isn't worth it."

Ah, how his eyes flashed in the moonlight! There is such a thing as a noble resentment, and Stephen was capable of it.

"You must not judge Rachel in that way," he said. "Her training has been very different from ours. Her father has taught her that all religion is irrational—mere superstition, unworthy of intelligent men and women. Her mind has been developed at the expense of her heart, that is all."

I wondered even then how Stephen could be so just and patient where his heart was concerned so deeply. It was his way, and I knew it was a better way than mine.

"Martha has heart enough," I said, to keep myself from saying anything more about Rachel.

"Martha is a child," he answered carelessly. But in this I thought he was mistaken.

He sat in silence a little while, then by-and-by he spoke of what was giving him pain.

"I didn't mean to tell anyone," he said, "but it may be best that you should know. You will understand then why my life must lie away from here. And we have been so happy here, in these last days. O God, we have been so happy."

These last words were at once a prayer of thanksgiving and the cry of a broken heart. I reached out and grasped my brother's hand.

"She has always had my heart, I think," he said after awhile, speaking very quietly. "It was for her sake that I struggled to get a little education, and to know something about the great world outside. I don't know that, in those boyish days, I really hoped to win her, but I could not bear to put her to shame by my ignorance. Then, when she came home from school, I knew my destiny. She must be first in my life whether either of us wanted it to be so or not. I had to care what she liked, to know how she would feel about whatever I did. Don't think, Joseph, that she has ever, by so much as one look, encouraged me to believe that she cared for me. There has never lived on earth a woman with a nobler scorn of pretense and coquetry. Her face is an open book, and in it I have read friendship, companionship, interest, but

affection, never. This, though, did not discourage me. I knew it would take years to win her, but she was worth it. I knew that a man of her own world, one with gifts to match her own, might come at any time to claim her, but I couldn't help feeling that our boy and girl friendship made a kind of tie between us; and if waiting and working were what was needed, I knew I could do both. Jacob served fourteen years for a Rachel whom I knew must have been less fair than mine.

"When I heard the sermon that showed me my duty and my future, my first thought was of Rachel. I knew her first feeling would be against the new religion. But I knew she had known the gospel of Christ only as it was covered over with error and human doctrines, and it seemed that the truth must win even her. At any rate, in this one matter, her wish could not influence my choice. Perhaps you do not fully understand me, Joseph; but God grant the day may come when you will realise that one must follow the truth when he sees it to be true.

"When I began, in a stumbling way, to take part in religious meetings, the thought of speaking to the people on the first day of the week had never come into my mind. But the brethren put me forward, and, before I knew it, I was telling sinners what they must do to be saved. I knew only the little I could learn from my New Testament from day to day, but the people, long fed on the husks of meaningless doctrines, were hungry for the Word and took the meagre meal I had to give them. Many of them, hearing, believed and were baptised; and I was too happy to have any anxious thoughts about the future.

"You know the story of my first sermon after my return, but you will never know the joy I had in seeing father obey Christ, and in seeing him and mother united in the faith. You heard what Rachel said when we came out of the schoolhouse that night—but I must not speak of that. She was greatly agitated, for Martha had been moved by the preaching, and Rachel somehow blamed me for this.

"To-night I have been there for the first time since my return. Perhaps I was foolish to go, but I could not help it. I wanted to see her, and I hoped she would let me tell her something about my new life and my happiness in it. I think there is always in us a feverish impatience to know the worst—to have any anticipated agony over and done with. That is the way I felt. I told her everything—everything!—how much she is

to me, and how much more yet my faith is to me. And now everything is over. I am not quite a coward, I hope, but I want to get away—to be where I can get used to the thought of living without her. I ought to tell you, though, that I think my belief has nothing at all to do with the matter. Without that barrier, I might perhaps have remained her friend and comrade, but that would never have been enough. Such a friendship might even become a source of agony to me, when the time came to give her up. Someone will woo and win her, and it is better that I should be away."

He was silent for some time. When he spoke again, the excitement was past, and he began, in a very quiet tone, to tell me his plans.

He had received several letters lately, urging him to preach the gospel in an adjoining county. There were several infant churches there which had been organised and left with no one to care for them. The church at Rocksford also desired his services whenever he could give them. Here was his work, and he would go to it as soon as might be.

"And who will support you?" I asked. I had heard of wild-goose chases, and it seemed to me that this was one of them.

"I have supported myself since I was twenty-one. There is ploughing in the spring and fall, and haying and harvesting in the summer, and chopping in the winter. The kind of work that I can do is plenty everywhere."

"But when will you study your sermons?"

Stephen laughed, and then grew sober. "I shall study the Book as I can—in the saddle, at noon in the field, at night by the fireside. But I fear the sermons will get studied very little. I shall tell the Story as well as I can—that is all I know how to do."

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