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What Steps Must We Take to Prevent Our Young Men Going to America to Study?

A SYMPOSIUM

[To all interested in the general welfare of our cause in Australia our symposium is of great importance. Please read every word with care.—Ed.]

We must afford them the same advantages. Then they will not go all the way to America, and spend money in travelling, for what they can get at their own doors. What are these advantages? 1. A sound Biblical and secular education. 2. Practical and financial help. Churches without regular preachers engage them for the Lord's days, and pay them liberally for their services; thus enabling them to practise in the great art of preaching, and supplying them with funds sufficient, in some cases, to pay their college expenses, so that they can give the whole of the week to study. Can we do this? I think we can. We cannot, for some time to come, put up a large building in which to board, lodge, and educate the students; but we can do all that is really necessary without that.

1. An experienced and efficient brother must be employed and supported to give his time to the *Biblical* department of the studies.

2. All necessary secular instruction could be obtained by the students attending day or evening classes at high schools and other institutions, such as the Working Men's College.

3. Rooms must be engaged for the Bible classes.

4. The students could be boarded out with brethren, or together at a large respectable boarding-house. The cost of keep and education need not exceed £1 per week.

5. Melbourne is doubtless the best centre for the institution.

6. Perhaps the greatest need is the help of the churches. Near Melbourne there are some twenty-eight churches. Only nine of these are at present supporting a regular preacher. In combination or independently these churches without preachers could with advantage to themselves and the students undertake to engage them on Lord's days and pay them liberally for their services.

7. The cost of rooms would be met by evening students' fees. Those giving their whole time to study should receive Bible

tuition free. The salary of the Bible tutor, which need not exceed £3 per week, could easily be raised by the 230 churches of Australasia, the college being for all Australasian boys.

Prahran.

J. PITTMAN.

1. Let evangelists, church officers and others rouse the whole brotherhood by voice and pen to a realisation of the serious loss sustained by the Australian churches through the manufacture of the cream of their intellectual youth into butter for *American consumption*.

2. Let our monied men be approached personally with a view to *large* donations or yearly subscriptions in order to the efficient equipment of a College of the Bible in Australasia.

3. Let the approaching Federal Conference take the matter up heartily, and appoint a competent canvasser whose *one* business it shall be to visit all the States and principal centres during the year to collect funds.

4. Let an annual Education Sunday be appointed, midway between Home and Foreign Mission Sundays, on which the claims of the institution may be set forth and offerings solicited from *all* the churches in Australasia.

5. Let every reader of this paper try to realise that the question of an efficient home training for our preachers is, in its bearing on our future progress, second in pressing importance to no question before the churches.

Perth, W.A.

D. A. EVERS.

The question arises, Is it desirable that our young men should be trained for the work of the ministry in their own land? I have no hesitation in answering this by a positive affirmative. Why do they go to America? Simply because America presents to them advantages which, at present, they do not have in their own country. I do not blame them under present circumstances for going. With my knowledge of America and American institutions of learning I would do the same. But if it is desirable to stop this exodus of our bright young men, the whole

thing is simple enough. If we do not wish them to go to America, we must bring America to them. Do this and the question is solved. But how can we bring America here? We can provide the same advantages here that they have in America. So far as arts and literature are concerned, we have splendid seats of learning in this country. Nearly every capital city of Australia and New Zealand has its University. These Universities confer degrees which are esteemed throughout the British Empire and largely throughout the world. A degree from one of our Universities is better for a young man who spends his life in these lands than one from America. Besides, we have in these lands colleges where young men may easily qualify themselves for the University. Now I may ask, Why do our young men go to America?

In the first place, there is no Bible College here in which they can thoroughly prepare themselves for their work as preachers of the gospel. It is true we have some classes which are doing something in the direction of Bible teaching. However, we have nothing which can compare with the Bible College of Kentucky University. Now, is it possible for us to establish this institution? Has the time come to make the attempt? Can the churches do this if they will? To all these questions I give a positive and affirmative answer. It is possible for the churches of Australia and New Zealand to set apart at least two men for the work of Bible teaching in some one of our leading cities. These men should be in the position to give their time to teaching. At least they should not be burdened with pastoral work in any individual church. They might preach on the Lord's day by arrangement. This Bible school could, by agreement among the various States, find a home in the most suitable place.

In the second place, in America the students have a very great advantage in finding financial support among the churches while studying. The churches here would have to wake up on this point. Some are too ready to talk about a young man preaching for money if he

gets something more than his travelling expenses when he goes preaching. The churches, if they successfully compete with American attractions, will have to bring themselves to recognise that young men who wish to give their lives to preaching the gospel must during the time of their education have something to eat and wear, and a few shillings for books. They are likely to go where these necessary things may be obtained. Still, any difficulty along this line may, by degrees, be overcome.

In the third place, many young men like to go where there is a large number of young men studying for the same great purpose. However, though this is an advantage, it is not a great one.

I may say in conclusion that I do not mean that this Bible College should abolish training classes in the various centres, but should provide advantages for young men specially who wish to become preachers, and are approved by the churches that know them. I think we could give in these lands practically the same Bible course they get in America. If we do this the exodus to America may be lessened. At least we could strongly advise our young men to stay here.

Unley, S.A.

T. J. GORE.

The answer is, By providing an adequate means of study and education in the Colonies!

1. By the establishment of a loan fund out of which provision may be made for the expenses of students;—the matter of "going to America" is in most cases a question of ways and means. By collections from churches, contributions, and scholarships, founded by those who have wealth at their disposal, such a fund might be kept alive. All students, bearing the recommendation of two churches, having had experience in public speaking, and with reputations for godliness and piety, to be eligible. Moneys granted to such students to be repaid when education is completed.

2. Students to study up to Matriculation in their respective towns, or as near to their homes as possible. Subsequent study to be taken at any convenient University, and to continue until the B.A. degree is attained. Finally a year to be spent in a given centre, where the church will provide a tutor—the best available—for Bible subjects. Total term, five years, during most of which the churches will have the benefit of the students' services on Lord's days, and the student will thus be gaining experience in speaking, and all the time be freed from financial worry.

Dunedin, N.Z.

J. INGLIS WRIGHT.

Provide a little *antidotal* teaching in the way of showing that, although we owe much to the great teachers of the New World, America is not Mecca.

Apply a *counter-irritant* in the form of active work. Give the young men, as nearly as possible, the same opportunities for study and preaching as they would get in America. We are on the right lines in starting affiliated classes throughout the Commonwealth. The competitive element will bring out the qualities of the students and prepare them for a

more extended course in Melbourne if required. By means of a systematic plan, let every would-be preacher have the opportunity of trying what he can do. A month's work will weed out the unsuitable and enable the remainder to "find their feet," or rather, their tongues.

Lastly a *change* will be beneficial. A young man has a certain amount of diffidence in preaching where he is known as "Jack" or "Tom"—get him away where he is dignified as "Mr." or "Brother," and he develops from a boy to a man. We can do with some such boys in W.A. We will send them back men.

Subiaco, W.A.

ALAN PRICE.

Whilst not desiring to pose as an authority, I feel with others the need of something being done to stem the current that flows and bears away some of the finest of our young men to America. My humble suggestions would be:

To form a fund—

1. By a strong pointed appeal to individuals for donations worthy of the object.

2. By appointing a day throughout the brotherhood to give prominence to work amongst young men, and the taking of a special "educational" offering on that day.

3. By issuing for that day a special, forceful, practical, suggestful number of the CHRISTIAN, which would make the offerings larger.

4. By opening a college for scholars and students of every description, residential and non-residential, and for every department of life, *i.e.*, commercial, professional (if possible), and evangelistical. Fees from such students would help considerably towards the cost of establishing and carrying on a college for the brotherhood.

5. By the Melbourne suburban and country churches employing the students for week-ends, and the other States employing during vacations, and thus giving financial assistance to students who in turn support the college.

The foregoing supposes—

(a) Funds through the liberality of the brotherhood.

(b) An educational committee appointed by the various State Conferences, or by the Federal Conference.

(c) Great and mighty faith by us all, that will dare to do.

(d) An institution in Melbourne as the centre of population, to be gradually formed into a high standard school or college, to which many, members and non-members, from all parts of Federated Australia, will send their sons, to be developed as well as educated, and be fitted, surrounded by Christian influences, to occupy any position in life.

Given such an institution, our young men will not go elsewhere to obtain their educational equipment for service, but will live and learn under the Southern Cross.

Lismore, N.S.W.

THEO. B. FISCHER.

To prevent our young men going to America to study, I would suggest that a Bible College, upon somewhat similar lines to the institutions connected with our brotherhood in America, be established in the most

convenient State in the Australian Commonwealth.

This would provide facilities for those desiring to study with the object of becoming not only better acquainted with the sacred Scriptures, but better equipped to do the work of the evangelist faithfully and successfully.

But in order to establish such an institution, a considerable sum of money must first of all be raised. I would suggest, then, that the urgent need of doing something in this direction be impressively brought before all the churches of Christ in the Australian States and in New Zealand. This could be done (a) through the columns of the CHRISTIAN, and (b) through one of the best speakers in each of the churches. Then let an appeal be made to them to liberally respond from year to year, until such time as the college, by means of endowments, etc., is in a position to be self-supporting.

Wellington Sth., N.Z.

A. F. TURNER.

The majority of our young men have gone to America at some other person's expense; therefore, stop the funds and the emigration will cease.

Next thing is: stop the absurdly exaggerated "booming" of American colleges and people. Speaking at a public meeting here lately, Dr. Brauer, M.A., who was born and brought up in South Australia, but is now a Professor of Wisconsin University, America, was thus reported: "America is not by any means an example to follow; in many respects it is a warning to other nations." "The bulk of the American schools were not nearly so good as those in Australia." "The high school approximated the standard attained in the Australian colleges." "The average man was not one whit cleverer or more inventive and progressive by nature than the average Australian."

The next step is to encourage our young men to use the excellent colleges and Universities in our own cities, to enable them to speak good understandable English; this, added to a prayerful study of the Bible, is sufficient to make them capable preachers. In my opinion there is grave danger in too much education. It has led other churches to appoint ecclesiastic dignitaries, and thence to regions outside the gospel of Jesus Christ.

Lastly, the churches should pay their preachers and student-supplies fair and liberal remuneration; and they in turn should spend their energies and time in the gospel, and things which make for righteousness, omitting outside matters which are not profitable. Mutual reciprocity will do much to keep our young students satisfied at home.

In conclusion I suggest that at the next Annual Conferences a committee be appointed to devise the best means of utilising our State colleges for the education of our young men preachers.

Adelaide, S.A.

WM. CHARLICK.

Why do they go? Because others have gone and are going, yielding to the tendency to follow others.

Because they can gratify the desire to see the people, country, churches and colleges of which we hear so much.



AN IDEAL BUILDING FOR A COLLEGE OF THE BIBLE.

The above building stands in one of the most healthy and beautiful suburbs of Melbourne on between four and five acres of land, which is planted with flowers and fruit trees. The property cost the original owner between four and five thousand pounds, and is valued now at £3000. The building is a large and substantially built one, and would be suitable for a College of the Bible, while the location is ideal. The Catholics have a large college in the immediate neighborhood. The brother who owns this property proposes to place

it in the hands of the churches of Australasia as practically a free gift. Of course before this is done the churches must arrange for its reception and use. Those interested in establishing a College of the Bible in Australasia should read our symposium carefully and think of it in connection with this offer, which we have in writing from the brother who makes it. We may also state that this offer holds good till after the meeting of the Federal Conference in Melbourne the first week in June of this year.—ED.

Because they have a mistaken idea that apparent or real difficulties facing them here will be almost absent there.

Because it is an entire and agreeable change of surroundings at a comparatively small outlay.

Because it seems to promise to give them more prestige and standing.

Because "distance lends enchantment to the view."

These can scarcely be called reasons—they are rather influences, impulses and inclinations, and some who go may be mainly moved by such or similar purposes.

But the question only contemplates preventing those going who specifically go to study, and we must assume that these are earnest Christians with natural ability for preaching—those whom the churches feel they would like to have a chance to support, but who would nevertheless be made much more efficient by a course of study. There are certainly more helps for study in an

established Bible College than we have here, but all that is absolutely needed could be obtained here, and we must convince the students of this so that they may not be crazy to go away.

Given, then, the men ready to diligently study, we can help them sufficiently for practical purposes by inducing them to give the same time (say two or three years) to study here as they would in America. If they can afford to go to America they can better afford to stay here. Let them during the period of study as far as possible supply churches needing preachers, and receive reasonable monetary help for their services. While in America they follow no secular employment. Let them take the same advantage here. What shall they study? Mainly the Bible, and the Bible is here. Let the students in each State be provided with sufficient of the best books necessary for their learning, and confine their studies to such subjects as particularly fit them for

preaching the gospel, and be under the direction and teaching of one or two educated preachers who shall at intervals hear them preach with a view of suggesting improvements in matter or manner. Let the churches provide a fund to pay the teachers and provide the students' library. The above may seem very modest and limited steps to prevent them going, but we are not strong enough to maintain a fully equipped college, and the above steps could be taken and for the present, given these steps to retain students of the calibre mentioned, we should have men superior to the greater number we have had in the field hitherto.

Adelaide, S.A.

JAS. MANNING.

I. Why do they go? The following advantages operate in varying degrees:—

1. Travelling. Delightful in itself, it is an education through intercourse with others' minds.

2. Educational. Biblical course such as

yet unobtainable here. For secular education, we are at no disadvantage.

3. Speaking. Wider scope; work often more (visibly) productive, hence inviting.

4. Monetary. Gratuities largely, if not altogether, provide college fees.

5. Post-return honor—eclat through crossing and re-crossing Pacific.

II. Problem is solved in giving home advantages to outweigh these.

1. Really wish students to stay here.

2. Let them know it in the only effective way—give as good and cheap an education as obtainable in America.

3. Conferences, especially Federal, could do much if they would. Count the matter important enough to discuss from an Australasian, not State, point of view.

4. Agreement in Conference would easily and almost immediately ensure the needed appointment of a brother to give his whole time as an educationalist. He would have to be an expert in the subjects rightly forming part of the curriculum in a Bible College, and also of scholarship sufficient to help students in their University Arts course.

5. Churches and individual brethren could help students—whether preaching or studying with a view to preaching.

6. Waste of money and effort on men never likely to warrant the expenditure would largely be obviated by requiring the fulfilment of two conditions before a student entered upon full course needed for a diploma: (a) recommendation from church, (b) passing University Matriculation examination.

Footscray.

A. R. MAIN.



1. Refrain from urging selfish motives on young men. Occasionally it has occurred that brethren have been urged to go to America, as they will be thought more of on their return. I do not believe that such a motive has weighed much, but should it do so in the future it would not be Christ but the servant who would be glorified by the pilgrimage.

2. The brotherhood must refuse to show the least partiality towards American-trained evangelists. Such would tend to drive our young men to America, as they are only human.

3. But the great step that must be taken is to equip a good Bible College in Australasia. There seems to be a greater probability of this being realised now than ever before. We have men well qualified by education and experience for the work of instructors, but they must be liberated from other work to do this justice. It just means that money to support these brethren and to erect the necessary buildings must be found. This effort must not be that of any one State, but that of the whole of Australasia. Let all jealousies be put away; let all attempts to glorify one American college above another cease; let the spirit of the Master prevail, and an Australasian College of the Bible, well equipped for its work, will soon be a glorious reality.

Subiaco, W.A.

THOS. HAGGER.

We love and revere the name of Alexander Campbell. His mighty intellect, his years of labor and self-sacrifice, his method of work

—all commends itself to more than a million disciples. His great restoration movement was to be made stable by the full equipment of "earthen vessels" who were to bear the "golden treasure" in its simplicity, purity and power. In order to this end, an educational department was formed in his great scheme of publishing to the world the unsearchable riches of Christ. From this training home came forth mighty men of God; and though the great founder passed to his grave, his glorious work moved on with most triumphant march. Shall we follow his wise example and establish a similar institution in our home land, and thus retain the talent and strength that annually drift from our shores? I would suggest—

I. A Federal college be established.

1. In view of distinct advantages Melbourne be the place for such a college.

2. One professor be engaged to teach all Bible subjects as taught in our American colleges.

3. The students' art course be taken in the University or some recognised high school.

II. To finance the same.

1. Every church in the brotherhood be requested to take an annual offering.

2. Special donations be called for.

3. Small annual fee from students.

III. Students' finance.

1. From assisted churches on the Lord's day.

2. Various occupations for a few hours daily.

3. Churches, Endeavor Societies, or individuals specially interested.

THOS. BAGLEY.

West Wimmera Annual Conference

H.P.L.

The most successful Conference ever held in this district was concluded on Wednesday evening, March 22nd. The Conferences here for a number of years have been growing, but the unanimous verdict last Wednesday was, "This is the best of all." Bro. Connor came from Castlemaine to assist in the meetings, and all were well satisfied with his work. On Sunday, March 19th, at 11 a.m., over one hundred disciples broke the memorial loaf, and in the afternoon and evening the hall was crowded. Bro. Connor delivered three splendid addresses. On Wednesday, at an early hour, buggies began to arrive from all directions, and at 11 a.m. the hall was nicely filled for the devotional service. Bro. Connor delivered an appropriate address on "Pleasing God." Some brethren had driven over thirty miles that morning to attend this meeting. At 12.30 all adjourned from the hall to the chapel, where a sumptuous lunch was served by the Kaniva sisters. At 2 p.m. the General Conference commenced. Greetings were received from several past members of Kaniva church who are now scattered to different parts of the world. A welcome was extended to visitors by Bro. Goldsworthy. Then the reports from the different churches were dealt with.

All the reports showed substantial improvement, and the prospects of the different churches seem bright. During the year thirty have been added to the churches in the district. The Conference expressed a wish that the two preachers, Bros. Leng and Oram, be returned to the circuit. The hall was packed in every corner on Wednesday evening. Bro. Milne presided, and Bren. Connor, Leng and Oram gave addresses that were attentively listened to by the great crowd. Solos were nicely rendered by Sisters Wylie, Yelland and McCallum, while the efforts of a quartette party, consisting of Misses Wylie, Jellet, Rankine and Marshall, were much appreciated. Sister Ada Rowe presided at the organ throughout the day in her usual efficient manner, and the singing was hearty and full of life from start to finish. Altogether the Conference was a great success, and must do much good to the brethren and have a splendid influence in the district.

JOTTINGS FROM THE CONFERENCE.

Bro. Mann, of Unley, one of the founders of the church at Kaniva, was present at all the meetings of the Conference. His face fairly beamed with satisfaction at the success and growth of the cause here.

Bro. Wylie, of the Bordertown church, is a master hand at the organ. His musical items were enjoyed by all.

Bro. Oram stated that Bordertown church had a nice new chapel and a fine-looking preacher. He lives down that way.

Bro. Daniels, the President, made a neat speech at the afternoon session.

The catering of the Kaniva sisters at the dinner and tea was simply perfect. The number of turkeys, ducks and geese that suffered must have been enormous. The poultry around this district will dread Conference as much as Christmas.

The Conference decided to send Bro. Leng to Narracoorte (S.A.) to see what can be done by way of opening up a cause there.

The young people in this district are very enthusiastic, and when young people get enthused "something shifts."

Bro. Milne, of the Bordertown church, told some very funny stories in his address. Bro. M. seems very happy. He has seen the church at Bordertown grow from five to forty-five, and we are all persuaded that he has a lot to do with the success met with down there.

The churches in this district are promising £230 to Home Missions this year, an increase of £10 on last year's promise.

The Conference throughout was harmonious and enthusiastic, and everybody was in favor of a forward move in the future.

Almost Ready!

Austral Songs
Words and Music.

The Society of Christian Endeavor

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

139 BUCKLEY ST., FOOTSCRAY.

The Power of His Resurrection.

Topic for April 24 (Easter Meeting).

Rom. 6: 3-13; Phil. 3: 10.

DID Jesus rise? Is the question important? Yes; for suppose he did not? Two things follow:

1. We are yet in our sins. Sin, at least, is a fact, though some have preferred to give it another name. Without the resurrection there is no relief for the world's unrest, no rest for its weariness, no cure for its disease, no Saviour for its sin.

2. We have no real hope of life eternal. The desire for life is almost universal. If Christ rose not, then we are as the beasts that perish.

Our topic does not deal directly with proofs of the resurrection, but Phil. 3, which provides the title, gives, by implication, one of the strongest proofs. We can only hint at two grounds of our belief:

1. The actions of the apostles, especially Paul. Honest, long-headed, practical men—certainly not deceivers and as unlikely to be deceived as men ever were—gave up everything, suffered much, on the strength of their belief. To believe that they were deluded or deluding requires as much faith as to believe in the resurrection itself. Truly, there are some "miracles of unbelief."

2. The existence of the church is a proof. There are some Christians on earth! That is a fact. The church does exist, and has considerable vitality in its existence. That cannot be denied. On what does it rest—a living Christ or a dead Christ? Which furnishes an adequate reason? He who thinks a living church depends upon a dead Christ has so badly used the mind with which he is endowed that we must be excused from giving further space to his contention.

"The power of his resurrection." See—

1. Evidential power. If Christ rose, he was what he claimed to be. If Christ is what he claimed to be, Christianity is true. If Christianity is true, then you should be a Christian. If Jesus is what he professed to be, then the fact that some Christians are not what they profess is no excuse for your not professing and living up to your profession. If this miracle of Christ's resurrection—the greatest miracle of all—is a fact, then all Bible miracles may be believed.

2. Saving power. The sacrifice of Jesus was accepted, we know, if God raised him up. We more often think of the connection between the death of Christ and salvation, than we do of the dependence of salvation upon the resurrection of Jesus. "Easter must be added to Good Friday: the broken grave to the blood-stained cross, before the whole majestic circle of redemption is complete." He "was raised for our justification" (Rom. 4: 25).

3. Keeping power—power for life. Christ, it has been said, can do better for a man than save him. Knowledge of Christ's resurrection enthused and transformed Paul. "When Suwarrow, the Russian general, was being borne wounded from the battlefield, his soldiers, discouraged by the disappearance of their beloved commander, fell into confusion and

fled; when the hardy veteran perceived it he leapt from his litter, mounted his horse, bleeding as he was, and exclaiming, 'My children, I am still alive,' rallied them, and led them back to victory! And shall not the discouraged Christian rouse every energy anew, when he hears Jesus, the great Captain of his salvation, exclaim, 'I am he that liveth, and was dead, and behold I am alive for evermore?'"

4. Dying power. We may not in life realise our need of the power of Jesus; but the day will come when we will realise that need. "It is said that the Romans had a practice of lighting up their tombs by placing lamps in them. These lamps have been often found. Man does need a light to scatter the terrors of the dark grave. Christ, the light of the world, makes the Christian's tomb all light." Contrast the dying cry of Hobbes, "I am taking a fearful leap in the dark," with the Christian's triumphant note, "O death, where is thy victory? O death, where is thy sting?" Christ's resurrection is a pledge of ours. He who rose can raise others.

5. Another view may be given. Paul says Jesus Christ "was declared to be the Son of God with power . . . by the resurrection from the dead." Section 1, above, hints at that. We may further say that the resurrection, attesting his divinity, attests also every word of his teaching. It gives force, authority to his word. If he is Lord and Christ, he must be obeyed. In the great commission Jesus declared all authority had been given to him. The risen Christ gave that commission. Let us see we bow in glad surrender to him whom the angels are privileged to worship.

In Spooner's Pocket Notes on the Sunday School lessons is an excellent summary, brief and pointed, of some

REASONABLE CONCLUSIONS.

The Facts.

1. Christ died. None doubted that.
2. He was buried.
3. His disciples did not expect his arising.
4. They were in profound distress of heart and mind at his loss.
5. His tomb was found empty on the third day.
6. That even then the disciples were slow to believe he had risen.
7. Eventually all were fully persuaded that he did indeed live again.
 - i. They saw him for themselves.
 - ii. They enjoyed his personal presence for forty days.
 - iii. They testified to their conviction that he was "the same Jesus."
 - iv. All gloom and doubt left them and they were filled with joy.

The Conclusions.

1. That Jesus is indeed the Son of God.
 2. That in him the Old Testament prophecies concerning the Messiah are fulfilled.
 3. That resurrection from the dead is an assured fact.
 4. That Jesus is victor over the grave.
 5. That in him we too shall rise from the dead.
 6. That all his glorious promises to his followers concerning the life eternal are implicitly to be trusted.
 7. That death is no fearful thing but an entrance into a glorious life beyond.
- Can I be guilty of the sin of unbelief?

Absentees and the Conscience Clause.

"Some affirm that a member may absent himself from the weekly meeting on the plea that the meetings do not help him spiritually, and that such absence is no violation of the pledge." So writes a correspondent, who thinks that it may be so in many societies, and who therefore asks for a public answer to such reasoning. While cheerfully complying, we must be understood as only advancing what is at best a lay opinion.

Two things may be premised. Members of young people's societies have been known to absent themselves! They are allowed to do so—for reasons they can conscientiously give to the Lord.

That the cause is apparently left to the individual conscience seems, in the view of many, to imply that there can be no criticism of reasons; inasmuch that an excuse which appears to others inadequate may be one the absentee feels he can conscientiously give.

We cannot think the pledge should be so interpreted. If at caprice a coach and six can be driven through it, the pledge is not worth the paper on which it is printed. A cloud on the horizon or a peep-show in the next street must never be allowed to be a conscientious reason. While, therefore, the interpretation of the phrase, "can conscientiously give," is left to the individual, it must be taken for granted that the individual will have some respect for his own and his brethren's intellect.

But surely the fact alleged, that the meetings are no spiritual help, is a valid reason? Than this, considered in itself, there could be no better reason. Abstractly considered, it might be counted wrong to encourage meetings which edify not. But the brethren who advanced this excuse for absence overlooked one very important thing, which puts a different complexion upon the whole matter. The pledge is a pledge to help. If one finds the meetings not spiritual, he, as one of the members, is responsible for that condition of things. It is not as if he were someone external, irresponsible. If the gatherings are not spiritually helpful, let him keep the pledge and help make them so. Does the good brother think he makes them spiritually helpful by his absence? The point must be noted, that the fact that others are not doing their part to ensure a spiritual treat does not absolve him from his obligation.

Let me quote a helpful paragraph from an article in the *Ram's Horn*. A preacher is supposed to speak of some of his people who are, alas, not yet past the nursery stage:—"That night I had a visit from the president of the Young People's Society. He came to tell me he would not serve any longer. He had told the society what it ought to do, and when he came around after a month they had not done anything. He did not propose to do the work himself, and if they would not do it he would quit. How natural all that sounded! If you won't play what I want, I won't play at all. I had seen about all I wanted to see of my nursery that day, but there was no help for it. I had to get out my bottle of moral paregoric and soothe the irritated fellow as best I could. Perhaps the old-fashioned birch would have been better, but one has to be careful about using that now-a-days and in the conditions of our modern church."

While thanking our querist for providing a peg on which to hang these remarks, we would venture to recommend that a person who does not intend to aim high take no pledge of high things, and also that societies do not too eagerly proselytise among that kind of people.

Notes and News.

Endeavorers, prepare for Annual Rally, Easter Monday, Masonic Hall.—G.I.W.

The Union Secretary is anxious to hear from Ballarat C.E. re statistics.—G.I.W.

Additional subscriptions to flag:—S. Richmond, 3/6; N. Melbourne, 2/9; Newmarket, 6d. additional. This makes the total amount £5/2/6.—G.I.W.

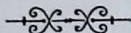
Dandenong and Shepparton societies have been affiliated with the Union, which is now composed of 33 societies, 18 metropolitan and 15 country.—G.I.W.

THE Australian Christian.

PUBLISHED WEEKLY

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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

:o:

The Old Gospel or a Music Hall— Which?

We are getting to be quite accustomed now to pessimistic utterances from the secular press in regard to the decay of preaching power in modern days. It has been so often insisted upon that we have come to believe that there must be some truth in the assertions so often made. And when, in addition to this, we find the religious press, and the preacher himself, admitting defeat, we are forced to the conclusion that there is something wrong somewhere. If there has been a loss of power, that loss must lie at the door either of the preacher himself or the theme which furnishes the subject matter of his preaching. And if, on examination, it is found that the responsibility rests with the preacher, the case is very serious, but is very far from being hopeless. But if, on the other hand, it is found that the gospel of Jesus Christ has lost its ancient power, we are confronted with a problem, the solution of which is beyond human power. Fortunately, we are not driven to the latter alternative, inasmuch as all the evidence before us clearly proves that the gospel to-day is as powerful as ever it was. It therefore follows that any failure that may be discernible in pulpit power is owing to the imperfection of the human agent rather than to the divine message entrusted to his care. This conclusion is further accentuated when we analyse the conditions which prevail in many churches, and by the fact that the great object of preaching is, in many cases, lost sight of by the preacher himself. Our thoughts have been led in the above direction by a recent utterance from Dr. Marshall, of the Scots Church, Collins-st., who, at its annual meeting, declared that it was his intention during summer to limit his Sunday evening sermons to ten minutes, and to fill in the time thus saved with music. In other words, the Sunday evening services of the Scots Church will, in the future, be of the nature of a sacred concert with a ten minutes'

address thrown in as a make-weight. Now, we know nothing of Dr. Marshall's ability as a preacher, save by repute, but we are quite certain that in making this announcement he has proclaimed his own failure as a preacher and has done injury to the cause of Christ. Moreover, it affords evidence that the congregation that acquiesces in such an arrangement is not one that is permeated with any great missionary enthusiasm. Probably, the solution of the matter is that we are dealing with a fashionable congregation, to whom anything in the nature of a revival would be a sort of religious earthquake.

It is rather remarkable that this new departure should be set on foot by a Presbyterian Church of all others!—a church which has produced some mighty preachers in the past and has fought longest against the musical innovations of modern times. Ten minutes' sermons—shades of Chalmers, Guthrie and other great lights of the Scottish kirk! Those of us who have read "Ian Maclaren's" sketches of Scottish church life will not easily forget the sermons that ran into two hours or more, and which met with critical approval as they exhaustively dealt with the theme in hand with none of the appropriate divisions left out or slurred over. But there were giants in those days, both in the pulpit and the pew. Their modern representatives are, ecclesiastically, poor and puny folk. Ten minutes' preaching is all they can stand, with a concert to fill up the balance of the time! Alas for the degeneracy of Scotia's sons! Not that we ourselves could, more than they, endure the discipline of the old time two or three hours' discourses on such subjects as the "Sovereignty of God," but we draw the line at ten minutes' sermons and concerts. We recognise the fact that the times have changed since the sermon formed the chief intellectual pabulum of people living in small towns and villages. Moreover, the old church doctrinal issues are giving place to less warped views of Biblical teaching. Nevertheless we cannot conceive of any possible change in human affairs that can warrant the abdication of preaching from the high place it occupies in the economy of salvation. It is the divine method of conveying heaven's message of redemption to sinful men, and the preacher or church that trifles with this will most assuredly have its "candlestick" removed. There is a striking passage in Arthur's "Tongue of Fire" which tells the place and meaning of preaching well. He is speaking of the endowment of the Holy Spirit at Pentecost, and of the symbol which accompanied it. He says: "In strict keeping with this spiritual stamp of Christianity was the symbol which, once for all, announced to the church the advent of her conquering power—the power by which she was to stand before kings, to confound synagogues, to silence councils, to still mobs, to confront the learned, to illuminate the senseless, and to inflame the cold—the power by which, beginning at Jerusalem, where the name of Jesus was a by-word, she was to proclaim his glory through all Judea, throughout Samaria, and throughout the uttermost parts of the earth. The symbol is a TONGUE, the only instrument of the grandest war ever waged:

a tongue—man's speech to his fellow man; a message in human words to human faculties, from the understanding to the understanding, from the heart to the heart. A tongue of fire—a man's voice. God's truth; man's speech; the Holy Spirit's inspiration; a human organ, a superhuman power."

The church is under perpetual obligation to preach the gospel by the living voice. It is at her peril if she underrates the place and power of preaching by any makeshifts whatsoever. The last great charge of the Master to his disciples was "Go into all the world and preach the gospel." "Make disciples of all the nations" is his final and perpetual charge. By "the foolishness of preaching" salvation cometh. "Preach the word" is the apostolic injunction. Along this road the church has pushed to her world-wide conquests. She has gone everywhere preaching the gospel. And through all the ages since Christ first called men to Christian ambassadorship the preaching of the Cross has been to them that are being saved "the power of God." And how is this mighty power being used in the present day? In apostolic days men preached with one distinct object in view. They preached to *save men*. In modern times, in hundreds of pulpits, the preaching has no objective. The root-meaning of the word *sermon* is "a thrust," but a great number of so-called sermons have no thrust in them. Tennyson in his Northern Farmer appropriately describes the impression or want of impression of many sermons.

"An I hallus com'd to 's church, afore my Sally wur dead,
An' 'eered um a-hummin' away, like a buzzard clock over my 'ead;
An' I never knawed what a mean'd, but I thowt a 'ad summit to saay;
An' I thowt a said what a ow't a said—an' I coom'd awaay."

As a preacher himself has said, "We have nothing to say, and we say it beautifully." The great and fatal mistake made by hundreds of preachers is that they do not preach to make conversions as an *immediate* result of their preaching. It would startle many congregations if their preachers pressed their hearers to a there and then decision and public confession of Christ. In an article on "Some Elements of Spurgeon's Preaching," the writer says, in speaking of the freshness and enduring powers of Spurgeon's ministry, "He expected men to be saved by every proclamation of the message of salvation, and that expectation was fulfilled. There is no advertisement and no sensationalism that will continually 'draw' like the fact of continual conversions. Among all the throngs of London—among the refined and cultured, and among the rude and ignorant—among the moral and upright, and among the vicious and degraded—people who had strayed into Spurgeon's services were continually going out with the message 'We have found him of whom Moses in the law and the prophets did write.'"

This is the testimony all along the line—the ancient gospel, preached by capable men in deadly earnest, is never a failure. Change the preacher if you will, but never change the gospel. Change the congregation by making them real Christians instead of sham ones, but keep the old gospel intact. Have

good singing by all means—and there is nothing that can surpass congregational singing—but the preaching must never be subordinated to the singing. Beware of all shifts and expedients to make the gospel "attractive." Professor H. Johnson says: "There is a danger even in some of our best-meant devices of gospel propagandism that they subordinate, and so dishonor, God's ordained method of reaching and saving men by retiring the preaching of the Word and bringing to the front with bustling activity and iterated emphasis the loaves and fishes of a more material and social life. Mark this, O ye heralds of God! You can not hasten the Millennial glory by making the church of Christ a vast soup-kitchen, or clubhouse, or lectureship platform, with a gospel attachment. The New Testament is a message. First of all, and oftenest of all, it must be delivered. Go, preach." And we might add, that if ever the time should come that we have to turn the gospel service into a musical entertainment, it will be a confession on our part that we believe the gospel has lost its ancient power. Not that we under-rate the function of song in the service of the church—far otherwise. In this, as in other things, we should give our very best to God. But we wish to remember that the praises of God's children expressed in song are not intended for display, but are expressions of the soul's deepest emotions. It is therefore not in keeping with the fitness of things that this sacred function should be brought down to the level of an advertised "attraction." When we want to give an impetus to things let us do so in the right way. And the right way will generally be found by putting new life into ourselves. The enthusiasm of the gospel, quickened by the Spirit of God, will do infinitely greater things than resorting to expedients which may ensure a temporary gain at the expense of a permanent loss.

Federal Conference Meetings

MELBOURNE, JUNE 2-6, 1905.

The following outline will give some idea of the nature of the forthcoming Federal Conference:—

June 2.—Public Tea. 8 p.m., Temperance Demonstration. Chairman, Dr. James Cook.

Addresses: "The Latest Development of the Liquor Campaign," and "The Church's Voice on Intemperance."

June 3.—2.30 p.m., Business Session. General Topic, "Evangelism." Addresses:

1. "Interstate Evangelistic Tour."
2. "Means and Methods of Evangelism."
3. "After Evangelism—What?"

7.45 p.m., HOME EVANGELISM. Addresses:

1. "The Programme of Jesus."
2. "The Source of Our Growth and Power."
3. "The Prospects of Our Cause."

June 4.—3 p.m., Conference Sermon.

June 5.—9.30 a.m., FOREIGN MISSIONS.

Addresses:

1. "An Independent Australasian Mission."
2. "H. H. Strutton's Proposals."
3. "The Living Link Churches."

2 p.m.

Paper, "Church Organisation Problems."

3 p.m.

EDUCATIONAL QUESTIONS. Addresses:

1. "Uniform Schedule of Subjects for Training Young Men and Women for Christian Work."

2. "Affiliation of All such Classes under One Duly Authorised Head."

3. "Interstate S.S. Union Examinations."

7.45 p.m.

THE GRAND DEMONSTRATION. Addresses:

1. "The Simple Terms of Christian Union."
2. "The Dynamics of Christianity."
3. "The World's Need of a Non-sectarian Church."

June 6.—7.45 p.m. Addresses:

1. "Does the Endeavor Movement Justify Its Existence?"
2. "What is Practical Endeavorism?"

From the Field

The field is the world.—Matt. 13:38

—O—

New Zealand

WARKWORTH.—Bro. Hadfield's mission closed on February 26th with a record attendance. At the close of the service one young man made the good confession. At the close of the afternoon service at Ahuroa, on the previous Sunday, a young married man made the good confession, came over to Dome Valley, and was baptised the same evening. The mission at Hoteo North and Port Albert commenced on March 5th, with full meetings at Hoteo North morning and afternoon, and a very fair meeting at Port Albert at night.

March 15.

THOMAS C. R. OAKES.

PAHIATUA.—Eleven were received into fellowship yesterday morning, and three more made the good confession at the evening service.

March 20.

G. MANIFOLD.

TAKAKA.—The welcome social to J. G. Price was a splendid success. The building was crowded, Bro. Franklyn, of Nelson, introduced our guest in an impressive address. Bro. Price's reply made a most favorable impression, which has been maintained during his short visit here. Two made the good confession and were immersed last Lord's day, meeting with us the same morning around the Lord's table. Bro. Price's addresses are making a great stir in the district.

March 22.

A. E. LANGFORD.

WANGANUI.—It was our pleasure to extend the right hand of welcome to a young brother last Lord's day, who the previous Wednesday confessed Christ and was immersed. Good meetings on Sunday. In connection with our school we have adopted the system of giving letters of introduction to scholars leaving the district to the school in the district to which they may be going. We find it works well, helping to retain scholars that would otherwise drift. These letters are signed by the superintendent and secretary. We commend its adoption.

March 21.

W. T. CLAPHAM.

HOTELO NORTH.—Bro. Hadfield is at present preaching, and by the crowded meetings there is apparently a great interest being taken in the most important question to all—the saving of the soul. We trust he will be with us long enough to follow up the good impression he has made. Bro. Lattemer immersed three young women and one young man.

Feb. 25.

JOSEPH WESTERN.

SOUTH DUNEDIN.—At the conclusion of S. J. Mathison's address last Lord's day evening two came forward and made the good confession. This morning four were received into fellowship, comprising one who had confessed Christ during the recent mission and the two reported above, together with an elderly sister who desired to be restored. S. J. Mathison addressed a large and attentive meeting this evening.

March 26.

K. H. K.

Victoria

BALLARAT (Dawson-st.)—I have much pleasure in reporting one addition by faith and obedience on Lord's day, March 26th, when the convert made the good confession, was baptised, and received into the church the same morning.

April 3

T. H. VANSTAN.

WARRAGUL.—The mission still continues, with good audiences and an increasing interest. There are 12 additions to date and many more expected before we close. We are encountering the usual opposition, but we thrive on that. Bro. Harward and I have been builders, carpenters and navvies this week, putting a baptistry in the tent and fixing dressing room, etc. The baptismal services have gone off splendidly and have created a good impression. We ask the prayers of the brethren that our labors here during the next few days may be blessed in the winning of many souls. Two new subscribers to the CHRISTIAN.

April 3.

E. W. PITTMAN.

PRESTON.—One received into fellowship, having put on Christ by baptism during the week. J. Marrows preached in the evening. A splendid meeting and two confessions.

April 3.

W. W.

ECHUCA.—A Junior C. E. Society has been started and is now working nicely. Yesterday we had the pleasure of welcoming into the church by letter from Brunswick, Bro. Stephenson, who, with his wife, has come to live in the town. The new financial year just begun finds us with all accounts squared and £15 and interest paid off the £50 building debt.

April 3.

J. W. P.

CASTLEMAINE.—The anniversary of the school was held on March 26th and 29th in the Mechanics' Hall. Bro. Connor gave two very interesting addresses. Special singing was rendered by the scholars. Collections were taken up at both services in aid of the Burwood Boys' Home, amounting to £3. The services were continued on the Wednesday by a tea, of which about four hundred partook, and an entertainment consisting of songs, recitations and dialogues.

April 3.

D. EVANS.

RED HILL.—G. H. Browne, evangelist from Rookwood, Sydney, is spending his holidays in Victoria. We had the pleasure of his company on Sunday, April 2nd, when nine met to break the memorial loaf. In the afternoon Bro. Browne addressed the Sunday School scholars and friends. At the conclusion of an excellent address we had the joy of seeing four of the senior scholars come out and confess their faith in Jesus Christ. Arrangements have been made for these, with two who had previously decided for Christ, to be baptised on Saturday next, when Bro. Browne returns to conduct the anniversary services.

April 3

JOHN SHEEHAN.

CHINESE MISSION (Carlton).—On March 29th the scholars provided tea in the Lygon-st. lecture hall for about 620 guests. Ample justice having been done to the good things supplied by our Bro. Crichton, an adjournment was made into the chapel, which was crowded long before the advertised time, and a very

interesting programme of thirty-two items was gone through. F. McClean occupied the chair, and read a report of the year's work, which showed the year to have been one of great change, yet crowned with an increasing measure of success. During the year the mission entered upon its labors in the new and decidedly convenient hall erected for it by the F.M. Committee. The report spoke gratefully of the assistance rendered by Bro. James, under whose ministrations nine were led to give themselves to the Lord. Loss had been sustained by the removal of Sister Mary Abgan to South Australia, and of Sisters Lacey and Baudain to Western Australia, all of whom are expected to render material assistance to the cause of Chinese missions in their respective States. 173 week-night meetings had been held, with an average attendance of 35 scholars and 29 teachers. During the evening Sister Nellie McClelland rendered "The Light of the World" in a very fine manner and received an encore. F. M. Ludbrook also sang in his usual style "They Crucified Him," and A. B. Maston gave a short address. H. Pang talked on "White Australia and Our Duty as Christians," to both the amusement and edification of the meeting, and W. Hing sang "The Saviour of All." One other item deserving of special mention was a hymn, "When I Get Home," sung by the converts, which received a well-merited encore. The remainder of the programme consisted of songs, recitations, and an address by the pupils, and many were the congratulations received on the marked improvement in the work of the scholars. The building was nicely decorated, and altogether the meeting was a very pleasing and, we trust, profitable one. Brethren and sisters with hearts filled with love for Jesus are invited to visit the meetings on any Monday, Tuesday, Thursday and Friday at 8 p.m., where they will be heartily welcomed.

J. JENNINGS.

West Australia

BUNBURY.—On Wednesday, March 8th, Bro. Hagger preached to a good audience. On Sunday last, owing to the absence of Bro. Scambler in Collie, Bro. Raibeck preached on "The Conversion of the Eunuch." A young man who had ridden that day a distance of thirty-seven miles, desiring, like the eunuch, to be baptised, made the good confession and became obedient to the faith. This young man, an Asiatic named Joseph, was instructed in the way of the Lord some years ago in Sydney, N.S.W., by a Sister Mrs. Tennyson, and since that time has endeavored to live the Christian life. Bro. Scambler met him on a recent visit to Kirup, and found him eager to learn more of the divine will. "Cast thy bread upon the waters, and thou shalt find it after many days."

March 14.

L. J. M.

South Australia

NORTH ADELAIDE.—An interesting ceremony took place on 30th March, when Bro. Ludbrook united in marriage Sister Ethel Downs to L. H. Crosbie of Yorke's Peninsula. The chapel was prettily decorated for the occasion, and after the wedding ceremony a reception was held at the house of the bride's parents in Jeffcott-st., at which a large number of guests were present. They were the recipients of many handsome presents.

April 3.

V. B. T.

PORT PHILL.—The tent mission is being carried on under favorable weather conditions. Two weeks have elapsed since it was commenced: during that

time we have heard eleven confess the Saviour. Next Friday night will see the close of the mission Lord's day, March 19, two were received as a result of faith and obedience, and on Sunday last the two Misses Hamill were received by letter from the Surrey Hills church.

April 1.

GROTE-ST.—We had the pleasure of receiving five into our membership this morning, three by letter and two who were baptised last Wednesday night. A large attendance to-night, when B. W. Huntsman gave the first of a series of four addresses on "Paul the Missionary." One young lady confessed her faith in Christ.

April 3

E. R. M.

HINDMARSH.—G. Jenner of Norwood addressed the church and in the evening A. M. Ludbrook conducted the service. Our esteemed and aged Sister Brooker senr., after weeks of patient suffering, passed away on March 29, at the ripe age of 82. For many years she was a teacher in the Sunday School, and was always a warm friend and a wise counsellor.

April 2.

G. E. D.

KADINA.—Excellent meetings all day to-day. A promising young man was baptised this evening.

April 2.

G. B. M.

GOOLWA.—The meetings at the gospel mission, which is being conducted by G. S. Bennett from Milang, are well attended. After the meeting on Sunday a young man who was formerly immersed expressed his desire to cast in his lot with us.

April 3

J. M. GORDON.

PROSPECT.—The extension of the mission finished on Friday night with two confessions for the week. Bro. Rankine did his work well, for which he deserves our best thanks. To-day we welcomed 7 into our number—6 by faith and baptism and 1 formerly immersed.

April 2.

J. C. W.

New South Wales

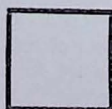
LISMORE.—Last Sunday morning two were received into fellowship, and at night three more were baptised. God has seen fit to take to himself another of our number. Sister Riley, senr., passed away on March 24th. She was one of the oldest members of the church, and two days before her death completed the twentieth year since she was baptised by Bro. Moysey.

March 29.

E. A. WALKER.

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.

Two confessions during first six nights in Harvey (W.A.) tent mission.

There were two confessions at South Yarra on Sunday evening last.

Two confessions at Subiaco on Sunday, March 5, at close of H. J. Banks' address.

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COMPILED BY E. W. PITTMAN.

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Robert-st., Hindmarsh, Young Ladies' Sewing Class has 20 working members.

At Cheltenham on Sunday night E. T. Penny spoke, and at the close there were two confessions.

At the close of the meeting at Maryborough on Sunday evening last, two young men made the good confession.

Bro. Baker spoke at Williamstown during March; there was one confession. H. G. Peacock has resumed work there now.

W. Smedley has accepted an engagement with the church at Fremantle, W.A., and leaves for his new field of labor this week.

The church at Collie (W.A.) has removed to the Good Templars' Hall. Bro. Scambler visits this church every third week.

As the result of Bros. Way and Kyme's mission at Grieveston, near Port Esperance, Tasmania, three made the good confession.

A good missionary meeting was held at Hindmarsh on March 21, when two lady students from Angas College gave stirring addresses.

Bro. Scambler is doing a splendid work in the south-west district of W.A., with Bunbury as his headquarters. It is hoped that he will have another evangelist to assist him after Conference.

We are glad to note the good work being carried on by the church at Pahiataua, N.Z., under the leadership of George Manifold. This is a large town in an important farming centre. Watch the reports for more good news. Bro. Manifold is one of our Colonial boys educated at Lexington.

Last Saturday evening the church at Brighton gave a social in honor of Bro. and Sister A. Johnson and Miss Hargraves, who are leaving for W.A. There was a fine attendance of members, and a most pleasant evening was spent. Bro. and Sister Johnson have proved themselves very helpful, and will be greatly missed from the Brighton church.

Good meeting and one confession at Norwood, S.A., last Sunday night.

We have received 10/- from the church at Kyabram for the W. W. Davey fund.

We are glad to hear that the Sunday School at Leederville, Perth, is rapidly increasing. They now have 72 scholars and 12 teachers.

Mrs. Embley and her two daughters (of Swanston-st. church) left last week for a visit to the Continent, England, and America. They were accompanied by Dr. Embley, the well known physician of Latrobe-st. We wish for them all a pleasant visit and safe return.

When you are wanting a New Testament to help you in your work either in school or at home, you should buy Holman's New Testament with Notes. The notes and references are good, and the book is a nice handy size for the pocket. Price, 5/-; by post, 5/4.

Improvements to the schoolroom at Prahran are much appreciated. Curtains suspended on brass rods now divide the classes, helping to secure better order, and enabling teachers to make themselves more easily heard by their scholars. Further alterations are contemplated.

The church of Christ Sunday School on French Island held their annual social at Bro. Harrop's on March 21st. The children assembled at 2.30 p.m. for games, etc. An excellent tea was provided by the sisters, followed by recitations by the scholars and distribution of prizes by the superintendent.

As many of our readers know we have a fund of which W. C. Craigie is treasurer to assist W. W. Davey of Taradale. The fund is now exhausted, but Bro. Davey is still in need of assistance. One peculiarity of people like Bro. Davey is that they do not grow younger. We have been paying him 10/- weekly, and we desire to continue this. Please help us to keep Bro. and Sister Davey above actual want. It is not much they require, but they do need that little.

We have just published the following four-page tracts. When ordering, give the number, not the name. This will help us and save you trouble. 146, A Valuable Pearl; 147, Conversion of a Cabinet Officer; 148, How to be Certain of Forgiveness; 149, How to be Saved; 150, Reply to a Baptist Critic; 151, The Present State of Christianity; 152, The Dangers of the Theatre; 153, Uncle Robert on Card Playing; 154, What is Saving Faith? 155, Why I am Identified with the Religious People known as the Disciples of Christ.

On the 22nd of March a very interesting wedding service was held at the North Fitzroy chapel, in the presence of a large audience. The happy couple were Fred Lee of Prahran, and Miss Gertrude Hagger of N. Fitzroy. The chapel was tastefully decorated. H. G. Harward officiated. After the ceremony about fifty friends were entertained by the parents of the bride at a wedding breakfast. Among the many handsome presents received was a clock, suitably inscribed, from the Conference Temperance Committee, in appreciation of Miss Hagger's services during the past year.

"On Friday evening the Petersham 3 weeks' tent mission, conducted by the evangelist, A. E. Illingworth, was concluded. As to the results, it is impossible to tabulate them. Of immediate results there were over 40, but it is evident there are quite a number of decisions pending, and which we are looking forward prayerfully to, as a direct outcome of the mission. The indirect results are most extensive, for the advertisement it has been of our plea for miles around has been altogether beyond our most sanguine

expectations. A. E. Illingworth started on the 4th year of his labors at Petersham yesterday. During the 3 completed years he has had the joyful privilege of having immersed 179 candidates, the total gross number dealt with by him, including transfers, restorations, etc., having been 269.—C. J. L."

Obituary

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

CARTER, or BATES.—We have to record the death of our Sister Nellie Bates, adopted daughter of Sister Mrs. Carter, at the early age of 34 years. Her father, Joseph Bates, was a much-loved and devoted member of the cause at Langridge-st. over 30 years ago. In his ways our sister walked, and was baptised by Bro. Pittman 15 years ago. Devoted to her mother, and ever loyal to the Saviour she loved, our sister spite of much suffering and weakness lived a faithful and strenuous life. She died at the Homœopathic Hospital on Saturday, March 11th, and on the Monday we laid her to rest in the Brighton Cemetery, where she awaits the resurrection-call.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fears, no woes shall dim the hour
That manifests the Saviour's power.

Brighton, V.

F.M.L.

KNAPP.—And yet another of the hardy band of pioneers, now nearly all gone, passed peacefully away on February 27th, at the ripe old age of 85 years. His decease took place on the 63rd anniversary of his wedding day. James Knapp followed his Master in baptism at the age of 72 years, and the writer from an intimate knowledge can truly say that his hope grew brighter and heaven came nearer as earth's life slowly faded away. To his family and the church he leaves the riches of an honored name. We buried his body in the Spring Grove Cemetery on March 1st, in the presence of a large and representative assemblage. His sister wife, feeble but bright at the age of 81 years, remains a little longer this side the stream.

Spring Grove, N.Z.

J.G.

HOUSTON.—The infant church at Collie has suffered the loss of one of its members by the hand of death. Our sister was born at Kadina, S.A., in 1875. She united with the church at Polkemmet, V., in 1892. With her husband she lived in Collie, W.A., a number of years. It was largely as a result of her prayers and her work that Collie was visited, and a church organised there. A strong body of disciples witnessing for Jesus is a testimony to her steadfastness and zeal. She saw the accomplishment of her desire, and has now gone to receive her reward.

Collie, W.A.

T.H.S.

VIAL.—We record with sorrow the death of our aged Sister Vial. She passed away on Tuesday morning, April 14, and was laid to rest in Rookwood the following day. The funeral was attended by a large number of brethren and friends. Our sister had lived to the ripe age of 71, a little beyond the allotted age, and had made many friends. She was beloved by all who knew her, and passed away in the full hope of the life beyond. Her long illness was borne with fortitude and patience, leaving the world a bright illustration of the triumphs of the Christian faith. Our sister had her son and daughter at home, who most devotedly ministered to her wants and proved themselves to be loyal children to a loyal parent. Sister Vial was one of the charter members of the

Sydney church, and was baptised by M. W. Green nearly forty years ago. For the last ten years her failing health had prevented her from attending regularly the house of the Lord, but her faith and love for the Master ever remained steadfast, so that she left us with the full hope and joy of being with Jesus, whom she loved and served till the end.

Sydney, N.S.W.

P. A. DICKSON.

GURR.—We regret to record the death of our Sister Miss Gurr, which occurred on March 31st. Our sister was a maiden lady aged 47 years. She was a splendid worker in the church of Christ, and for several years was treasurer of the Dorcas Society. Our sister was also instrumental in starting a junior Endeavor Society, and the children loved her dearly. For over ten years Sister Gurr was a loving and devoted member of the church at Norwood. Truly "she hath done what she could."

Norwood, S.A.

A. C. RANKINE.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Church, Lancefield, Conference Fee	..	£	0	10	0
" Footscray	..	1	1	0	
" Wedderburn	..	1	0	0	
" St. Arnaud	..	0	10	0	
" Bet Bet	..	0	10	0	
" Lygon-st.	..	1	0	0	
" Ballendella	..	4	4	0	
" Bendigo, Mite Boxes	..	12	17	6	
" Warmur West	..	4	4	0	
" Echuca	..	6	5	0	
" Castlemaine	..	8	0	0	
" Doncaster	..	2	0	0	
" Lygon-st., per Sister Hinze	..	1	0	0	
" Brim	..	40	0	0	
Sister H. Olney, Preston	..	0	5	0	
Sister Annie G. Kemp, Swanston-st.	..	2	0	0	
A. W. Connor, Castlemaine	..	0	10	0	
H. Leng, Kaniva	..	0	10	0	
		£	86	6	6

ANNUAL COLLECTION.

Church, Wedderburn	..	£	2	3	6
M. McLellan, Sec.,	W. C. Craigie, Treas.,				
233 Drummond Street,	259 L. Collins-st.,				
Carlton.	Melbourne.				

NOTE.—The above includes all amounts received up to date of audit, when the accounts closed for Conference. Any amounts received since will be included in next acknowledgments.

FOREIGN MISSION FUND.

VICTORIA.

Church, Swanston-st., per Miss Lawson	..	£	2	9	3
" " " " Huntsman	..	1	14	7	
F. W. Greenwood, Newmarket	..	0	10	0	
Miss Lily McCallum, Kaniva	..	0	10	0	
H. G. Harward	..	1	0	0	

CHINESE MISSION BUILDING.

T. Hagger, W.A.	..	£	0	5	0
Peter Pong, Melbourne	..	3	0	0	
Wong Sing, Melbourne (additional)	..	2	0	0	
ROBERT LYALL, Treas.,	F. M. LUDBROOK, Sec.,				
39 Leveson-st., N. Melb.	21 Collins-st., Melb.				

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Student Preaching

THOS. HAGGER

In your issue of February 16th our good Bro. Main expresses his fear that what appeared from my pen under the above heading some time before is calculated to confirm churches in meanness. I am sorry that he should be so alarmed, but I think his fear is altogether groundless. I would not knowingly do anything to confirm a church in such, and lest any should be taking comfort from what I wrote, I hasten to say that such is contemptible in the extreme and unworthy a church which wears the name of Christ. Bro. M. cites a few cases of mean actions, and they are bad; but that is only one side of the matter; there are also a multitude of cases of generosity. I have been supported by my brethren as an evangelist for ten years, and for a year or two prior to devoting my whole time to the work I was preaching fairly extensively, and I must say that while I have met a few cases of meanness, I have met far more of liberality. I expect Bro. Main has had the same experience too. Let us look on the bright side a little; there is such a tendency to-day to look only on the dark side of things and complain.

We want liberality on the part of the churches, and Bro. M. has suggested a good way in which churches within easy distance of Melbourne can help struggling students who desire to give their whole time to study to better equip themselves for the work of evangelists. Bro. M. says that this is what "Student" desired to express. I wrote my

former note because I feared that "Student's" letter might have the effect of defeating the end I thought he had in view.

We must also seek to instil into all who desire the work of evangelists the spirit which animated the pioneers of our movement, and better, the spirit which animated the Master himself—the spirit of sacrifice. Young men must not look upon the work of an evangelist as a commercial transaction; but simply as a greater opportunity to serve Christ and make sacrifices for the cause. I am glad to learn that "Student" is one of these. God bless him abundantly.

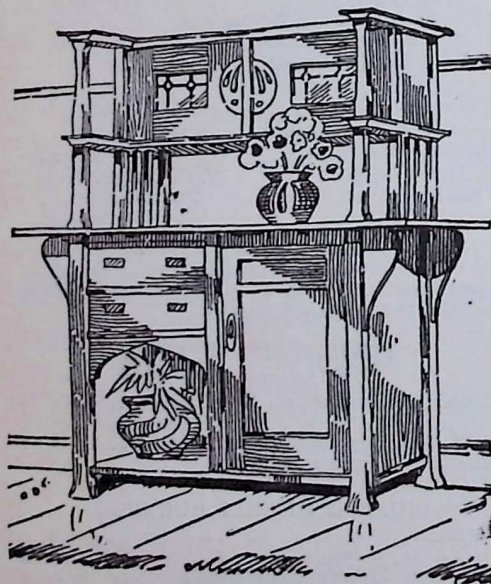
It may be that the expression, "employing and paying," is the best way to express what has happened to Bro. M., myself, and others; but I do not like it. A man who has the ability ought always to be employed wholly or in part in preaching the gospel, whether any church or committee has arranged with him or not, and whether he is to be supported while he preaches, or to earn his own living and preach in his off-time.

I pray that the divine blessing may rest upon every young man who desires to engage in the noblest work on earth—"the work of an evangelist"—and upon those who are engaged in an effort to train such for the work they desire.

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Rachel Sylvestre

Jessie Brown Pounds

A Story of
the Pioneers

CHAPTER XIII.

THE PIONEER PREACHER.

Martha remained with us a little more than a week. She seemed shy, and pitifully afraid of giving trouble; and I fancy there were times when the thought of her father's cruel treatment made her very sad. But when she sat with my mother, and engaged in conversation, I noted in her that same freedom and delight which I had first seen in the Osburn home at Rocksford. To be in religious society and speak of the subjects nearest her heart gave her intense happiness.

A day or two after she came to us, the voluble Arabel Holcomb appeared. She said she had come to get the rule for my mother's pound cake, but I knew this was a mere excuse. She had heard that Martha had been sent from home, no doubt, and desired full particulars. Persons like Arabel are not really malicious, but they must talk, and the fresher their gossip the readier the market they find for it.

My mother was ever of the quickest wit, and when she saw Arabel riding up the lane she sent Martha away to her room.

"I'll attend to Arabel, my dear," she said. "Joseph shall stay with me, and between us we will protect you."

As Arabel entered, her eyes took in every part of the room, from the big fireplace, which Martha had just filled with fresh green boughs, to the big-flowered curtains of the "recess" which served my mother as a bedroom.

"Why, where is Martha?" she asked. "Ross Turner said he was sure he saw her here this morning. I was over at her house last night, and her father said she was away. That's every word I could get out of him. I suppose he sent her away for getting baptised. Ross thought he would, though he didn't say a word when Ross told him. The Sylvestres are queer people, aren't they? They never seem to have anything to say about their own affairs. Do you suppose the Colonel will cut Martha out of his property? Ross says it would be just like him."

Mother broke in at about this point to say that Martha was indeed spending a short

time with us, but was very weary, and had been persuaded to rest for a time in her room.

"Oh, indeed!" exclaimed My Lady Arabel, quite undaunted, "I'll go in and see her for a little before I go away. I know she would be disappointed if she did not see me."

I was casting about for some means of averting this dreadful catastrophe, when there came a gentle knock, and Rachel Sylvestre entered at the open door.

The Sphinx herself could not wear a more inscrutable face than belonged to this young woman as she advanced in greeting. She kissed my mother, which surprised me a little, for, except with Martha, Rachel's manner had ever seemed more dignified and self-contained than is common with girls of her age.

I think she guessed before she came that she would find Arabel at our house. At any rate, she betrayed no surprise.

"How is Martha to-day?" she asked my mother. "Rather tired and nervous, I fear."

"She is tired," my mother answered, "but most admirably self-contained."

"Indeed! I will not bother her about trifles to-day, but I have some gowns to make for her, and must see after the fitting by to-morrow. I suppose you know, Arabel, that Martha is going back to her school in Rocksford soon?"

"La! is she, though?" asked Arabel, quite taken aback by this piece of information. "Why, I thought she came home to stay!"

"Martha is far too young and unsophisti-

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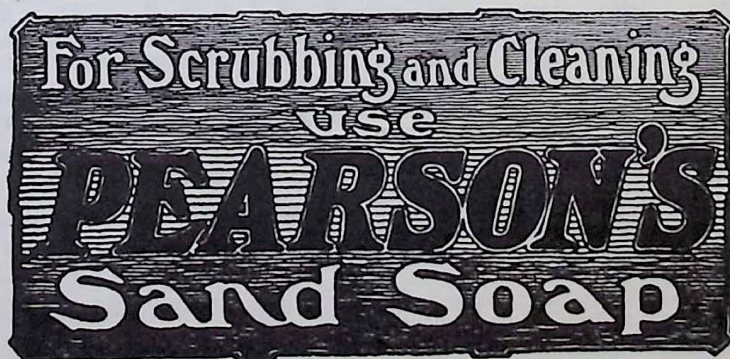
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cated to leave school for good. She was very happy at Rocksford, and was making good progress there. She did indeed feel that she was needed at home, and ought to come back, but father and I both think it is best that she should go on with her studies for some time yet."

"And will she board with the Osburns again?" asked my mother, with a little eagerness.

Rachel's eyes flashed and then cooled. "No," she said, carelessly, "she will be in the home of the school principal."

She looked up at the clock. "I have many things to do and must hurry back," she said. "Perhaps Martha is sleeping, and I will not disturb her. Give her my love, and tell her to accumulate a stock of patience, so she will be ready for the gowns. Come, Arabel, you can walk your horse past our house, can you not?" And she actually carried the light-headed girl away with her.

The indignation in our little community, when it became generally known that Colonel Sylvestre had turned his daughter out of doors, was almost unbounded. He was not a popular man, although his imposing airs kept people in a certain awe of him. Rachel, too, was feared rather than loved. With all of her good-breeding, there was about her an air of pride and conscious superiority which was generally resented. But little Martha (it seemed natural to say "little Martha," although she was really a tall and stately-looking girl) was everybody's favorite. None feared or stood aloof from her. Girls like Arabel copied Rachel's style, but they borrowed Martha's patterns.

"It's a burnin' shame," said old Zephaniah Leech to his audience at the village store. "It's a burnin' shame for old man Sylvestre to come down so hard on that pooty little gal o' his'n. Religion? What's the harm in religion? Women air bound to hev it, an' I hold that it does 'em good—makes 'em kinder peaceable, an' easy satisfied. Now, ef that oldest Sylvestre hed some, it might 'a' took the high-an'-mightiness out o' her."

"I wonder," said Ross Turner, thoughtfully, as he carefully carved his initials into a pine stick, "whether old man Sylvestre will cut Martha out of his property."

"I guess probably not," was old Zephaniah's conjecture. "I guess not, or he wouldn't be payin' for her schoolin'."

But the public little knew how the matter of the "schoolin'" had been achieved.

I learned afterward that Rachel, on returning from her visit, had found her father in a storm of rage over what he called Martha's ingratitude. He declared that he would never again receive the girl into his home—that she had made her bed, and might lie in it.

Rachel was very quiet during this outbreak. She was always quiet when she was angry, and I think that she was angry now both at her father and at Martha.

But after a little she began to talk to him about the unpleasant comment there would be, if Martha should continue to live in the neighborhood and outside of her own home. She was not prepared to earn her own living, and it would be a disgrace to her father to let her religious friends support her. How much better, then, to send her back to school

until such time as her longing for her home should bring her humbly back to seek it!

No one else could have conquered the Colonel, but Rachel did. She knew his weak point, and toward it she aimed the arrows of her woman's wit. Before she was done with him, she made him promise that Martha should be sent to school again.

To my surprise, Martha did not altogether like the plan. "I want to go and work," she said. "It must be there is something I can do. I am not as ignorant as Rachel thinks. It is only because she herself knows so much, that I seem to her so helpless. I can sew, and I know that in some large town I might find families who would give me employment as seamstress. I have thought it all over, and I would rather have it that way."

I knew how she felt—that it would be painful to receive support from a parent who refused to recognise her as his child. It was love, not money, that Martha craved. But my parents advised her to fall in with Rachel's plan, since to refuse would be but to harden her father's heart the more resolutely against her.

So Martha went back to Rocksford, where she found a warm welcome from the Osburns and other members of the little church. I heard nothing from her directly for many months, and I have little record of the time that followed her departure. It must have been without incident, or I would recall more concerning it. Among my old papers I have been able to find nothing save this letter from Stephen. I give it in full, for, though some parts of it relate to matters outside of this family history, it tells the life of the gospel pioneer of those heroic days.

Rocksford, Ohio,
July 10, 18—.

My Dear Joseph,—

As Mr. Osburn goes to Blue Brook tomorrow, I make haste to pen a few lines to be sent by him. I have been here for a week now, helping him and his men in the harvest field by day, and by night speaking to the brethren and others as I have opportunity. It surprises me that the people will come together at night after their hard day's work, but I tell you, Joseph, souls are hungry for the bread of the gospel. They have been fed upon the husks of theology too long. Almost every night we go from the place of meeting to the waters of baptism, and often, as we go down into the water, persons press forward to make the good confession.

Before returning to this place, I spent two weeks in M—, where much interest was manifested. I went out one day to a school-house, seven miles from town, at the urgent request of a good sister who desired that her husband might know the way of the Lord more perfectly. The man, at the conclusion of the discourse, came forward to be baptised, and with him five others. I had not thought to take a change of clothing with me, but I was kindly provided for by the candidate, and baptism was administered in the same hour.

Travelling about at my own expense has depleted my purse, and my wardrobe is none the better for some months of horseback riding. So I am glad of an opportunity to

earn a little of the means with which to replenish. The brethren give me free welcome to their homes, and I have a good bed and good food wherever I go. But of cash they themselves have little, and my horse and my clothing I must find for myself.

Martha is a great blessing to the little company of believers here. Really, there is in this gentle young girl a strength of purpose and a power of persuasion which I could never have believed to exist. Night after night she leads her young friends forward to the front seat, her beautiful face shining as with the joy of heaven. She makes me think of the vestal virgins of the olden time, set apart sacredly to the service of the temple.

Write a line and send it back by Mr. Osburn, if it is convenient for you to do so. Tell me particularly concerning the health of father and mother. I desire greatly to see you all, and trust I may do so soon.

Do you ever see Rachel? Please do not be afraid to write concerning her. I have sometimes thought you avoided the subject, through fear of giving me pain. A thought has come to me concerning her of late which I am bound to mention. Is your heart enlisted there? If it is, do not be afraid to say so. I could not but grieve to see your life linked with that one who has no faith; but so far as I am concerned there is no reason why you should fear. Rachel Sylvestre and I are as far apart as if we had never looked into each other's faces.

With great affection,

Faithfully yours,

STEPHEN ARRONDALE.

(To be continued.)

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