

# The Australian Christian

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## ENCOURAGEMENT

George Darsie

Isa. 41: 6, 7: "They helped every one his neighbor, and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying of the soldering, It is good."

This is a pleasing picture to contemplate, because it illustrates how we all can, and how we all should, help and encourage each other. As a rule, we value too lightly, and are too indifferent to, the good we have in our power to do in this way. We forget how dependent we are for our own happiness upon the looks of sympathy, the words of appreciation and the tones of encouragement we receive from others. Or perchance we are afraid lest by speaking a cheering word to some toiling one, we may puff him up with vanity or inflate him with self-conceit. But the danger is really the other way. There are a hundred hearts that break in this world from lack of some such word in the sore time of their need, where one has ever been injured by it. Encouragement is not silly flattery or empty compliment. You do not need to speak one false word in giving it. You need but to put the truth in a hopeful way. And everybody needs, at times, to be encouraged. There is no one, even the strongest and oldest, but sometimes loses heart, and needs to be braced and inspirited. The practice should be more common and universal than it is. The picture given from Isaiah should be far more frequently realised. If you have done a good thing, it is not going to harm you if some one tells you so, and instead of causing you to lessen effort, the chances are that it will stimulate you to do a better thing next time. Don't be afraid of hurting anybody by a little honest praise.

Everybody can do more and better work, and live a better life, under a feeling of encouragement than under any other condition. More people are driven to the bad by discouragement than we dream of. When one loses heart and hope, that is the paralysis of effort. Thousands now living in sin would turn gladly toward a new life this very hour, if persuaded they could live such a life. The way of righteousness is frequently made to seem a way so steep and rough and hard to travel, that the average man has come to have the idea that only moral giants can travel it. Preachers often are responsible for this serious misconception. The tone of their words is sometimes discouraging alike to saint and sinner. Denunciation and con-

demnation are too much their stock in trade. Their power for good is impaired by a too free use of the wet blanket. They are too prone to forget that people cannot be made better by whining and scolding, that a church cannot be moved to love and good work save by helpful, hopeful, cheery and encouraging words. And fathers and mothers might, with benefit, learn a similar lesson. The apostle particularly warns them against such a course in the training of their children as will cause them to become "discouraged." In short, how much better every one of us can do under the sunshine of a little encouragement! How it adds to the sum of human usefulness and happiness! How much easier it is to learn, or do, or bear what we have to learn, do and bear when encouraged to believe that we can! How strong it makes the arm and how brave the spirit! How often has a life turned upon a single cheery word spoken at exactly the right moment. The story of a fireman who rescued a child from a third-story window during a perilous fire, because a thoughtful man in the crowd below, at the very nick of time, cried out, "Cheer him," may have never actually occurred, but it is none the less true to life. A striking instance of the value attached to the encouragement of soldiers and sailors in wartime is afforded by Commodore Schley, who, at the beginning of the fight off Santiago, issued instructions that all news of any advantage gained should be communicated about the ship to those who could not see, with the result that it raised the *esprit de corps* a hundred per cent. If you want to get the best that he can do out of anyone, encourage him; whether it be the salesman in your store, the clerk at your desk, the laborer on your farm, the cook in your kitchen, the preacher in your pulpit, the "layman" in your pew, or the editor in his office.

And everybody can give encouragement. If in no other way, by carrying a courageous heart within the breast. For nothing in the world is more contagious. The yellow fever, the smallpox, the Asiatic cholera, in this respect, cannot compare with it. As Dickens finely says: "It is an even-handed, noble adjustment of things in this world, that, whereas there is infection in disease and sorrow, there is nothing so irresistibly contagious as laughter and good humor." And often, when you are not aware of it, you are cheering and helping people all around you, by simply carrying with you a bright and

happy spirit. "A merry heart doth good like a medicine, but a broken spirit drieth up the [very] bones." Who has not felt the truth of this on both sides of the case?

Many a man goes through this world like a band of music through the streets of a city, sending out sweet strains and harmonies into dark allies, dark homes and dark hearts on every side, of whose existence even he does not so much as dream. It has been said that the sun never saw the dark side of anything, and for the simple reason that it makes brightness wherever it looks. And so there are faces which have on them so much sunshine to the square inch, that they, too, even under the most trying circumstances, never can see the dark side.

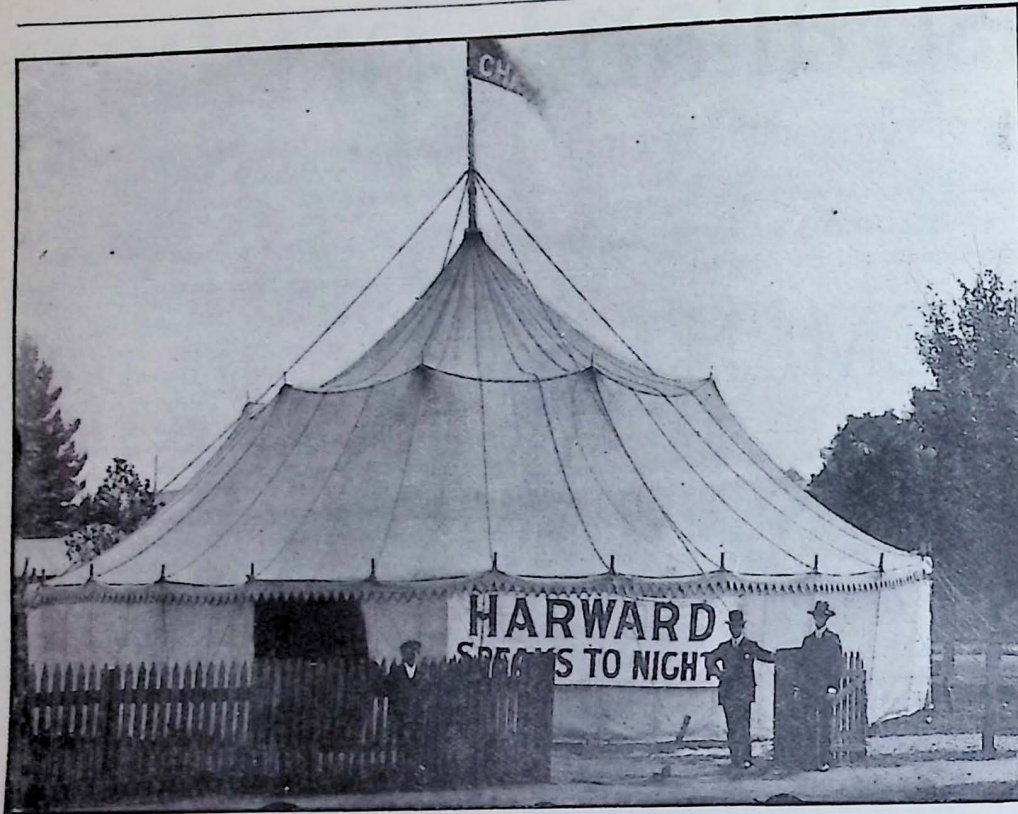
And how small a thing will sometimes make to us all the difference between hope and despair. The world will never cease to hear and tell with interest the story of Robert Bruce and the spider. Nor will it forget how Longfellow found cheer and strength from silently gazing at the light of stars, and from giving the first watch of the night to the "red planet, Mars":

"O star of strength! I see thee stand  
And smile on all my pain.  
Thou beckonest with thy mailed hand,  
And I am strong again."

But how much more can a warm and loving heart help us bear the ills of life and fight its battles. That was a very significant saying of Moses to the people of Israel, when Joshua was chosen as his successor, "Encourage him, for he shall cause Israel to inherit the land." Ah! how that stiff-necked people through forty long years had discouraged Moses! And what a noble act of encouragement was that of Jonathan to David, when, at the very darkest period of David's fortunes, his unselfish friend sought him out in the black night and "strengthened his hand in God"! How dependant was even the "myriad-minded, lion-hearted Paul" upon the sympathy and association of his loving friends. How God comforted him in a time of great stress "by the coming of Titus." What a difference the presence of Silas and Timothy made to him, when he first reached Corinth, and how significantly we read that when they had come, "Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ."

Adam Clark, the great commentator, said it was the encouraging words of a wise





VICTORIAN MISSION TENT.  
OUTSIDE VIEW.

teacher who, in the days of his boyhood, when everybody had pronounced him dull and stupid, had said, with kindly sympathy, "Adam will make a scholar yet," that gave him his first impulse toward his career of usefulness. And no one will forget the touching incident in "Ben Hur," where the Christ-lad gave a drink of water to the young galley-slave, and breathed a word of blessing in his ear that filled him with new hope, and became the good angel of his life. How much of our power to do the work and bear the burdens laid upon us depends upon the encouragement of friends. And, as already intimated, how often even a very trifling thing will suffice to make or mar a whole human career, and save or sink a life. It is at such times that we learn how big little things can sometimes be.

"It was only a kind word spoken to a weeping little child,

But the thread of its grief was broken,  
and the little one sweetly smiled.

And no one stayed to notice so tiny an  
act of love,

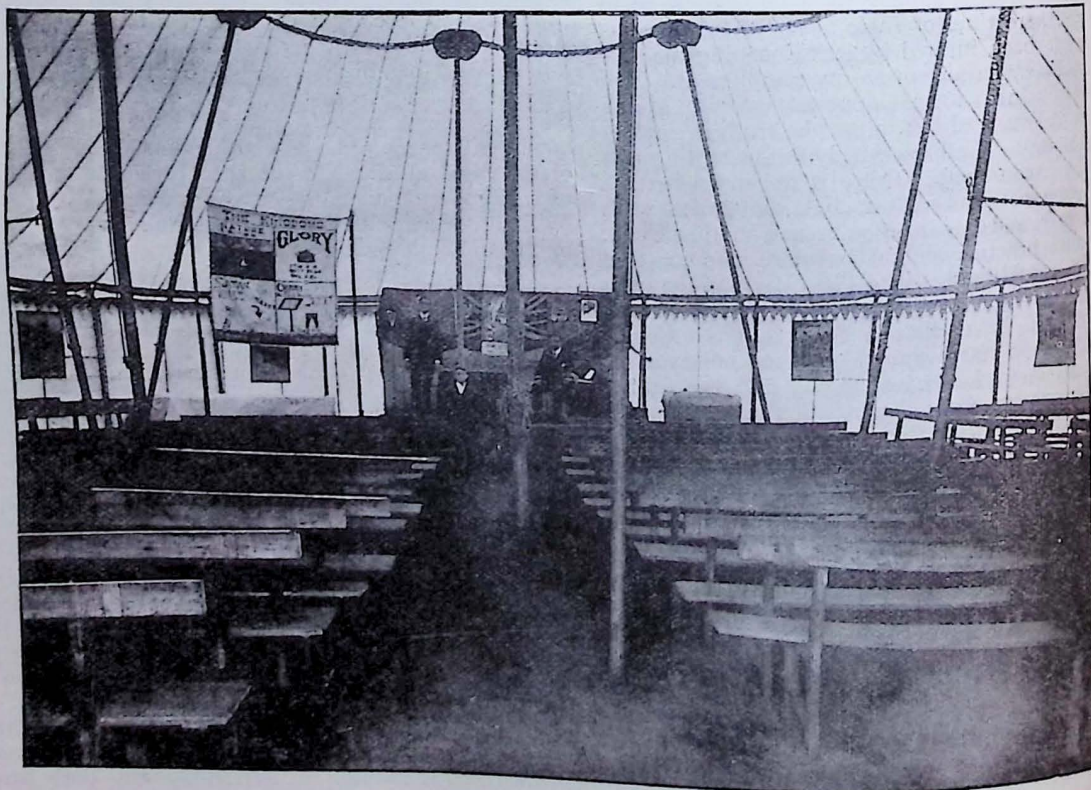
Save the angels keeping the record in  
the wonderful book above ;

And she who had spoken kindly went on  
her quiet way,

Nor dreamt such a simple action should  
count at the last great day ;

But the pitying words of comfort were  
heard with a song of joy,

And the listening angels blessed her from  
their beautiful home on high."



VICTORIAN MISSION TENT.  
INSIDE VIEW.

A few specific words of encouragement will not be amiss, I am sure. And first of all, to young people. They often need it, for nothing is more common than for old people to forget they once were young, and to forget, also, how they felt and acted when they were. I like to think how Jesus loved young men, even the one who refused to follow him ; how of all the apostles, John, the youngest, was nearest to him and understood him best ; and how of all the early proclaimers of his gospel the young man, Saul, "labored more abundantly than they all." And God's interest in the young is no less shown in the final message sent them almost at the close of the volume of revelation. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (What a trinity of blessings!) No class or age can do more for Christ. And young people make a great mistake if they think their liberty and their happiness can be so well secured in any other way as by bowing their necks to the Saviour's yoke. Would that they would more clearly see and realise this.

Christian people also need a helpful word. Don't allow yourselves to be discouraged about your Christian lives. Don't give up if they are not what they ought to be. God is very patient and forgiving. He stands ready to give you all needful help. With his word to guide and counsel, and his Spirit to



strengthen and comfort, start in afresh. Keep your face toward Jerusalem. "They shall never perish, neither shall any be able to pluck them out of my hand." Believe the precious promise. You will reach heaven by-and-bye. Work on, pray on, hope on, and all will yet be well.

And let me encourage the sinful. It is the devil who tells you that you cannot live a Christian life. If he can keep you in the

belief of that falsehood, he wants nothing better. But it is a falsehood just the same. You can break off your sins by righteousness. Start to do it with a bold and brave heart. God will help you; Jesus will strengthen you; the church will stand by you; angels will encamp round about you, and never fear but that you will be able to strike off the shackles of your slavery and be for ever free. God help you so to believe and so to do.

3. I have obeyed from the heart that form of doctrine which was once for all delivered unto us.

3. I have become united with Christ in the Bible way (namely, by faith, repentance, and obedience); the same way as did those early disciples, who were first called Christians at Antioch.

5. I have the Spirit itself bearing witness with my spirit that I am a child of God.

Kaniva, Vic.

E. G. ROWE.

## How Do I Know I Am a Christian?



[The following is the result of our paragraph competition on the above subject. Letters to a Young Christian have been sent to the first two, but we do not know the address of the writer of the third paragraph; if same is furnished, book will be forwarded. A number of very excellent answers reached us after the time, and two or three were disqualified by their length. The conditions must be complied with. —Ed.]

To stand before God as a Christian is to stand before God a forgiven person. In becoming a Christian, divine means are coupled with human agency. Christ has by the shedding of his blood procured salvation for all mankind that all may be saved. The duty of man is to accept that salvation which the blood of Christ alone procured, and make it the realised possession of the soul.

The Holy Spirit has, through the apostles, made known to us the conditions which govern this acceptance. They are

Faith. (Acts 16: 31.)

Repentance. (Acts 2: 38)

Confession. (Acts 8: 37.)

Baptism. (Acts 2: 38.)

Upon this ground of implicit obedience to Christ we stand before God as Christians—chosen in Christ. The infallible testimony of God's Word witnesses to our acceptance. It is not how we feel in the matter, but what the Bible says concerning us. Following this teaching, I am a Christian.

Owen, S.A.

JAMES GORDON.

Because the Scriptures teach clearly that I really can know that I am saved.

1. "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8: 16). God's Spirit speaks through His Word, giving instructions regarding the conditions of pardon. My spirit testifies that I have complied with these conditions; therefore I know that I am saved.

2. Christ himself said, "He that believeth on me hath everlasting life" (John 6: 47 and 3: 36). I believe on Christ.

5. The Apostles John and Paul wrote, in words which admit of no possible ambiguity, of the knowledge of the fact that the early disciples were saved (1 John 3: 2; Gal. 3: 26; 2 Cor. 5: 1). As I have rendered obedience to the same commands as they did, I know that I am "a son of God."

4. The words of John (1 John 3: 14) teach

me that I am saved, because I love the brethren.

Lockwood, Vic.

JOHN I. MUDFORD.

To become a Christian, certain conditions are laid down in God's Word, viz.—*Faith or belief* (John 3: 16; Acts 26: 31). Faith acknowledges that all God has revealed in his Word is true. *Repentance* (Luke 24: 46-49; Acts 2: 38). Repentance is a determination to forsake sin. *Confession of faith* (Matt. 10: 32, 33; Rom. 10: 9, 10)—an acknowledgment before many witnesses that Jesus is the Christ, the Son of the living God. *Baptism* (Mark 16: 16; Acts 2: 38; Gal. 3: 26, 27), rendering obedience to Christ—confirmation of faith. After the fulfilment of the conditions there is a specified work to perform, that is, to attend to the breaking of bread and prayers (Acts 2: 42); to spread the gospel, either by going or giving money to send others; "to visit the fatherless and the widows in their afflictions, and keep himself unspotted from the world." Having complied with the above conditions, and doing Christ's work (though feebly), I know I am a Christian.

CHAS. K. MILNE.

1. Because I have accepted Christ as my personal Saviour, and have obeyed the truth as he has revealed it to me in his precious Word by repenting, believing, and confessing him, and by being baptised into his name for the remission of sins.

2. Because I have responded to his gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and I have found rest unto my soul, as Jesus said we would if we would but come to him.

3. Jesus is dearer to me than any other earthly tie, and I have the peace of God which passeth all understanding reigning in my heart.

St. Arnaud, Vic.

ESSIE WHITING.

1. I believe that Jesus Christ is the Son of God, and believing such, I have carried out the commandments which he has given, and am striving to follow, just as close as I can, the example which he has left us as to living.

2. I have complied with the condition of discipleship laid down by Jesus Christ, "Take up thy cross and follow me."

Because the Spirit beareth witness with my spirit that I am a child of God. The witness of the Spirit is the Word of God. The New Testament portrays the ideal Christian. It reveals, in the first place, how to become a Christian, and secondly, how to remain one. It says, "He that believeth and is baptised shall be saved," and then, "As ye have therefore received Christ Jesus the Lord so walk ye in him"; and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Having obeyed, my own spirit knows this, and thus I have the consciousness that I am a child of God, or know that I am a Christian.

Joyce's Creek, Vic.

A. G. SCAMBLER.

First of all, I know I am a Christian because I love my Saviour and have accepted him in his own appointed way.

2. The desire to see others brought to a knowledge of the truth.

3. When I decided for Christ I thought it would be an effort to give up the pleasures of the world, but I find the desire for them has left me.

4. The real joy experienced by meeting round the table of the Lord on Sunday morning.

South Dunedin, N.Z.

J. ROUTLEDGE.

I know I am a Christian because I believe that Jesus is the Son of God, and have made up my mind to follow him. In the first place I have fulfilled the conditions laid down by him in order to enter his church; this makes me a Christian. But to remain a Christian I must live as Christ would have me. To do this I daily read his Word, and ask him to guide me; in this way I find what he wishes me to do, and trusting in him for strength I strive to do it. This, I think, is proof that I am a Christian, for Christ has said, "If ye continue in my word, then are ye my disciples indeed" (John 8: 31).

Telford, Vic.

A. B. CHAPPELL.

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.

T. C. Walker, Myrtle-street, Stanmore,

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.



# Tent Missions in South Australian Fields F. Pittman

It has occurred to the writer that an account of his mission work would be appreciated by many readers of the *CHRISTIAN*, and would probably tend to increase interest in fields with which many may not, at present, be well acquainted. I desire first to say that the church at Hindmarsh is to be congratulated in permitting its evangelist, for four months, to inaugurate tent mission work in this State, and Broken Hill, under the auspices of the South Australian Evangelistic Committee. I trust that, in the long run, no harm will be done to the cause at Hindmarsh, and that the good example set by that church may be followed by many others for the larger service that may be thus rendered to our cause in Australia. The writer has never entertained an idea of accepting permanent employment as tent missionary, yet feels grateful that he has had the privilege of inaugurating this department of work here, which, it is sincerely hoped, will not be allowed to drop.

*Concerning visible results:* 81 souls have been added to the churches, 67 by faith and baptism, and 14 previously baptised. We cannot usually sum up all the good accomplished in any locality by the number of additions recorded, yet, judging from additions alone, we have reason to rejoice in much success. Of the accessions just reported, considerably over 50 are men and women, most of whom should be of great help to the churches. In looking over my own mission work, I find that in seven months 170 have been won for Christ, and taking into account other missions, conducted by Bren. Thomas, Grinstead, Rankine and Clow, 237 additions have been recorded. This should surely encourage us to make a great effort to continue this department of service.

The first place visited was KADINA. As most are aware, Kadina is situated at the north of Yorke's Peninsula, 117 miles north-west of Adelaide, and 6 miles from Wallaroo Bay. The population of the municipal district is about 1700, while that of the adjoining mines is 2500. The town owes its prosperity chiefly to the rich copper mines, which give employment to a large number of workmen. North and east it is surrounded by an important agricultural district. G. B. Moysey is the preacher of an energetic and quickly growing church. He preaches almost every Sunday at Kadina, and occasionally visits the little church at Bews, some twenty miles distant. Largely owing to the untiring efforts of Bro. Moysey and family, and a few earnest workers, the cause has made good progress in this important centre. The mission was successful in many ways. Somehow, I usually make a rather poor start, and, so far, have been generous enough to blame the weather. At Kadina and Broken Hill, the tent was raised only to be lowered again, a blinding dust storm sweeping across the town, and threatening to bring down houses, as well as tents. At Port Pirie we managed to keep up our sails, though the dust was so thick and the light so dim that preacher and

congregation could scarcely see each other: the preacher, for one, was not sorry for that, having changed color from head to foot. Yet we are glad to record that only one meeting in the whole of the series had to be postponed on account of unfavorable weather. Services, at all places visited, were held three times each Lord's day and every night in the week, the missionary speaking 152 times and conducting a few baptismal services on other occasions. The Kadina meetings were crowded on Sundays, while on week-nights a fair number of interested hearers attended. It was a pleasure to notice the deep interest, which seemed to increase as the mission proceeded. A rather unique experience is that six men stepped out to make the full surrender before any females came. We rejoice also that women, later in the mission, gave themselves to Christ. Nearly all the converts were adults, and from families not previously connected with the church.

2. **BROKEN HILL.** This is a town of 30,000 inhabitants, 925 miles west of Sydney and 334 miles north-east of Adelaide. It has 115 miles of roads and streets, some of which are well lighted by gas and electricity. It is the principal mining centre of Australia. The Proprietary Mine is recorded to be the most prolific silver-mine in the world; its amalgamating, concentrating, smelting, leaching and refining plants give employment to many thousands of workmen. The width of the lode through the three 40 acre blocks varies from 10 ft. to 100 ft., with an almost limitless supply of ore. The monthly extraction of ore from the Barrier Mine amounts to over 70,000 tons, producing, approximately, 168,000 tons of lead per annum, equal to about 27 per cent. of the whole production of lead in the world. Over £50,000 is paid in wages every month. The carriage by rail alone of stores costs £40,000 per month. The stores are drawn from every part of the world—sulphur from Sicily, coke from Germany and New South Wales, other chemicals from England, iron from Scotland, timber from America, etc.

As one might gather from what I have just said, Broken Hill is a very cosmopolitan place. Just as stores and supplies come from all parts of the world, so do its inhabitants. All nationalities seem well represented. In the search for money its inhabitants have come from all parts of Australia, and all continents. As one might well expect, such a large town, composed of such a population, is noted for its ungodliness. Worldliness abounds there. Even religionists, from other places, frequently lose their religion when settling amid such surroundings. Living in Broken Hill, they do as Broken Hill does. Many apparently steadfast members of other churches have, when in the Hill, drifted to sectarianism, or to utter worldliness. Churches whose members go to the Hill should take special care to acquaint the little church there, that they may be visited, and invited to attend the meetings. Transfers to the

church there should be sent without delay. Will secretaries please note this?

But in Broken Hill gold is found in small quantities associated with the silver; so even there the pure gold of Christ-like lives is sometimes to be seen. The faithful few have held the fort, but little aggressive work has been done. No preaching service had been held for years. An occasional effort had been made only when an evangelist or preaching brother visited the Hill. Even the morning meetings were never advertised. It is a pity that the work should have been so long neglected. The missionary encountered difficulties here which were found nowhere else, yet after twice shifting the position of the tent, fairly large and interested audiences assembled, and it may safely be said that the ground was well cleared for future evangelistic work: 11 were added by faith and obedience, several were restored to fellowship or received, being formerly baptised, and at the close of the mission bright hopes were entertained by all that M. W. Green, now located at Broken Hill, would be able to do much aggressive work in that important town. On reaching Adelaide I was informed of a sceptic who had never attended church since he was a boy (he is now 60), who happened to drop in one of my meetings at the Hill, since when he has regularly attended church services in Adelaide. Several similar instances could be recorded of those who came to the tent who seldom, if ever, had entered church buildings.

3. **WILLUNGA.** This village of about 400 inhabitants is 30 miles south of Adelaide. It is reached by mail coach twice per day. Surrounding it on all sides is a rich agricultural district; the town is prettily situated on a gentle rise, embowered in trees, from which a splendid view of Port Willunga is to be seen. Slate quarries, once in full swing, are now scarcely used, suggesting that our church experience in Willunga has been very similar. Once there was a flourishing cause, but it was allowed to dwindle down almost to nothing. No gospel meeting was held for years, until the work was revived a few years ago by Bro. Crosby and others. J. Weeks is doing a good work there and at McLaren Vale. Our mission was not so well attended as the previous mission I held there 18 months ago (the McLaren Vale people for the most part not attending as they did previously), nor was the mission so fruitful of immediate results, yet the brethren rejoiced over the good accomplished during the few days that we were there.

4. **PROSPECT.** This is a suburb 2 miles north of Adelaide, having for its residents, for the most part, people engaged in business in the city or Islington. It is in an elevated position, from which there is an extensive view of the plains and gulf beyond. At Prospect we had a fine mission. Large and interested audiences attended all the services. Choirs from other churches assisted the local choirs of North Adelaide and Prospect.

*Concluded on page 203.*



# The Society of Christian Endeavor

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

139 BUCKLEY ST., FOOTSCRAY.

## Prayer for Missions.

Topic for May 8.

### SUGGESTED SUBJECTS AND READINGS.

|  |                   |
|--|-------------------|
| Commanded by Christ...                         | ...Luke 10: 1-12  |
| Taught by the Spirit ...                       | ...Rom. 8: 22-27  |
| For missionaries ...                           | ...Acts 13: 1-3   |
| Part of our warfare ...                        | ...Eph. 6: 17-20  |
| "Thy kingdom come"                             | ...Matt. 6: 5-13  |
| Against foes of missions                       | ...Rom. 15: 30-33 |
| Topic.—Prayer for missions, at home and abroad | 1 Tim. 2: 1-8     |

RESUMABLY the meeting is not to be altogether used in talking about prayer, but for doing some of the praying itself. There is doubtless a closer connection between the prayers of Christians and the conversion of sinners than many of us are prepared to admit. Avoid the two extremes of eliminating prayer and of thinking prayer alone is required. Never put prayer for the world's evangelisation so that it might be thought God had to be asked to be willing to save men, or, as it sometimes with a fearful jarring falls on our ears, as if the person praying were more anxious than the loving Father who so desired the world's salvation that he gave his Son. I have read many statements the past week or two which made prayer practically everything, working and preaching practically nothing. Our danger may be that we will ignore the privilege and the duty of prayer. Our meeting is to help set us right. To help the meeting to do so, please learn something of home and foreign missions, and pray much for them, before 8th May.

Missionaries generally realise the value of prayer. No more constant appeal comes from the foreign field than that for support in prayer. "I never," writes one, "experienced at home as one does out here the comfort that comes from the knowledge that many are united in intercession—it is a great stay and support." Bishop Heber, "on each new incident of his history, or on the eve of any undertaking, used to compose a brief prayer, imploring divine help and guidance." Zinzendorf at the age of four made a "covenant with Christ, 'Be thou mine, dear Saviour, and I will be thine'; and from the window of his grandmother's castle he used to toss out letters to the Lord, telling him all his heart." At Halle he formed circles for prayer. At school he organised his fellows into "The Order of the Grain of Mustard Seed," pledged to seek the conversion of others. His saying was ever, "I have one passion, and that is he, he alone!" You know how Zinzendorf's history merged into that of the Moravian Brotherhood, "the pioneer church in missions." Of it Pierson says: "Holy living, ceaseless praying, cheerful giving, constitute their conception of discipleship, and the open secret of that Brotherhood, which, fewest in numbers and poorest in resources, leads the van of missions." The kind of men so raised may be illustrated by the brother whom Zinzendorf one day sent for and asked: "Will you go to Greenland to-morrow as a missionary?" After a moment's hesitation the reply came, "If the shoemaker can finish the boots which I have ordered of him by to-morrow, I will go."

"Meetings for fasting and prayer, and for deeper spiritual life," says A. T. Pierson, "have been the matrix where missionaries have been moulded." So began modern missions; the faint beginnings being found, in the middle of the eighteenth century, in certain preachers uniting in a "concert to promote more abundant application to a duty that is perpetually binding—prayer that our God's kingdom may come, joined with praises," to be "offered weekly on Saturday evening and Sunday morning, and more solemnly on the first Tuesday of every quarter." In 1784 the Northamptonshire Association of Baptist Ministers passed a motion exhorting their churches to engage "heartily and perseveringly" in prayer to God on the first Monday of every calendar month, and at the same hour. It 1792 the Baptist Missionary Society was formed at Kettering, of which Carey was the first missionary. This was the time at which the famous collection of £13/2/6 was taken up.

It seems certain that there is a very close connection between prayer and the Welsh revival. Prayer was offered both by individuals and also in "circles formed by devout persons who agree to unite together in prayer at a given hour every day." It may interest Endeavorers to know that it is believed that "the great revival in Wales started in a Christian Endeavor meeting in the New Quay Calvinistic Methodist Church," in February, 1904. So says the *C.E. World*.

The Student Volunteer Movement, one of the most powerful forces and hopeful signs in the world's evangelisation, was born of prayer. In one of his Melbourne addresses of two years ago, John R. Mott, secretary of the World's Student Christian Federation, used these words, very pertinent to our subject:—"Everything vital to this missionary enterprise, at home and abroad, hinges on prayer. Do we want laborers? This is the one method which Jesus Christ specially emphasises for the obtaining and thrusting forth of Christian workers. In 1882 the Church Missionary Association adopted the plan of devoting a day to praying for workers. In the five years previous to that fifty-one new missionaries had gone out; in the next five years one hundred and twelve went out. . . . You and I may differ as to our educational advantages, our social position, our executive ability, our financial resources, but in this matter of ability to use the forces of the prayer kingdom God has been pleased to place us on a level, if we will rise up to our privileges. The greatest sin you and I can commit, I sometimes think, is to omit using this force. . . . That old word of warning comes back to me, 'God forbid that I should sin against the Lord in ceasing to pray for you' [1 Sam. 12: 23]. . . . In the words of Nessima, the great Japanese scholar and head of the Christian College, 'Let us advance upon our knees: it means victory.'"

The text that will be most frequently quoted for this topic is "Pray ye the Lord of the harvest, that he send forth laborers into the harvest." You will of course notice the persons whom Jesus taught so to pray—those who were themselves laborers. Morison says, "The injunction is in part equivalent

to this: Beseech ye the Lord of the harvest that he may accept you, and thrust you forth into the harvest field." "There is a vast difference between praying and going, and praying and staying. If you go, as these men did, you are sure that your prayer is being answered to that extent, at least."

John T. Faris, in an article on "What prayer cost some young men," describes how he saw a photograph of a number of young men. His friend explained that those, whose pictures he saw, some thirty or forty of them, had several years before agreed to pray daily for the conversion of the young men of their State and the spread of the kingdom. The picture was taken at a forest camp for united prayer and conference. The friend proceeded: "We can never again form a group before the camera. We are too widely separated for that. A—, who is seated there in the foreground, is now a missionary in Mexico; B—, at his right, is among the natives of West Africa; C—is preaching the gospel to the Navajos; D—is a home missionary in Oklahoma; E—is a young minister in Kansas, preaching to the young men for whom he prayed years ago; F—is in Japan; G—is in South America." About half the total number were thus urged to the work. "Is it strange," asks Mr. Faris, that I replaced the photograph with a hand that trembled as I thought of those earnest men whose prayers for others had thrust them out to be used as God's instruments in bringing the answers to their own petitions? I had received a lesson in the cost of prayer." Thus interpreted, to pray "Thy kingdom come" is not easy.

The Son of God was authorised to "ask the nations" for his inheritance (Psa. 2: 8). Says a writer in the *Missionary Intelligencer*: "Jesus followed his own prayer. It led him to the cross. Every prayer fixes a goal somewhere before the one who prays it. Pray for the sick, the prayer leads to the bedside of the sufferer. Pray for the poor, the prayer leads to the administration of physical necessities. Pray for the conversion of a friend, the prayer leads to that friend with the message of the bleeding Christ. Pray for the salvation of the world and the prayer leads to the giving of self and all it possesses. . . . In prayer the Christian puts the lost world close up against his own throbbing breast, and obligates himself to help God redeem it. Prayer loosens the strings of his purse as it opens the fountains of his sympathy and love."

### Notes and News.

At the February Council meeting it was resolved, "That on application to the Union junior societies will be affiliated." Senior representatives to represent junior societies also.

Victorian Endeavorers will please remember the Annual Rally in the Masonic Hall, Melbourne, on Monday, 24th April, at 7.45 p.m. sharp. Doors open, 6.30; song service, T. J. Cook leader, at 7.30. Chairman, J. Johnston. Speakers, J. W. Baker on "The Duty of the Church to the C.E." and P. A. Dickson on "The Duty of the C.E. to the Church."

Each metropolitan society is specially requested to appoint two ushers for Rally, same to be at hall at 6.15. W. A. Kemp will supply list of duties.

Country societies likely to be personally represented are asked to communicate with the Union Secretary, Miss G. I. Walker, Cramer-st., Preston. As we believe some interstate societies will also be represented, we ask them to do likewise.

Will all societies please observe the following instructions:—1. Bring banners. 2. Observe time limit for responses, one minute. 3. Be punctual. Song service, 7.30. 4. Bring Sankey's hymnbooks. 5. Collect threepence per active member and send at once. 6. Junior societies to be seated with senior, bring banners and have responses ready. —G.I.W.

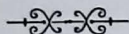


# THE Australian Christian.

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## The Leader

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

—O—

### Sunrise Somewhere.

"With Christianity it is a ways sunrise somewhere in the world," says the London *Spectator*. It is so because of its capacity for rebirth. It is the only religion known to man that possesses the secret of immortality. At the very time when men are saying that its day is past and the night is closing in upon it for ever, it is just then that its hidden forces spring forth with the glory of a new and brighter day. "Christianity," continues the *Spectator*, "may be apparently extinguished under a weight of extraneous formulæ and ceremonies, or lost in nebulous clouds of mysticism. Christendom may appear to forget morality in favor of religious conviction. Again, religious conviction may be accounted of no importance as against righteousness and alms-deeds. Yet Christianity does not die. The cold aspersions of science

may seem at times in a fair way to quench the spark; the still more redoubtable acids of secularism may appear to have turned it to cold ash; yet it revives and shines. Again and again the people that have sat in darkness have seen a great light." And this is one of the distinguishing marks of Christianity—it has in it the quality of perpetual youth. Other religions have either passed away into the gloom of night, without hope of a resurrection dawn, or else are now in the decrepitude of an old age for which there is no elixir by which their youth can be restored. And surely Christianity has passed through the furnace of fire often enough for us to speak with certainty about its quality of indestructibility! Its worst foes have been those of its own household. The enemies of Christianity have not been slow to remind us of this. But in doing so they have not had enough discrimination or sense of fair play to discriminate between the false and the real. They have seen a Christianity distorted by paganism, and speak of it as though it were the real thing. Just as Mr. Blatchford in one of his *Clavion* articles tells of the disgust he felt at seeing in an art gallery the picture of a maiden being led by a crowd of monks to her death. In replying to which, Mr. Haw, in his "Religious Doubts of Democracy," says: "Mr. Blatchford called the monks unholy savages. They were unholy savages, in the sense that some of the French Revolutionists, and some of the Hindus, and some of the cultured American Democrats, have been unholy savages. But what of the maiden? She stands in the picture for Christianity. The monks only stand for man's inhumanity. She was giving her life for her faith. Where is the man or the maiden who has gone to the stake for Socialism?"

This picture is indeed an allegory. In it are seen the wrongs inflicted upon Christianity, and the patient endurance of these wrongs. For a time, it seemed as though the triumph of the monks meant the downfall of Christianity. And so it would have, if the monks had formed any vital part of it. But it was the maiden, with her simple faith and steadfast loyalty, that represented the vital element of Christianity. In her, and through her, and such other pure and lofty minds, Christianity achieves its triumphs and wins its way. In seeking after types of Christianity, who but the veriest simpleton would select a Judas? And this is just where men make the great mistake. The imperfect type, the distorted creed, or anything but the real thing, is held up as the mirror of Christianity. The fact is ignored that the distorted picture is what Christianity is trying to save man from. This is what Christianity has been endeavoring to do from its inception, namely, to lift man out of himself into a higher and better life. And this it has done. Millions of our race have caught something of the likeness of its great Founder; and all the world has been blessed, directly and indirectly, because the Son of man once lived and died and rose again. It is only relating the sober facts of history when we say that "with Christianity an immense forward stride was taken in the moral life of the world; or rather—may we not say—an immense moral

revolution was wrought, to which the history of the world presents no parallel. Moreover, the gain was a permanent one; the Christian ideal of life became and has remained the highest and purest life known to us. True, there have been times when it has seemed wholly submerged and lost, and when men who bore the holiest name, and claimed to be the special representatives of God on the earth, have been guilty of crimes which it is a shame even to speak of. Yet even in the darkest hours, when earth wore its most godless look, the ideal still remained, and in due season rose again to re-assert its ancient strength." No one can read the history of Christianity with an intelligent and unbiased mind without being convinced that the trials through which it has passed—the perils and vicissitudes which it has come through triumphantly—are in themselves abundant proofs of its undying vitality.

And when we ask, "What is the secret of this vitality?" what shall we answer? The *Spectator* asks this question, but seems unable to answer it. It asks, "Where is the vital spark of Christianity? In dogma or in ethics, in worship or in charity?" The answer that it gives is in the negative. "It is impossible to say, just as it is impossible to tell the precise position of the soul in the human body, or the place of God in the order of nature. All the Christian systems produce saints, and all show a capacity for revival." But surely some clear and definite answer can be given to this important question. Undoubtedly there can. Where is the vital spark of Christianity? Not in dogma, or ethics, or worship, or charity; for these, after all, are only developments of the vital spark. We must go back of all these to get the answer. We must go back to Christ himself and find in him the secret of the vitality of Christianity. Christ himself explains everything. When we know him and the power of his life, we know how it is that the Christianity of which he is the author is indestructible. We understand how it is that "with Christianity there is always sunrise somewhere in the world." H. B. Workman, in his lecture on "Jesus Christ as the Son of Man," very finely illustrates our thought. He says; "Once, once only in all time has there come one whom all men can understand; who is neither Jew nor Gentile, nor Roman, nor Greek, nor French, nor German, nor Englishman, nor Irishman; but with whom every race—Jew, Gentile, Roman, Greek, French, German, Russian, Japanese—feels perfect affinity. Once, once only in all time has there come one whom no peculiarities cut off, who is not limited down to any one race or century, for whom there is neither language nor speech where his voice is not heard. Son of man, because all that is best and truest and tenderest in human life in every age and clime finds in him its perfect expression. Son of man, because East and West and North and South, white man, black man, and yellow man, those who dwell round the frozen Poles, those who wander amid the sands of the Sahara, all alike feel—and it is true of no other one in the world—that he supplies their perfect ideal. Son of man, because he is the magnetic centre to which every quivering heart is drawn, the



hope of universal men through twenty centuries." The secret of the vitality of Christianity is found in Jesus, "the changeless ideal of changing humanity."

Doubtless, in the experience of all Christian workers there come periods of deep depression, the experience of failures—failures that stun and bewilder us—when the wheels of the gospel chariot seem to move heavily; when the forces of evil seem to be triumphing over the forces of good; when the drift of things in the church and out of it seems to be all wrong. In hours such as these it will be well for us if we keep our eyes fixed upon the changeless Christ, to remember that with Jesus "no age outgrows his power to understand and to be understood. No century exhausts the fulness of his meaning. Time never withers or stales the infinite variety of his charms. Jesus Christ is the same yesterday, to-day, and for ever; whose sympathies and affinities and comprehensions, not merely race, but time itself, is powerless to limit or impair." The fluctuations of ancient or modern history will not trouble us if, once for all, there is within us a deep-rooted conviction of the supremacy of the unchanging Christ. In all our work, in all our difficulties and disappointments, let the thought be uppermost in our minds that the religion of Jesus is not for a day, but for eternity; that out of seeming evil, good eventually comes; that after the darkest night, there is the dawn of morning. And if our lot should be cast in surroundings where the work is hard, and the outlook without much promise, let us never forget that somewhere in the world there is sunrise. If gospel triumphs are not being won just where we happen to be, they are being won somewhere else. Not that this thought should content us, but rather that it should fill us with hope, as we remember that Christianity never dies—that out of apparent failures, some of its greatest victories have been won.

## Tent Missions in South Australian Fields

*Continued from page 200.*

Much effort was put into the mission by their evangelist, A. M. Ludbrook, and a splendid band of co-workers, and much good resulted. There were 23 additions by faith and baptism, and 1 added who was previously baptised. The last 3 meetings were held in the new chapel, the tent having been forwarded to Port Pirie. The brethren at Prospect and North Adelaide have a glorious opportunity for much aggressive work in the immediate future. Regret was expressed on all hands that the tent mission was so short.

5. PORT PIRIE. This important town is 169 miles from Adelaide, in the south-east bight of Germein Bay; it is reached by rail via Blythe and Gladstone, or by steamer. It has been called the "Metropolis of the North." It has a wharf frontage of nearly a mile and a half, broad streets, commodious warehouses, and large up-to-date shops. Its population is about 10,000. At the smelting works, about 1500 workmen are employed. These works are said to be the largest of their kind in the world. The principal part

of their work consists in smelting the ore from the Broken Hill Proprietary Mine. The church in this place is fairly strong, numerically; it has had varied experiences, amid which a few faithful disciples have worked perseveringly and energetically. The mission stirred up the church and neighborhood. The great need now is for an evangelist to be stationed there. Bro. Morrow, now on a tour round the world, has done most of the preaching for some time.

Though the weather was unfavorable for the commencement of mission, the attendances were good. Great interest was aroused, and 17 were added to the Lord. Sister Adams, Scripture-reader, from Moonta, greatly assisted in the work of visitation.

Permit now a suggestion or two.

1. EMPLOYMENT OF STATE EVANGELIST. There is a work done in this direction which can only be accomplished by the employment of a State preacher. While Hindmarsh church has generously loaned its evangelist, it cannot be expected that churches should continuously meet the need by loaning the services of their preachers. It is to be hoped that South Australia will follow the good example of Victoria and West Australia, and soon procure its State evangelist. The missions just concluded were, for the most part, too short. Longer meetings could be arranged for if a tent missionary was engaged.

2. A STATE SINGER should also be procured, if possible. There are places where good singing is almost indispensable to success. A singing evangelist going on as an advance agent, getting choirs ready, etc., would be a very great help. Brethren of South Australia, let us see that the tent is rolled up only in order that a fresh start might soon be made with a series of missions which shall never end till our work on earth is finished.

I now return to my own church at Hindmarsh, with which I have spent nearly seven happy years. It was with no intention of entering the mission field that I consented to conduct the missions just concluded. I love my work at Hindmarsh too well to allow of my leaving it now, though I am thankful for the opportunity I have had to engage for a while in the glorious service of conducting a series of tent missions, thus inaugurating this work in this State.

## From the Field

*The field is the world.—Matt. 13 : 38*

### New Zealand

PAHIATUA.—The four baptised last Lord's day and another immersed believer took membership yesterday. The Bible School had a social gathering last Thursday in the new schoolroom to celebrate the achievements of the Reds and Blues. Another Rally with new captains has been started.

April 3.

OAMARU.—On April 2, at the close of an address by Bro. McCrackett, one young woman and two young men decided for Christ. One of the latter is a former Sunday School scholar. These three friends

live at a good distance in the country. Sister Mrs. McCrackett is seriously ill. The prayers of the brethren are asked for her recovery.

April 5.

MATAURA.—At the close of a splendid sermon by Bro. Gordon a young man made the good confession and was immersed the same hour. Bro. Gordon has gone to Mornington, Dunedin, to conduct a ten days' mission there.

April 3.

WELLINGTON SOUTH.—On April 2 our anniversary services were held. T. J. Bull addressed the church in the morning, R. J. Dick the scholars and friends of the Sunday School in the afternoon, and A. F. Turner preached at night. On the following Wednesday evening a tea meeting was held, and afterwards a programme consisting of items rendered by members of the Dixon-st., Petone and Wellington South churches was presented. About 300 were present, and a very enjoyable and instructive evening was spent. During the month of March we had four additions to our membership, three being by letter and one by faith and baptism.

April 8.

A. F. TURNER.

## Victoria

PRESTON.—Good meetings. A brother from Berwick and two sisters from Seymour broke bread with us in the evening, and were very glad to have the opportunity. They were made very welcome.

April 17.

W.W.

BLACKBURN.—About forty present at this morning's meeting, some thirty breaking bread. This evening we commenced our gospel mission, with P. J. Pond preaching. At the close of his address we were encouraged and our hearts were gladdened by four coming forward and confessing their Saviour.

April 16.

W.R.

MINYIP.—The little church in this place has continued to "hold the fort" until circumstances render it necessary to storm the fort, the fort in this case being the enemy's stronghold. We have lost members by removal until the writer is the only male member and the sisters but three who can be relied on as attendants at the meetings. We have not the strength to do the work that ought to be done. Our Sunday School is the only one in the town. The religious needs of the place are neglected. Believing that the time has come for a forward move, we are resolved to hold a mission, but as far as the church here is concerned we are unable to finance the same. Anyone willing to assist us in this matter may forward donations, however small, either to H. Gray, Horsham, or to the undersigned at Minyip, who will thankfully take charge of same and put it to the best use.

April 12.

A. R. BENN.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had amongst our visitors J. Inglis Wright of Dunedin, who addressed the church most acceptably, also Bro. and Sister Michel from Invercargill, Sister Thompson from Boulder, W.A., Sister Morrow from Port Pirie, S.A., also Sister Benn from Minyip. J. Inglis Wright will be with us over Conference, and will take part in our Foreign Mission annual meeting, giving his lecture "The Dark Places of the Earth."

RICHMOND (Balmain-st.).—Two additions by faith and obedience yesterday—one who made the confession during Neptune-st. mission, and one who confessed faith in Christ and was baptised the same hour of the night. We take courage and praise God that more have been baptised into Christ here during the year than by any other church in Victoria. The

G. MANIFOLD.



Bible School Rally is in its seventh week with 67 new scholars, and a school of 320 scholars and 30 teachers.  
April 17. P. J. P.

## South Australia

WILLIAMSTOWN.—We had good meetings last Lord's day. The gospel service at night was a very impressive one. We are sorry that we are losing Bro. Roland, who has been a faithful worker in the church here. This is the fourth member who has gone from here during the past month. May the Lord bless and keep them faithful.

April 13.

E. G. W.

PROSPECT.—The meetings are keeping up well. Four have been received since last report—one formerly immersed and three by faith and baptism.

J. C. W.

NORWOOD.—Since last report we have received into our fellowship two by obedience to Christ. P. A. Dickson preached to a large congregation last night. Last Thursday evening we had a good meeting, when our Sisters Matthews told the story of their work among the Aborigines on the Murray River.

April 17.

A. C. RANKINE.

YORK.—Our Sister Savage departed this life on April 13th, and we committed her body to the grave yesterday afternoon. To-night, in the course of our address, we made reference to her life and translation. Our hearts rejoiced when, in response to the invitation, the husband and brother made the confession. Mr. Savage boldly faced the audience, and said that by the help of God he would endeavor to walk the same way as his late wife. As the meeting was dispersing, a sister of Mrs. Savage, who previously had confessed Christ, signified her desire to be baptised, and an elderly man, previously baptised, requested to be restored. This gave us four decisions—three men and one woman. To God be the glory.

April 16.

H. J. HORSELL.

GOOLWA.—The gospel mission conducted by G. S. Bennett, from Milang, terminated on Friday last. The meetings were well attended all through, and a lively interest manifested. Much regret is felt that the mission could not have been continued a little longer, as it is certain that several more are on the verge of deciding for Christ. As the result of the mission, one united with us from the Baptists, and ten others came forward and confessed Christ. Most of these have been baptised; the others are to be baptised at an early date. James Manning, from Grote-street, was with us to-day. He extended the right hand of fellowship to seven of the new converts, and preached to a large audience this evening.

April 16.

J. M. GORDON.

## New South Wales

LISMORE.—On Sunday, April 9, we had good meetings. Five were received in—two by faith and obedience and three by letter, viz.: Lemuel Snow, his wife and daughter, who for some years have been out of touch with the church, but will now meet with the small body of disciples at Bangalow, one of our mission outposts, where J. P. F. Walker conducts services once a month.

April 12.

E. A. W.

ALMA.—The annual business meeting of the church was held on March 29th, when the secretary's report showed that during the year there had been 10 additions—8 by faith and baptism, 1 baptised believer

and 1 restored, while 4 had been removed by death. It was decided to retain the services of Bro. Clow as evangelist, in conjunction with the church at Balaklava, for another year. A. Jones, who has been secretary for 3 years, was elected to fill the office of a deacon. Bro. Clow preached the gospel here last Sunday night, at the close of which a young lady who confessed her faith at the previous gospel meeting was baptised.

April 16.

A. L. J.

## West Australia

HARVEY.—Through the efforts of Thos. Haggar with his tent, six made the good confession, while many were brought to a better knowledge of the cause that we plead. The thankoffering amounted to £3/11/7. The brethren were much edified and strengthened. Bro. Scambler during the mission ably assisted in the song service.

G. P. CHARMAN.

BOULDER CITY.—At the close of A. J. Saunders' address last Sunday evening a young man made the good confession.

April 10.

J. A. R.

## 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.

### Rescue Home Sunday, May 7th.

Wanted, £380 for S.A. Home Missions!

One confession at Brunswick last Sunday night.

Four decisions at York, S.A., last Sunday evening.

South Australian "harvest thanksgiving offering," April 30th.

There was one confession at South Yarra on Sunday evening last.

RESCUE HOME SUNDAY, MAY 7TH. Help urgently needed. Treasury empty.

"Austral Songs" contains the cream from our American song publications.

Next mission in W.A. will be held in Nth. Perth, commencing April 30th.

Preachers will find fine gospel hymns to suit their sermons in "Austral Songs."

For a good collection of gospel solos, duets and quartettes see "Austral Songs."

Bible Schools looking for good anniversary pieces will find plenty in "Austral Songs."

RESCUE HOME SUNDAY, MAY 7TH. Twenty inmates to support. No funds in hand.

We have received for W. W. Davey Fund, from Miss Williamson, 10/-; W. H. Plech, 10/-.

Churches desiring to make the song service bright, helpful and devotional, get "Austral Songs."

South Australian members look out for the great Foreign Missionary Rally to be held in Adelaide towards the end of June. Particulars in later issue.

South Australians, support your Home Missions; they particularly need your assistance just now.

Those interested in our American publications will find a completed list of those in stock on page 206.

Lovers of good sacred music are advised to look up Dr. McBurney's compositions in "Austral Songs."

The Treasurer of the Tasmanian H.M. Committee acknowledges with thanks the sum of 6/1 (mite box) from "A.A.B."

One confession at Donnybrook, W.A., largely through the work of Bro. Sears, senr, formerly of Cheltenham.

The treasurer of the East Suburban Tent Fund acknowledges 20/- from Doncaster church and 2/6 from R. J. Somerville.

The prayers of the brotherhood are asked on behalf of the mission now being conducted at Blackburn. P. J. Pond is the missionary.

RESCUE HOME SUNDAY, MAY 7TH. We ask every church for a collection. £250 required to meet present year's expenses. Save the girls!

The Secretary of the Tasmanian H.M. Committee acknowledges, with thanks, the sum of £5 from the church at Impression Bay, towards the fund.

Harvey (W.A.) tent mission was brought to a close with a thanksgiving service on Tuesday, April 5th, when Bren. Scambler and Haggar delivered addresses.

All interested in church work would do well to visit Balmain-st., Richmond, on May 9th, and learn of the work of its nine or ten societies, etc. See Coming Events.

We are asked to remind you of the concert next Tuesday (25th) in aid of General Dorcas work, at Lygon-st., 8 p.m. A splendid programme has been arranged by Nat Haddow.

The church recently organised at Neptune-st. will be run for a time as a mission from Balmain-st., Richmond. Thos. Frazer, 43 Green-st., Richmond, has been appointed secretary.

A. L. Gibson is preaching to good audiences at the chapel, Rathdown-st., North Carlton. Sunday week there were two confessions and last Sunday one. The school is increasing every week.

The church at North Carlton wishes to express thanks to the sisters who so kindly donated the money for the matting in the aisles, and for cleaning the walls of the building recently purchased.

The church at Nth. Adelaide and Prospect collected £12/14/- for the tent mission at Prospect. The mission cost £6/10/-. The balance was sent Bro. Pittman to help the local expenses on some of the other missions.

Will S. Australians, who intend being present at the Federal Conference, Melbourne, June 2 to 6, please forward their names and addresses to H. J. Horsell, Kilkenny, at once, in order that concession fare may be applied for. Don't leave this until last moment; send name now.

A rare opportunity will be given to hear a lot of interesting things about New Zealand by one who is familiar with that interesting country on Wednesday evening, April 26th, at Swanston-st. chapel. J. Inglis Wright is an expert on the natural history, Maori art, etc., etc. See Coming Events.

On Monday we received the following telegram from Bros. Way and Kyme:—"Geeveston revival, Tasmania. 30 more good confessions since last Sunday; 15 immersed yesterday; 22 added to the church. Ground and some timber promised for a new church building. Thanks be unto God who giveth us the victory. Christ is all in all."



MAY 7, '05.

The work of the Rescue Home conducted by Bro. and Sister J. Pittman is one about which we hear but little, in fact about which little can be said, but it is none the less important on that account. On the first Sunday in May a modest and quiet appeal is made, and we trust that a liberal response will be made. If you want fuller particulars, write to Joseph Pittman, Armadale, Victoria.

Two confessions at Paddington, Sydney, last Sunday night. Splendid meetings.

On another page will be found an outside and inside view of the new tent used by Harward and Pittman in their mission work. Melbourne brethren will have an opportunity of seeing it in use at Ascot Vale, beginning April 30th. Those who have not helped in this matter are informed that H. G. Harward wants £35 more to pay off the debt on this "moving tent." Send along now before it is too late.

"Five were received in at Port Pirie, S.A., last Lord's day morning, as a result of faith and obedience. R. W. Duncan was with us all day, addressing the church in the morning, and preaching in the evening. We appreciated his help very much, especially as he had to sacrifice two days in order to be with us. All the meetings were well attended. We are feeling the need of an evangelist very much at present, the more so on account of W. Morrow's trip round the world.—W. C. O."

Miss L. Andrews writes from Sydney, N.S.W.:—"A very interesting Foreign Mission drawing-room meeting was held at the home of Mrs. John Hindle on March 10th, the topic being 'Africa.' Sister Jones presided. Two interesting papers were read by Mrs. Gole and Miss Nellie Smith. Mr. Martin, from the Missionary Training Home, Stanmore, gave us an earnest talk which was very much appreciated. Mrs. Ball and Mrs. Mitchell kindly sang some songs for us, Miss Ettie Kingsbury being the accompanist. Mrs. Hindle read a very interesting letter from Sister Stubbin in India. A collection was taken up at the close of the meeting, which is to be sent to the little church at Bulawayo, South Africa. After a social cup of tea, a very pleasant meeting broke up, each feeling it was good to hear about the brethren and sisters who are trying so faithfully to extend the Master's kingdom to the heathen."

Amongst the recipients of degrees at the recent Melbourne University Commencement was Miss Violet Lee, B.A., of Footscray. Miss Lee has had a splendid educational record. Gaining a State School Scholarship for three years, she attended the University High School, and passed the matriculation examination. Proceeding to the University, at the end of the first year she obtained first class honors in Deductive Logic, taking the Hastie Exhibition (equal) in that subject, and also received honors in English. The second year again saw her name on the honor lists as the winner of the exhibition given in the School of Modern Languages. Last month the gaining of honors in the same school at the final honor examination rendered Miss Lee eligible for the degree of Master of Arts in two years without further ex-

amination. During her University course Miss Lee was a student of Trinity College, where each year she was successful in obtaining a non-resident exhibition.

"The attendances at Unley, S.A., are improving, and great interest is taken in T. J. Gore's series of discourses on "The Holy Spirit." Well wishers of the church are extremely anxious that the prayer meeting on Wednesday evening and Sunday morning should be properly appreciated. We feel that the Holy Spirit will come in power if we are prayerful and place God's house in the forefront. This morning P. A. Dickson gave a most helpful address."

## SOUTH AUSTRALIAN HOME MISSIONS.

H. J. HORSELL.

W. MOFFIT reports 1 confession at Bews, and 5 decisions at Port Pirie, April 14th.

G. B. MOYSEY has labored faithfully at Kadina. Sunday School anniversary to be held Easter Sunday and picnic following day. 2 baptisms reported.

F. PITTMAN completed his engagement with the Committee on April 2nd. Splendid meetings were held at Port Pirie, resulting in a total of 17 additions. He reports the total additions to various churches through missions held as 81.

M. W. GREEN has had hard, uphill work during his labors at Broken Hill. He is sowing the seed, working hard. Much literature has been distributed, which must prepare the way.

J. WEEKS—Good meetings at Willunga and at McLaren Vale. S.S. healthy.

E. G. WARREN has accepted an invitation to continue his labors at Williamstown. Meetings are good.

G. WILSON has put in four weeks at Strathalbyn. His services were appreciated and the attendances much improved.

WANTED! every disciple of Christ to give freely and willingly to the harvest thanksgiving offering on Lord's day, April 30th, to support the good work in the above fields.

## Acknowledgments.

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

## FOREIGN MISSION FUND.

VICTORIA.

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|---|--|

MEMORY.—Fees refunded if anyone of average ability, with my New System, cannot speak entirely without notes.—J. H. STEVENS, B.A., 145 Collins-st.

## BIRTH.

HING (nee Ah Ket)—On 6th April, 1905, at her residence, 108 Bridge-st., Northcote, the wife of William Quon Hing—a son.

## Coming Events

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

APRIL 25.—Tuesday, 25th, Lygon-st. Chapel, 8 o'clock, Concert in aid of General Dorcas Funds. Splendid Programme. Conductor, N. Haddow. Admission, 6d.

## VICTORIAN CONFERENCE.

APRIL 19.—Sisters' Conference from 10.30 a.m., Lygon-st., Chapel.

APRIL 20.—Temperance Demonstration, 7.45 p.m., Masonic Hall.

APRIL 21.—General Conference, 9.30 a.m., Lygon-st. Chapel, 7.30 p.m., Home Mission Meeting, Masonic Hall.

APRIL 22.—General Conference, 9.30 a.m. 7.30 p.m., Foreign Mission Meeting, Lygon-st. Chapel.

APRIL 23.—Conference Sermon, Lygon-st. Chapel, 3 p.m., by A. R. Main. Subject, "The Inevitable Christ."

APRIL 24.—Conference Picnic, at Survey Paddock, Burnley. 7.45 p.m., Christian Endeavor Demonstration, Masonic Hall.

APRIL 26.—Wednesday, New Zealand. All who have heard anything of New Zealand want to hear more. This opportunity will be given in the Christian Chapel, Swanston-st., Melbourne, on the evening of Wednesday, April 26th, at 8 o'clock, when Mr. J. Inglis Wright, a resident of the country, will give an Illustrated Lecture, including Scenery, People, Natives, Natural History, Maori Art, Industries, Legislation, Prohibition, etc. Mr. Wright has expert knowledge of the things of which he speaks, having lived in the country for many years and made a special study of many of the features of this wonderful land. The Lecture will be profusely illustrated with a splendid series of Limelight Views. This will be a rare chance of hearing Mr. Wright, as he will be in Melbourne but a few days. Admission, 6d.

APRIL 26.—Wednesday, North Fitzroy Chapel, St. George's-road. Addresses on "The Coming of the Lord and the Filling of the Spirit," by J. W. Baker, W. Burgess and others. Country visitors please note.

APRIL 28.—Friday. At Swanston-st. Lecture Hall, 1st Annual Meeting and Election of Officers in connection with the Temperance Union. All members of Societies affiliated invited.

APRIL 30 & MAY 1.—Cheltenham Church Anniversary. Brethren everywhere are invited. A great treat is promised. Tea on the tables on Monday evening at 6 o'clock.

APRIL 30 & MAY 2.—The Brunswick School Anniversary Services will be held in the Town Hall on April 30th. Afternoon at 3. F. M. Ludbrook; 7 p.m., P. A. Dickson. Tuesday, May 2, Entertainment and Distribution of Prizes. Good programme. Special singing by scholars, under leadership of J. H. Barnden.

MAY 7 & 9.—Anniversary Celebrations of Church at Balmmain-st., Richmond, on Sunday, May 7, at 11 a.m., 3 p.m. and 7 p.m. All invited. Great Tea on Tuesday, 9th, 5 p.m. to 7 p.m. Adults, 1/- Grand Public Meeting and Demonstrations of Church Work, 8 p.m. Addresses by A. B. Maston and others. Free.

MAY 15.—The Christian Endeavor Society at Fremantle will hold their Anniversary on May 15th, 1905. Any communications please send to H. A. Verco, Secretary, 42 Tuckfield-st., Fremantle.

JUNE 11, 13 & 15.—North Melbourne Sunday School Anniversary. Sunday afternoon and evening. Singing by the children. Tuesday, Singing, Recitations and Dialogues, Distribution of Prizes. Thursday, Tea Meeting and Lantern Entertainment. C.M.

## DEATH.

REID.—On the 7th April, at Bendigo, Malcolm Reid, aged 73 (late of Ballarat), beloved husband of Jessie Reid, father of Robert R. Reid and Mrs. J. Southwick of Bendigo.



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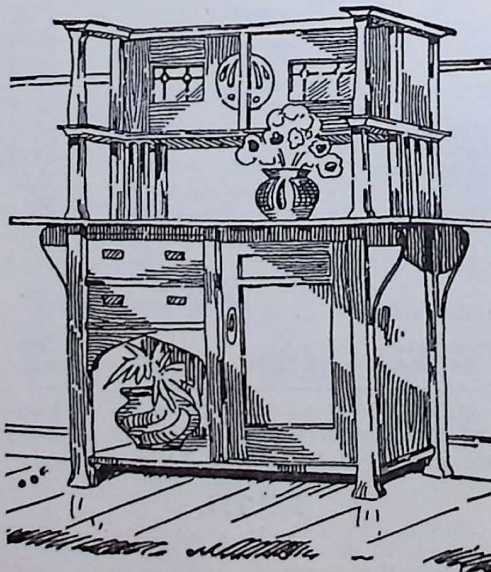
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## CHAPTER XV.

### THE DEBATE.

Next day Colonel Sylvestre rode away. As he passed our house, Stephen told us that he was undoubtedly going after a well-known infidel lecturer by the name of Horatio Lemmerman.

That night I overheard father and mother "talking it over." They always talked everything over. I have known but one other household where there was the same reasonableness in the discussion of family affairs. Sometimes they thought differently, and neither was by any means a person of weak will. Yet in the end they agreed, and there was no "last word." Each modified the other, and in action, when the time came for it, there was a beautiful unity. Their religious discussions had seemed to be the only ones which did not end in this way; but now that they had ended I could see in them, too, there had been the same desire for a common meeting-ground.

About the proposed debate they held very different opinions. Mother thought that Stephen, in his youth and inexperience, ran a great risk in debating with a man accomplished in all the arts of intellectual juggling.

"You know it is not for Stephen that I am concerned. It is for the great cause of religion in this community. Much is at stake. Don't you think it would be better to send for some experienced debater, who will know about what this infidel is likely to say, and be able to meet him?"

"No," said father, "I can't look at it in that way. Colonel Sylvestre wants to crush Stephen and ruin his influence. He hoped, by that challenge, to stop Stephen's mouth, or, at least, to put him at a disadvantage before the audience. But Stephen stood by his guns and won the day. If he should send for somebody else now, the Colonel would use it to his harm. I own it's a risk, and I feel anxious; but the boy has always known what he was about, and I guess he does now."

The debate was to begin on Thursday morning of the following week. In the meantime Stephen rode over to Rocksford to con-

sult some books owned by one of his friends. Books!—how scarce they were and how we craved them. The little library of Colonel Sylvestre was the only collection owned in our community, and in it there was not a book which had been bought within the past twenty years. Stephen had not more than fifteen volumes in the world, and only two or three of these bore upon Christian evidences.

"I have only one thing in the way of preparation," he told me. "In times past I have been so put to it for books that I have read all that the Colonel has in his library. They did not hurt me then, and they may be useful to me now. At least, I know what the infidels were saying twenty-five years ago. They may have a new set of arguments by this time, but I have no means of knowing what they are."

Considering how sparsely settled the country was, and how slight were our means of communication, it was surprising that the news of Colonel Sylvestre's challenge and Stephen's acceptance travelled as it did. When the day for the debate came, vehicles of all kinds came from all directions, bringing those who desired to hear the discussion. It was twenty miles to Rocksford, yet nearly every member of the little church there was present. The interest of the people there was very keen, not only, as I learned afterward, because of their loyalty to their faith, but also because of their personal love for Stephen and Martha. Naturally, they judged Colonel Sylvestre to be a tyrant; for Martha was so gentle and affectionate that none but a hard parent, whatever his belief, could have dealt severely with her.

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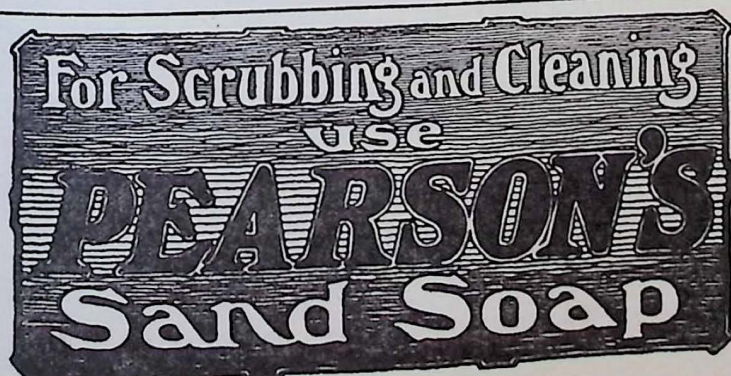
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It chanced that I did not see Mr. Lemmerman until the morning on which the discussion began. He was a large, rather loosely built man, with a flowing grey beard and bright but not keen dark eyes. He and Colonel Sylvestre came in arm in arm, with the air of conquerors marching to victory. Following them came Cady Vincent and Rachel Sylvestre.

I did not, of course, know that Rachel had been forbidden to speak to Stephen and me, but Mr. Vincent did, and I fear her conduct did not give him a high opinion of her daughterly obedience. For, as she passed near Stephen on her way to a seat, she bowed and smiled gravely. Her father's eyes were upon her, but he took no notice of her action, then or afterward. Probably he would have excused his own laxity by saying that she had not spoken and that he had not forbidden her the privilege of bowing to the Arrondales.

I am quite aware that the different things I write down concerning Rachel Sylvestre often must seem inconsistent. But since that time, and even down to the present, I have known many beautiful and high-spirited women whose actions had the outward appearance of inconsistency.

The moderator of the debate was old Judge Oliphant, who was considered the ablest lawyer in the county. He was a rotund, jolly old gentleman, who took snuff frequently and laughed immoderately at every sally of wit.

I wish I had notes of the discussion, but perhaps if I had there would be little in them to interest the present generation. That day was long ago—farther away from us in religious thought than in actual years. I have but to close my eyes to live over again that past of which I once was a part, but only the pen of genius can make the past live again for those who have never shared it. And I am no genius, but a trembling old man seeking to set down a few plain facts as they come back to him.

If I remember correctly, the points of discussion were about as follows:

Is the Bible the inspired Word of God?

Was Jesus of Nazareth the divine Son of God?

Are we justified in believing in a future life?

On the first point, Mr. Lemmerman had the opening speech. In denying the inspiration of the Scriptures, he indulged in many jests which I could not but think in poor taste. He laughed at the plagues of Egypt and at the idea of Joshua's stopping the sun in the heavens. He complained of the destruction of the Canaanites and the smiting of the first-born. That was all. He brought forward no arguments beyond the general inference that a just God could not express himself in acts like these.

Yet the impression upon the audience had been surprisingly strong. The speaker's big, assertive manner, his coarse humor, even his apparent satisfaction with his own effort, told for much. I was surprised that it was so, but the evidence was there in scores of admiring faces. Colonel Sylvestre looked triumphant. Rachel studied the tips of her pretty boots while Cady Vincent whispered something in her ear.

Stephen began very quietly, reminding the audience that his opponent had not spoken to the question of the inspiration of the Bible, but merely concerning the justice of certain acts there recorded. He then gave a rapid outline of the Bible, in its general divisions, and some rules of interpretation. He urged his hearers to distinguish carefully between the different epochs of God's dealing with men and his messages to each. He said that God's word to the race in its childhood was a word to a child, spoken sometimes in the plain language of physical rewards and punishments. Then he began to speak of the testimony of the Bible to itself, the unity of its parts one with another, the whole an expression of God's effort for the race as finally consummated in the gift of his Son.

It is old ground now, but in those days people had less conception of the logical arrangement of the Scriptures. A Bible verse was a Bible verse, whether found in Deuteronomy or in John's Gospel.

It was difficult to judge of the effect of Stephen's speech, so lacking was it in the play of wit which pleases a popular audience. In the afternoon Mr. Lemmerman wasted half an hour in an attempt to reply to it, but I noticed that his humor was rather less merry than it had been in the morning.

Rachel was absent from the afternoon session, but Cady Vincent was there, keeping close to the Colonel. Stephen made the opening speech on the second question. I need not go into it at length. It laid stress upon the acknowledged existence and genuineness of the prophecies concerning Christ, of the unrefuted testimonies concerning his life, the proofs of his resurrection, the witness of those who gave up their lives for him, and, above all, the impossibility of his life and character having been the creation of human intelligence. If his life were an ideal, why did other human ideals fall so immeasurably below it? Why had men for eighteen hundred years, in all poetry and art and philosophy, borrowed from this ideal, instead of improving upon it?

It was at this point that Stephen suddenly changed and became a man of fire. It seemed to me that I had never known him before. Heretofore he had been quiet, cautious, feeling his way, careful never to force his conclusions. But now his theme took possession of him. He became suddenly assertive, with the divine assertiveness of him who sees the chariots of heaven and the horsemen thereof.

"Parallel, if you can, the sayings of the Man of Nazareth," he cried out. "They are divine, and can not be paralleled in human speech. Do you say they are put into his mouth by another? By whom? By Paul? Then it is Paul whom I worship. By Peter? Then it is Peter at whose feet I sit. But leave us the utterances of Jesus, and we still have the utterances of the Son of God."

In his reply, Mr. Lemmerman showed himself a man of much smaller calibre than I had supposed him. He was no debater, in the proper sense of the word, but was merely a retailer of the stock of objections and the coarse jests of a certain class of infidels of his day. He called up some so-

called discrepancies in the records of the four evangelists, then left the direct line of discussion altogether to ridicule the idea that the world could be saved from sin through the shedding of innocent blood.

It was well on toward night when he finished, and the busy farmers who had been listening to the discussion all day should have been about their "chores" by this time; but when the moderator said it should be left to the people whether or not they would listen to the closing speech on the second point before adjourning, they were all for going on.

I realised by this time that the sympathy of the audience was with Stephen, and I gloried in it, though in my heart it was a subject of mortification to me that he had not a foeman more nearly worthy of his steel. I did not know then, nor do I know now, whether Horatio Lemmerman was a representative champion of the infidelity of his day. I only know that he was the one furnished for it. But I might have known even then, if I had paused to reason upon it, that truth will always have stronger advocates than error.

In replying to Mr. Lemmerman's last speech, Stephen had opportunity (thanks to his opponent's digressions) to bring in review the sacrifice of Christ for a ruined race. In those days there was much mysterious and confusing teaching concerning the atonement, and I dare say Stephen was glad to set forth the plain teaching of the Scriptures. He cared little for a mere victory of words; but, like Paul, he was ever watchful of an opportunity to preach the gospel to some who might not otherwise hear it.

Many were moved by his argument that day, as I well know, for many told me afterward that they dated a change in their lives to that day. For myself, I no longer saw upon the cross a helpless victim, needlessly crushed beneath the weight of human sin, but a divine will, voluntarily bowing itself to human limitations, that once and for all the human and divine might meet.

"It was the only way," said Stephen, solemnly, in closing; and my own heart answered, "It was the only way."

In leaving the building, I came upon Rachel. How or when she had come I did not know. I was about to speak to her, when she was joined by Cady Vincent.

"At last!" she exclaimed lightly. "I thought this was to be a debate, but it turns out to be a revival meeting."

My heart had been full of good things a moment before, but they seemed to take sudden flight. I was a very foolish and hot-headed boy, and at that moment I almost hated Rachel Sylvestre.

(To be Continued.)

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