

# The Australian Christian

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## Victorian Sisters' Conference

APRIL 19, 1905.

The meeting was opened at 10.30 by Mrs. Forbes leading the devotional exercises.

It was resolved to hold Sisters' Conference, 1906, on Wednesday preceding Good Friday, in Lygon-st. chapel (subject to the officers' approval).

The election of officers and Committees then took place, with the following results:—President, Mrs. J. A. Davies (unanimously); Vice-Presidents, Mrs. Chown, Mrs. J. Pittman; Treasurer, Mrs. B. J. Kemp; Secretary, Miss Hill; Assistant and Financial Secretary, Miss Rometsch.

Dorcas.—Supt., Mrs. F. A. Kemp; Committee, Mrs. Kettle, Sister Clara, Mrs. McLellan, Mrs. Craigie, Mrs. J. A. Davies, Mrs. Webster, Miss Hill, Mrs. Walker, Mrs. Holdsworth, Mrs. Cameron, Mrs. Cousins, Mrs. Zeliuss, Mrs. Dickson.

Home Mission.—Supt., Mrs. Pittman; Committee, Sisters McLellan, F. A. Kemp, Kelson, Forbes, R. Lyall, Craigie, Millis.

Hospital.—Supt., Miss Petchey; Committee, Sisters Thurgood, Wilson, Holdsworth, Walker, Bryant.

Temperance.—Supt., Mrs. Darnley; Committee, Sisters Forbes, Millis, Cameron, Gole, Dale, Potts.

Prayer Meeting.—Supt., Mrs. Trinnick; Committee, Sisters Forbes, Chown, P. Pittman, Potts, Bridgen.

The afternoon devotional exercises were led by Mrs. Chown.

The names of Mrs. Huntsman, Mrs. Chown and Mrs. F. M. Ludbrook were nominated for the Foreign Missionary Committee.

It was resolved to have reports printed, at a cost of £6.

Mrs. J. Pittman was appointed essayist for next year.

Miss Elsie McClelland favored with a solo, "Oh, Song Divine."

The welcome greetings were given by Mrs. Craigie, and responded to by Miss McGregor, of S.A.

The obituary was read by Mrs. R. Lyall.

It was resolved to send greetings to English and American sisters' annual meetings; also to our aged Sisters Morris and Schofield.

The following sisters were welcomed and introduced to the meeting:—Mrs. Sylvester, Coolgardie; Mrs. Clydesdale, Brim; Mrs. Morrow, Port Pirie; Mrs. and Miss Dudley,

Shepparton; Miss McGregor, Hindmarsh, S.A.; Mrs. Cook, Bendigo; Miss and Miss G. Richards, Wellington, N.Z.; Mrs. Stone, Mrs. Rake, Ballendella; Mrs. Heath, Toolamba; Mrs. Barrett, Pretoria; Mrs. Bitcon, Durban, South Africa; Mrs. Hutchison, Mrs. Griffiths, Warragul; Mrs. Baker, England; Mrs. McCallum, Kaniva; Mrs. Short and Mrs. Rentoul, Gippsland; Mrs. Goetz, Emerald.

The evening devotional exercises were led by Mrs. F. M. Ludbrook, Miss Pittman singing a solo, "Peace and Rest."

Roll call was answered by twenty-four churches. Greetings were received from Hobart, New South Wales and English sisters.

On behalf of Conference, Mrs. Chown presented the President with a basket of roses.

An apology was received from Mrs. Roy Thompson, who was unable to sing through illness.

The Hon. President's (Mrs. C. L. Thurgood) address was read by Mrs. Chown.

Madame McClelland sang "Abide with Me," and was presented with a bouquet.

Mrs. Huntsman read a splendid paper on Foreign Mission work, and Mrs. Pittman one on "Our Home Missions."

"Ye did it not" was the title of Miss Lawson's recitation.

The resolutions were read by Mrs. B. J. Kemp, and the new officers were introduced by Mrs. F. M. Ludbrook.

Collection, £52/6.

### FINANCIAL STATEMENT, CONFERENCE, 1905.

RECEIPTS.	
Balance from year ending March, 1904	£0 2 9
Dinner and Tea Fund	.. 7 6 3
Collection Sisters' Conference	.. 5 17 3
Friday, Tickets Dinner and Tea	.. 20 16 9
Saturday .. ..	.. 7 5 9
Goods Sold .. ..	.. 0 8 9
	£41 17 6

EXPENDITURE.	
Catering .. ..	£29 12 2
Austral Printing a/c .. ..	.. 8 2 6
Labor .. ..	.. 1 0 0
Donation .. ..	.. 1 0 0
Wood and Carting Coppers .. ..	.. 0 11 5
Hire of Plates .. ..	.. 0 3 4
Balance .. ..	.. 1 8 1
	£41 17 6

### EXECUTIVE STATEMENT FOR YEAR ENDING APRIL, 1905.

RECEIPTS.	
Balance from Conference, 1904	£1 8 1
Collected Sisters' Executive Meetings	.. 9 3 3
Donation .. ..	.. 0 10 0
	£11 1 4
EXPENDITURE.	
Secretary's a/c .. ..	£2 12 9
Gas, Sisters' Conference .. ..	.. 0 7 6
Home Mission Fund .. ..	.. 0 14 0
Constitutions .. ..	.. 1 15 0
Christmas Gift to Swanston-st. Caretaker	.. 1 0 0
Christmas Gift to Rescue Home	.. 1 1 0
Drilling Knives and Forks .. ..	.. 0 5 0
Gift .. ..	.. 0 5 0
Sundries .. ..	.. 0 4 8
Balance .. ..	.. 2 16 5
	£11 1 4

Audited and found correct,

April 15, 1905.

ROBERT LYALL.

ALICE M. KEMP, Treas.

LOUIE ROMETSCH, Asst. & Fin. Sec.

### PRESIDENT'S ANNUAL ADDRESS.

At the end of of a year's work, it becomes us that our first words should express our gratitude and thankfulness of God for having spared so many of us to meet again in health and strength. We can all say that goodness and mercy have followed us during the year, and we trust will do so all the years of our pilgrimage.

The year that has passed has been full of war and rumors of war. The horror of it has filled our souls. Doubtless the prayer has been often uttered, that the time will speedily come when men "shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither learn the art of war any more."

A hopeful feature of the year to many a Christian has been the wonderful spiritual revival in Wales. An awakening that leads men and women to lead pure, sober, honest lives is in the right line, for "salvation is reached only by the King's highway of conduct, toilsome it may be, but accessible to all." If our belief is not shown by works, our "faith is dead, being alone." "The burden of the Old Testament is, Learn to do well, cease to do evil; and the Sermon on the Mount goes into detail. Just as human life is planned on righteousness, so righteousness



is God's demand from us. That demand will be exacted in its fullest measure. Jesus has shown us what man is when God possessed. Love manifests itself in service. When God has a large place in a man, that man has a hand for ragged children, as Dr. Guthrie had; a hand full of devices for the outcast poor, as Lord Shaftesbury had; a consuming desire for the emancipation of slaves, as Wilberforce had; a heart breaking for those in sin, as Wesley had. In the most unselfish and loving spirits we see hints of what humanity will some time be. Everyone, according to opportunity and ability, may be a medium for good. This truth recognised nerves individuals to heroic and holy service." The cheering feature of this revival is that the importance of a *godly life* is emphasised. In so many of those waves of religious excitement, the mere assent to "the truth" has been considered enough, without regard to the after conduct of the converts. The Psalmist asked the question long ago, "Who shall abide in thy holy hill?" The answer then, as now, "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart: he that backbiteth not with his tongue, nor doeth evil to his neighbor," and the line upon line, the precept upon precept, of the apostles to their converts shows what the Old Testament enforces as God's will: to it the New Testament adds its testimony.

We require some form and ceremony to keep us in touch with the unseen. But to show that the Spirit of God has touched our hearts, and that the unseen is real to us, we must show our faith by our works. The most striking characteristic of our risen Lord was his desire to do his Father's will. The prophecy concerning him reads: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison door to them that are bound, to proclaim the acceptable year of the Lord, the day of vengeance of our God, to comfort them that mourn." Did Christ in his life thus do the will of God? A sentence in the prayer he taught his followers runs thus—"Thy will be done on earth, as it is in heaven." Are we trying to make this earth of ours like heaven, and so make an answer to this petition possible? If not, we are missing our opportunities and the blessing of God. We may be Christians in name but not in deed, and may be losing our time of preparation for the life to come. What work will be required in heaven is unknown, but the culture of a higher life than this will be best attained by doing our duty here, and on the lines along which Christ worked.

It was said of the Lord Christ that "he went about doing good." Can this be truly said of us? That it was no easy task we learn from the story of his life. He spoke of seeking the lost, of diligently searching until found, of hidden treasure, all implying labor. We are too apt to sit still in Zion, forgetting we are to seek, to search diligently, to dig as for hidden treasure, and yet we are to be followers, imitators, of Christ. God still

needs human agency. Man is saved by man. "Divine purposes for men are achieved through men. When evils are to be overthrown, reformers are raised up, like Luther and Knox. Whirlwinds never swept away corrupt institutions; neither do they fall of themselves; but a few men having clearer sight and heroic courage, and they seeing the evils which imperil the common weal, attack and destroy them. The prisons of Europe were made to approach decency through the effort of John Howard. Florence Nightingale revolutionised the war-hospitals of Europe, and thus in a measure diminished one of the horrors of war. Instead of silent influences from the invisible, missionaries have taken the gospel to their fellow-men, and not infrequently the truth would have been meaningless without the messenger. It required John Ruskin and Octavie Hill to start the movement to secure dwellings for the London poor. Arnold Toynbee and those who came after him were needed to take the life of the universities to the slums of Whitechapel and the east side of New York. The holy city may descend out of heaven from God, but its walls will be garnished by those who have learnt their craft in the school of earthly experience."

"The Apocalypse contains hints of a time when God will wipe away all tears and bind up broken hearts. Did it ever occur to you that God's way of wiping away tears and binding hearts that are broken is by human hands, and that the process is already begun, that it is going on now, not by the touch direct of the Almighty, but by the means of the soft palms and loving influences of those whom we call brother, sister, father, mother, lover, friend? There will never be peace among nations until there is peace among individuals, and there will be peace among men only as those who have clearer vision and strength minister to those who have not. The better days are surely coming, and evil will be overcome by the love in human hearts, the music in human voices, and the strength of human arms. If God does his work through human beings, are we worthy to be used by him? If he should desire our help in destroying evil, are our hearts pure enough, our lives holy enough, for such a service? If he would have us speak of Christ to others, will they see Christ in us? If words of comfort and peace are needed by those whose eyes are filled with tears and whose hearts are breaking with sorrow, are we sympathetic and genuine enough for so holy a ministry?" "The man with tenderest human hands works best for man."

"To few is given to see the divine perfection at once, but sometimes it is seen through a subdued and beautiful life. Ours if we but try may be the mirror; it may be through a mother's pleading, through a father's strong righteousness, a prophet's exulting sacrifice for his country or his age. The living God not being overpowered by his splendors, hearts may receive of his fulness. We have opportunities to show forth the power of the Eternal. The sublime possibilities of a life that is right with God we cannot even guess." Create in us clean hearts, O God, and renew within us steadfast spirits. Then will

we teach transgressors thy ways, and sinners shall turn back unto thee. "Divine Builder, help us that we may not mar thy handiwork, nor hinder thee from making it perfect."  
E. DAVIES.

## EXECUTIVE REPORT.

MADAM PRESIDENT, DEAR SISTERS,—

We have held this year fourteen Executive meetings, with an average attendance of forty-two. At the beginning of the year the usual Committees were formed—Dorcas, Temperance, Hospital Visitation, Home Mission, Sisters' Prayer Meeting and Foreign Mission. The reports of the superintendents will tell you how they have prospered. We have also continued our monthly papers, prior to the business part of our meetings. Some splendid papers have been written. Our President has had the pleasure of addressing several meetings, as representative of the sisters, during the year. The quarterly prayer and praise meetings have been held, and proved very helpful.

In August we welcomed Mrs. Strutton, missionary in Poona. The sisters arranged a drawing-room meeting. A large number of sisters were present, and were much interested in her work. We also welcomed Mrs. B. W. Huntsman from America, and feel sure she will do a good work amongst the Adelaide sisterhood. Sisters Mrs. Bardsley, Mrs. J. Bardsley, and Mrs. T. Bagley, of Sydney; Mrs. Forsyth, Adelaide; Mrs. Baker, England; Mrs. Holmes, Red Hill; and Marfleet, have also visited our meeting.

We had the pleasure of celebrating the silver wedding of one of our Vice-Presidents, Mrs. A. B. Maston, and the golden wedding of our faithful Sister Mrs. Rowles. Suitable souvenirs were presented on behalf of the officers.

Our Sister Mrs. Maston resigned her position as Vice-President, and Mrs. J. Pittman, who was only one vote less last Conference, was asked to take her place. Owing to removal to Adelaide, Mrs. Albert Ludbrook resigned as essayist, and Miss Jerrems, who obtained the next highest number of votes, took her place.

Greetings have been sent in your name to St. Louis, U.S.A., to the Women's Convention, to the English Sisters' Annual Meeting, to the Adelaide and Sydney Sisters' Conferences, and to Rosewood, Queensland.

Hearing that the Home Missionary work was in urgent need of assistance, at the suggestion of our President a special members' reunion was arranged, and by the liberality of churches and individuals over £100 was raised, besides directing attention to the Committee's needs.

The officers and superintendents have visited churches wherever desired, and held meetings. While having no wish to force ourselves upon the brethren and sisters, we are only too pleased to visit when asked to do so. In conclusion, we pray God's blessing on our efforts, and gratefully acknowledge his help in the past.

Respectfully submitted,

EMMA E. HILL } Secs.  
L. ROMETSCH }



## HOME MISSION REPORT.

DEAR SISTERS,—

The year has passed quickly away. We look back and feel discouraged, in one way, because of the little *we* have done in comparison with the great need for work. But we praise God that our faithful missionaries have been the instruments of leading many precious souls to accept Christ as their Saviour. The total additions in all the churches during the year by faith and baptism have been 940. Of that number 353 were added by the work of the home missionaries. Notwithstanding this large increase, the actual increase to the churches is only 424. This is accounted for by no less than 564 being removed by the revision of rolls. While this is discouraging, we must bear in mind that some have been taken to be for ever with the Lord, and many have removed to other Colonies and are helping to swell the ranks in other places. But the leakage is much to be regretted, and shows that some improved system of oversight of the members is much needed.

The total amount of money expended on Home Mission work is £1600. This amount has enabled the Committee to sustain eight preachers in the home fields, besides giving small subsidies to three churches. We are pleased to be able to report that the sisters have rendered more help this year than usual. It will be remembered that in September last, when the home funds were very much in arrears, the sisters, under the direction of our beloved President, inaugurated a reunion of church members which took the form of a tea and social evening, the result being the realisation of £102 for the funds. In addition to this, £57/2/8 was contributed through the mite boxes. Adding to these the penny-per-week collections, the total amount raised by the sisters is £265—the highest yet attained. The total amount collected by the sisters during the past nineteen years on behalf of the Home Mission fund is £2661, an average of £140 per year.

We have tried to interest the sisters in Home Mission work in every way possible. We believe the introduction of the mite boxes, 900 of which have been distributed, will prove to be a great help to the funds in the future. We thank the collectors, who have been very helpful in this matter; and we respectfully ask any sisters who have not hitherto helped if they will do so in the future. To assist the brethren in evangelistic work is the first plank in our platform. May we all rise to our responsibility.

L. PITTMAN, Supt.

## MISS THOMPSON'S BIBLE-WOMAN.

It is now five years since an effort was made to support a Bible-woman to assist Miss Thompson with her work in Harda. During that time a sum of over £60 has been collected from 20 sisters, who are giving 1/- per month for that purpose. We have been able to pay each year's salary in advance, as well as keep an orphan boy, and have now on hand the sum of £11/12/-. So that we have every reason to thank God and take

courage, praying that his blessing may rest upon our feeble efforts through the coming year.

ELIZA ZELIUS.

## HOSPITAL VISITATION.

During the year 150 visits have been paid to Melbourne, Homœopathic, Queen's, Alfred, Children's and two Private Hospitals, Blind and Benevolent Asylums, and Deaf and Dumb Institute. Patients connected with the following churches of Christ have been visited:—Preston, Williamstown, N. Melbourne, St. Kilda, Collingwood, Fitzroy, Prahran, S. Richmond, Ascot Vale, Wedderburn, Dunolly, and Blind Asylum.

1377 magazines and tracts have been distributed. During the season a bountiful supply of violets was sent by Mrs. Gill, of Box Hill. Patients and nurses greatly appreciate them. Comforts, slippers and garments were sent to Melbourne and Homœopathic Hospitals.

M. PETCHEY, Supt.

## PRAYER MEETING REPORT.

Our loving Father has given us the joy of service yet another year. We acknowledge his goodness and mercy. We present to you our Prayer Meeting Report. Our efforts have been blessed this year by the addition of three churches who have organised sisters' prayer meetings. We have found these meetings a great blessing. They bring us into closer touch with our Father and with each other.

There are sisters' prayer meetings at Swanston-st., Prahran, Northcote, Newmarket, South Melbourne, St. Kilda, North Carlton, North Fitzroy, Ascot Vale. We would be pleased to hear of every church realising the blessings to be derived from these meetings, and hope this year will see many more meetings for like purpose. The Committee made 22 visits during the year, and we are pleased with the kind welcome we have received at each place.

MRS. TRINNICK, Supt.

ST. KILDA.—We hold our meeting every Friday evening. Though few in number, we have profitable times together. The first Friday in the month we have an open night, when the brethren sometimes come and give us an address.

M. KENNER, Pres.

ASCOT VALE.—We have pleasure in reporting the progress of our sisters' prayer meeting since last Conference, the average rising from 10 to 16. We are glad to see the interest taken in these meetings. We had two visits from the Prayer Meeting Committee. Our roll is answered by a text.

A. PINKSTONE.

FOOTSCRAY.—Our meetings, though small, are still held. Those who faithfully attend realise what a blessing and comfort these meetings are.

NORTH FITZROY.—During the year we held 48 meetings. We have 33 names on our roll, with an average attendance of 18. Nearly every sister takes some part in the meetings, and all find them interesting as well as edifying. After the prayer meeting

we hold our sewing class, which is also well attended. By our sale of work in aid of the building fund we made £54/12/-. We hope with God's blessing to continue doing our little for the Master. E. A. STICKLAND, Sec.

SWANSTON-ST.—22 meetings have been held during the year with an average attendance of 6.

C. JERREMS, Sec.

PPAHRAN.—Our usual meetings have been held each Monday evening throughout the year with an average attendance of 25. The meetings are pleasant and profitable. The first Monday in the month we have praise and prayer; second, missionary; third, an open night; fourth, temperance. We have been favored with two visits from the Executive sisters, three from the Prayer Meeting Committee, and one from the Temperance Committee.

K. LACEY, Sec.

NORTHCOTE.—We are still holding our meetings fortnightly, 18 being held during the year, with an average attendance of six. We are greatly benefited spiritually. We had a visit from the Prayer Meeting Committee, when Sister Chown read a paper which was much appreciated.

A. WOODGATE, Sec.

## DORCAS REPORT.

The General Dorcas have held 19 rallies during the year, with an average attendance of 15 sisters. Number of garments repaired for the Burwood Boys' Home, 338, and 100 pairs of stockings mended. 86 new garments made; 2 maternity bags, 13 quilts, 34 pairs of slippers and 5 cushion covers for the hospital. Donations have been given in money, material, and left-off clothing. Distributed, 187 garments, 12 quilts, and 1 maternity bag. On December 10th the Committee gave the Burwood boys a Christmas treat. Several friends gave prizes for the sports, which were under the direction of Mr. Meldrum. Collections and donations for year, £8/12/0½; expenditure, £8/6/2; balance, 5/10½.

ASCOT VALE.—During the year we have held 17 meetings, with an average attendance of 8. Have made and given away 69 garments, which includes 2 parcels sent to Miss Petchey's Home. Boots and money, with parcels of clothing, have been given to several needy cases. We also presented the church with 2 communion plates. Our contributions for the year were greatly helped by P. Pittman, who gave a lecture on "Japan," giving the proceeds to our Dorcas.

E. POTTS, Sec.

BALLARAT (Dawson-st.).—We have held 15 meetings during the past year, with an average attendance of 5. Garments made and distributed, 96; parcels of clothing, 8; also groceries, boots, wood and coal, a parcel of toys, and clothing to Rescue Home. Money given to needy cases, £3/5/9; spent material, £6/18/3; donations received, £4/8/-; collections at meetings, £3/7/8; articles sold, £1/2/2; P.B., £2/15/8; total, £11/13/6; balance in hand, £1/9/6. M. JOLLY, Sec.

BENDIGO.—Meetings have been held every week, with an average attendance of eight members. Owing to the kindness of friends



assisting us with donations of money and parcels of clothing, we have been able to do more for the poor of this city than in any previous year. During the winter months many dozens of flannelette were purchased, made up and distributed, and tons of wood, parcels of groceries, etc., were also given away. Thankfully do we acknowledge the generosity of two Bendigo firms, who donated 26 pairs of double blankets, and so enabled us to bring comfort to many homes. Collections and donations for the year, £21/12/2; expenditure, £20/14/1; balance, 18/1.

A. HERITAGE, Sec.

BRIGHTON.—Number of meetings held, 23; average attendance, 8; distributed 42 garments, sold 11. The above figures represent the attendance at the normal meetings and the work done. There have been two special meetings besides. On the 20th July the Society was favored by a visit from 14 members of Sisters' Executive. The afternoon meeting was opened by a short devotional service conducted by Mrs. Davies, after which sewing was done until about 5 p.m., when there was an interval for tea. The evening session of this meeting, held in the chapel, was presided over by Mrs. Bosworth. A splendid paper, several good addresses, and songs and recitations were given by visiting sisters, all being much appreciated by a good audience. A collection was taken up, amounting to £1/3/-. The other special gathering was held at the house of the late Secretary, Mrs. Johnson, on March 16th, prior to her departure for West Australia. Her loss is keenly felt, though the sisters realise that their loss is gain to the church with which Mrs. Johnson will be associated. Receipts—Balance in hand, 4/6½; from Church Coll., £1/1/9½; Contributions, 18/11; Sales, £1/16/4; Coll. at Sisters' Meeting, £1/3/-. Total, £5/4/7. Expenditure—To Material, £3/19/1½; Freight and Carriage on Sewing Machine, 11/9; Relief, 5/-; Balance in hand, 8/8½. Total, £5/4/7.

H. C. LUDBROOK, Sec.

CHELTHENHAM.—The Dorcas Society resumed work on April 21st, and continued until November 17th. The average attendance was 5. We have been working for the Alfred Hospital, Miss Young of Collingwood, and local distress. We have given to hospital 15 pillow-slips and 2 night-dresses; to Miss Young, 17 garments, also a parcel of left-off clothing; to local cases, 10 garments, 6 infant garments, and 9 yards of flannelette.

E. JUDD, Sec.

COLLINGWOOD.—Fifteen meetings have been held with an average attendance of five. 23 new garments have been given away, and several parcels of renovated clothes. There were 10 garments sold, and 88 articles made up for the usual sale of work, the proceeds of which, £2/5/-, we sent to Sister Mary Thompson in India, including 5/- given by the Sunday School. 2/6 each was given to four poor families at Christmas; £2/8/- donated to Sunday School. We were able to buy a good stock of material to work up during the present year. Receipts, £8/2/10; expenditure, £6/16/-; balance, £1/6/10.

M. JOHNSTON, Sec.

LYGON-ST.—We have held 36 meetings, with an average attendance of 12 in the afternoon and 6 in the evening. We have made and donated in all 150 garments; to Sister Petchey, on behalf of the Preventive Home, three dozen yards of material. From the proceeds of the recent sale we were enabled to hand over to the officers of the church the sum of £44/12/4 towards the building fund. We have resumed work, and meet every Tuesday afternoon and evening. We extend a cordial invitation to any of the sisters from the various churches.

M. T. DICKSON, Sec.

NORTH FITZROY.—About 200 articles of clothing have been distributed among the poor and needy, also £9 in cash. Every second Thursday of the month is gift day, when groceries are given. Up to the present 42 parcels of groceries have been given.

A. C. CHOWN, Pres.

PRAHRAN.—During the year 104 garments have been made and given to those in need, besides 2 baptismal garments for Bro. Harward's tent mission. Our average attendance has been 6. Collected during year, £3/17/10; expenditure, £3/5/10; balance in hand, 12/-.

H. LINDSAY, Sec.

Two sisters in Prahran report having given 6 undergarments to the Homœopathic Hospital, 35 garments to those in need, and made up 10 night-dresses for Homœopathic Hospital, the Aid Committee providing calico.

SWANSTON-ST.—Twenty meetings have been held during the year, with an average attendance of 7 sisters. 138 garments have been made and distributed. £9/11/6½ was received, and £9/0/1½ expended. Credit balance, 11/5.

C. JERREMS, Sec.

SOUTH YARRA.—We have started a Dorcas class with Sister Lee as president, meeting in the chapel every Tuesday afternoon and evening.

J. HENDRY, Sec.

NORTH RICHMOND.—The class is in good working order. Though few in number, we work together in unity and love. We have an attendance of 6 to 9 at each meeting, and have given away a large number of garments. We also visit the sick and poor. Number of garments given, 21, besides left-off clothing, also 5/- for coal for an aged sister. Receipts for the year, £2/10/1½; expenditure, £2/4/7½; balance, 5/6.

C. C. CHIPPERFIELD.

### TEMPERANCE REPORT.

We desire to report that meetings have been held at the following places:—Lygon-st., Swanston-st., North Melbourne, Prahran, Brunswick, Cheltenham, North Fitzroy (1 pledge), North Richmond (4 pledges), South Yarra (4 pledges), Hawthorn (1 pledge). The meetings have been well attended; about 300 the largest and 25 the smallest in attendance. Speakers.—Miss Lambrick, Mrs. McLean, Stead. The committee have held 12 meetings with the following attendance:—Sisters 10; Gole, 10; Dale, 3; Potts, 1.

Receipts:—Lygon-st., 5/7; Swanston-st., 14/6; North Melbourne, 5/6; North Richmond, 17/-; South Yarra, 8/1; Cheltenham, £1/14/8; Donations, 2/1; Prahran, 6/2; total, £4/13/7. Expenditure:—Alliance, £1/2/6; General Dorcas, 12/6; Conf. Temperance Committee, £1; Literature, 2/6; Band of Hope Union, 2/6; Stationery, 2/6; Balance, £1; total, £4/13/7. Balance in hand, £1.

MRS. DARNLEY, Supt.  
M. CAMERON, Sec.

SOUTH RICHMOND.—A Boys' Brigade was formed with a pledge, the signing of which involves not only abstinence from intoxicating liquors, but also from smoking, bad language and bad company. During the year 54 boys have signed this pledge at Balmain-st., and 30 at Neptune-st., making a total of 84 boys ranging from 10 to 16 years of age. The Band of Hope has held its regular weekly meetings.

SOUTH MELBOURNE.—Number on roll, 80; average attendance, 45. 26 meetings of this Band of Hope have been held during the year and 28 pledges taken; 1 public meeting and 1 lantern lecture; 2 visits were made from other societies; 1 visit from Temperance Committee.

NORTH RICHMOND.—Our Band of Hope is progressing favorably. We have been holding our meetings fortnightly, and they have been well attended. Quarterly entertainments have been started.

CHELTHENHAM.—The meetings have been well attended, an average of 100 at each. Splendid programmes have been provided by the Committee, who take their turn in arranging the programme. All of our speakers from the Temperance Union have given addresses, which were much appreciated. We have not taken many pledges during the year, fifteen being the number. Our membership is 200. During the year we sustained a great loss in the person of Mrs. McDonald, who was spoken of as "The Mother of the Band of Hope." She left us last January for New Zealand, and her position as President is now filled by Mr. E. Green. We hope to do more in the future than we have in the past.

NORTH FITZROY.—Have much pleasure in reporting that we have had a most successful year. We have 150 members on our roll, and the average attendance is 90. We have endeavored to hold one open night each month. Our financial position is in a flourishing state. Our Committee, which numbers 18, are all good workers, and the credit of our position is due to them.

LYGON-ST.—The meetings have been well attended on the whole; 6 new members have been enrolled during the last few months. Much of our success is due to the Band of Hope Union for the help rendered in providing speakers. The average attendance is about 35.

### RESOLUTIONS.

1. That we give reverent and grateful thanks to the loving Father for the many blessings we have received from him, for



the joy of Christian fellowship, and for the opportunities for helping in the work of our churches.

2. That the best thanks of this meeting be sent to the officers of Swanston-st. and Lygon-st. churches for the use of their buildings in which to hold our meetings.

3. That our churches be visited, and a great effort be made to induce every member to make it a matter of conscience to give at least one penny per week to the Home Mission fund.

4. That we get bands of twelve (or more) sisters to contribute one shilling per month for the support of a Bible-woman in China.

5. That we do our best to encourage the employment of Bible-women amongst our churches, believing that thereby a large amount of practical good may be accomplished.

6. Knowing that intemperance is one of the curses of our land, that we as a sisterhood discountenance the liquor traffic in every way, especially by not purchasing goods from firms who hold licences.

7. Deploing the irreverent observance of our day of rest, that we will do all in our power to uphold the sanctity of the Lord's day.

8. That the best thanks of this meeting be conveyed to the Editor of the AUSTRALIAN CHRISTIAN for printing our reports monthly; to R. Lyall for the use of his organ, and to all the sisters who have helped to make our meeting a success.

#### MRS. THURGOOD'S LETTER.

Dear Sisters in Australasia in Conference assembled. Greeting.

Allow me to give you an echo from that great Convention in St. Louis, where over 21,000 were enrolled, 11,000 sat down at the Lord's table on Oct. 16, where our plea for Christian Union was lovingly answered by the appeal of Dr. Ball of the Free Baptists, with their 84,000 of a membership, for union with us. And this in addition to our victories in soul winning of over 94,000 baptisms last year, and a glorious fruitage of over \$7,000,000, or £1,400,000 contributed for all purposes for the Master's work.

From such a Convention let me enlarge for you another echo—that of the "Watchword and Aim" that was accepted by the Christian Woman's Board of Missions for 1905. It should stir us to "swift and jubilant service for our King."

Watchword: To Him who hath redeemed us—

Aim: 20,000 185,000 50,000  
Missionary Tidings. dollars. women.

When Miriam, the leader of 600,000 women—the world's greatest chorus—stood on the shore of the Red Sea and called upon her choir to "sing ye unto Jehovah, for he hath triumphed gloriously" (Ex. 15: 21), it was a response to the song of all Israel before that, on that same shore: "Thou in thy loving-kindness hast led thy people that thou hast redeemed. Thou hast guided them in thy strength to thy holy habitation" (Ex. 15: 13). So do we wish to lead our 600,000 women of the churches of Christ in America to sing—

To him who hath redeemed us—  
Our minds, our means, ourselves.

But what ought this message to be a response to? What was the cost of our redemption? "For the Holy Spirit says, Ye were bought with a price; glorify God, therefore, in your body" (1 Cor. 6: 20), and again, "For thou wast slain, and didst purchase unto God with thy blood men of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests, and they reign upon the earth" (Rev. 5: 9). Yet once more: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2: 14); "Knowing that ye were redeemed, not with corruptible things, with silver or gold, but with precious blood, as of a Lamb without blemish, and without spot, even the blood of Christ" (1 Pet. 1: 18).

In view, then of what our Master has done for us, let us have that mind of Christ that gave himself up freely to Gethsemane and to Calvary for us. To us who were perishing he brought himself, he brought salvation, he brought reconciliation, on such simple terms as faith, obedience and service. He also brought life everlasting.

I.—OUR MINDS. Let us love a perishing world like he did. But what do we know of a perishing world unless we are informed, through our missionary literature, as to the dire needs of over a thousand millions of heathen without God and without Christ in their minds and hearts! Oh, sisters, let us study the needs, let us put ourselves among those hopeless, helpless ones, and see if we have the Saviour's pitying eye, loving heart, and uplifting hands. God give us the strenuous desire to know and DO. Let us go with the patient missionaries in their ministrations, and then we will but faintly understand the blessedness of this service.

II.—To him who hath redeemed us—OUR MEANS. What means did Christ have to redeem us?

1. He surrendered the glory he had with the Father before the world was.

2. He surrendered himself to be the first missionary to a sin-cursed, dying world.

3. He shed his blood willingly.

Now what is our response to his Gethsemane and Calvary? Shall it not be—our MEANS? What is the small sum of 15 cents a month for dues and State fund? Where is there a sacrifice in this akin to the blood-gold of Christ? Oh, sisters, "freely ye have received, freely give."

III.—To him who hath redeemed us—OURSELVES. "He saved others, himself he cannot save," said the scoffing priests. How true was that word spoken so slightly.

For others did he leave his home on high.

For others did he give his blood to buy.

For others, not for self, he died to save

From sin and pain, death and the grave.

Let us give ourselves, the energy of ourselves for the sake of others—for "he that saveth his life shall lose it, and he that loseth his life for my sake shall find it," said the Master.

Then let us take up the chorus and sing it again and again as we stand on the sea-

shore of our deliverance from the Egypt of sin and selfishness.

To him who hath redeemed us—

Our minds, our means, ourselves.

Dear Australasian sisters,—Let this be our motto for the new year of glad some service—to inspire us to greater sacrifice and greater effort for those who live in darkness and despair!

"The world waits—

For help. Beloved, let us love so well

Our work shall still be better for our love,

And still our love be sweeter for our work,

Are both commended, for the sake of each,

By all true workers."

## "Life."

ESSAY BY CATHERINE JERREMS.

Read at the Victorian Sisters' Conference.

The theme suggested by the title of this paper is one altogether too comprehensive and complex to admit of treatment within the restricted limits of a single essay.

Whether we consider life in the light of its essence, or regard it in the aspect of its many varieties of manifestation, illimitable fields of inquiry are opened up before our mental view. Is all life essentially one in essence? Are what we regard as varieties of life merely differences of its modes of manifestation? What is there in common in vegetable, insect, animal and human life? These are a few of the problems which have perplexed the most profound of the intellects of our age. We may reasonably pass them by.

In the present paper we are more particularly concerned, not with what is common to all life, but with what is distinctive in life as manifested in our own species—man.

In any general classification of life man will be spoken of as animal, and the life that he possesses as animal life, but this classification is true only so far as relates to his merely physical nature. Whilst on this side of his nature he is allied with the brute creation, by his intellectual and spiritual endowments he is set above all other of God's creation by so immeasurable an altitude as to make life as manifested in him something unique, without a rival, without a compeer. Human life, superlatively the highest manifestation of life, that in which we are most intimately interested, justly claims our paramount attention.

First, then, let us consider the genesis of human life. To the Bible we turn, of necessity, as the only divinely inspired authority as to the origin of our race. Human experience cannot guide us, human knowledge sheds no light upon our path: the Word given by inspiration of God, through the ministrations of his chosen servants, alone is sufficient for our instruction.

The brief record of the process of physical creation, as recorded by Moses, reveals how God made the beasts of the field, male and female, each after their kind. Concerning the creation of man the record is vastly different. Here we are told that "the Lord God made man out of the dust of the ground,"







of God, and brought by the wisdom and the power of God to his prepared place for his prepared people will he have access to the Tree of Life which is in the midst of the Paradise of God.

If it be said that it is difficult to indicate the commencement of mental life, let it be confessed that it is impossible to fix the beginning of spiritual life. He who knew all the mysteries of the complex problem of life has taught us "The Spirit breatheth where it listeth: ye hear the sound thereof, but canst not tell whither it cometh or whither it goeth; so is everyone that is begotten of the the Spirit."

In the adorable Redeemer we see the beginning of the new spiritual life, the perfect union of the human and divine Son of Man, and Son of the living God. Through him we have access into this life. He, by his life of self-abnegation and vicarious suffering, made one great sacrifice for sins of all time, perfecting for ever those who were sanctified (those who had died in faith not having received the promises, but having seen them and greeted them afar off), and bringing in a better covenant for all time to come.

Under this covenant by death to the world and sin, men are brought into a renewed fellowship with God, which is the essence of spiritual life. Just as God was in the world reconciling the world to himself through Christ, so those who put on Christ become new creatures, old things are passed away, and all things have become new.

As becomes a spiritual creature, a spiritual service is demanded of him; forms and ceremonies sink into comparative insignificance; worship, which is service, must be in spirit and in truth. As man's fall was due to unbelief and disobedience, so by the grace of God his recovery is by faith and obedience. But let it ever be remembered that our union with God, our spiritual life, is in and through Christ—he is the Way, the Truth, and the Life, no man cometh to the Father but by him—our life is hid with Christ in God.

Just as spiritual life begins by the divine operation of the Spirit, through the incorruptible seed of the Word of God, so is it dependent for its sustenance upon that Word, for the Lord has taught us that man shall live "by every word that proceedeth out of the mouth of God."

To us, the avowed followers of Christ, whom we have confessed as Lord, this is the highest present type of life. We have entered thereupon; we are continuing, by the grace of God, therein. We are richly provided for in all things needful for our growth and sustenance and comfort. We have provision

for removal of the stains of travel, and for strength to meet our pilgrim need—we have access to the mercy seat to obtain mercy, and to find grace to help us in our every time of need. For our growth in grace we have abundant provisions and constant incentive to prayer. We have assurance that we cannot overtask the divine bounty, we have assurance that he will not withhold any good thing from those that ask him. We know that when we were dead in trespasses and sins he made us alive in Christ Jesus,

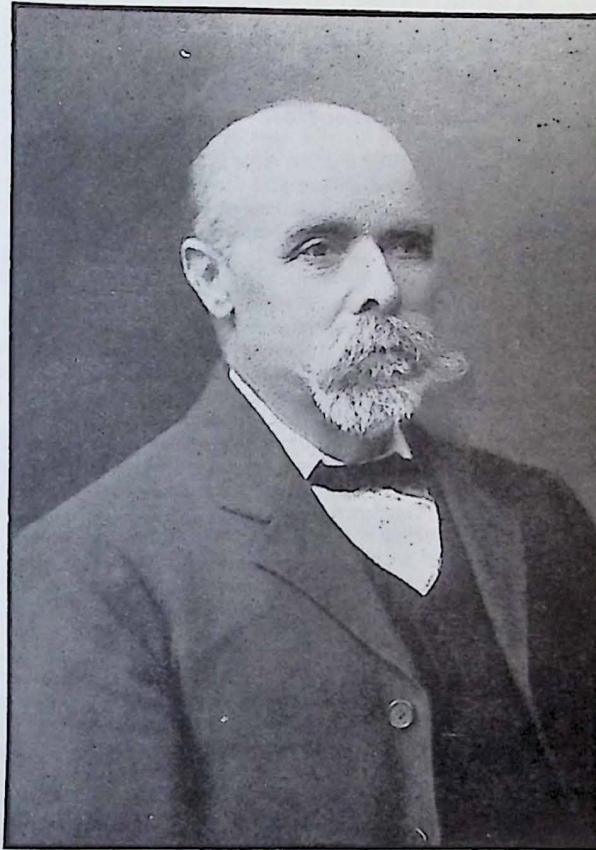
to become like him in his resurrection. We were created in Christ Jesus for good works—good works to be so seen of men that they may glorify our Father who is in heaven. As bond-servants of the great Master, let us remember that we are not our own, that we were bought with a price, by his own most precious blood, and so present our bodies a living sacrifice, wholly acceptable to him—our spiritual worship.

But whilst we rejoice in the grace wherein we stand, let us be humbly watchful lest we

fall, and, conscious of our own weakness, let us find our strength in him whom we adore. Let us remember that now, as ever, life is dependent upon faithfulness. The word of promise is, "Be thou faithful unto death, and I will give thee the crown of life." "He that overcometh shall in no wise have his name blotted out of the book of life." "To him that overcometh I will give to eat of the tree of life, which is in the garden of God." Remembering these precious promises, recalling how the right of access to the tree of life was lost, let us live our lives ever looking for the glorious appearing of our Lord and Saviour Jesus Christ. If we so live in faith and faithfulness, when the dissolution of our earthly tabernacle draws nigh, we will be able to say with the great Apostle: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; but not to me only, but to all those who have loved his appearing."

The best of spiritual life, here, is imperfect, cumbered, and incomplete. Whilst it is true that "now are we the sons of God, it doth not yet appear what we shall be": we still "groan, being burdened," "waiting for our redemption—the redemption of the body." But even so, we know that in his own good time the Master will come to call his ransomed home, and whether we be among the waiting quick, or sleeping with waiting dead, we shall enter into fuller life—the life that knows no end. To us grim death can bring no dread; the only death we could fear, the second death, has no power over

the ransomed of our God. The world may stand appalled at his dread call, but to us the message is one that speaks of rest and joy at home—of union with the righteous of the by-gone ages, of reunion with the lost and loved ones gone before. We may well exclaim as the end draws near, "Oh grave, where is thy victory? Oh death, where is thy sting?" "and lay down the weary body of our humiliation" with the blessed assurance, "I shall behold thy face in righteous-



WILLIAM SMITH, J.P.,

Whose photo we publish above, has been a member of the church, Balaklava, S.A., for the past 27 years, and has rendered useful service to the cause of primitive Christianity throughout the district. Bro. Smith is a candidate for Parliament at the coming elections in South Australia, and is one of the selected candidates of the South Australian Temperance Alliance pledged to support the Bill which the late Dr. S. J. Magarey was successful in getting passed through both Houses of Parliament in 1891, and which is to come into force next year. If the readers of the CHRISTIAN throughout the Woorora Electorate will labor on behalf of Bro. Smith it will materially assist in the cause of righteousness.

and raised us up with him, and has made us to sit in heavenly places, and we are assured that, seeing that whilst we were enemies God reconciled us to himself by the death of his only begotten Son, being reconciled, he will save us in the Living One.

But as in rational life, so in that which is spiritual, the unseen spirit must evidence itself through the agency of that which is physical. We who have become united with Christ in the likeness of his death, have need



ness, I shall be satisfied when I awake in thy likeness."

As means towards an end, physical and rational life are precious heritages from the Lord our God, but above and over all is spiritual life, life eternal. "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

Brief life is here our portion,  
Brief life, and short-lived care.  
The life that knows no ending,  
The deathless life, is there.

## "Women of the Acts and Epistles."

ESSAY BY MRS. GREENWOOD.

*Read at the Victorian Sisters' Conference.*

Sister President and Sisters in Christ,—The subject chosen for me on which to write my paper is "The Women of the Acts and Epistles."

I would like, dear sisters, to ask you to remember from the very start that I am writing of things, people and customs as they were 1900 years ago. Custom, perhaps more than any real reason, fettered to a considerable extent the liberties of women, but notwithstanding these environments, many women of those days rose to positions of honor and worthy mention. However, it was not until Christ came and made manifest the blessed truth that whether male or female we are one in Christ, that the opportunity was given to woman to develop and use her capabilities, in conjunction with man, for the betterment of the world. Sex is not a part of Christianity! In the very first chapter of Acts we find women taking their place with men, mingling their prayers with the disciples—a fitting thought for us, for in what way can we come better into touch with each other and our dear Lord? What can more truly banish differences than communion together with Jesus, who is the author of peace and love?

It is often just after such seasons of refreshing that Satan appears to rob us of the holy joy, and maybe tempt us to render to God a half-hearted sacrifice as Sapphira did. Let us receive this record of her unfaithfulness as a solemn warning, for this is surely a sad picture of a soul not truly converted to God. Let us see to it that we give to God our best, a complete service, a consecrated life! God's judgments may linger longer than they did in the case of Sapphira, but they are nevertheless sure. God is a searcher of all hearts, our lives are an open book before him!

Not much is said of the life of Dorcas, but the influence of her deeds of mercy to the needy has borne rich fruit in the lives and actions of many noble women.

You will remember that while the slumber of death held Dorcas as its prey, there stood by her silent couch living witnesses testifying how she had clothed the widow and helped them in their distress. Such deeds of mercy and kindness are not earthborn, but are the outcome of the spirit of Christ.

To some the joyful privilege of helping others has not come. Perhaps a sick bed, or

sacred home duties, have not permitted their works to shine beyond the home circle, but how good to know that of such devoted lives and silent workers there is a record in heaven! Still, no doubt in the hearts of many of us there is room for the better development of charity. We ourselves may not be overburdened with this world's goods. If so, we would do well to remember the widow's mites, or, better still, him who said, "Foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head"; then we will suddenly find out we are rich. If our Lord in such poverty could enrich all who came within touch of him, shall not we strive to imitate him, if only to give the cup of cold water, or to open the door as Rhoda did to Peter, and proclaim, The prisoner's bands are loosed, our prayers are answered!—not, perhaps, in the way they expected, for no doubt they did not expect to see Peter again, and as we understand they were praying God to strengthen him to meet and face his death, which had to take place on the morrow. God did more for these faithful men and women than they had dared to expect.

We have another type of noble womanhood in Lydia. She was a praying woman! Paul found her engaged in prayer. It is refreshing to note how frequently women are mentioned as having taken part in the assemblies for prayer, and it was no doubt this communion with God that had prepared Lydia's heart to so readily receive the fuller light of the crucified and risen Lord as preached by Paul. She had learned to know God, and proved to be a faithful servant of Jesus Christ.

On this occasion Paul addressed a company of women, and I have been surprised in carefully studying the parts of Scripture allotted to me to see how great a part women played in the early history of the church. Lydia immediately puts her faith into practice by opening up her heart and her home to this great servant of God and champion of truth.

She was the preacher's friend. Perhaps, with her womanly tact, she detected in Paul the need of a care and help which was hers to give.

What her loving help and sympathy meant to Paul in the midst of his trials and triumphs can, perhaps, be best estimated by those who labor in the gospel.

I will call to your remembrance just here how that when Paul was released from prison "he entered into the house of Lydia," no doubt knowing that he would receive a sympathetic welcome there. She was not ashamed of his bonds. There is a love that is stronger than death, and deeper than shame—even the great strong pure love of God in the hearts of men and women! This love so high and pure had taken possession of Lydia's heart, and helped her in a career of faithfulness to God. She had taken upon herself the name of Christ, and was not ashamed to wear it.

We will pass on to speak of Priscilla, a woman who proved herself worthy of mention, both by Luke and Paul. Priscilla was wife of Aquila, and with her husband must have taken an active part in the Lord's work with Paul, having journeyed with him from Corinth to Syria. Priscilla also took part with her husband in more fully enlightening

Apollos, a man of considerable qualifications. She had a new found joy, a great light had come into her life, and she was anxious that others might participate. No doubt the heathen darkness, and superstition, that were about them on every hand made the heart of the woman, and those already mentioned, burn with a fervent desire to tell the story, "The Lord has risen indeed," as the woman had done on the morning of the resurrection.

We read later on of Priscilla sending loving salutations with the church in her house to the brethren in another part. This may seem a small thing, dear sisters, but I am sure it does us all good to know we are remembered and loved by those brethren from whom we are parted. Then, too, a kindly message will often rekindle the Christ love in the heart of a brother or sister whose light is burning low and is ready to die out. Is it not true, dear sisters, that we often think kind things, but fail to do them, hence those who would have been uplifted and helped go their way hungering and thirsting for what we could have so easily bestowed. If we cannot do anything else, we can send a message to some of God's lone children to cheer them along in the path of duty. In this way, as well as in many others, we can render acceptable service to God. I know a sister who for 14 years has kept up a correspondence with several members of small struggling churches, with the sole object of strengthening and encouraging them. Leaving Priscilla, we will speak of Phœbe, a servant of the church at Cenchrea. What her services were altogether we are not fully acquainted with, but this we are told, that she was entrusted with church business, and Paul says this of her, that she has been a succorer of many. This testimony may well awaken questions in our minds. Have we stretched out a hand to the perishing, or led a lost one to Christ? Life at best is so short to any of us. Opportunities are always presenting themselves. God help us to use them to his glory and the good of humanity, as this good woman did.

In the first epistle to Timothy we have a few useful hints thrown out as to woman's duty in her home, and I believe with Bishop Nash that a woman's chief sphere is her home. There are duties in the home—God-given duties—which if neglected must be forever undone. No one else can do them, and our posterity must suffer in consequence. May we with God's help see that our first responsibilities are duly remembered and faithfully discharged; then will the pathway be made smoother for generations to come.

In the first epistle to Timothy we are admonished in reference to our place in the church. At the time this epistle was written there was great persecution in the church, and some have made this an excuse for Paul laying down in such plain words his decision: "I suffer not a woman to teach," and so forth; but I take it if other things hold good which he taught, so must this. Should any sister think Paul was just a bit hard on our sex, I will ask you to read the loving salutations found in Rom. 16.

This theme is too vast to do other than touch the fringe of the subject in so short a time, but I do hope we may be able to catch



an inspiration from these grand good women, and also take comfort from the reference made to the women spoken of in Phillipians 4: 3, whose names are not really mentioned, and we know nothing of their service or sacrifice, but Paul had them in godly remembrance and says of them, "whose names are in the book of life." Sometimes, dear sisters, no halo of glory will circle around our little deeds of service for God, and they may be even shrouded in a mantle of darkness, such as none but God can see through, but one day our works will be made manifest when the books shall be opened. With the great sunlight of God's truth to guide us and his love to sustain us, let us go forward to greater things.

There are heights to which we have never climbed,—there are joys in Christianity to which we have never reached. God help us with unabated fervor to work for Christ, to live for him, as these women did, until we are delivered from this body of death and see his face and reign with him for ever.

### GREETING FROM AMERICA.

The following letter was received by the Sisters' Executive after the close of the Conference:—

Carr-Burdette College,  
Sherman, Texas,  
March 11th, 1905.

Dear Sisters assembled in Conference,—

May you as workers together be encouraged and strengthened by the fellowship and inspiration of this Conference to greater plans and work for the New Year.

Yours in the love of Christ,  
MRS. A. B. MASTON.

### Here and There.

#### Rescue Home Sunday, May 7th.

One confession at Prahran on Sunday evening.

We much regret having to leave over a lot of news and other matter, but next week all will come right.

"Tokyo, March 5. Baptised two University men to-day. Excellent audiences. W. D. Cunningham."

P. A. Dickson, after a brief visit to Adelaide and Melbourne, will return to Sydney by the Friday's express.

Notice is called in Coming Events to alteration of date of Balmain-st., Richmond, church anniversary celebrations to May 21 and 23.

"Tokyo, Japan, March 12. Baptised two college men to-day. Baptised one woman and nineteen men since January 1. W. D. Cunningham."

To those of our churches using "Motzos," or unfermented bread, at their morning meetings, the advertisement under "Wanted" will be of interest.

A. T. Magarey gave the Hindmarsh Sunday School children an interesting address on "Courtesy and Kindness," on the 30th. A collection for Foreign Missions realised 26/-.

At the Fitzroy Tabernacle on Sunday night last at the close of H. Swain's address, two young ladies made the good confession. Endeavor anniversary next Sunday, May 7.

At a meeting of the Hindmarsh choir on April 20, Miss Ida Weeks and Mr. J. Roberts, who are shortly to be married, were presented with a pretty silver mounted tray and bread board.

J. Inglis Wright left Melbourne on Wednesday for Sydney, where he will stay till May 10, when he will leave for Auckland on his way home to N.Z. The Melbourne brethren enjoyed his visit very much.

The Ascot Vale mission commenced on Sunday last with splendid meetings in the tent. Hundreds unable to gain admission. The singing was very fine, and Harward and Pittman were in great form. The sermon was very impressive.

### Coming Events.

**MAY 7 & 11.**—The Northcote Christian Endeavor Society will celebrate the First Anniversary on Sunday, May 7, at the Rechabite Hall, Westbourne-grove. Speakers; Morning, Bro. Marrows; evening, H. Baker. Thursday, May 11, at the Town Hall, High-st. Speakers, Bren Pond and Gibson. A hearty invitation is extended to all.

**MAY 8.**—Fifth Anniversary Rally of Fitzroy C. E. Society will be held in Gore st Tabernacle at 7.45 p.m. Speakers, Messrs. A. R. Main and W. Northey. All welcome. Come early.

**MAY 14 & 16.**—Church of Christ, Fairfield, S.S. Anniversary Services. May 14—Afternoon at 3. T. J. Cook; 7 p.m., E. H. P. Edwards. Tuesday, May 16—8 p.m., Distribution of Prizes by A. L. Gibson. Chairman, E. H. P. Edwards. Bright singing by children, assisted by visiting friends, and recitations.

**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.

**MAY 14 & 15.**—Preston Bible School Anniversary will be held on Sunday, May 14. F. M. Ludbrook will address the scholars at 3 p.m. W. Dickens will preach in the evening at 7 p.m. in the Bradford Hall. On Monday, 15th, a Tea Meeting will be held from 6 p.m. till 7 p.m. Adults, 1/-; outside children, 6d. 8 p.m., Concert and Distribution of Prizes. Free. Members of sister churches invited.

**MAY 21 & 23.**—Church Anniversary, Balmain-street, Richmond, postponed to these dates. Special Services, Sunday, May 21, at 11 a.m., 3 p.m. and 7 p.m. First Annual Tea, Tuesday, 23rd, 5 p.m. to 7 p.m. Adults, 1/-; Children, 6d. Grand Public Meeting and Demonstration of Church Work, 8 p.m. Free. All invited.

**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.

**MONAGHAN.**—On the 25th April, at his parents' residence, Gellibrand-st., Colac, Angus, dearly loved infant son of James Francis and Agnes Monaghan, aged 9 months.

### MARRIAGE.

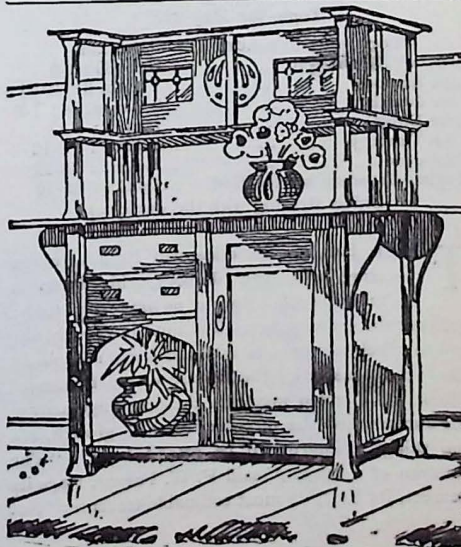
**LEE—HAGGER.**—On the 22nd March, at the Christian Chapel, North Fitzroy, by Mr. H. G. Harward, Frederick, younger son of the late Samuel Lee of Shepparton, to Gertrude Annie, elder daughter of A. G. Hagger of Clifton Hill.

### WANTED KNOWN.

"Motzos," or unfermented bread, of the very best kind can be obtained of S. Snider, 1 Atkin-st., North Melbourne. Per pound 5d., delivered at rail or boat.

### LOST.

Two BIRTHDAY BOOKS at the Christian Endeavor Rally in Masonic Hall. If left at Austral Office will find owners



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# The Christian Endeavor

Society of

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

139 BUCKLEY ST., FOOTSCRAY.

## Spirit-filled Christians.

Topic for May 15.

### SUGGESTED SUBJECTS AND READINGS.

The Spirit Jesus sent	...Acts 2: 32-39
Answering prayer	...Acts 4: 23-31
Begetting love	...Acts 4: 32-37
Bringing joy	...Gal. 5: 22-26
Giving power	...Rom. 15: 13-19
Converting sinners	...Acts 11: 19-24
Topic—Spirit-filled Christians	...Acts 2: 1-4, 41-47

THE work of the Holy Spirit is three-fold: (1) To the immediate disciples he was a reminder and revealer (John 14: 26; 16: 12-14). (2) To the sinful world, he is a convictor and quickener. (3) To the Christian, to the believing and obedient soul, he is a constant guide and comforter."

With this third phase alone of his work, we deal now. The Holy Spirit dwells in all Christians. "If any man hath not the Spirit of Christ, he is none of his." Peter declared that the promise was to all men, even as many as the Lord should call.

This, however, does not quite reach the height suggested by the title of our subject. We want Spirit-filled Christians. Just in passing, it might be said that we do not expect to have such a baptism in the Spirit as that recorded in Acts 2: 1-4; apparently that was for a very special work, and the evidence is wanting that any of those now claiming to be baptised in the Spirit are enabled to do as these apostles did. Indeed, it is not an unknown thing for men claiming to be speaking as the Holy Spirit teaches them to contradict the words of the Spirit through the apostles; and of course it is much easier to believe that these men are mistaken than to imagine that after nineteen centuries the Holy Spirit contradicted himself.

It was, however, to the mass of Christians at Ephesus that Paul gave the apostolic command, "Be filled with the Spirit" (Eph. 5: 18). As Christians they must have had the Spirit of Christ, but they had not risen to their privilege. We may be doing likewise. "There is all the difference possible," says F. B. Meyer, "between a few drops at the bottom of a bucket and a brimming well; between a few stray flowers scattered sparsely through the glade, and the myriads that make it blue with hyacinths or yellow with primroses." If a man could only realise that to be filled with the Spirit is as truly a command as to be baptised, or as to refrain from stealing, an advance would be made. John McNeill wrote: "You will notice that in Eph. 5: 18 there is a double command, a negative, 'Be not drunk,' and a positive, 'Be ye filled.' The positive command is as authoritative as the negative, and was binding on just as many of those Ephesian Christians as was the negative command. Now what was true of those believers in Ephesus in the long-ago is equally true for all believers in God's footstool to-day. Is it a sin for a believer to-day to disobey the command, 'Be not drunk' and is it then a virtue to disobey the equally authoritative command, 'Be ye filled'? If it is a sin for a Christian to be drunk, it is just as surely, truly, really, a sin not to be filled."

What is the highest manifestation of the Spirit's indwelling? Have we sighed for the "spiritual gifts" of the Corinthians? Would we like the baptism, and the results thereof, enjoyed by the apostles? We may not have these, but surely we can still have the best things—not miraculous works, not speaking with tongues, but godly lives. "A little holiness is worth much illumination." The fruits of the Spirit are the highest product of Christianity.

In his little book on "God's Spirit and the Spirit's Work," which might be commended to Endeavorers in connection with this subject, W. C. Morro answers the all-important question, How can we secure the fuller indwelling of the Spirit? He says: "(1) Since obedience caused him to come and dwell with us at first, continued obedience will give him delight and will cause him to remain in his new abiding place. (2) Purity of life and the giving up of sin will also bring about the same desirable end. The Lord came to save sinful men, but he sought communion with the kindred Spirit of his Father in prayer, and angels came to minister unto him. Is it marvellous that the Spirit of Christ will commune with the souls of men that are becoming like him? The world cannot receive the Spirit, and those who cling to the world can scarcely hope to bear his fruits. (3) Then we should pray that the Spirit may abound in us more and more. 'If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?' (Luke 11: 13)."

I could not, indeed, esteem as of any value the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit. Nay, I esteem it the peculiar excellence and glory of our religion, that it is *spiritual*; that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling Spirit of the eternal God.—A. Campbell.

## Growing up for God.

Topic for May 22.

### SUGGESTED SUBJECTS AND READINGS.

Growing like Joseph	...Gen. 39: 1-6
Like Samuel	...1 Sam. 3: 19-21
Like Josiah	...2 Chron. 34: 1-7
Like Daniel	...Dan. 1: 8-17
Like Timothy	...2 Tim. 1: 3-12
Like Jesus	...Luke 2: 40-52
Topic—Growing up for God	...Eph. 4: 11-16
(Union Meeting with the Juniors.)	

THOUGH but few societies will have a union meeting with the Juniors, this topic is suitable for all. None of us have, spiritually, got past the growing age. The limit of growth, the end to which we strive to attain, is found in Eph. 4: 13—"the measure of the stature of the fulness of Christ." In union meetings the encouragement of the Juniors, and the directing of their growth, are the things primarily to be attended to. "The children of a nation," said F. W. Farrar, "are its dearest, its best, its most estimable treasure. Not

its coal, nor its commerce; not its gold, not its armies, not its history, not even its freedom; but just its children. For its children are its hope, its children are its future."

Remember that these children are growing up for something—for good or evil, right or wrong, truth or error, Christ or Satan. No further plea is needed for our doing our best to train them aright. "May grow up into him in all things (Eph. 4: 15). 'Grow or go' is the order of the day in the business world. The Erie Railroad recently issued an order that all clerks over forty-five should be dismissed. The reason given was that if a man had not risen to something better than a clerkship by the time he was forty-five, he did not have the ambition and push that the company wanted to see in its men. Suppose that Jesus Christ discharged all of his workers who had stopped growing!"

Let me grow by sun and shower,  
Every moment water me;  
Make me really hour by hour  
More and more conformed to thee,  
That thy loving eye may trace  
Day by day my growth in grace.  
Let me then be always growing,  
Never, never standing still;  
Listening, learning, better knowing  
Thee and thy most blessed will.  
Till I reach thy holy place,  
Daily let me grow in grace.

—Frances Ridley Havergal.

There is not enough breadth in many lives. We ought to grow in height, reaching up to the fulness of the stature of Christ. We ought to grow in the outreach of our lives. We ought to know more of God and of heavenly things to-morrow than we do to-day. We are told that if we follow on we shall know, that if we do the little portion of the will of God we understand, we shall be led on to see and know more of that will. We ought to grow in love, also, becoming more patient, more gentle, more thoughtful, more unselfish day by day, extending the reach of our unselfishness and helpfulness.—J. R. Miller.

## How to Grow.

"The proof of vitality, and the only proof, is growth."

The soul grows by the right use of the power of choice.—A. H. Bradford.

No large growth in holiness was ever gained by one who did not take time to be often and long alone with God.—Austin Phelps.

Who knows what opportunity may come to us this year? Let us live in a great spirit, then we shall be ready for a great occasion.—George Hodges.

Spend the time you have spent in sighing for fruits in fulfilling the conditions of their growth. The fruits will come, must come.—Prof. Drummond.

A good Christian is not like Hezekiah's sun that went backwards, nor Joshua's sun that stood still, but is always advancing in holiness, and increasing with the increase of God.—T. Watson, 1660.

## Notes and News.

We desire to express our thanks to W. A. Kemp and all the ushers for their assistance at the Rally on Easter Monday night.

Nineteen metropolitan and nine country societies, also six Juniors, responded personally to roll-call. Greetings were received from Miss Richards, N.Z.; P. A. Dickson, N.S.W.; and P. R. Hexter for Vict. C.E. Union.

G.I.W.



# Rachel Sylvestre

A Story of  
the Pioneers

Jessie Brown Pounds

## CHAPTER XVII.

### THE FIRE.

"Bro Cady," as we learned to call him, remained in our home over the next day, and he and Stephen talked over plans for the future. I gathered that the young minister whose sudden change of faith had so surprised us, was in easy circumstances, and in no way dependent upon his pulpit labors for a support. This was well; for those who preached the "ancient gospel," as they used to call it, did it without money and without price. They must, therefore, either be of independent means, or be compelled to labor with their hands for each days bread.

I wish to say, however, in justice to Bro. Cady, that if the latter alternative had presented itself to him, he would have accepted it without a moment's hesitation. Worldly considerations weigh little when put into the scale with a great conviction.

I saw at once that Stephen had conceived a great admiration for this man. There were many reasons for this. He had taught him the new faith, and it is evermore the way of the teacher to love the one to whom he has imparted the great lesson of his life. Especially is this true when in most things the pupil is wiser and more experienced than his teacher. Bro. Cady was not a learned man, but he was what is nowadays called "cultured." If he were a young minister of our day, he would be in demand to read "papers" at all the literary clubs that our Maude Arrondale is so fond of attending. He always had an appropriate verse of poetry at his tongue's end, and could quote it with such feeling that you seemed to get a new meaning out of it, however familiar it might be. His accomplishments were of just the kind to charm Stephen, who felt so keenly that he belonged to the backwoods, and had missed the elegancies of life.

Another thing that appealed to Stephen strongly was, that Cady had given up his chance of winning Rachel for the sake of the gospel. Stephen had done the same thing, it is true, but not so openly and certainly. Besides, he chose to believe that his chance had been of the slightest, and that Cady's

had amounted almost to a certainty.

"She must have learned in time to care for him," he told me once, long afterward. "He is of her world—the world she knew, and to which she naturally belonged."

But the affection between Cady and Stephen was not one-sided. The man of the world gave to the man of the woods the full tribute of gratitude and admiration. Stephen's was the stronger nature, and none knew it better than his new friend.

They would go together and preach as they had opportunity. This was the outcome of all their planning. Stephen was to introduce Cady to the little circle of churches to which he had been accustomed to minister, and assure them of his worthiness.

"The way will open," said Stephen, confidently. In this happy hope they rode away, their saddle-bags containing plenty of simple food from my mother's larder, and the single change of raiment apiece with which the preachers of that day thought it necessary to be prepared in case of a wayside baptism. Their Bibles they carried in their pockets or their hats, that they might bring them out and study as they rode. Father had business in Rockford, and he decided to ride that far with the young preachers. I suspect that he wished to hear what Mr. Osburn and other of his own friends would say about the debate.

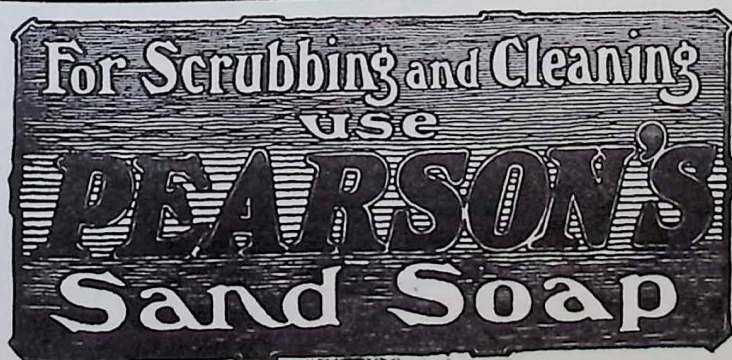
It was seldom that my mother and I were left in the house alone over night, and perhaps that is why I remember so distinctly all the incidents of that evening. The wind was high, and had a threatening sound. I know that mother drew the curtains over the win-

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dows, took the green boughs out of the fireplace, and lighted a fire on the hearth of the front room. I was surprised at this, for usually we sat in the kitchen when there was no company.

"Are you cold?" I asked, fearing that she might be falling ill.

"Oh, no," she said, "but the wind sounds dreary, as if the fall were here. I believe I am always a little nervous when your father is away."

Dear mother! she was homesick for her gray-haired lover, and I both laughed at her and kissed her as I told her so.

We had a long, long talk that night. She told me how she had thanked God that her prayers for me had been answered, and that I had followed Stephen into the kingdom.

"But I am not Stephen, nor shall I ever be," I said. "You must never expect me to be."

No matter what she said. It is only God and mothers whose faith in human nature is complete.

"Perhaps in a year or two you will be preaching the gospel, too," she said, with a great longing in her voice.

"No, mother," I told her, "I must be a humble scholar, not a teacher. I have not the aptitude for that, as Stephen has. Some one must stay here and help father, and I, who have no great gifts of any sort, am just the one for that."

She did not argue the point, but smoothed my hair as if she were satisfied. By-and-bye she said:

"Mothers never get quite to the place where they have no anxiety about their children. Now I think of the time when my boys will marry, and of the women who will help to make or spoil their fortunes. Of course, you are still too young to consider such matters" (I did not at all agree with my mother in this), "but Stephen must soon think of marrying. Sometimes I wonder if he has not already thought too much about Rachel for his own peace of mind."

I could not betray Stephen's secret, even to my mother; so I only said:

"Stephen does not meet many girls who are Rachel's equal in point of intelligence."

Mother looked at me with quick alarm. "I hope she has not spoiled your peace of mind," she said. "She is a smart, capable girl, and I love her in spite of her faults. But I can't help feeling that a godless woman will ruin any man's life. Bro. Cady escaped from her influence none too soon. Now he will make a useful man; and perhaps some good woman will make him a happy one."

(I ought to say that my mother had no conception of a happy life apart from marriage. Without a wife, though with the consolations of religion, a man might be submissive, even cheerful, but not, in the full sense, happy. This belief was one of the compliments she paid to her own married life.)

We talked so earnestly that we forgot all about the passage of time; and when the old clock in the kitchen struck twelve, we both sprang to our feet in surprise. It was long since my mother had kept such unseemly hours.

"We have had a good talk, any way," she said. "Haven't we?"

For answer, I kissed her again, and as I did so I noted that look of girlishness which came over her face when she was very happy. Ah, what a mother Stephen and I had!

I went upstairs, but had only just begun to get ready for bed when I heard my mother calling:

"Oh, quick, quick, Joseph! Colonel Sylvestre's house is on fire!"

I did not stop even to look in the direction of the fire. In a moment I was in the stable, loosening the halter of Queenie, my faithful little brown mare. I did not wait for a saddle, but flung myself on Queenie's back and rode as for the lives of those in the house on the bill.

But I saw at once that the danger was less terrible than she had supposed. The fire was not in the house, but in the stable. The wind blew away from the house, but toward the great barn where the harvests of the year were stored. I remembered, as I rode, how Colonel Sylvestre had warned us against a fire in this barn when we danced there years before.

As I approached the place, one wild, hoarse cry after another fell upon my ears. Could it be possible that there was someone in the burning stable?

"Rachel! Rachel! Come out, Rachel! You will be killed—oh, Rachel! Rachel!"

Colonel Sylvestre stood helplessly before the burning building, his arms outstretched toward it. He had dressed hurriedly, his feet and head were bare, and his long white hair was blown back by the wind. Before or since, I have never seen such a picture of hopelessness.

Catching sight of me, he ran and pulled at me, as if to hasten my actions. "Save her! save her! She is inside! Great God, man! Rachel is in that barn!"

Rachel he really calling upon the merciful God whom he had so long blasphemed? I suppose not, for in his madness he did not know what he said. I flung myself from Queenie's back, and ran toward the stable.

The smoke choked and blinded me, but just inside the door I felt myself firmly grasped. My heart cried out in thankfulness as I drew Rachel out into the air. It was some moments before she could speak, but she kept pointing back toward the stable.

"Is there someone in there still?" I kept asking. She shook her head, but still pointed to the stable.

"The poor horses!" she gasped at last. "I thought I could save them, but they would not come out!"

Then I knew what had happened. She had unfastened the horses, thinking they would find their own way out; but the poor creatures, in their terror, had only plunged into the smoke, to perish miserably.

"I could not have breathed in there another minute," she added; "I was groping my way to where I thought the door ought to be, when I found you."

It seemed entirely useless to enter the building again, but the look of horror in Rachel's eyes, when at last she opened them wide, drove me to the attempt. She was ever a lover of animals, and the horses were fastened in their stalls, I might possibly have been able to lead them out one by one; but

poor Rachel's bravery seemed to have made their rescue quite out of the question.

I took a long breath and plunged in, trying to keep my bearings and to follow the pitiful neighs of the horses. Again and again I thought I must turn back, but at last I found one of the animals, wound my hands into his mane, and tried to speak. I was sure from the height that it must be Dolly, Rachel's spirited little saddle-horse, and I thought she might know my voice. I do not know to this day how I got out of that building, much less how I got Dolly out with me. Rachel came flying to meet me.

"I thought I had sent you to your death," she cried. "Didn't you hear me calling? It seemed as if you would never come."

A strange weakness had come over me, and for a moment it seemed that I could not rally myself for further exertion. Just then my mother came riding up the lane on one of the farm horses. I realised at once what she had done. The women of those days were equal to emergencies, and my mother had been out to rouse the neighbors and tell them of the fire.

There were not many neighbors, but those who came were soon at work, and, my faintness past, I found myself able to work with them.

There was little to be done. The house was not in any real danger, for it was at a considerable distance from the stable, and, as I have said, the wind was blowing the sparks in the opposite direction. But the great barn was threatened every moment, and we had no means of fighting fire. We half-dozen men did what we could with buckets and wet blankets, but I felt from the first that it was hopeless. Now that Rachel was safe, the Colonel had regained his composure, and directed our work, in his old tone of authority. Once, when I was near him, however, I noticed that he was shaking from head to foot, whether from cold or excitement I could not judge.

I proposed that the waggons and farming implements, which were stored in the great barn, be removed. While we were busy with this work, a cry from the women on the steps caused us to look out at the straw stacks. They were on fire, and in a moment the fire had spread to the barn.

The work of destruction was swift. Already the stable was in ruins, and the big barn, containing the harvests of the year, seemed to blaze up in a dozen places at once. There was nothing more to be done. I joined the women on the porch, and waited for the flames to do their work.

Later on Rachel called us in. "You are all going home tired," she said, "but you must not go home hungry."

I hesitated, remembering that Colonel Sylvestre had forbidden Rachel to speak to the Arrondales.

Rachel came to the door again. "Why don't you come in, Joseph?" she asked.

I was a hot-headed youngster, and I told her what I had heard.

"You are a very foolish fellow," she said. "You will risk your life for us, but you will not eat in our house! Your brother would have better sense."

That was true. So for Stephen's sake I went in and ate my breakfast.