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## West Australian Conference

1905.

The chapel at Lake-st., Perth, has for a week been the meeting place for representatives of churches throughout the State, the occasion being the Eighth Annual Conference. Never before have there been so many meetings in connection with any annual gathering, nor have they been attended by so many brethren and sisters gathered from near and far, all met to have a good time together. To say that the meetings were good hardly conveys the full truth—they were simply crowded with enthusiastic brethren and sisters bubbling over with desire to enjoy a good thing while opportunity lasted, and for a full week there was no lack. Under the able supervision of Bro. Ewers the elder, the visitors as they arrived at the metropolis were located in the homes of the various brethren until, with the arrival of the last visitor, the last vacant place seemed to be filled. The meetings commenced on Wednesday, April 19th (two days before Good Friday), and were brought to a close on Tuesday, April 25th, thus occupying a full week.

The Temperance Demonstration was the first meeting of the series, and was a great advance on the similar meetings of previous years, especially in point of attendance and programme, in which the two great evils, "Gambling" and "The Drink Traffic," were discussed. H. J. Banks, President of Temperance Committee, occupied the chair. A. J. Saunders spoke on "Drink as a Hindrance to the Gospel," Lawson Campbell on "Gambling," while T. Hagger criticised the proposed "Liquor Law Legislation," which is shortly to be considered by the Legislature. The meeting was a happy augury of the following meetings, each in turn being better than the last.

### FOREIGN MISSION NIGHT.

This was presided over by D. A. Ewers, being preceded by a short devotional meeting. Foreign Missionary subjects were the main items on the programme, the speakers being Bren. Lawson Campbell, H. J. Banks, J. Beck and W. Smedley, the latter making his debut as the newly arrived evangelist to the church at Fremantle. The meeting was enlivened with anthems by the Fremantle, Subiaco and Perth choirs, and solos by our favorite vocalists.

### THE BUSINESS SESSION,

as usual, commenced on Good Friday, the brethren being prepared by the preliminary devotional meeting led by Alan Price; A. J. Saunders in his address exhorting the brethren from the text "Be filled with the Spirit." Strictly to time, J. F. P. Pallot, the Conference President, took the chair. The new churches at Maylands, Nth. Perth, Collie, and South Fremantle were admitted and welcomed and the Delegates' roll called, about fifty responding to their names, representing about eighteen churches.

In the President's address J. F. P. Pallot reviewed the work of the year just past, making special reference to the Conference with representatives from the Baptists in which the question of church union was discussed, without a basis of union being arrived at agreeable to both parties; he hoped that the time was not far distant when the Baptists and the churches of Christ would become united. The work of the State Evangelist was mentioned and the success that had followed Bro. Hagger's efforts pointed out.

The Executive Committee's report was discussed in its various clauses, being finally adopted as a whole, the Conference allowing the important question of finance to pass with what might be considered painful neglect; apparently such a mundane subject is beneath consideration at such times of high pressure when the brethren are soaring to celestial heights; besides, "What's a Treasurer for?" Other parts of the report, however, were not so treated as the financial clause—noticeably the proposed by-laws—which provided a subject for warm discussion, bristling with points of order and Chairman's rulings, motions, amendments, and votes enough to equal a Federal Parliament sitting, for want of time the matter being finally left with the new Executive to bring forward at the next Conference.

The nominations for the various officers and committees were taken before the lunch, and the elections entrusted to A. Johnson (who falls again into West Australian harness quite naturally after his sojourn in the East where the "wise men" came from) as returning officer, assisted by Bren. Moignard and Lawson Campbell as scrutineers.

Then came lunch—provided by the sisters

and laid out in the marquee behind the chapel. After last year's experience with the caterer, the sisters' efforts were thoroughly appreciated by the hungry crowd of Conferencees of both sexes. There was no lack—not even of praise—and everybody was smiling.

A short devotional service led by Robert Ewers re-opened the proceedings after lunch. The Home Missionary Committee's report came forward next for consideration, opportunity being taken to introduce the various evangelists, who each entertained the meeting with a description of his year's work and experiences. Lawson Campbell, from Kalgoorlie; T. H. Scambler, Bunbury; A. J. Saunders, Boulder; and T. Hagger, State Evangelist, being listened to with great interest. Another pleasing feature was in the speeches from the representatives of the various assisted churches, viz., C. Pond (Boulder), J. Silvester (Coolgardie), F. Raisbeck (Bunbury), J. G. Scott (Preston River), J. C. Sears (Donnybrook), H. Digwood (Collie), and G. Charman (Harvey). These brethren responded to the Chairman's invitation, and in a series of five minute speeches made the Conference acquainted with the resources and needs of their respective districts. The invitation was an innovation which might with advantage be allowed to become an established custom.

The Conference endorsed recommendation of the Committee, and passed to incoming Committee for consideration:—

1st.—Continuance of the work in the Eastern Goldfields.

2nd.—Continuation of the State Evangelist's work.

3rd.—Engagement of a young man to assist T. H. Scambler in the South Western Districts.

The elections for officers and committees were declared just prior to the adjournment for tea.

H. J. Banks, President; Alan Price, B.A., Vice President; A. W. Manning, Secretary; H. J. Yellard, Asst. Secretary; H. Wright, Treasurer.

Home Missionary Committee.—Messrs. J. Beck, A. Bell, D. A. Ewers, A. A. Lightfoot, J. Pallot, D. M. Wilson, W. Vinicombe.

Foreign Missionary Committee.—Messrs. H. J. Banks, D. A. Ewers, C. Garland, W. Smedley, Mrs. Pallot, Miss Gould, and Miss Campbell.

Temperance Committee.—Messrs. W. A.



Smith, W. Smedley, H. Taylor, J. Platt, J. Clegg, T. Mann, L. Owen, and E. Walker, Mesdames J. Butcher, H. Berry, H. Gould, and Hewitt.

Literature Committee.—D. M. Wilson and W. Ewers, with H. J. Banks as member of Executive.

The Foreign Missionary Committee's report occupied the time till the adjournment, a recommendation being carried to the Committee to undertake mission work among the Chinese residents of Perth.

The business was continued on Saturday, when notices of motion and the balance of business held over were dealt with. The request of the church at Boulder for a subsidy in lieu of the present system was not regarded favorably, it being held that the churches who pay should engage and control (through the Home Missionary Committee).

Subiaco church motion relative to working gospel meetings in churches without evangelists on the plan system was agreed to after much discussion for and against. The proposal from the same quarter for a Committee to arrange for a Sisters' Conference was similarly dealt with.

The proposal of Alan Price to have all evangelists in the State engaged by the Home Missionary Committee was not agreed to after a discussion which showed that the brethren are decidedly averse to such a development. E. J. Hart's motion to the effect that greater advantage should be taken of facilities offered for imparting religious instruction in State Schools was carried. It was also recommended to the Temperance Committee that their best endeavors should be used to assist in the movement for introducing into the public schools text books dealing with the subject of Scientific Temperance; a letter conveying the opinion of Conference that the time had arrived when such subjects should be included in the public school curriculum to be forwarded to the Minister of Education.

Votes of thanks to the many workers who had contributed to the successful working of the Conference gatherings were carried with applause, the sisters for their crowning success in providing the luncheons and teas having special mention and thanks. On Saturday afternoon was brought to a conclusion the main business session of the eighth Conference, than which there has not been a brighter and happier, or one in which the arrangements have worked so smoothly—a result, it must be freely admitted, due to the whole hearted manner in which the sisters as a whole and a select few of capable and willing brethren lent their services to the Executive Committee.

The Sunday School business session followed on the close of the General Conference, the chief business being the amalgamation of the Coastal and Goldfields Unions, so that in future there will be but one Union controlling Sunday School matters in Western Australia among our own churches. The officers of the Union for the ensuing year are:—D. M. Wilson, President; C. E. Pond and C. Garland, Vice-Presidents; T. Hutchison, Secretary; G. Wilkinson, Assistant Secretary; J. Ewers, Treasurer.

A recommendation was made to the schools that a uniform system of marking and a uni-

form school year be adopted, in order to allow of children who might transfer their membership getting credit for work done in another school of the Union.

A feature of the school session was Albany Bell's essay, entitled, "What Are the Best Means of Retaining our Senior Scholars?" written in characteristic style reminiscent of the potent arguments used by boys of the hobbledey stage against the Sunday School. A pleasing discussion followed, the ideas of the essayist being upheld in the main, that the schools to be successful in retaining the elder scholars must choose teachers who are able to enter into the boys' and girls' everyday life, making their influence a personal one with each scholar, being their friend to whom they will come in their troubles of life.

The Sunday Schools' Demonstration was held on Saturday night, with D. M. Wilson as President. Addresses were given by Alan Price on "The Sunday School," and A. J. Saunders on "The Benefits of the Sunday School Union," the schools from Subiaco, Fremantle, North Fremantle, Leederville and Perth enlivening the evening with appropriate musical and other items, to the delight of the splendid audience.

A full congregation listened to the Conference Sermon, "The Pulpit and the Press," by Lawson Campbell, on the afternoon of Sunday, special arrangements having been made to enable Sunday Schools to close early. The history of the rise of the press and its influence was described, showing how the function of news-distributor was in early days of English history possessed by the church, which, upon the rise of the art of printing, gladly gave way to the press, retaining for herself the responsibility of proclaiming the gospel and of rebuking sin. There had been a time when the church had been remiss in her duty, when the mighty power of the press had been used by God to do his work. The speaker expressed the view that newspapers should be more than the mere reflex of the times, and should be ever ready to lead the people to higher and better things, not by suppressing the truth of daily happenings, but by publishing facts as they occurred or were brought to light, so that people knowing the truth and seeing the consequences should know what to avoid. The popularity of the "Gutter Press" was in the truth which it published. If the daily press spoke the truth in the proper way there would be no room for the "Gutter Press," and it would cease to exist. The action of one of the Perth dailies, the *Morning Herald*, in refusing to admit to its columns any matter referring to horse racing or gambling of any description, in the form of advertisement or otherwise, was held up as an example.

Special mention must be made of the great Home Mission Rally, on Good Friday night. The practice which had been followed of holding a public meeting in the Town Hall was this year departed from, and a Mission work was planned instead, to be held in Lake-street chapel. This was a great success, the spacious building being packed with an audience of between four hundred and five hundred.

The speeches were all fine efforts, and the effect of the meeting on the members should be to enthuse them to continued effort for the coming year. Bro. Pallot, the Conference President, who had been greatly taxed by a hard day's work as Chairman of the business session, was so unwell as to be unable to take the chair at the night meeting, a fact which elicited the sympathy of the meeting. The chair was taken by the President elect, H. J. Banks. The topic for the evening was "Home Missions," being spoken to by the following brethren: T. H. Scambler, "Motives"; D. A. Ewers, "The Field"; H. J. Banks, "Enthusiasm"; T. Hagger, "Methods"—a contribution, which may be said to have taken the meeting by a storm of enthusiastic eloquence, the result on the spot being a collection of cash and promises amounting to £50. Congregational singing of fine old tunes, and selections by the combined choir, under H. Wright, helped to make the most successful and enjoyable of the series.

Easter Monday, as usual, was the picnic day, and, as last year, the brethren with their friends met at Point Walker, being conveyed thither in the good ships "Dimsky" and "Venus"—well found and manned. The many charms of "our river" were enjoyed (if a few minutes' rest on a sandbank by the overcrowded "Dimsky" may be excepted), and the picnickers returned to their homes well satisfied with such a conclusion of a very happy Conference. An impromptu discussion made a great interest on the picnic ground, the subject being, "How Best to Evangelise the State." Various solutions were offered, from "tithes" to "importation of suitable brethren as 'backbone' to new churches," "bespeaking blocks of land in rising towns for chapel purposes," "Sunday School evangelists," "individual efforts to gain intellectual converts," "establishing new churches around the capital," "ditto around the country." But strange to say, no speaker mentioned what was to be the organised power to do many of these things—individuals, churches, or who? Conference has not the power without trespassing on the congregational principle, and the individual churches have not the ability beyond their own parishes, so no doubt the future will see much organised effort to leave things as they are, leaving ideals for whoso likes them.

The last stage of the Conference programme was really reached on picnic day, but the combined choir under Bro. Wright had arranged a pleasing adjunct to finish off the meetings with a musical feast in their rendering of the cantata, "Under the Palms," which took place on Tuesday evening before a large and appreciative audience.

The country visitors have taken their leave with expressions of pleasure at the splendid gatherings, which indicate the strong and vigorous growth of the churches of Christ in Western Australia. Conference has set the seal to a policy of active propaganda work throughout the State, and our hopes are sanguine that the year just entered upon will bear much fruit for honest effort in the cause of truth.

Perth, April 29.

A. A. LIGHTFOOT.



## W.A. CONFERENCE NOTES.

Best attendance yet observed.

Great interest was manifested in the progressive S.W.

Words of approval concerning the catering were heard on all hands.

D. M. Wilson advocated the engagement of a Sunday School evangelist.

It was decided to make an effort to inaugurate a Sisters' Conference next year.

After some years of faithful service, A. A. Lightfoot retired from the Secretaryship.

A Goldfields delegate described his church as "not quite able to walk, but trying to crawl."

The thoughtful message from the Australian Club at the Kentucky University was much appreciated.

The retiring President, J. C. F. Pallot, was too ill to preside on Friday night. He is now very much better.

Last Conference the Eastern Goldfields were the centre of attraction; this year the South-west took that place.

Amusing description of Bro. Scambler climbing up, not the greasy but the splintery pole to adjust the tent tackling.

W. Smedley, the new Fremantle evangelist, made his first appearance on the platform at the Foreign Mission rally.

All arrangements ran smoothly and to time. Lake-st. chapel is undoubtedly the best place for holding the Conference.

Some brethren declare that the speeches delivered at the Home Mission meeting were the best Conference speeches ever delivered in W.A.

The new Conference Secretary is A. W. Manning, and communications should be addressed to "Aldinga," Nicholson-rd., Subiaco, W.A.

Bro. Ewers said, regarding one motion, it was not desirable, and it was not practicable—remove these two objections and he would vote for it.

At the meeting on the picnic ground a speaker referred to some brethren as having no more energy than "a tired turtle, or a crippled hearse-horse."

Alan Price said he was dissatisfied with the way the churches threw their arms around the evangelist's neck and depended on him for their support.

"Not an open door, but the whole side of the house down," was how one speaker at the great Home Mission rally described the opportunities in the State.

In the midst of an animated discussion, and in answer to the question "What shall we do with our worn-out preachers?" someone suggested, "Shoot them."

Albany Bell's essay was delightful in its naturalness. Who has not heard the words, "Sunday School is good enough for kids and girls; I'm going to chuck it?"

One speaker on Saturday described the churches as human and the evangelists as human. The impression left when he finished speaking seemed to be that the Committee was inhuman.

"We ate a bucket of grapes a day" was how Bro. Hagger described a portion of the work he and Bro. Scambler did at Harvey. It is understood they had a little assistance.

"A man might as well try to pull up the rock of Gibraltar with his teeth as try to induce him to preach anything for which he could not produce a Thus saith the Lord," said the Preston River veteran.

Lawson Campbell at the Anti-Liquor and Anti-Gambling Demonstration said, "Give me a race of Chinamen a thousand times rather than a nation of white gamblers." The utterance was heartily applauded.

Good address by A. J. Saunders at the devotional meeting; right keynote struck. Subject, "Be filled with the Spirit." In order to this he urged (1) Obedience to commands, (2) Purity of life, (3) Full surrender of heart, (4) Prayer.

Bro. Campbell told us that three years ago a vote on the goldfields resulted in over 300 majority favoring Sunday Sports. Last year the vote was carried by only 98 majority. Public feeling is slowly veering round in favor of a quiet Lord's day.

The work of the State Evangelist is of such a diversified character that it was suggested that Bro. Hagger, at the end of twelve months' work, would be an experienced carpenter, a capable plumber, a first-class navvy, and a qualified gasometer.

The picnic was a great success, 500 passengers being carried from Perth. The number from Fremantle is variously estimated. 140 travelled by the Committee's steamer, but others preferred the opposition boat, so that anything like a correct estimate of the number present is hardly possible.

## New Zealand, Middle District, CONFERENCE, 1905

The Ninth Annual Conference was held in the meetinghouse, Mathieson-st., Wanganui, commencing Friday, April 21st. Thirteen churches were represented by delegates as follows:—Bainham, D. Brown; Lower Mouere, — Farley; Nelson, F. V. Knapp and F. J. Phillips; Pahiatua, G. Manifold; Petone, W. A. Taylor; Spring Grove, A. G. Knapp and G. Russ; Tadmor, — Anglesey, Senr.; Takaka, A. E. Langford, Jr.; Wai-iti, Edward Lewis; Wanganui, J. E. Wilson and H. Siddalls; Wellington South, A. F. Turner, J. Day, D. Campbell and W. Pratt; Wellington, C. A. Kruse, R. J. Dick, R. Martin and T. J. Bull; Happy Valley, J. Flower. Stanley Brook, the only other church in the Association, was unrepresented. Evangelists Clapham (Wanganui), Franklyn (Nelson), and Price were present and took part in the Conference.

The Conference opened with a prayer and praise service, led by Bro. Franklyn. G. Purnell welcomed the Conference on behalf of the Wanganui church, and Bro. Franklyn replied on behalf of the delegates.

Bro. Scambler told the Conference that in the last few months he had travelled 1500 miles, 500 of which were with his bicycle; sometimes he rode the bicycle and sometimes the bicycle rode him, and sometimes they walked along together. The roads in the S.W. are not the best in the world.

Graphic account by Bro. Hagger of Collie brethren cleaning out a dirty building next door to a public-house to hold meetings in. It was soon after used as a fowl-market on Saturdays, and, matters becoming decidedly lively, the brethren were reluctantly compelled to take a hall next door to the Congregational chapel.

Bro. Scott, of Preston, said that when he first began to baptise the people, it was reported he lowered them into the water with a railway crane. It was further reported that this method of baptising, in one instance, almost resulted in a man's life being lost—he was resuscitated by his wife blowing in his face with a pair of bellows.

Among the visitors were Mrs. C. W. Mitchell of Melbourne, Messrs. Richardson of Adelaide, A. Johnson of Brighton, Vic., and W. Smedley of Doncaster, Vic. The lastnamed has come to take up the work in Fremantle, and Bren. Richardson and Johnson, after residing for some time in Eastern States, have returned to live in the superior one.

The discussion of the Aged Preachers' Fund was at least entertaining. One brother said he had attended about thirty Annual Conferences, and had heard the matter discussed about thirty times, but nothing was ever done, and he never expected that anything would be, but we talked about it regularly, because it amused us, and did no one any harm.

R. A. Wright (President), then took the chair and gave an address in which he touched briefly on the past history of the Middle District Association of Churches, showing that some things feared had not come to pass, and urged that on the whole our past experience justified a cheerful view as to the future.

A. F. Turner was appointed reporter for the local press. The churches at Bainham, Happy Valley and Takaka applied for affiliation, and were received.

Minutes of the last meeting were read and confirmed.

A letter of greeting from the Executive Committee of the Associated Churches in Tasmania was received, and the action of the Executive Committee in sending a reply message was approved.

A letter of greeting, and apology for absence, was received from the Vice-President, Jas. T. Hunter. Bren. Franklyn and Turner were appointed a committee to send greetings to the Conferences in Auckland and Dunedin. Later a greeting was received from Dunedin.



The Executive Committee's Ninth Annual Report was received. The opening paragraphs dealt with the falling asleep of Bro. Mudge and Little, both of whom were delegates from the South Wellington church at the last Conference, Bro. Mudge having been elected Vice-President. These were adopted by a standing vote and the singing of "We shall sleep, but not for ever."

The annual Home Mission offering was referred to as follows:—"The resolution of last Conference to endeavor to raise £100 in the annual collection has been fully justified. The amount actually raised was £104/1/9. Apparently there were no unusual conditions in any of the churches that made a specially liberal offering possible in the year now past, and we heartily commend to the Conference the wisdom of setting before the churches not less than £120 as the sum to be raised in the annual collection this year. We have demonstrated that over £100 is within our reach without seriously crippling our income in other directions, and without lessening our power to give to Foreign Missions."

Referring to preachers and fields of labor, the report mentioned the steady work of Bro. Franklyn in Nelson, the healthy and prosperous condition of the church at Pahiatua, where Bro. Manifold labors, and the recent engagement of J. G. Price for the Nelson country districts, and the third evangelist engaged by the Conference.

The section dealing with a general evangelist for New Zealand and special missions stated that after some enquiries and discussion the Committee had to regretfully conclude that it could not undertake any financial responsibility in the engagement of a general evangelist for the Colony. Nor could anything be done at present towards securing a special missionary for the Middle District.

Dealing with a General Conference for New Zealand, the report stated that, as directed by last Conference, the Committee had communicated with the Executive Committees of the Auckland and Southern District Conferences, and suggested that the three District Conferences, at their present annual meetings, agree to request the Southern Executive Committee to undertake the necessary arrangements for such United Conference to be held in Dunedin in January, 1906.

In the matter of the Federal Conference, the report recommended that if possible the Middle District be represented by one or more delegates at the Conference, and also that this Conference bear a *pro rata* share of the incidental expenses.

The report suggested the wisdom of rescinding the resolutions of last Conference as to the institution of an aged and infirm preachers' fund, owing to the extremely unsatisfactory character of any scheme that it seems possible to devise.

Dealing with the question of closer fellowship with Baptist Churches the report stated that J. Inglis Wright of Dunedin had represented the Committee on the Conference between a Committee appointed by the New Zealand Baptist Union and a Committee of members of churches of Christ arranged for by the Executive Committee of our Southern District Conference.

The report embodied financial results in an analysis of the Treasurer's balance sheet as follows:—"The fulfilment of promises by the nine churches brought in £276/8/3. The special Home Mission collection yielded £104/1/9, affiliation fees from 12 churches £5/5/-, and balance of collection at Bro. Price's welcome £1/6/5, making a total income for the year £390/1/5. Our outlay has been:—Evangelists' salaries and travelling expenses, £346/11/6; printing and publishing accounts, £6/10/6; incidental expenses, £4/8/9; total, £357/10/9, resulting in a credit balance on the year's working of £32/10/8. Add to this the balance with which we began the year, £53/3/3, and we had on 31st March the substantial sum of £85/13/11 with which to begin the new year. A result for which we are thankful to the Giver of all good.

The statistical table revised to date gave the following results:—"The total membership reported last year was 742; this year 850, an increase of 108. This must, however, be reduced by 49; the membership, a year ago, of the 4 churches reporting for the first time. The net increase is thus 52. 69 were added by faith and obedience. A third of these united with the Pahiatua church. The increase for the year, from all sources, was 76, but one church, which granted 25 letters of commendation, reports a decrease of 17 members.

The Lord's day School returns show nearly 900 scholars, with 88 teachers, an average of about 10 scholars to each teacher. Leaving out Tadmor, Takaka and Happy Valley, which reported for the first time, there is an increase of 71 scholars. 19 of the church additions were from the school.

The most important results in church and school—the spiritual—cannot be tabulated and analysed; they are known to God.

The report and the Treasurer's balance sheet were adopted. The Foreign Mission Committee's report and balance sheet were submitted and approved. £37/17/- had been raised in the F.M. offering in October. £16 had been forwarded to Bro. Sherrieff in South Africa, and £16 to Bro. Thompson, Kanaka missionary, through the Federal F.M. Committee. Incidental expenses had been £1/3/-, leaving a balance in hand of £4/14/-.

Bro. Franklyn, Manifold and Price gave brief verbal reports of the work in their districts. Bro. Manifold expressed the hope that the Conference would be held in Pahiatua two years hence.

The election of Executive Committee and auditors resulted as follows:—President, R. A. Wright; Vice-President, Jas. T. Hunter; Treasurer, D. Campbell; Members of Committee, C. Kruse and J. Day; Auditors, Geo. Gray and A. F. Turner—all unanimously re-elected. R. J. Dick was unanimously elected Secretary, with R. Martin as his Assistant.

On the motion of Bro. Brown and Manifold a very hearty vote of thanks was accorded the Executive Committee for the past year's service. On the motion of Bro. Dick and Wright it was agreed that a gift of £3/3/- be made to the retiring Secretary, Bro. Bull.

At 3 p.m. G. Manifold was called upon to read his essay on "The Individual Disciple's Personal Responsibility in Preaching the

Gospel." This was an excellent production. The essayist put his soul into the reading of it, and made a good impression. The following took part in the discussion:—Sisters Clapham and Stratford, Bro. Rushbrook, Jacobs, Mailman, Lewis, Franklyn, Price, Day, Wilson, Kruse, Dick and Wright. Bro. Bull proposed, That a hearty vote of thanks be accorded to Bro. Manifold, and that the essay be sent to the Editor of the AUSTRALIAN CHRISTIAN with a request for its publication. This was seconded by F. V. Knapp and carried unanimously. It was suggested that the essay be sent round to the associated churches and read in place of an address on the Lord's day morning.

A social tea and public meeting took place on Friday evening. Tea was provided by the Wanganui sisters (they also provided an excellent luncheon at mid-day). Bro. Clapham presided at the public meeting. A small choir, under the baton of Bro. Staffan, rendered several anthems in excellent taste. Other musical items were well rendered by Misses Higgins and Mailman and Mr. Wadman. Miss Purnell and Miss Clapham were organist and accompanist respectively. Mr. L. Wilson gave a recitation. Addresses were delivered by Bro. Price, Franklyn, Lewis, Turner, Dick, Wilson and Bull.

#### SATURDAY'S SESSIONS.

At 10.15 a.m. the President took the chair, and the meeting opened with prayer. The unconditional financial pledges of the churches for the ensuing year amounted to £129/10/-. Further pledges, conditional upon preachers being located at Nelson, Pahiatua and Nelson country districts, amounted to £183, making a total of £312/10/-. These pledges do not include the annual Home Mission offering to be taken in June.

#### RECOMMENDATIONS TO EXECUTIVE COMMITTEE.

On the motion of Bro. Lewis and Purnell (sitting temporarily for Wanganui in place of Bro. Wilson), That the year for the engagement of all evangelists terminate on March 31st.

On the motion of Bro. Dick and F. V. Knapp, That Bro. Franklyn be located in Nelson for another year.

On the motion of Bro. Campbell and Bull, That Bro. Manifold be located at Pahiatua for another year.

On the motion of Bro. Phillips and Day, That Bro. Price be located in the Nelson country districts for twelve months.

On the motion of Bro. F. V. Knapp and Martin, That the churches be urged to endeavor to raise £150 in the annual Home Mission offering in June.

On the motion of Bro. F. V. Knapp and Taylor, That the question of obtaining the services of another evangelist for the Middle District be referred to the affiliated churches, and the secretaries be asked to report to the Executive Committee what financial promises can be guaranteed.

On the motion of Bro. Franklyn and Farley, That in so far as practicable a tent mission be held in connection with all the churches within the next year.

The question of a quarterly letter to the churches similar to that issued by the Southern District Executive was referred to the Committee with power to act.



The Executive Committee was instructed to take steps to inaugurate a Sisters' Conference.

#### GENERAL EVANGELIST FOR NEW ZEALAND.

Letters were received from the Southern District Committee, and on the motion of Bren. Dick and Martin it was agreed that the Committee refer the matter to the individual churches.

#### GENERAL CONFERENCE FOR NEW ZEALAND.

The Conference agreed to the recommendations in the Committee's Report: That the Conference be held in Dunedin in January, 1906, and that the Southern District Executive Committee be requested to make the necessary arrangements.

The following recommendations are to be made to the General Conference:—1. That an Executive Committee be set up for the Colony charged first of all with securing and controlling the services of a General Evangelist. 2 (agreed at the 1904 Conference). That the question of preachers changing from one Conference to another be considered. 3. The consideration of a Model Trust Deed for church property. 4. Consider the removal of the disability under which our preachers pay an annual registration fee in order to be placed on the list of officiating ministers for the purposes of the Marriage Act.

#### FEDERAL CONFERENCE.

Agreed that the questions of subjects for discussion at, and delegates to, this Conference be left in the hands of the Executive Committee, also that the recommendation of the Executive to bear a *pro rata* share of the incidental expenses be adopted.

#### FOREIGN MISSIONS.

Agreed to adopt Committee's recommendation to increase the F.M. Committee to six members. The following brethren were elected:—A. F. Turner, R. Martin, W. Mansill, S. P. Lang, Alfred Laing, Geo. Day.

Agreed that F.M. monies pass through the Conference Treasurer's account.

Agreed on the motion of Bren. Wright and Day, That we affiliate with the Southern District Conference in the effort to support a New Zealand Foreign Mission.

Agreed to accept the Committee's recommendation to endeavor to raise £50 this year, also to take the F.M. offering in October, as agreed at the preceding Conference.

The question of an aged preachers' fund was again referred to the Executive Committee to report to next Conference. Bro. Jacobs (Pahiatua) promised £1/1/- per year to such fund if instituted.

Correspondence was read from the Secretary of the Evangelist Training Committee; agreed, to refer the matter to the General Conference in 1906.

#### CLOSER FELLOWSHIP WITH BAPTIST CHURCHES.

The correspondence on this matter was read and received. It was agreed to adopt the first of the resolutions embodying the "conclusions of the Conference." The resolution is as follows:—"1. *Christian Fellowship*. That in view of the general agreement between the Baptists and the churches of Christ on all the essential doctrines of the gospel, and on many of the principles and practices of the

New Testament, this Conference recommends that there be a fuller fraternisation between the two bodies, a kindlier interest in each other's work and welfare, and the cultivation of such a spirit of brotherhood as may, under the blessing of God, ultimately lead to an organic union." The second resolution, dealing with co-operation and letters of commendation, it was agreed could not be accepted.

#### NEXT CONFERENCE.

Resolved, That it be held in Dixon-st., Wellington, and that J. J. Franklyn be essayist.

#### NOTICE TO AMEND THE CONSTITUTION.

R. J. Dick: "That section 9 of the constitution be amended in the following particulars:—First, between the words 'shall consist of' and 'a President' etc., insert the words 'a President of the Conference.' (The object being to make it possible for brethren outside of Wellington to preside at the Conference meeting.) Second, insert the words 'Assistant Secretary' between the words 'Secretary' and 'Treasurer.'"

#### SUNDAY SCHOOL SESSION.

At 7.45 p.m., A. F. Turner (owing to the indisposition of the President) took the chair and conducted a short devotional service, after which Sister Clapham read an excellent paper on "The Gospel to the Young," in which she pleaded for a true view of the God of love being presented to the children in all our teaching. Bren. Dick, Jacobs, Farley and Manifold took part in the discussion.

T. J. Bull read a paper on "Benefits of a Sunday School Union," and moved, "That this Conference requests and urges the Executive Committee of our Wellington Sunday School Union, at as early a date as possible, to get into communication with S.S. workers in all our churches, with the object of forming a Sunday School Union co-extensive with this association of churches in the Middle District." This found general favor and was carried unanimously.

On the motion of F. V. Knapp and J. J. Franklyn it was agreed that Miss M. H. Craig be asked to prepare an essay for the S.S. Session of next Conference.

A vote of thanks to the essayist was carried by acclamation.

Bren. Bull and Clapham moved that the Sunday Schools be recommended to adopt the practice of granting letters of introduction to scholars when removing from one district to another. This was agreed to.

Bren. Bull and Martin moved a hearty vote of thanks to the Wanganui brethren and sisters for the kind hospitality extended to, and the excellent arrangements made for, the Conference. This was carried by acclamation, and Bro. Clapham acknowledged the vote on behalf of the church and officers.

The Lord's day services were all well attended. A prayer meeting preceded both the regular morning and evening services. Bro. Turner presided at the Lord's table, and Bro. Manifold spoke on "Christ's Ownership." In the afternoon Bro. Bull conducted a young people's service, using a wheelbarrow to illustrate his talk on God's purpose in the making of man. Bro. Price conducted the evening service, and Bro. Franklyn gave a

forceful and instructive address on "Why We Exist," at the close of which a young man made the good confession.

On Easter Monday an up-river picnic was much enjoyed. In the afternoon a meeting was arranged, in which the younger brethren took the prominent part.

#### ANTI-ALCOHOL.

During the day the delegates adopted the following resolution:—"That this Conference of Associated churches of Christ in the Middle District of New Zealand again places on record its protest against the personal indulgence in alcoholic liquors as beverages, and the legalised traffic in the same; and urges all Christians to do everything in their power in this local option year to promote a largely increased vote in favor of No License."

On Tuesday evening, at St. Paul's Hall, a No License demonstration was held. Bro. Clapham presided, and Mr. Drake (Primitive Methodist) and Bren. Franklyn and Bull gave addresses. Sisters Duxfield and Wilson sang a duet, and Sister Staffan a solo. Mr. Leo. Wilson recited "The Fence or the Ambulance." The meeting closed by singing "Strike Out the Top Line," the No License voting cry, and the Benediction.

So ended the meetings of a very helpful Conference. The delegates returned home filled with new desires to be fellow-helpers in the kingdom of God.

Wellington, May 5. THOS. J. BULL, Sec.

#### WANGANUI CONFERENCE NOTES.

Bro. Clapham, although much better, is still looking very poorly.

The work of the Secretary was complete, and gave entire satisfaction.

"Nelson, the hub of New Zealand"—an imagination of a Nelson delegate.

Bren. Franklyn and Jacobs divided honors as the modest men of the Conference.

Bro. Farley surprised the meeting with an excellently told story of his experiences as a Sunday School teacher.

The sum of £12/10/- was collected for a tent at an open-air meeting held on the banks of the Wanganui River.

All the visiting brethren returned to their districts full of appreciation for the kindness and hospitality of the Wanganui brethren.

Some of the young men made their maiden speeches within a stone's throw of "Major Kemp's Pole," now doubly famous in history.

In spite of a wet cold day, the enthusiasm of the delegates caught fire early on Friday. How to keep it glowing throughout the year is the problem.

#### FOREIGN MISSION SUNDAY, JULY 2.



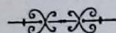


# THE Australian Christian.

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A. B. MASTON - - - EDITOR.



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## The Leader

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

### More Holding Power Wanted.

Now that the Conference meetings are over—that is those Conferences which are held about this time of the year—we shall soon be able to estimate roughly the numerical progress that has been made throughout the year. At the present time of writing all these reports are not yet to hand, but we have sufficient data to go upon to enable us to say that some substantial progress has been made. With the exception of Queensland and Tasmania, all the States of the Commonwealth show considerable activity, and earnest efforts are being made to extend the cause of the Redeemer. It will be noticed that those States that show the most activity have realised the importance of tent missions and are finding this method of carrying the gospel to the people the most efficacious. For a long time we have been discussing the best means of reaching the people, and at last, in the tent meeting, we seem to have hit upon a plan that may largely solve the difficulty. For some reason or other, people who would not enter the ordinary church building quite willingly attend the services conducted in a structure composed of canvas. Very possibly they feel that in such a structure there is more freedom. They are not under the same restraint, or what amounts to the same thing, they feel that they are not. It is perhaps the absence of the ecclesiastical atmosphere that pervades the orthodox church or chapel that induces this feeling. But whatever may be the reason, they come, and this is the chief thing. We expect therefore that the further development of the tent mission will be the line of progress in the future. It is scarcely necessary to say that the preacher in the tent has a good deal to do with the success of tent missions. The tent may be all very well at the first to draw a congregation, but it is the man in the tent who, afterwards, will either maintain the interest or cause it to whittle down to a vanishing point. In a tent or out of it the man must have a message and know how to deliver it, if any success in the saving of souls is to be obtained.

A great deal might be said on the question of progress making and the best means by which it can be achieved, but at present the idea in our minds is not the ventilation of schemes for making further additions to our numerical strength, but rather the keeping of those in our ranks whom we have been of those in our ranks whom we have been successful in gathering in. Let it be understood just here, that we are not deprecating the putting forth of our very best efforts to the winning men and women to Christ. By all means let this great work go with undiminished ardor. We must do this if we are to save ourselves from stagnation and ultimate decay. What we want to say is that, simultaneously with this work, the means of safeguarding the results which accrue from it should not be disregarded. No one can read the statistics which are presented to us by our Conference reports, year after year, without being astounded at the losses which they show with appalling regularity. The purification of the church rolls, imperfectly as it is attended to, is one of the most painful object lessons that can engage our attention. It reveals the fact that while our presentation of the truth has great attractive power, our internal organisation is deficient in holding power. Nor can it be urged, in this connection, that the quality of the preaching is not of a sufficiently educating character. In the nature of things, preaching can only lay the foundation of an elementary instruction, which afterwards is to be fostered and encouraged by systematic teaching from the church. But even important as this is, it pales into insignificance besides the other question of internal harmony as the result of a Christ loving spirit. Good preaching and good teaching will generally be productive of internal harmony, but not always. It may be that a very considerable majority in a church are amenable to good teaching, and desire nothing so much as their own spiritual progress and the furtherance of the gospel, and yet a handful of discontented people may prove a mighty factor in retarding both. And we very much fear that there is to be found in not a few of our churches a discontented minority who are eminently successful in making the congregations with which they are connected the very reverse of a "heaven upon earth." In churches such as these, it is worse than useless to carry on anything in the shape of missions, tent or otherwise. For no sooner are converts gathered in, than their work of mischief begins, and in a very little while, those lately brought to a knowledge of the truth are lost to us, because they find elsewhere a more congenial home. They have come to us, won by the gospel truths they have heard, and in many cases they have come from other religious organisations, expecting to find with us something better than they have left, so far as church life is concerned, only to be bitterly disappointed.

It must not be supposed, however, that the composition of our churches in regard to their membership is essentially different from that of the churches of our religious neighbors. Human nature is the same everywhere, and will assert itself in spite of what Christianity has done for it. Only, in

our congregations, with their more democratic constitution, human nature finds more opportunities of asserting itself. And it very often happens that a really decent sort of fellow in every day life has the faculty of making himself very objectionable in the capacity of a church member. We believe in many cases this phenomenon can be accounted for in the fact that in his religious life, which is all-important to him, he has some mistaken notions of what is involved in the matter of principles, and fights as tenaciously for what, after all, are only opinions about which men may differ, as though they were vital elements of the Christian faith. On the other hand, there are others who are not quite so estimable as these—men who speak of principles, when their regard for principles is very much less than their love of self. And, truly, if under the name of liberty many strange things have been done, much more under the guise of principle has the church suffered beyond the computation of human arithmetic. Under the sacred name of liberty men have contended, both in the church and out of it, for practices that spelt license in capital letters. Principle has been prostituted to cover self-will and disappointed ambition. And because of these things the church has suffered infinite loss.

As one of the remedies for this state of things, there is great need for good systematic teaching. Unfortunately, however, in advocating this we are confronted with a certain amount of prejudice and ignorance and something else which is worse than either. As a general rule, however, throughout our churches the wisdom of the proposition will be at once assented to. In others, any attempt at system in regard to the teaching of the church will at once be met with violent opposition. It will be contended by this section of the community that there should be absolute liberty in the matter of teaching, without reference either to the wishes of the church or the competency of the speakers. Under the head of what is called "the open platform" this want of system is most earnestly advocated. Among those who advocate it are those who are loudest in demanding that all things done in connection with the church should be thoroughly apostolic. In doing so, they seem to be ignorant of the fact that the "open platform" practice is not only non-apostolic but anti apostolic. It is so, for the following reasons:—(1.) Because it does not recognise the apostolic injunction that all things are to be done to edification. (2.) Because it infringes upon the liberty of others, and leaves the teaching of the church very largely in the hands of those who are intoxicated with their own verbosity. (3.) Because it is not calculated to enforce the exhortation that all things be done decently and in order. (4.) Because it ignores the teaching of the New Testament, which inculcates that fitness is an essential qualification for any position to be occupied in the Christian church.

There are other reasons of a common sense kind which give additional force to the foregoing. (1) That the church has a right to name its teachers and not the individual to force himself upon the church against its



wishes, and (2) that arrangement and order are essential to the development of the talents of the church. Much more might be said under this head, but enough has been said to show the unreasonableness of the "open platform" and its defiance of apostolic teaching. The teaching of the church is so important, so essential to its well-being, that it is the height of folly to leave it to the accidents of the hour. In every church it ought to receive the most careful attention, and prearrangements ought to be made for its efficient administration. It is vital, because old and young converts—especially the latter—require to be built up in their most holy faith. It is necessary to the holding of new converts, because ignorant vaporings are likely to make them seek other pastures where the supply of spiritual food is more plentiful and more nutritious. But, as we have said, important as the teaching of the church is, there is something of equal if not greater importance, and that is, the evidence of a changed life, in which such fruits of the Spirit as love, joy and peace shall be abundantly manifested. The church that does not manifest these qualities, but gives evidence of the possession of the very reverse of these, has no holding power. It wants reconstructing, or if that is impossible, its early demise is a consummation devoutly to be wished for.

## From the Field

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

### Tasmania

GEEVESTON.—Fifty-seven souls have made the good confession, forty of whom have put on Christ in his own appointed way, and have been added to the church. The balance will be immersed as opportunity offers. When Bro. Way and I commenced the mission there was not one member of the church in the place; now we have forty members, and the land and £20 promised towards a chapel. We have also a Sunday School organised, with superintendent, secretary and six teachers appointed. The attendance last Sunday was over thirty. We have commenced a S.S. rally, under the leadership of captains of the Reds and Blues. Amongst our members are two excellent speaking brethren, and a lot of splendid singers. Our mother church at Port Esperance has paid the most of the rent of the public hall during the mission. When Franklin's mission commences we will try and pay the rent for them, and thus repay our Esperance brethren. The names of the office-bearers are as follows:—Trustees, F. Sharp, R. Thompson, T. Geeves; church secretary, G. Geeves; envelope secretary, A. Studley; treasurer, F. Sharp; S.S. superintendent, J. Harwood; secretary, J. Penwright. Though the mission proper is over, yet the whole district is still seething with religious conviction. Bible study is the fashion, and scores are just on the point of decision. We have to thank the Hobart church for the loan of their evangelist for nearly a fortnight. Thirteen made the good confession during his stay.

May 10.

G. KYME.

HOBART.—C. R. Howard (in the absence of F. Collins, who is away at Geeveston) preached the gospel to-night. At the close of the address there were two confessions.

May 7.

D. ADAMS.

SULPHUR CREEK.—Since last report the church has received into membership one by obedience and three by letter. Sister Mrs. A. Harris of Sydney, Sister B. McCall of Latrobe, and G. Charlick of Unley, S.A., met with the church while on a visit. Sisters Cameron (2), late of Sulphur Creek, have taken up their abode in Christchurch, N.Z. Bro. Byard is at present carrying on the Home Mission work, in the absence of Bro. Howard, who has resigned, much to the sorrow of all concerned.

May 10.

A. R. TAYLOR.

### West Australia

FREMANTLE.—On May 3 a welcome to W. Smedley was held. D. A. Ewers, H. J. Banks and A. Lucraft delivered addresses. One young man made the good confession at the close of W. Smedley's address on April 30.

May 9.

J. V.

### New South Wales

LISMORE.—Last Sunday we had splendid meetings all day, and I received in—T. Chapman. On Monday night we had what was considered by some the best meeting of C.E. so far held; 44 present.

May 10.

E. A. W.

PETERSHAM.—The anniversary services were held on Lord's day evening, April 30th, when Bro. Illingworth preached, and on the following Thursday evening, when the tea and public meeting took place. The meetings were a great success. 277 partook of the tea, and over 500 must have attended the public meeting, at which, in addition to some good speeches by local brethren, Bro. Way gave an interesting address on the work in Tasmania. There were also some first-class vocal, instrumental and elocutionary items. The secretary's report showed amongst other blessings received during the year that the membership of the church had increased from 271 to 331, and that of the Sunday School from 231 to 270. The tea arrangements by the sisters and the decorations by the Endeavorers were very nice.

May 8.

C. J. L.

### New Zealand

OMARU.—To-day a number of visitors returning to Christchurch from Conference were present with us. One of these, Bro. Langford, gave a fine exhortation. He also addressed the School in the afternoon. In the evening Bro. McCrackett conducted the memorial service of our late Sister Kate Hope, taking as his subject, "The Last Journey" (Job 16: 22). At the close of the meeting 3 decided for Christ, 1 of these being baptised the same hour. The others are a boy and girl from the Sunday School.

April 30.

W. KILGOUR.

### South Australia

UNLEY.—In connection with the anniversary of the Y.M.C.A., T. J. Gore, M.A., preached specially to young men this evening, and was assisted in the

service by several of the younger brethren. The church is fortunate in having many promising members of the Bible Class, Endeavor Society and Literary Society, who are able to deliver intelligent and earnest addresses in public, as well as to act as teachers in the Sunday School. Among these has been Edgar Mann, a son of Bro. Mann, formerly of Kaniva, and to-day we were regretfully called upon to bid him farewell, as he is starting on Wednesday for Cairns, Queensland, where he will fill the position of accountant to the Adelaide Steamship Company. In the Sunday School to-day several valedictory speeches were delivered, and testimony was borne to our young brother's abilities, energy, good humor and Christian consistency. Our sympathy is extended to the relatives of George Glastonbury, who died at the age of 74. For five years he had been laid aside by paralysis. Alfred Thomas has returned to Unley from New Zealand, and resumed work in Sunday School. There is quite a revival of interest in the week-night prayer meeting. We hope it will continue.

May 14.

R. B.

NORWOOD.—On May 8th one was received by letter. Good meetings yesterday. In the afternoon a special service was held by the Sunday School in aid of the Children's Hospital. T. H. Brooker gave a capital address on flowers. The children brought chocolates, sweets, books and flowers for the hospital children, all of which were taken over after the service. A collection was also taken up in aid of the institution. Last night we had a fine meeting. A young married man confessed Christ.

May 15.

A. C. RANKINE.

### Victoria

YANDO.—The church met on the 14th, with 12 members present, some having had 16 miles to travel. A. Anderson spoke. The church here is under a great disadvantage, being so scattered, but the "two or three" meet regularly at Bro. Stanyer's residence.

May 14.

S. L.

BRUNSWICK.—We held our Sunday School anniversary on Lord's day, April 30, in the local Town Hall. F. M. Ludbrook addressed the children with his 6 waterpots, and was much appreciated. P. A. Dickson, of Sydney, spoke in the evening. On May 2nd, J. G. Barrett presided. After an enjoyable meeting he and the Mayor, Cr. Hutchinson, presented the prizes. The hall was full to overflowing at every meeting. The singing, under J. H. Barrden, was excellent. The secretary's report showed 287 scholars, an increase of 65; 23 teachers, an increase of 6; additions to church, 10.

May 10.

A. B. S. KNIGHTS

## Here and There

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

C. J. Hunt commenced a three months' engagement with the church at Port Pirie, S.A., on May 7th.

B. W. Huntsman commenced a mission in Grote-street on May 11. The church there asks for the prayers of the brethren everywhere.

R. C. Fairlam, of Latrobe, Tasmania, died on Thursday morning of last week. Bro. Fairlam was one of the pioneers of the church in Tasmania. For some years he has been confined to his house with age and sickness.



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.

One confession at Nantawarra, S.A., on Sunday evening.

Splendid meeting and one confession at Milang, S.A., last Lord's day, G. S. Bennett preaching.

Last Lord's day one was received by letter at North Adelaide, and in the evening R. G. Cameron spoke.

F. Watson, 172 Holden-st., North Fitzroy, is now secretary of churches of Christ Band of Hope Union. Will workers kindly note.

Geo. Kyme has secured twenty five new subscribers to the CHRISTIAN at Geeveston, Tasmania, the new church which has just been organised. Albert Studley is the agent.

D. M. McCrackett, now of Oamaru, N.Z., has accepted an invitation from the West Australian Home Mission Committee to labor in that field. He expects to leave N.Z. at the end of June.

We wish to warn our readers against a man calling himself "McDougal," claiming to be a member of one of our churches in Baltimore, U.S.A. He states that he is representing an American electrical engineering firm. He has imposed on some Melbourne brethren, and when last seen was going north. Look out for him.

"The writer having visited the churches in the 'old Wedderburn circuit' is pleased to know that they still keep the 'flag flying.' Their kindness, hospitality and unfeigned interest in the spread of the gospel are praiseworthy. We purpose to revisit them. Last Lord's day was spent in St. Arnaud with the church, which has a bright future.—ARTHUR ANDERSON."

A subscriber asks:—"Is a brother whose wife is not a member of the church of Christ, or of any other religious body, eligible for the position of a deacon?" It is generally understood by our brethren that 1 Tim. 3: 11-12 precludes such a brother as described in the position above from occupying the office of deacon. As we see it, it is not only against the letter and spirit of the Scriptures, but good common sense as well.

In the Lake St. chapel, Perth, on the 26 ult., W. G. Lawson Campbell, evangelist, and Miss A. S. E. Cribb, of Footscray, were united in the closest and best of earthly bonds, Bro. Ewers, assisted by Bro. Banks, officiating. A reception was held in the Temperance Hall, where a number of speeches of congratulation were made by D. and R. Ewers, D. M. Wilson, H. Wright, A. Price and others, interspersed with musical and elocutionary items. Bro. and Sister Campbell will leave for England and America, via South Africa, by White Star boat on June 1st.

At a meeting of the Victorian Home Missionary Committee, the following appointments were made:—Bren. Harward and Pittman, who will continue the tent work. Bro. Connor, who returns to Castlemaine. Bro. Parslow, Echuca district. Bro. Leng, Kaniva circuit. Bren. Clydesdale and Oram have been asked to exchange districts, the former going to Kaniva, and the latter to the Brim circuit. Bro. Cameron has returned to Wedderburn and St. Arnaud. E. J. Allan has accepted an invitation to take up the work in the Shepparton district in about two months' time.

Those owing the Austral Publishing Co. either an account for the "Australian Christian," or other things, will greatly oblige by a prompt remittance. We need the money to satisfactorily conduct our business. Send to-day.

E. R. Berry, treasurer of the Kalgoorlie church, and Rose J. Masters, of Maylands, Perth, were married in the Lake-st. chapel on the 26th April. Miss Masters has for several years past been organist of the Lake-st. Sunday School, and Bro. Berry is also well known in Perth, where he resided until recently, so the building was full of spectators. We offer the young couple our hearty congratulations. They will reside in Kalgoorlie and be of much help to the church there.

### WHY SHOULD I TELL THE "GLAD TIDINGS"?

An interesting competition on the above subject, open to all. Not more than 150 words nor less than 50. At least two reasons must be given, and not more than five. Conditions must be strictly complied with. Only one prize to the same writer during 1905, though paragraphs will be published in order of merit if sent in. Must reach us on or before June 12th, and at most a page will be published in the CHRISTIAN soon after. A copy of "Great Salvation," or any other book up to equal value, will be posted to the writers of the three answers appearing first on the page.

At "Bethany," Perth, on April 12th, H. J. Yelland, formerly of Point Sturt, S.A., and Miss Rose Franklin were united in marriage by D. A. Ewers, assisted by H. J. Banks. The young couple are esteemed members of the Lake-st. church, and among the many valuable presents was a silver teapot from the Endeavor Society with which they are both connected, and of which Miss Franklin was the convener of the Missionary Committee. There was a large number of guests, and the usual toasts were honored. We wish the happy pair prosperity in the highest sense of the word.

Over twenty brethren have for some time been meeting in the house of S. Peacock at Maylands, a rapidly rising suburb of Perth, W.A. The close membership Baptists had a building there, but finding it difficult to keep on their meetings they, in a fraternal spirit, gave the brethren the first offer, which with the aid of a well known Perth brother has been accepted, and for the future the church will have a home of its own. The building is in the very centre of Maylands and close to the station, and is taken over with chairs, organ and other requisites. It was only erected about ten months ago. This should give the Maylands brethren a good start, and we may confidently expect a prosperous future for the cause in that important centre.

**E. T. TUCKER BAKER & CATERER,**  
602 High-st., B. Prahran  
Picnics and Tea meetings catered for. Bread delivered to South Yarra, Armadale, Malvern and St. Kilda. All goods first quality. Postcards promptly attended to.

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

## Acknowledgments.

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

### FOREIGN MISSION FUND.

VICTORIA.	
Collection at Conference	£15 10 6
Church, South Yarra, per Mrs. D. A. Lewis	1 17 0
Y.P.S.C.E., Croydon	0 9 0
" Bendigo (to support Tabymancan, South Sea Islands)	6 0 0
Miss A. Kemp, Swanston-st., Melbourne	1 0 0
Miss Morris, Brighton	1 0 0
Mrs. Alderson, Bet Bet (for S. Africa)	0 9 6
Brother, Birchip	4 10 0
A Sister, Swanston-st. Melbourne	1 0 0
Mission Band, Doncaster (towards support of Bro. Shah, India)	12 10 0
W. McCance, Harcourt	0 5 0

QUEENSLAND.	
Church, Zillmere	0 11 6
CHINESE MISSION BUILDING.	
Mrs. Davies (In Memoriam J. A. Davies), Swanston-st., Melbourne	50 0 0
Church, Williamstown	0 10 0
A Sister, Swanston-st., Melbourne	1 0 0
ROBERT LYALL, Treas., F. M. LUDBROOK, Sec., 39 Leveson-st., N. Melb. 21 Collins-st., Melb.	

### VICTORIAN TENT FUND.

R. Howard, Warragul	£1 0 0
"L"	2 0 0
Mr. Treble, Wedderburn	0 10 0
Church, Berwick	0 5 0
"Gippsland"	0 10 0
"Brother"	2 0 0
Member, Williamstown	0 5 0
Church, Maryborough	0 16 0
Church, North Melbourne	2 5 0
Church, Hawthorn	3 0 0
Total Receipts, £69/12/-	Wanted, £20.
253 Rae-st., N. Fitzroy.	H. G. HARWARD.

## Coming Events

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

**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.

**MAY 28 & 31.**—Footscray S. S. Anniversary. F. M. Ludbrook at 3 on May 28 A. R. Main at 7. Special singing. Wednesday, May 31, Grand Entertainment. Singing, dialogues, etc. Meeting starts 7.30.

### IN MEMORIAM.

**MOLES.**—In fond remembrance of Joseph Moles, who passed away at Durban, Natal, S. Africa, on May 16th, 1904.

Jesus wept! and still in glory  
He can mark each mourner's tear—  
Living to retrace the story  
Of the hearts he solaced here.  
None can comfort give like thee,  
Faithful one of Bethany.

—Inserted by his loving wife and family.

### THANKS.

Bro. and Sister Thomson, of N. Melbourne church, wish to thank all the friends for great kindness shown to them in their late bereavement, especially Bro. and Sister Powel for the continued attention to their late son at their house throughout his long illness.

### Bismark H. Engel, L.D.S.,

SURGEON DENTIST,

Late of Heath and Kernot,

132 HIGH ST., WINDSOR.

Teeth extracted painlessly. Crown and bridge work and gold fillings a speciality.



# The Christian Endeavor

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

## The Making of a Christian: Helping One Another.

Eph. 4: 1-6; Heb. 10: 24, 25.

Topic for June 5 (Consecration Meeting).

ONE of the central ideas of the Christian Endeavor Society, says the *C.E. World*, is this of helpfulness. The Society that lives for itself and not to help the church is not a true Christian Endeavor society. The Endeavorer that seeks merely his own progress in the Christian life and not to help some one else nearer to Christ is not a true Endeavorer.

"That is what our lookout committees are for,—to help the inexperienced with our experience.

"That is what the prayer-meeting committees are for,—to help the leader have the best kind of prayer meeting, and to help those that are not courageous about taking part.

"That is what the president is for,—to help the committees do their work.

"That is what the Sunday School committee is for,—to aid the Sunday School.

"That is what the active members are for,—to aid the associates.

"That is what the honorary members are for,—to aid the active members.

"That is what the older society is for,—to push forward the Junior society.

"That is what our prayer meetings are for,—so that the church may come to have better prayer meetings.

"In short, all Christian Endeavor is just one great scheme of mutual helpfulness."

We can say of a greater institution than the Endeavor Society that it exists for mutual helpfulness. For this in great part the church was established. At times one might be tempted to long with David: "Oh, that I had wings like a dove! for then would I fly away and be at rest." Did not Paul reckon among his sufferings the care of all the churches? The solitary life has had a charm for many. Numbers conceived that God could be better served so, that their hearts could be more centred upon him and their spiritual life built up. That was not God's plan. He has a church upon earth,—he commands us not to forsake the assembling of ourselves together. He knew that this was better for us all, that so we all could be helped and help. Do not attempt, then, to improve upon God's plan. Every time a new member is welcomed into the fellowship of the church, there is a two-fold pledge made: firstly, on the part of that member that he will help the church all he can, and secondly on the side of the church that they will to the extent of their ability help that brother. Do we realise this double pledge, this great fact that we are fellow-helpers?

"Let us consider one another, to provoke unto love" (Heb. 10: 24). "Why do you hate that man?" some one said to Charles Lamb; "you do not even know him." "Of course I do not know him," Lamb replied, "for if I knew him, I probably should not hate him."

Help by praying. Our prayers for our friends," it has been said, "are golden chains, linking us with the Godhead." Remember the words spoken by the dying King Arthur in Tennyson's "Idylls of the King":—

"Pray for my soul. More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?"

In God's laws to Israel we read how a man became accountable even for his neighbor's stock, if he allowed it to stray away without trying to save it. If those who lived in that dim twilight were required to be watchful even of their neighbor's cattle, if they were required to take the straying ones, if necessary, and care for them as though they were their own, can we believe that God requires less of us in regard to one another? If a man who knew the fate of his neighbor's cattle were to be asked where they were, he would have to confess that they had fallen into a pit, and would then pronounce sentence upon himself. God says to you and him, "Where is thy brother?" If we must confess that he is in a pit and we have not tried to save him, we pronounce sentence upon ourselves.—*Mattie M. Boteler.*

"Sons of God, and therefore brothers,  
We must find in serving others  
Rest of soul.

Love to God is made a lie  
If we pass a brother by;  
All in vain  
Clasped hands, and closed eyes  
Blind to Lazarus who lies  
In his pain.—*Mark Guy Pearse.*

That we bear our brothers' burdens is the law of Christ and the law of love. So are we ourselves benefitted. "The men whose business it is to lift heavy weights get their muscles strengthened by the exercise. So those that by their sympathy and helpfulness are lifting others' burdens are sure to gain stronger and richer lives themselves."

Dr. J. J. Summerbell says that "the 'helps' named by Paul in his first letter to the Corinthian church (12: 28) are those who exercise the greatest helpfulness to others; and the gift of the 'help' is slightly different from that of the 'helper.' The 'help' suppresses himself more than the 'helper.' The 'help' almost loses his identity in his helping. In order to have true helpfulness, the 'h-e-l-p-s' must cultivate and exercise Holiness, Enthusiasm, Love, Prayer, Sacrifice. An ounce of helpfulness is worth a ton of advice."

"He is dead whose hand is not open wide  
To help the need of his human brother;  
He doubles the length of his lifelong ride  
Who gives his fortunate place to another,  
And a thousand million lives are his  
Who carries the world in his sympathies.  
To give is to live; to deny is to die."

## Selected Thoughts.

However rich a man is, he cannot do without some other man.—*Joseph Parker.*

What do we live for if it is not to make life less difficult to each other?—*George Eliot.*

Let never a day die in the West  
That you have not comforted some sad breast.  
—*Ella Wheeler Wilcox.*

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—*John Ruskin.*

The soul that gives is the soul that lives,  
And bearing another's load  
Doth lighten your own, and shorten the way,  
And brighten the homeward road.  
—*Washington Gladden.*

## How a Society Doubled its Membership.

Four months ago the Christian Endeavor Society of the Christian church of Maryville, Mo., had a membership of 71. Now it has a membership of 142.

How did it do it? It held an Increase Campaign. The results have been very satisfactory, and so far are as follows:

1. The membership doubled, with the campaign still running.
2. Twenty-nine of the associate members added during the campaign have since accepted the Saviour, and have been received into the church.
3. The attendance has been kept at the top notch.
4. The promptness has been increased fifty per cent.
5. The offerings from the collections have reached forty dollars.

The plan worked to perfection. We appointed a committee to draw up full rules, covering all points of the campaign. We divided the society into two contesting divisions, each to see which could make the best progress. We had both sides agree to abide by the decision of the committee of neutrals appointed to settle all matters in question.

Any society can double its membership, its devotion, its joy, its offerings, its present efforts, by setting about it in the right way.—*H. A. Denton, Missouri State Superintendent for the disciples.*

## Notes and News.

The Fitzroy Tabernacle society celebrated its fifth anniversary on Monday, May 8th. The meeting was fairly well attended, considering the weather. Those who came out were not disappointed. H. Swain presided; and A. R. Main and Mr. Northey, of the Victorian C.E. Union, addressed the meeting. The secretary reported that the year commenced with a membership of 41 and now there are 51 active members on the roll. A junior society has been founded, and has now a membership of 51. Responses were received from various suburban societies who were represented.—*T. W. GREENWAY, Sec.*



## Sisters' Page

Trust in the Lord and do good  
—:O:—

V.S.C. EXECUTIVE MOTTO, 1905-6:—  
"By love serve one another."  
—:O:—

## OFFICERS 1905-6:—

PRESIDENT—Mrs. J. A. Davies, Brunton Chambers,  
Elizabeth-street, Melbourne.  
VICE-PRESIDENTS—Mrs. Chown, Mrs. J. Pittman  
TREASURER—Mrs. B. J. Kemp, Holmes road, Meonee  
Ponds.

SECRETARY—Miss Hill, 23 Blenheim street, Ba'aclava.  
ASSIST. AND FINANCIAL SECRETARY—Miss Rometsch,  
174 Nelson road, Albert Park.

## SUPERINTENDENTS:—

DORCAS—Mrs. F. A. Kemp, Spencer street, West  
Melbourne.

TEMPERANCE—Mrs. Darnley, 18 Richmond Terrace,  
Richmond.

HOSPITAL VISITATION—Miss Petchey, 10 Airlie  
Avenue, Armadale.

FOREIGN MISSION—Mrs. Huntsman, Stanhope street,  
Malvern.

PRAYER MEETING—Mrs. Trinnick, Barkley street,  
North Fitzroy.

HOME MISSION—Mrs. J. Pittman, Airlie Avenue,  
Armadale.

VICTORIAN SISTERS' CONFERENCE EXECUTIVE  
SYLLABUS, 1905-6.

1905.	Devotionalled by	Papers
June ..	Mrs. Chown ..	Sin of Unbelief—O.T. Ex- amples.—Mrs. Wilson.
July ..	Mrs. Davies (P. and Prayer)	Life of Carey.—Mrs. F. M. Ludbrook.
Aug ..	Sister Clara (Bible Reading)	Address on Temperance— Mrs. McLean.
Sept ..	Mrs. Pittman ..	Paul and his Journeyings. —Mrs. Baker.
Oct ..	Mrs. Davies (P. and Prayer.)	Life of Frances Willard.— Mrs. Forbes.
Nov ..	Mrs. Pittman ..	Moffat's Life.—Mrs. Chown.
Dec. ..	Mrs. Chown ..	Home Missions.—Mrs. J. Pittman.
1906		
Jan. ..	Mrs. Davies (P. and Prayer)	The Friends of Jesus.— Mrs. Huntsman; The Friends of Paul.—Mrs. Craigie.
Feb. ..	Mrs. Pittman ..	Bible Readings—Sister Bertha and Mrs. R. Lyall.
Mar. ..	Mrs. Chown ..	Palestine in the Time of Christ and Present Day.— Mrs. B. J. Kemp.

## REPORTS.

The President, Mrs. J. A. Davies, con-  
ducted devotional exercises.

New delegates were welcomed.  
Greetings to Conference were read from  
Mrs. A. B. Maston, and Mrs. Pippard, of  
Johannesburg, S.A.

The suggested syllabus was adopted on  
motion.

A very hearty vote of thanks was passed  
to the Hiring and Catering Committee, Mrs.  
James Reid, the workers and waitresses, Mr.  
Crichton, and all who helped at Conference.  
The Conference accounts were passed for  
payment.

On behalf of the Sisters' Conference, Mrs.  
F. M. Ludbrook presented some books to  
Mrs. J. A. Davies, who thanked the sisters.  
The following additions from schools were  
reported:—St. Kilda, 3; Brighton, 1;  
Prahran, 1.

Hospital visitation showed five visits paid,  
sixty-four books, magazines, etc., distributed.

Next meeting will be held on June 2nd,  
when Mrs. Wilson will give a paper, "Sin  
of Unbelief—O.T. Examples."

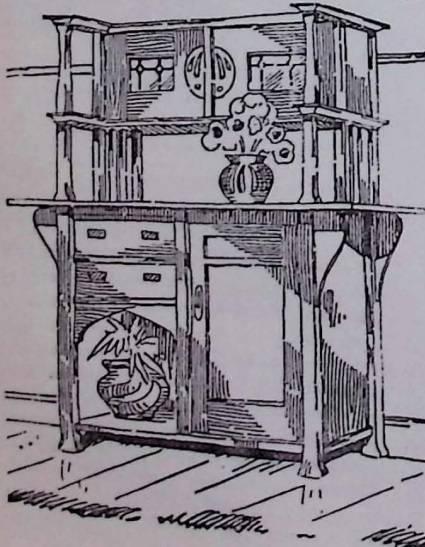
DORCAS.—The Burwood Rally was held  
on Wednesday, May 3rd, when twenty  
sisters were present. Garments repaired,  
42; stockings mended, 16 pairs. Donations.  
—6 pairs of knitted socks and 1 doz.  
flannelette from a friend in Swanston-street;  
a parcel of secondhand clothing—22 garments  
and 2 hats—anonymous. Distributed.  
—16 garments to Sister Bertha for North  
Richmond poor, 5 garments to Sister Clara  
for North Fitzroy, and 6 pairs of knitted  
socks to Burwood Boys' Home.

A Committee meeting was held with  
twelve sisters present. Miss Hill was  
elected Secretary to the Society; Mrs.  
Craigie, Treasurer; Sister Clara, Cutter and  
Buyer, with Mrs. Haddow and Mrs. Zellius  
as assistants; Sister Clara and Mrs.  
Webster, Visitors.

C. KEMP.

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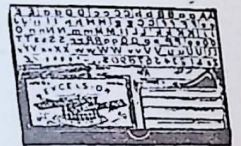
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# Rachel Sylvestre

A Story of  
the Pioneers

Jessie Brown Pounds

## CHAPTER XIX.

### AN UNWILLING SACRIFICE.

For several days I went to the Sylvestres daily, and did such little services as came in my way. Then the Colonel began to creep about again, and I thought it prudent to remain away.

However, mother went frequently, and brought home tidings. The Colonel was not his old self. He seemed almost fiercely anxious to be well, and to resume his old duties; but he wearied easily, and was irritated when any one seemed to notice his weakness. Mentally, too, he had failed. Often he lost himself, and was obliged to leave the most casual remark unfinished. He seemed to realise this and to be especially annoyed by it; for he had been particularly proud of his conversational powers.

Mother reported that he seemed to treat Martha as if nothing unpleasant had occurred; but it soon became evident that he meant to deny her all religious privileges. She never came to any of the meetings of the brethren and sisters, though it was plain enough from her eager enquiries that she had lost none of her interest. I knew that she could not have counted upon this deprivation when she had returned to her home so gladly and that she must feel it sorely.

Once, the only time she and I were alone that winter, she told me how glad she was that I had "obeyed the gospel." (I have loved this quaint Scripture phrase from that day. Martha's speech on every-day subjects was unusually simple and childlike, but she fell easily into the language of the sanctuary when she talked on religion.)

"I am so glad," she repeated with sweet earnestness. "It is a step you will never regret. I can not tell you what the precious promises are to me. So long as I have my Bible, there is cheer and comfort, whatever comes." Then she blushed a little, as if she had been surprised into speaking of herself too freely.

"I am glad, too, Martha," I said. "I believe the Bible, and I want to stand for what it teaches. But I'm not a very good sort of fellow. I'm hot-blooded and impatient, and frequently I have feelings that are not at all like a Christian. As often as

once a week, for instance, I want to thrash Ross Turner."

Martha's merry little laugh rang out. "You will never again care to thrash Ross Turner," she said. "He is going to be married."

"Going to be married! To whom?"

"To Arabel Holcomb, of course. Who else would marry him?"

"Not Rachel, certainly," I ventured. I had never before known that Martha's delicate little nose could be tilted exactly like her sister's. But the present experiment in that direction was a perfect success.

Martha was right. Within a week, Ross and Arabel drove to Rocksford together in the new buggy, and returned a wedded pair. It was a satisfaction to know that the vacillations of this foolish fellow were at last ended. I may as well say right here that Martha's prophecy proved true, and that I never again had the slightest temptation to thrash Ross Turner. He was entirely safe with Arabel, and there I was content to leave him.

As I have intimated, I saw Martha alone but once, in the winter that followed her return. I merely caught a glimpse of her now and then, when I went to the house on an errand; for their father's semi-invalidism kept both of the girls closely confined at home. In the early spring, my mother told me it was generally believed that Martha was preparing to be married to Charles Easton.

"Martha!" I exclaimed. "Why, Martha is only—" I stopped short. I had started to say that Martha was only a child. But in that moment I realised that she was a woman and had the right to choose.

But had she not, too, the right to *know*?

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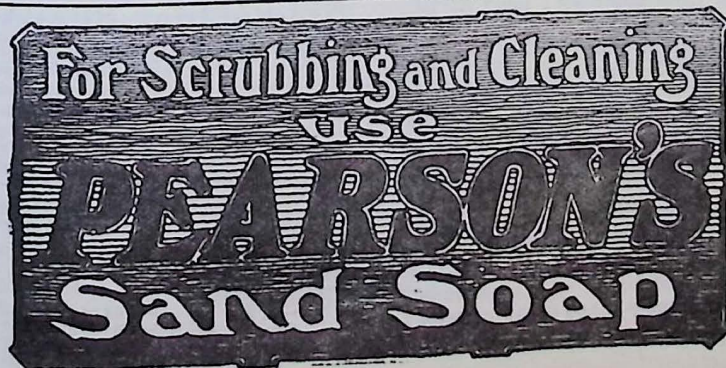
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My old, instinctive dislike of Easton overswept me again. It was horrible that this pure creature should give herself to a man of whose past she knew nothing. I was only a boy myself, and a boy of singularly limited experience; yet I had distrusted the man. Why had not Martha been warned by a similar intuition?

Strangely enough, the only person to whom I thought of going with my burden of soul was my old enemy. Rachel was Martha's caretaker and second mother. Rachel could always bring things about. I would go to Rachel.

That very evening, I saw Martha drive by with Easton. I walked over at once, and found Rachel alone. She received me kindly, but seemed, I thought, extremely sad.

I had hoped to lead up to my errand gently, but no opportunity offered itself. So I was obliged to begin boldly and bluntly.

"Rachel," I said, "We were children together, and I have no sisters. Do you remember how you enraged me once by calling me your little brother, when I was half a head taller than you? I want to be your little brother again for half an hour—your naughty, meddlesome little brother. I have always let you scold me—you may scold me as much as you please when I am done. I want you to talk to me about Martha and Charles Easton."

She raised her beautiful eyes and searched my face. "What do you know about them?" she asked.

"I know nothing. I hear they are going to be married."

"Why do you ask questions?"

"I promised to let you scold me after I am done. But tell me first what I want to know."

"What do you want to know?"

"Whether your father or any of his friends have had previous knowledge of Mr. Easton—whether you know him to be the kind of man who will make Martha happy."

Rachel shrugged her shoulders. "Happiness is an uncertain quantity," she said. "How can we tell what kind of man will make any woman happy?"

"Don't bandy words, Rachel. If you know Mr. Easton to be a man of character and responsibility, I have nothing to say. I told you in the beginning that I had come to be meddlesome."

Again she looked into my face searchingly. "Have you heard anything against him?" she asked.

"Not one thing. I will tell you the whole truth, and then your sense of justice will at once be up in rebellion. It is simply that I do not fancy Mr. Easton—that I feel he is not worthy of Martha."

The mask lifted from her face, and her anxiety and doubt looked out upon me. "I feel so too," she said. "But I have not a particle of reason. And we must be just, Joseph—we must not misjudge this man."

Somewhat reluctantly I agreed with her. I was not, to tell the truth, so much concerned about doing justice to Charles Easton as I was about Martha's chances for happiness. I wanted to say, "Does she love him?" but such a question would be meddling in-

deed, and Rachel would probably be prompt to resent it.

"Father is greatly set upon this matter," Rachel went on. "I never saw him so set upon anything. You know he has never felt quite at home in this country, and he likes everyone who brings the air of the East with him."

"Yes, he intended to marry you to Bro. Cady," I said, with my customary bluntness.

Rachel reddened and ignored the interruption.

"Mr. Easton brought excellent letters of introduction from prominent persons in Albany—persons of whom my father knows, though he is not personally acquainted with any of them. Martha met Mr. Easton first in Rocksford, and he seemed to be received without any question there. I suppose he was attracted to Martha, even then." He came here soon after she returned, and almost immediately made his wishes known to my father. Father did not tell me at once, but when I knew—"

She stopped short, but the compression of her lips and the swelling of the veins upon her forehead told me with what strength she had opposed her father's will. But for once her opposition had been in vain.

"And Martha?" I asked, feeling that her confidence gave me an opportunity to speak. "How does she feel about it all?"

Rachel looked troubled. I knew that her longing for some one to share her anxiety was battling with her lifelong habit of reserve. It was agony to speak the secrets of her sister's heart, and yet she spoke.

"I do not think Martha wishes for the marriage. She is timid by nature, and she is frightened at the thought of giving her life to one who is almost a stranger. But she is tractable and yielding by instinct—not at all like me." And Rachel laughed a sad little laugh. "She says that when she—when she was baptised, she had decided that that was the one thing a child might do against the wishes of a parent. And, even in that, she suffered more than any of us knew."

I nodded, remembering the look of exile in Martha's eyes when I saw her at Rocksford.

"She says she can not disobey again. She has begged father to let her wait, but he has grown strangely impatient. Mr. Easton urges haste, and father tells Martha that, if she refuses to obey him, he will send her away and never take her back again."

Then something happened that I never expected to see. Rachel bowed her head upon her hands and burst into tears.

"Don't be alarmed, Joe," she said—again came the sad little smile—"I don't do this more than once a year."

"Oh, don't mind that," I begged, and added, with unnecessary candor, "I am so relieved to think you do it at all."

She did not mind. "I must not do this man an injustice," she said again. "I know absolutely nothing of him that is discreditable."

"Is there nothing discreditable in the fact that he wishes to hurry an inexperienced girl into a marriage that would be distasteful to her?" I demanded hotly. "If he were half a man, he would not want so cheap a victory. He would have her heart or nothing at all."

Rachel looked at me in some surprise, as if she would say, "Whence this sudden acquisition of wisdom? Who taught you where real victory lies?" But she said nothing and I rose to go.

"Is there nothing to be done?" I asked—"nothing to prevent this sacrifice?"

"I know of nothing. You may be interested in knowing"—now, for the first time, it was the scornful, bitter Rachel who spoke—"you will be interested in knowing that Mr. Easton has promised Martha perfect freedom in the exercise of her religious convictions."

I made a wry face. "I shall be interested in knowing," I said speaking bitterly in my turn, "that he keeps any of the promises he makes to her."

Then I went away, for Rachel's nervousness warned me that Easton and Martha were liable to return at any moment.

I wrote to Stephen, urging him to make careful inquiry in Rocksford concerning Easton, and to let me know at once what he learned. He did so, and came home to bring the result of his investigations.

They were very meagre. Easton had brought letters of introduction, had used money freely, had done nothing especially reprehensible while he stayed in Rocksford. Yet substantial men, like Mr. Osburn, thoroughly distrusted him. There was much that we could feel and guess, but nothing that we could carry to Colonel Sylvestre with any hope of influencing him.

Stephen took the news of the approaching marriage to heart deeply. "It is too terrible to think of," he said—"far more terrible, to my mind, than death. A sanctified soul and an unsanctified marriage—what could be worse than that? And the worst of all is that the poor child will do this unholy thing in the name of conscience—will believe that in obeying her father, she is honoring her God. I must see her—I must warn her. It cannot be too late."

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