

THE
**AUSTRALIAN CHRISTIAN
FOREIGN MISSIONARY N^o**

**JUNE
8
1905**

"Good tidings of great joy."



Expect great things
from God:
Attempt great
things
for God."

"Go ye into all the World"



ONLY A PENNY.

D. A. EWERS.



IN West Australia last year the Foreign Mission offerings amounted to £157, an increase of £56. There has been a steady growth in this grace for the last four years. In 1902 £40 was contributed; in 1903, £80; 1904, £101; and 1905, £157. W.A. was but recently at the foot of the list of contributing States, but has gradually climbed up. Last year we were fourth; now we are third, only two States, Victoria and South Australia, raising more funds. In proportion to the membership, W.A. leads the Commonwealth in Foreign Mission finance, nearly 26 per member. This is so far encouraging, but, after all, what does our sympathy with the heathen amount to? Considerably less than three farthings per member per week. Surely an average of one penny a week would not be an unreasonable standard to place before us. Who so poor that he cannot afford a postage stamp? It is just possible that the sacrifice would be too great for some few, but others can and will do more. I am persuaded that in the light of Christ's sacrifice for us, and the sacrifices others have made for Christ, such a standard will to many appear ridiculously low, but let such bear in mind that a penny is only suggested as the minimum, and if even the minimum were attained all over the Australasian States the annual income from over 20,000 members would amount to £4333 instead of £1147, the total offering for last year. This would enable us to at once open up the distinctly Australian mission we have for some time been speaking of.

At the recent W.A. Conference, the proposal to adopt "£200 for Foreign Missions" as our standard this year was unanimously endorsed. This falls far below the weekly average of one penny a member, which would amount to £325. The F.M. Committee has suggested to each church an estimate of its fair proportion towards this £200. The church representatives propose to raise the amount, and the Committee they have appointed for the purpose of carrying out their will has carefully considered how this may be fairly distributed. But the churches have also undertaken an additional liability this year in the Perth Chinese mission, involving an expenditure of £20 or £30 for rent. It is desirable that this should be raised in addition to the £200 in order that the Federal Committee may not be crippled in their growing work in the heathen lands. I would therefore strongly urge each church, and particularly each church secretary and each church collector, to be satisfied with nothing short of an average of one penny per week per

member. In the Perth church, for example, let the collectors and all interested aim for £69, instead of £50 as suggested by the Committee.

I have no sympathy with the idea that Foreign Mission giving injuriously affects either local church work or Home Mission funds. In fact, I honestly believe it has exactly the opposite result. Who seriously thinks that the £1147 given for Foreign Missions last year injured the work in Australia? Or who will contend that the £157 raised in W.A. was detrimental to the Home Mission? It is a matter of history that on the inception of Foreign Mission work among the American Baptists the denomination divided on the subject. There were those who believed the money sent to India should be spent in America, and would not co-operate with their brethren. What has the result been? The missionary Baptists who sent their money away have grown into a mighty host numbering their millions. The anti-mission Baptists who kept their money at home have dwindled away into an insignificant and steadily diminishing body of a few thousands. "There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat: and he that watereth shall be watered also himself." One of the most distinctly marked reflex influences of Foreign Mission work is the stimulus given to Home Missions. Is it not a fact that since the Australian brethren took up the foreign work a wave of evangelism has spread over our churches and our progress has been greater than ever before? And is it not also true that in the States where Foreign Missions

have been most heartily supported Home Missions have flourished most luxuriantly and numerical progress has been most marked?

If we are to raise our £200 in W.A., it will be requisite for every church not only to take up an offering on the first Lord's day in July, but also to advertise their intention thoroughly, and to keep the object steadily before the brethren.

"Our Lord's last command 'Go,' has never been abrogated nor modified."

SEVERAL REASONS

Why We should Support Foreign Missions.

P. J. POND.

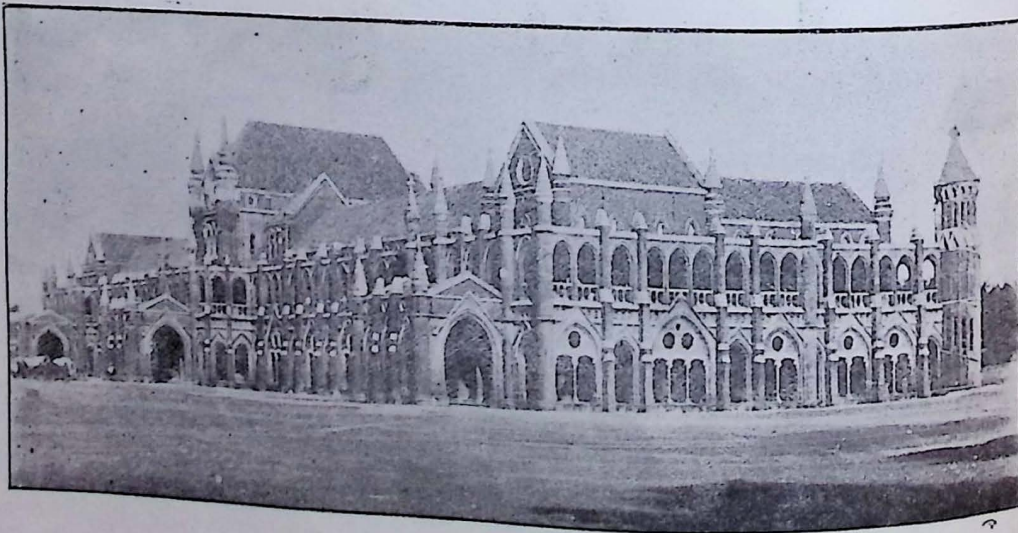
God created the whole race for his honor and glory.

Asiatics and Africans passed God's gospel to us; we are less noble if we fail to return it.

It took centuries to win the white races to mere nominal Christianity. Give the same chances to the colored races, and they will rise to the same level. Withhold the gospel from them, and the colored races will become a menace morally and politically.

God is love; and when the love of God enters into our hearts, like the Father we "would not that any should perish." If you are shocked at the atrocities and degradation of the colored races, send the gospel, which is the only lever to lift it.

The price of an hour's pleasure, invested in Foreign Missions, will bring more lasting pleasure than it otherwise would.



Law Courts, Jubbulpore, India.

* "OPEN DOORS." *

ROBERT BURNS.



THE universal extension of the area of the common good is the most significant and hopeful fact in connection with the Christian church of to-day. As the teachings and examples of Christ and the apostles have been better understood and more heartily received, the claims of humanity have been more clearly recognised. Christ once and for ever broke down the barriers which divided rival races and classes of men, and our religion is based on the proclamation of the Word of God which had been in all ages the "Light of the World." Jesus assumed the title not of Son of Abraham, but of Son of man, and established a kingdom in which there is neither Jew nor Gentile, bond nor free. Gentile and Jew had realised that they owed a duty to their neighbors, but each had assumed that their neighbors were of their own kindred. Christ declared that the neighbor was any man who was capable of sympathy, and this capacity belonged to man as man. The book of the Acts, and the epistles of Paul, show that Jesus thereby introduced a new era, and that in the nature of things it must ever be the imperative duty of the church to seek to "preach the gospel to every creature." The missionary spirit richly pervaded the apostolic church, and we shall not be true to our plea for a return to primitive Christianity unless we are intensely in earnest to extend the knowledge of the Lord among benighted people, whom we are bound to love and pray for. It is an excellent sign that churches are submitted to practical test, and are expected to give a substantial reason for their existence. To glorify God involves not only the worship of the sanctuary, but the holy service in the name of Christ for the whole world.

The term "Foreign Missions" is a misnomer. It is used for the sake of convenience

only, and must not be regarded as expressing anything which stands apart from, or in rivalry to, what is known as "Home Missions." We who are such stalwart upholders of New Testament principles and terms must attach proper weight to Paul's declaration—"There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all who call upon him." God, who is no respecter of persons, has affirmed that in Jesus Christ "all families of the earth shall be blessed," and he has entrusted to his church the duty of making known the glad tidings everywhere. Thank God, the time for defending missions to the heathen is past, and the greatest statesmen and thinkers of the age freely admit that the future relations between Europe and Asia—between the whites and the colored peoples—can be peacefully and satisfactorily solved only by the self-denying labors of the heralds of the Cross. In this connection it is noteworthy that early in the 19th century, a powerful section of legislators in the British House of Commons bitterly condemned the movement for preaching Christ to the Hindus. Professing themselves believers in the religion of the Bible, they yet insisted on the total impossibility of making genuine converts to Christianity from the Hindus, and on the "imminent and awful danger of exciting destructive commotions and insurrections by the attempt, in however peaceable and conciliatory a manner it might be made." With more than 2,000,000 baptised believers in India, with the native Christians increasing in a much higher ratio than Hindus or Mohammedans, and with Christianity as the greatest of all forces for education, material progress, mutual goodwill and enlightened government Englishmen are learning that they hold India in trust for God, and that the hope of that land must lie in a free gospel of salvation through Jesus Christ. While the nations have been wrangling about the "open

door" for commerce in China, God has graciously opened effectual ways for the spread of religious truth in that wonderful empire, and devoted men and women are going in to take possession for Christ. The harvest is plenteous, but alas! the laborers are few, and there is need that we should pray the Lord of the harvest that he should thrust forth laborers into the field. Col. Younghusband, of Tibet fame, in a recent letter to *The Times*, testified to the sterling qualities of Chinese Christians, and stated that despite the Boxer outbreak the openings in China for missionaries have increased marvellously during this generation. There is every probability that the war between Russia and Japan will provide fresh opportunities for the evangelisation of the Far East, and will be followed by a religious awakening in Japan that shall prove at least as startling as was her political resurrection.

As churches of Christ it is our inestimable privilege to share in the glorious task of preaching the gospel to the whole creation. We are maintaining missionaries in India, and are represented by faithful workers in Shanghai and Tokio. The Kanakas in Queensland, and the Matabeles in South Africa, also have a direct interest in our funds as well as in our prayers. The claims of the heathen were never before so forcibly presented, nor were there ever before such encouraging signs to Christian peoples to push forward this great movement. A cursory review of the work inspires exultant hopefulness, and leads one to exclaim with Browning—

God's in his heaven,
All's right with the world.

Brethren, if we have sat at the feet of Jesus, and drank in of his Spirit, how eager should we be to reveal to others the infinite graces of that Blessed Personality—how anxious that there should be no delay in the search for the lost ones whom he loves. "The King's business demandeth haste." At the best how puerile and trifling are our gifts to him! Shall we not this year make a worthier effort than ever before to do him honor, and experience the truth of his own declaration that it is more blessed to give than to receive.

Tell it out among the heathen, Jesus reigns
above!
Tell it out among the nations that his name is
Love!
Tell it out among the highways, and the lanes
at home:
Let it ring across the mountains, and the ocean
foam;
Like the sound of many waters, let our glad
shout be,
Till it echo and re echo from the islands of the
sea.



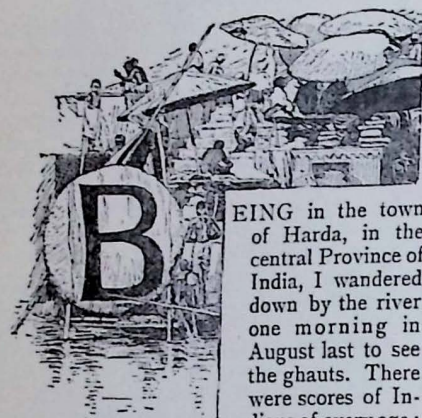
A Use for Mammon.

"We cannot serve God AND Mammon, but we can serve God WITH Mammon." The Annual Offering for the heathen will be taken up on July 2. "Give, and it shall be given unto you." £1500 required this year.



Victoria Hospital, Jubbulpore, India.

At a Hindoo Shrine. A. C. Rankine.



BEING in the town of Harda, in the central Province of India, I wandered down by the river one morning in August last to see the ghauts. There were scores of Indians of every age:

some bathing, others washing their garments, some sitting on the brink of the river, some coming, others going; women carrying their waterpots as of old on the top of the head.

Down by the river-side was a Hindoo shrine. It was my first opportunity of seeing idolatrous worship performed by Hindoos. The place was about twelve feet square, with a dome on top, the building being about twelve feet in height. The foundation walls were of masonry, running up about three feet high, then grated iron bars about two inches apart going up to the roof. On one side was the door, raised up from the earth a little, so that a step or two had to be taken to gain admittance to the inside of the building. The floor was of concrete apparently. Right in the centre of the floor was the heathen cow-faced god representing the god of lust. The idol is in a squatting posture. He has to be wakened every morning, washed and

fed, and, horrible to relate, is one of the most familiar and common gods in India to-day. Everywhere you will find the altars erected to this idol. Within the enclosure sits an old Hindoo priest. A piece of matting is laid on the floor, upon which the old priest sits, and hums away all the time with a senseless expression upon his face, apparently oblivious to all surroundings. On one side of him there stand two little brass vessels. Some of the worshippers who entered gave him small doles of the wheat, dahl or rice that they offered, the balance of which was placed on the altar erected directly in front of the idol. I noticed some of the worshippers brought flowers and leaves, all of which were placed on the altar. Leaves and pieces of flowers seemed to be more used than anything else that I saw. Then the worshipper would bow for a moment to the idol, mutter something, and then dash the water he held in his hand, placed in a small vessel, over the altar, and wash off the things he had placed there, thus leaving the altar clean for the next one to come and make his offerings.

I noticed one woman particularly. She was of middle age. She brought a few

flowers and a little rice. Some of the latter she placed in the bowl at the priest's side, putting the rest upon the altar with the flowers. Then she prostrated herself several times before the idol and muttered her prayers. She offered some water too. Then in a little bowl she had some incense, and for a few moments let the vessel stand upon the altar, the contents burning. As it began to smoke she waved it before the idol, bowing several times. Then with the water in her



Milk Sellers at Hills, India.

other vessel she washed the contents from the altar, and slipped out of the door. Much of the water dashed over the altar was splashed in the face of the god. They seemingly think that it is no disrespect to their god. I ascertained that this shrine was built by some wealthy Hindoo, who also probably paid the priest to perform his daily duties. But as I looked upon the show, and realised something of what it meant, my heart went out in pity for the poor benighted heathen, and, standing there in the heart of heathenism, I thanked God for the light of the gospel—the glorious gospel of the blessed God—which had come into my darkened mind and soul, and revealed to me the God of love and grace and mercy, and the Friend of sinners, the Redeemer of mankind.

And, standing there, many thoughts passed through my mind. I gazed upon that heathen god, the representative of all that is filthy and debasing. I cannot put it into language here. How vastly different is our God, I thought. He is the holy and the pure; he is light, and in him is no darkness at all. What a contrast to the god I saw before me! "They that make them are like unto them." Oh, how true are these words of the Psalmist. As is a man's god he worships, so will the man become. If you sincerely worship purity, you will become pure. Then as I

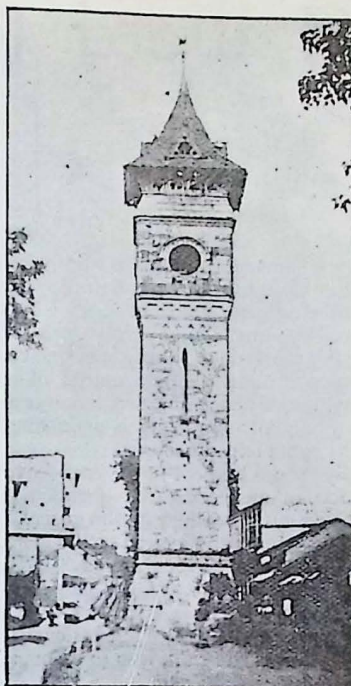


Nerbudda River, Jubbulpore, India.

looked upon that idol the Psalmist's words came to my mind, as he wrote concerning the gods of the nations: "They have eyes, but they see not; ears have they, but they hear not; noses have they, but they smell not; feet have they, but they walk not."

How helpless, too, are those heathen gods—helpless to help. They are blocks of stone. Within them there is no heart of pity. What a contrast to our God, I thought once more. Instead of our God being made by us, as is the case with heathen gods, we are his handiwork. "He hath made us, and not we ourselves." He is the Almighty. In our distress, if we cry unto him, he will help, deliver and save. We have not to bring to him for offerings food in the form of wheat, rice, etc. He demands of us spiritual sacrifices as a spiritual Being.

And the wicked old priest who sat there had his lessons for me. I was thankful that it was my fortune to know "the great High Priest of our profession," the High Priest who became us who is holy, harmless, undefiled and separate from sinners. Then I turned from that awful place with a sad heart. Standing a few paces away was Sister Mary Thompson, speaking to a group of Indians. If ever I longed to witness for my Saviour, it was then. But I preached to them as best I could through the lips of



CLOCK-TOWER, HARDA, INDIA.

Sister Thompson. And then, within those surroundings, with those dark faces all around, my thoughts flashed over the seas to the Christians in my own land. I wondered if they with me cared as we ought to care for the souls in India, who at the rate of twenty-eight thousand a day go to their death without Christ. And I prayed, "O God, give us hearts that can care so that we will do our best to let these people know of the only true and living God, and of his Son, Jesus Christ, who died to redeem them."

"Those who criticise the work of missions and doubt if any good is being done, should ask themselves the questions, 'Is Christ indispensable to my own life?' 'Can I live a complete life apart from him?' If there is salvation in culture or in commerce or in anything else, then Christ is not needed at all. But if he is the only Saviour of sinful men in Australia, he is the only Saviour of sinful men everywhere. Do we believe that the gospel is God's power to save the believer? It did save the Roman and the Greek and the Jew and the Barbarian in the first century; is it still able to save? If the gospel has failed on the mission fields, we may well fear that our faith is vain, and that our preaching is vain; we may well conclude that we are yet in our sins."

"CHANGE OUR FAITH OR LIVE UP TO IT."

A. W. CONNOR.

Such was the message of Bishop Thetford to a fashionable and wealthy congregation in a missionary address a few years ago. The same message is applicable and needed to-day. Brethren, shall we change our faith? What is our faith? (1) That God so loved a lost world that he gave his well-beloved Son for its salvation. (2) That it behoved the Christ to suffer and rise again, and that in his name repentance and remission of sins should be preached among all nations. (3) That the great commission is still in force. "Go disciple all nations." (4) That the gospel of Acts 2 is for "all that are afar off," as well as for "us and our children." The four articles are among the things "most surely believed among us." Shall we change our faith or live up to it? The Master waits our answer.



SARUBAI.

Tasmania and Foreign Missions.

JOHN ORR.

MISSION work is one of the characteristic and essential features of the Christian economy. Its full importance may be realised, to some considerable extent at least, by a glance at the history of the early church. This was the power which, in an amazingly short space of time, brought Christianity from being in the eyes of the world the strange hallucination of an obscure sect of Galilee to the position of the most vital influence in the world's moral, social and even political development. The gospel was preached, and the Christian moral code of love enunciated in every accessible part of the then known world. There was no scarcity then of men willing to surrender their homes and endanger their lives for the cause which they had espoused. The missionary was then the rule, not, as now, the exception. But "things have suffered change"! Has Christianity lost its power? Are its claims weaker than of yore? Must we despond like Alexander that there are no other worlds to conquer? We answer, No! with conscious self-condemnation. The Lord's arm is not shortened that it cannot save—to us, as to the apostles, rings out the cry, "Go ye forth"—now, as then, there are fields ripe unto harvest. The Hindu, the Negro, and the Mongol, all are crying, "Come over and help us!" There is work to do, and plenty of it! Are there workers? Where are the Pauls, the Philips, and the Barnabases?



YAQUD.

A Word to Endeavourers.

H. G. PEACOCK.

Are they all relegated to the place of bygone heroes—heroes to admire but not emulate? Awake, thou that sleepest, and arise from the dead! Arise! and drag thy brother man from his death in utter darkness! Much, thank God, has indeed been done; but much remains. The call is to all who love the Lord: what is to be Tasmania's response? We are perhaps not able to go forth into foreign lands, but we can work effectually here. Let us give of our substance, and give right liberally. Let us not give of our surplus merely; it needs sacrifice to merit God's approval, to deserve and to get his aid—sacrifice of time, energy, money and talent.

Our Giving Must be Organised;

it must not be desultory, as heretofore. The sacrifice of one shilling a year from every member of the church in Tasmania is not a big one, but it will support a native worker in India. To organise the work, the establishment of a Foreign Missionary Secretary in every church would be of supreme value. Let his duty be not only to collect funds, but to rouse the missionary spirit, and let him be responsible to a central and governing Secretary appointed by Conference for the control of missions.

Add to our systematic and organised giving

The Propelling Force of Prayer.

Let us work and pray, and pray to work! Our prayers must be individual, but they must also be congregational. Let them be as organised as our subscriptions. Here is more work for the local missionary Secretary—to arrange a monthly or at the very least a quarterly missionary prayer meeting.

If these are our efforts, and if they are honest, devout and earnest, the harvest will not be lacking—God will give the increase. We have too long been resting on our oars—too long been merely taking a cursory glance at the missionary field and the missionary work. We believe that "the worship of the Lord shall cover the earth as the waters cover the sea." We can hasten that day only by soulful, practical and substantial support.

What claims have Foreign Missions upon me? I suppose this is a question that must at some time or other confront every Christian.

Have they any claims at all upon me, or are Foreign Missions simply an "incident of the Gospel"; and hence a matter of unimportance and a phase of Christian enterprise, the entering into of which is open to grave doubt as to its expediency.

Surely the child of God can have no hesitation in answering the question. Far from being an "incident of the gospel," are not missions the "application of the gospel"?

"If they are aught they are all. If Christ died, he died for all. If the gospel is the power of God, it is the power of God unto the salvation of every one that believeth. If it is to be preached at all, it is to be preached throughout the whole creation. The obligation to accept the conditions of salvation for one's self is not greater than the obligation to make known the conditions to those who have not heard them. It is the purpose of God that all men shall know of the manifestation of his love in Jesus Christ. He who is out of line with missions is out of line with the eternal purpose of God."

If this represents the teaching of God's word, and we know it does so, what must be our attitude towards missions? I say we know it does so, for truly "he has read but poorly his New Testament who does not know that the *supreme business of the church is to give the gospel to the world*," and we might add that he has but poorly read his Bible who does not know that the evangelisation of the world is the great purpose of God.

And how think you is this purpose to be effected? How! but through the consecrated efforts of God's children, for as Jeremy Taylor has well said, "When God would save a man, he does it by way of a man."

Upon you and upon me then rests this solemn duty—a duty mind you voluntarily accepted—an obligation we cannot shirk.

"It is worth while to ask ourselves if we have ever really opened our eyes to see God's purpose, and the obligation he lays upon us. Have we yet seen in vision that morning of gladness when the stars sang together because of the possibilities of godlike humanity and seen also that other morning yet to be, when those possibilities shall have been fulfilled, and humanity rejoice in its restored likeness to God?"

I would have a word with the Christian Endeavorers. What has been said generally, certainly, and shall I say specially, applies to us. Surely our increased Bible study and our desire for deeper and fuller consecration have brought to us a more vivid sense of the church's obligation towards the evangelisation of the world. And what are we doing towards that end?

Remember!

"The restless millions wait
The light whose dawning maketh all things new;
Christ also waits, but men are slow or late.

Have we done what we could?

Have I? Have you?

"A cloud of witnesses above encompass,
But what of this great multitude in peril who sadly wait below?

Oh! let this thrilling vision daily move us
To earnest prayers and deeds before unknown,

That souls redeemed from many lands may join us,

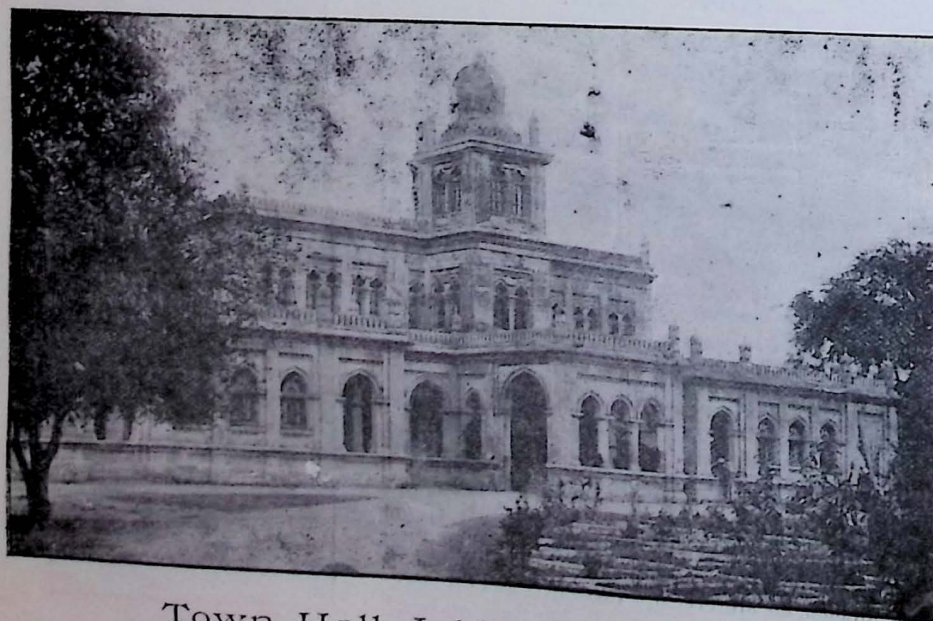
When Christ brings home his own."

Our Great Opportunity!

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling.
To be living is sublime."

"And who knoweth," O fellow-Christian, "whether thou art come to the kingdom for such a time as this?" Will you resolve to do something heroic on July 2? We want £1500 this year, for

FOREIGN
MISSIONS!



Town Hall, Jubbulpore, India.

Attempt Great Things and Expect Great Things.

Chas. Watt.

WILLIAM CAREY, the consecrated cobbler, has not only passed down to us this inspiring motto, but, better still, he has left us a brilliant example of its translation into the manifold activities of a devoted life. It is a fascinating theme. After years of struggle, with innumerable worries, vexations and annoyances, to mark his glorious triumph! The Serampore Mission, under the magnetic influence of his tireless energy, not only won the sympathies of multitudes of the natives, but—an incomparably greater victory—those of an erstwhile bitterly hostile Government as well, and in thirty years had distributed some 200,000 Bibles or portions thereof, in about forty Oriental languages! And thus, in attempting great things, this "fanatic," this "madman," as the enemies of the Lord's commission were wont to call him, laid broad and deep the foundation of modern "Foreign Missions." "Ah, but he was a genius," you say. Yes, true, and although we may not have Carey's power of acquiring foreign languages, we have Carey's Saviour, and with a little of Carey's zeal we, too, may attempt great things and expect great things.

And with this object let us meditate for a little on

I. THE WEIGHT OF OUR OBLIGATION.

The term "Foreign Mission" is a striking one. Viewed from different standpoints it enjoys the double distinction of being at once the most *unhappy* and the most *felicitous* that could have been chosen. The former because the divine commission knows no such distinction as "Home" and "Foreign." Its limit is "all the world" and "every creature." When the Lord declared that "the field is the world," he levelled all the fences. Now the Christian who devotes his full time digging up his own little patch, and refers to all the rest as "a foreign field," is sure to have his sympathies narrowed in exact proportion to his expenditure of energy. And sage experience has long since demonstrated that the little patch will languish in the ratio of his neglect of the rest. But there is another side. The Christian who is so excessively demonstrative in the interests of "the neglected heathen abroad" that he never lifts a finger to aid those around his door has not yet gripped the full meaning of "every creature."

On the other hand, the term "Foreign" Mission is a peculiarly happy one, as it indicates to us the full weight of our obligation. The word literally means "out of doors," and no other could have been chosen that

would more fitly describe the sad condition of the heathen world. Christ said, "I am the door," and the millions in heathen lands are not only *outside*, but are *far, far away* from this door! When our Lord, through Paul and Barnabas, in A.D. 45, "opened a door of faith unto the Gentiles," he charged all future disciples to bring that door before them and induce them to enter. Christ is "the door" into the light, but the heathen are "out of doors," and dwell in a gloom that is Egyptian in its appalling blackness. He is "the door" into hope, but the heathen, "out of doors," are continually streaming down to the grave without God and without hope. He is "the door" into freedom, but here again the heathen are "out of doors," and are enslaved in a bondage so cruel that only the gospel of Christ can break! If we have "tasted that the Lord is eracious," how heavy is our obligation? Don't shirk it, brother; put your shoulder under and lift your little bit. Then look for a moment at

2. THE MEASURE OF OUR ENCOURAGEMENT.

This is great indeed. For the multitudes of heathen who have responded to the invitation of the gospel, and the readiness with which they listen to its inspiring message, after the first icy barrier has been broken down, show conclusively that money spent in this direction is well invested. And besides, the insignificance of the cost of maintaining a preacher in most of the "dark places" of the earth gives greatly added value to the asset. Oh, if Christians were

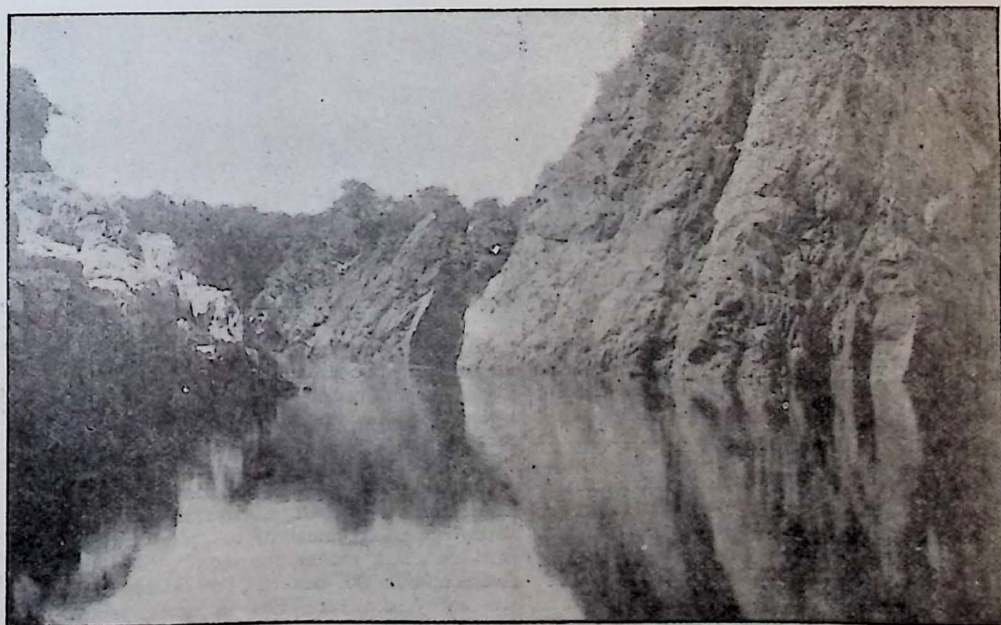
but awake to the full realisation of how much can be accomplished with so little, no longer would the foreign field languish for the pitance it needs. Nor is this in any way incompatible with the first clause of Carey's motto. Great things may not only be attempted, but *accomplished* at a very small cost, if only we mix with it great faith and great zeal. Then may we expect great results in the winning of many souls from darkness, degradation and death, to light and liberty and life. Then look at

3. THE BRIGHTNESS OF OUR PROSPECTS.

In the foreign field these are rosy, and are steadily brightening. As the Sun of Righteousness arises over the vast fields of heathen midnight gloom with healing on his grateful beams, we look for mighty works being wrought by God there. Two things inspire us with optimistic expectations.

(1) *The admirable agency of the Bible Societies.* Truly, "the Lord gave the word; great was the army of those that published it." Hundreds of millions of copies of the precious, incorruptible seed, have during the last century been scattered broadcast over the world. And being God's word, without human note or comment it falls uncorrupted into the heathen hearts, doubtless to bring forth much fruit unto eternal life.

(2) *The virgin nature of the soil.* There are no weeds of sectarian prejudice to uproot; those sown by the various heathen religions being comparatively easily destroyed by the gospel plough. These superstitious cults quickly hide their heads in presence of the gospel of Christ. And in countries where the initial prejudice is broken down the progress of the gospel is rapid and glorious. But remember, brother, to accomplish this they must hear it, and "*how shall they hear without a preacher? and how shall they preach except they be sent?*" If you can't "go," then SEND, but DO YOUR PART.



Marble Rocks, Jubbulpore, India.

Missions and Statistics.

J. C. F. PITTMAN.

MISSIONARY work cannot be tabulated. Statistics can never be regarded as a reliable index of missionary effort—a lesson which workers in home as well as foreign fields would do well to learn.

Judging from "reports" frequently inserted in religious periodicals, many are slow to learn it. How frequently boastful items, such as, "So many additions since so-and-so," "This breaks the record," etc., etc., get into the news columns of our papers, from which no other conclusion can be reached (save that self-glorification is a characteristic of the writers) than that it is thought the work can be summed up by a mere record of additions to the roll of church membership. Far from this being the case, it frequently happens that churches in connection with which there are "the external semblances of splendor," glowing statistics and favorable reports, are utterly lacking in the elements of true success, and when visited are found to be in a moribund condition; while churches whose trumpet nobody blows, and whose members are not fond of blowing their own, and which could not honestly report large accessions if they desired to do so, are sometimes found, upon being visited, to be in a healthy spiritual condition, containing elements of genuine success. The unfortunate tendency above referred to was strikingly illustrated by a poor old blind beggar sitting outside the cathedral in Liverpool, England, with a placard in front of him, upon which was posted in big letters the announcement, "Battles, 4; wounds, 5; children, 6; total, 15"; surely a record-breaking performance!

If missionary work at home cannot be tabulated, we cannot reasonably expect to sum up all the work done in heathen lands by statistics which come to hand. To do so would often result in pronouncing the work an utter failure. Things are not always as they seem. There is a need, and perhaps especially in our day, of getting below appearances, of distinguishing between outside glitter and show and the real condition of the inside of the platter. The Christian life may be an apparent success, yet a failure, and our work for the Lord may be an apparent failure, yet a magnificent success. Two Biblical illustrations will suffice to prove this. Here is Elijah, sitting under the juniper tree, and breathing out the earnest petition that he might die. The excitement of Mount Carmel has abated, and here is the tired prophet, alone—"I, even I only, am left." In a single day his bright hope is blighted. He sees that the world is against him, his

ministry is cut short, his usefulness is at an end. No more do the multitudes hang upon his lips. In utter isolation he flings himself upon the ground, and his spirit gives way. But soon the still small voice is heard. "Yet have I left me seven thousand in Israel who have not bowed the knee to Baal." A glorious assurance of victory. Elijah's life had been simply an *apparent* failure. In reality it had been a magnificent success. He whose eye beholds the invisib'e, and who distin-



P. A. DAVEY,

Missionary to Japan, now on a visit to Australia.

guishes between the apparent and the real, counted the 7000 nameless ones of Israel, and saw in Elijah's work genuine success. The *apparent* success was at Carmel; the *real* success when, apparently, everything had failed. Think for one moment of the scenes of Calvary. The powers of darkness rejoice. There ascends a loud, jubilant shout of hell at the apparent defeat of the Son of man. But his death meant the world's life. He dwells now in the heavens, and on his head are many crowns. His apparent failure meant eternal victory. It needs but a glance at missionary enterprise to observe similar illustrations. The work of many pioneer

missionaries was once thought to be a stupendous failure, but who, in the light of the full history of their life and work and posthumous influence will dare to pronounce it as such?

Thus we learn that work for God can never be tabulated. In the great day of the Lord, when the secrets of all hearts are revealed, much good done here, but unrecognized in this world, shall be abundantly rewarded. Quietly and unostentatiously, with no one around to watch and applaud, our missionaries go forth upon their errands of mercy, speaking the kind word, performing the loving deed, gently telling the story of a Father's love—or engaging in preparatory work, breaking down old-time prejudices, battling against almost insuperable obstacles, all of which is good work, God's blessed work, *successful* work, though seldom acknowledged by the world to be so, until at last the harvest is reaped and heaven and earth rejoice in the glorious visible results.

In the quiet work of preparing the hearts of the heathen world for the great harvest which will sooner or later be reaped, who will help?

Written for the AUSTRALIAN CHRISTIAN.

A Call to Duty.

ANDREW MELDRUM.

Forward! then, ye Sons of Israel,
Valiant deeds for Christ perform,
Heathen idols we must shatter,
Heathen cities we must storm.

Not by cannon's roar and rattle,
Do we plan to win the field,
Not by carnal deeds of battle
Shall we force our foe to yield.

Light of heaven, love of Jesus,
In our hearts we'll bear abroad,
And in faith we'll leave the issue,
To our Father and our God.

Forward! then, ye saints of Jesus,
Bear his banner o'er the seas;
See! with each advancing footstep,
How cruel pagan darkness flees.

Christian brother, do thy duty,
To the scout where'er he goes,
List! their cry comes o'er the waters,
"Grant us shelter, food and clothes!"

Shall we, then, who live in comfort,
See our scouts in foreign lands,
Suffer hunger, cold and hardships,
While we've power within our hands?

"No!" each Christian conscience echoes,
"I'll help shield them from the cold,
Though I may not cross the ocean,
I shall send my prayers and gold."



What that Shilling Did.

Alfred L. Gibson.



There lived in Belfast, Ireland, a lad about ten years old who was employed as a chimney sweep. He was a Christian, and out of his scanty purse had contributed one shilling to a Foreign Missionary Society. Shortly after, it was announced that a public demonstration was to be held in connection with this society's work, and, on the evening of the meeting, our little hero was met on his way there by an acquaintance, who inquired where he was going. The lad explained. Not satisfied, however, his friend asked him how it was he could be interested in that sort of thing. "Well," replied the little fellow, "you see, I've become a kind of partner in the concern, and I'm going to see how the business is getting on." That is just it! our interest in a thing will increase in proportion to the value we put into it. People who, under ordinary circumstances, detest balance sheets and reports, will devour them quite greedily if they concern a bank in which a few hundred pounds of theirs are locked up, or an institution being supported by some of their hard-earned money. Similarly, it is easy enough to become interested in the spread of the gospel, and in the cause of Foreign Missions,—just become a partner in the concern. Put some labor into it that will cost something. That which costs nothing is worth, both to one's self and to others, just about as much as it costs.

Here are four simple but forcible reasons why every Christian should be deeply interested in Foreign Missions.

First,—*We ourselves owe to Foreign Missions the very gospel light that we so freely enjoy.* At one time England was a foreign country, wrapped in heathen darkness. It was such in the apostolic age. But the apostolic age was a truly missionary age, and the early church pushed the gospel into Britain, and our British forefathers caught the same spirit and pushed that same gospel into Australia, which was also at one time a "foreign" country. We may truthfully say, therefore, that the blessings of the gospel which we enjoy to-day would never have reached this land but for Foreign Missions.

Second,—*Since we have reaped such a harvest of blessings from Foreign Missions, the responsibility is upon us to pass on that blessing to those who are still sitting in darkness and in the shadow of death.* Are we to be satisfied with the enjoyment of these great blessings while others remain unblessed? Have our forefathers sacrificed their lives, and displayed their noble heroism before a wondering world, only to fill the civilised countries of the earth to day with selfish, indifferent and forgetful people? Have we not inherited also some of their heroism, and their spirit of noble self sacrifice? One thing at least is certain—that God will not hold guiltless those who have lived under the blaze of his truth, but who have not passed that light on to those who are yet in darkness.

Third,—*Our plea for New Testament Christi-*

anity must become a miserable platitude unless we enthuse upon the question of missions. The apostles interpreted the great commission literally. "All the world" meant all the world to them. "Every creature" meant every creature. In this matter they were amazingly faithful. The whole Roman world had heard the gospel before the last of the apostles passed away, and as they knew no



P. A. Davey in Japanese Costume.

other world, they had thus obeyed our Lord's commission literally. But we know of a larger world than the Roman, and we cannot fulfil our Lord's commission unless we carry his gospel into "all the world," and to "every creature." The motto of the World's Christian Student Union—"The evangelisation of the world in this generation"—is a strictly apostolic ideal. It is apostolic to be missionary.

Fourth,—*The opportunities presented in foreign lands to-day for the spread of the gospel are so unique that it is not only, from a Christian point of view, sinful, but, from a worldly standpoint, bad policy, to neglect them.* The gospel of Jesus is the great lever that lifts the nations on to the plane of true civilisation. Spiritually,

morally, educationally, commercially, therefore, no enterprise promises so much as the work of spreading that gospel in foreign lands. So pregnant with promise is it that it deserves the very best in talent and money that we can give. A missionary in India tells of a Hindu mother who had two children, one of them blind. The mother said her god was angry, and must be appeased, or something worse would come to pass. One day the missionary returned, and the little bed had but one child in it. The mother had thrown the other into the Ganges. "And you cast away the one with the good eyes!" exclaimed the missionary, on noticing that it was the blind child that was left. "Oh, yes!" replied the mother; "my god must have the best."

O, Christian reader! should not this devotion to false deities shame us? While we deplore it, should we not reverence it? Does it not reveal unspeakable possibilities lying latent in these poor darkened souls? If such devotion were only illumined, and harnessed to the gospel of Jesus Christ, what untold power would sweep through these benighted lands! The early triumphs of Christianity would be repeated in this twentieth century. And all this might happen if more of our talent and money were circulated there! Must not our God also have the best? Have we done enough when we have put into Foreign Missions the odds and ends, the mere scraps, of our service and of our cash, that we have no other use for? It is good that so much can be done with these scraps even, but are we partners in this great concern to the extent we should be, seeing how richly and fully God has blessed us? He has given his best to us. He spared not his own Son, but freely delivered him up for us all. He commends his love toward us in that while we were yet sinners Christ died for us. So great was the gift, so tremendous the sacrifice, that the least we can do is to live in the spirit of that transcendent hymn the concluding verse of which runs thus:—

"Were the whole realm of nature mine
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

WHERE IS THE PICCOLO?

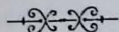
The Lord needs and solicits the aid of every believer. No one is too young or too poor to escape his notice. It is said that once, when Sir Michael Costa was having a rehearsal with a vast array of performers and hundreds of voices, as the mighty chorus rang out with thunder of the organ and roll of drums and ringing horns and cymbals clashing, some one man who played the piccolo far away up in some corner said within himself, "In all this din, it matters not what I do," and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still; and then he cried aloud, "Where is the piccolo?" The quick ear of the master missed it, and all was spoiled because it failed to do its part. It is so here. The Lord misses the music made by the falling of the smallest offering into his treasury; the effect that he desires is marred.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. MASTON - - - EDITOR.



All Communications should be addressed to
THE AUSTRAL PUBLISHING CO., 528 Elizabeth
Street, Melbourne.

TERMS.—In Australian Commonwealth, Two
Copies or more to one address, or Single Subscription
posted Fortnightly, 6s. In New Zealand, Four
Copies or more to one address, or single Subscriber
posted Monthly, or Two Subscribers posted Fort-
nightly, 6s. Single Copy posted Weekly to any
part of the world, 7s.

The Leader

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

:0:

"Why I Believe in Foreign Missions."

A short while ago, C. Silvester Horne, M.A., of London, delivered a lecture on "Why I believe in Foreign Missions." In this lecture he said that it was impossible to forget that there are many people to-day who are seriously asking the question, "Are Foreign Missions a failure?" The question is being put from many quarters in this shape: "Would it not be better to leave other people alone and attend very specially to a lack of Christianity in our own institutions at home?" Speaking for ourselves, we may say that we had no idea that it was possible for any number of Christian people to be sceptical on the subject of Foreign Missions. We know, of course, that there are always a few people who are sceptical, no matter what the subject is. But that there should be any considerable number of Christian people who question the propriety and usefulness Foreign Missions is to us inconceivable. And yet we suppose it must be so, since those who are in a position to judge declare that such is the case. Mr. Horne, for example tells us "there are many people who are asking, with quite a fair amount of plausibility, whether it would not be better to settle our own affairs on a Christian basis rather than unsettle the faiths and practices of people who live on the other side of the globe. And there is an assumption that I notice very specially in our modern magazines and newspapers that we could, if we liked, dismiss Foreign Missions altogether, and yet retain Christianity and remain Christians." This assumption at once raises the question as to whether the idea of Foreign Missions forms any part of Christianity. Indeed this question is raised every time a person says, "I do not believe in Foreign Missions." Now, in our view, it is altogether incomprehensible that intelligent people, with any knowledge of what Christianity is, can really assume such a position. A Christianity that ignores the claims of people in foreign lands to have

the gospel preached to them might be Christianity of a sort, but certainly not the Christianity of the New Testament—not the Christianity of him who, clothed with all authority in heaven and in earth, solemnly charged his disciples, "Go ye therefore and make disciples of all nations." We wonder if the objectors to Foreign Missions ever thought what the result would have been if the disciples had replied, "Master, we cannot go, for we don't believe in Foreign Missions."

The result would have been that Christianity would have crystallised into a hybrid Judaism in which the Gentiles would have had no part or lot. The objectors of the present day would now be pagans like their forefathers and Christianity to them only an empty name. It is quite true that in the early days, when at first the gospel had only been preached to Jews, there were even then those who objected to Foreign Missions. They wanted the gospel kept within their own borders, and it required a miracle from heaven to break down their prejudice and open their eyes to the fact that the gospel was intended for the whole creation and not for some small favored spot upon the face of the earth. The Anglo-Saxon people, to whom, for the most part, we are now speaking, were once rude savages, and from the Jewish standpoint, dwelling in foreign lands without a knowledge of the gospel. It was Paul, a Jew, the first Foreign Missionary, who carried the gospel to them by planting the banner of the cross in Europe. This being so, how can those who owe their Christianity to the Foreign Missions of the first century object to the idea of Foreign Missions in the twentieth? The idea is so absurd that we refuse to believe that those who object to Foreign Missions give the real reason for their objection. They may think they do, but in thinking so they do it at the expense of their intelligence and consistency. We affirm that Christianity without the idea of Foreign Missions is not the genuine article, but a mutilated form of

it which has been conceived in prejudice and nourished in ignorance. So far, we have been speaking of the principle involved in Foreign Missions; the question of methods is quite another matter. As to the first, no Christian who understands his New Testament can question the fact that the principle involved in Foreign Missions is the very life of Christianity, and that about this there is not room for two opinions. As to the second, there may and always will be, perhaps, room for a good many different opinions. And doubtless there are some who base their objections to missions on the ground of methods. But while admitting that all the methods adopted are not perfect—there is nothing that man does that is—we do not think that a refusal to help on these grounds can be justified. Some of the excuses thus given will not stand the "search-light" of heaven.

Fortunately for the progress of the gospel, the belief in Foreign Missions is now widespread. It is now understood, as it was never understood before, save in the first century, that the great ideal of Christianity is a world-wide mission. We cannot afford to give up the big ideals of Christianity, for to do so would reduce Christianity to the level of the decaying religions of heathendom. It is therefore a matter of rejoicing that during the last one hundred years the Christian world has restored to itself this lost ideal. On this subject J. R. Mott, in a lecture delivered while on a visit to this country, said: "Now, you and I live in a generation—and I presume it is the first generation that ever lived of which we could say this generally—that does not apologise for this sublime enterprise of making Jesus Christ known to the ends of the earth. Not only does it not apologise, it believes in it with a depth of conviction, a sane enthusiasm and a reality which have not characterised the belief to such an extent in any preceding generation." In so far as this is true, it is a sign that Christendom is in this most important respect going back to the first principles of the doctrine of Christ. It is in vain that any class of people proclaim that they are advocates of "Christianity as it was at the first," if they are not essentially a missionary people. And by a missionary people we mean a people who are not content with preaching the gospel in their own immediate neighborhood, but whose sympathies and activities reach out "to the ends of the earth" as far as it is practicable for them to do so. Let it be understood clearly that we have no word of commendation for those people, if there are any such, who have only a sentimental sympathy for the heathen abroad, and none, or next to none, for the heathen at home; who send woollen garments to clothe the poor in the tropics, who do not need them, and pay no regard to the poor shivering mortals in their immediate vicinity. Christianity, properly understood, finds beneficent work next door as well as in distant lands.

Not only is mission work in distant lands an imperative necessity, because it is a vital principle of Christianity, but because the work in itself brings with it a double blessing. It blesses those who give and those who receive. In the first place it enlarges our conception of the scope of Christianity and



MAN WITH WATER-BAG, INDIA.

fills our hearts with a deeper sense of what the love of Christ means. In the second place it brings untold benefits to those whose religions are prolific sources of superstition and cruelty. It would be easy to fill a large volume with the records of what mission work has done for the uplifting of the races in the dark places of the earth. Witnesses without number might be called to give testimony to the value of missions in foreign lands. Here, however, one or two testimonies must suffice. Sir William Hunter says: "I know of no class of Englishmen who have done so much to render the name of England respected in India as the missionaries. Speaking as an Englishman, I declare my conviction that missionary enterprise is the highest expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for Colonial expansion, and I believe that any falling off in England's missionary efforts will be a sure sign of swiftly-coming national decay." In a number of the *Fortnightly Review*, Demetrius Boulger, a brilliant leading American writer, says: "I am no proselytising zealot. I think that each man can best find his way to heaven by himself. But the study of Chinese history compels me to say that the missionary efforts in China form one unbroken chain of doing good in the record of foreign intercourse with that Empire. To whatever sect they have belonged, we owe to the missionaries the greater part of our knowledge of China and of the favorable impressions left on the Chinese millions by their devoted and charitable deeds." Frank Bullen, the well known writer of sea stories, says: "When all has been said that can be said against the missionaries, the fact remains, the whole vile character of the populations of the Pacific has been changed, and where wickedness is rife to-day, it is due largely to the hindrances placed in the way of the efforts of the missionaries by the unmitigated scoundrels who vilify it." As we have said, these are only examples of testimonies that could be multiplied indefinitely. Those who read these testimonies must be strangely constituted if they do not at once exclaim, "We believe most heartily in Foreign Missions, and will do what we can to help on the great work that is being done."

As advocates of the restoration of primitive Christianity we are bound, as a people, to be firm believers and earnest supporters of Foreign Mission work. Why we should be so we have already stated, and not only for the reasons stated, but also because the simple gospel we preach is just suited to the needs of the people in heathen lands. The Prince of the Veils, in his appeal on behalf of Africa, referred to in our last issue, says: "Christianity should be offered to the heathen as Christianity, not as this or that church. Very little gospel is being preached to them, notwithstanding the number of missionaries, who merely preach the doctrines of their individual churches. They get the mind of the heathen packed with this or that creed, and when they get through with him he is anything but a Christian." Notwithstanding these drawbacks immense good has been done, but much more could have

been accomplished if the gospel in its simplicity had been proclaimed to them. It is our duty, it seems to us, to preach the simple gospel which is so much needed, not only to

the people of our own race at our own doors, but to those in far-away lands who are waiting in darkness for the glorious light of the risen Son of God.

"OUR PORT ARTHUR."

ROBERT LYALL.



In the March number of the *Missionary Intelligencer*, published by the Foreign Christian Missionary Society of the churches of Christ in America, there are many stirring articles written with a view to arouse the interest and stimulate the efforts of the members of the churches in that wonderful country in making the annual offerings for Foreign Mission work a large and unqualified success. One writer takes an important incident in the great war between Russia and Japan to illustrate his contribution, and uses many military phrases and much language of the battlefield in stating his points. After alluding to the well-known fact (then recent) "that Port Arthur had been surrendered to Japan," he writes: "Our Port Arthur is the task of securing a quarter of a million dollars [£52,000] for Foreign Missionary work for 1905."

Now we might borrow this language, and say to our members of the churches of Christ in the Commonwealth of Australia: *Our Port Arthur is the task of securing the sum of £1500 for the Foreign Mission work of our churches for 1905.*

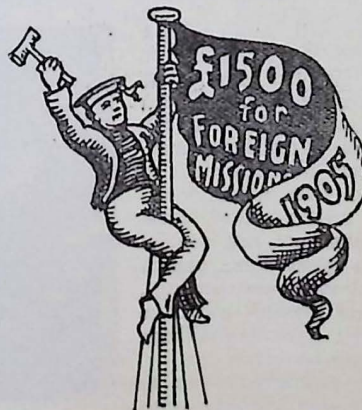
A moment's consideration will suggest how small our effort to accomplish this desirable task will be compared with the mighty force the Japanese were unfortunately compelled to use in gaining their purpose. What enormous sacrifice of blood and treasure was involved in that terrible struggle. How dif-

ferent in our case is the object desired to be attained. In the task of conquering the world for Christ the weapon used is the gospel of our blessed Saviour, which is mighty to the pulling down of the strongholds of sin and Satan, but in this warfare there is no destruction of life, precious life. Nay, verily. There is instead brought into the lives of those who accept the Saviour more abundant life. "I am come that they might have life, and that they might have it more abundantly," were the words of our Master himself.

If every member of our churches will do his or her duty on the day of battle, Lord's day, July 2, and throughout the year, the task of taking "our Port Arthur" will be more than gloriously accomplished. Surely the noble object of world-wide evangelisation should provoke us to deeds of love and self-sacrifice.

Last year we raised throughout our Commonwealth (not including New Zealand) £1023/13/4. Our sister colony of New Zealand sent to our funds £117/11/-, but in the future they contemplate independent work and will not be associated with us. God speed their efforts! Our membership, taken from last reports, stands as follows:—Victoria, 7616; South Australia, 3874; New South Wales, 2466; Western Australia, 1496; Queensland (say), 700; Tasmania, 501; total, 16,653.

Dividing the amount contributed by this number of members, it works out at about 1/3 per member per year for Foreign Missions. It is within our knowledge, however, that 46 members gave in amounts of over 10/- the sum of £106/8/6, an average of £2/6/3 each. Now we think all will say there is great room for improvement in our giving to the Foreign Mission work. We firmly believe that every member of the church throughout the Commonwealth could contribute far more if they only would, and if they realised their duty in this matter. Is it impossible for every member to give one penny per week for this glorious work of world-wide evangelisation? This is our aim, that each should take part. Let every disciple make it his or her bounden duty to contribute during the year through their collectors or on this great date, July 2nd, 1905, the "irreducible minimum" of equal to one penny per week per annum. This means 1/1 per quarter, or 4/4 for the year, and if our 16,653 members gave this small sum our total receipts would come to £3608/3/-. How true is the old adage, "Take care of the pence, the pounds will take care of themselves." We are not at this time counting on the generous contributions of brethren who give so largely over the individual average amount. God bless them for their



liberality. We want to impress the individual member with his and her duty and privilege as to Foreign Mission work. Do we realise what an honor it will be in that great day in which a great multitude which no man can number, of all nations and kindreds and peoples and tongues, who will stand before the throne and before the Lamb, and sing the song of salvation to our God which sitteth upon the throne and unto the Lamb—that we have helped those people to become part of that great throng? That is what it really means. If we do not help to send the gospel

in this the day of our opportunity to all who need its beneficent influence, we shall assuredly not share in the glories of the great harvest home. How poor and mean shall we feel that none from dark lands were made to know the Saviour through our instrumentality! Let all and everyone be a partaker this year in Foreign Missions. Let all remember that "Our Port Arthur" is the task of securing the sum of £1500 for the Foreign Mission work of our churches for 1905. Our Commander calls on each and every one "this day to do his duty."

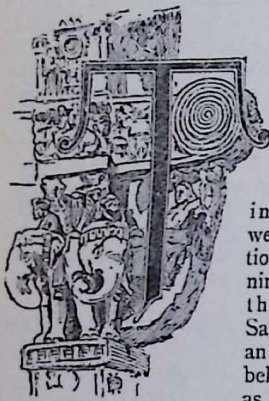
larging field demands more workers, and that in turn calls for increased contributions. Last year a Congregational Church in Boston gave £1800 for Foreign Missions, and an Episcopalian Church in New York city gave £56,000. It gave more than eight times as much for missions as it spent on itself. Almost all our churches spend ten times as much on themselves as they give for missions. Is this not also sadly true of many individuals? We appear to be content with merely paying our way, and if an extra amount is required for local work how difficult to draw the willing and cheerful contribution. Not until we realise that God's work is the most important of all, and that our "King's business requires haste," shall we rise to the privilege of taking our full share of responsibility.

The excuse sometimes rendered, "We can't afford to help in missions," we think hardly tenable, judging from the amount spent in dress, pleasure and luxury. If the Jews gave one-tenth of their income to the Lord, surely we ought not to be behind them in our gifts; but how do we compare? What think you?

Every Christian should learn the art of giving. Give willingly, cheerfully, not grudgingly or of necessity, for the Lord loveth a cheerful giver; give regularly and systematically. The idea of giving to the Lord an amount we will never miss is both paltry and unchristian. We can never fully estimate the greatness of the love and goodness of God to us. He gave the greatest gift of heaven, the treasure that lay nearest his own heart, his well-beloved Son. If we in any degree appreciate his sacrifice for us it will be manifest by our gifts for the extension of his cause. We will give till we feel it, and we will keep on giving till we do not feel it. The poor woman who cast her mite into the treasury gave more than they all, because she gave all that she had. She was none the poorer, for the Lord blessed her. The Lord knoweth the heart. If the heart is right, and we have a true conception of our duty and privileges, our fruit-bearing will be a mark by which we shall be known.

"By their Fruits ye shall Know Them."

THOS. BAGLEY.



THE moment one takes a definite stand for Christ his conversion should be made manifest by his interest in the welfare and salvation of others. For nineteen centuries the woman of Samaria has been an example to all believers. As soon as she was convinced that she had

found the Christ she made it her business to acquaint her friends. The first disciples teach the same lesson. Andrew at the invitation of the Master followed him. His attention was then turned toward his brother Simon, who also became a follower. The story of Philip is also that of a recruiter, for he brought Nathanael. Fruit-bearing appears to be the mark by which we know them.

The glorious kingdom of our divine Master was grossly misunderstood even by the apostles. Their conception of the duties imposed upon them by our Lord in his last commission was that of preaching to their own clan or people. In the course of a brief time the church became a mighty organisation. Its roll of membership grew to many thousands. Undoubtedly all were in deep earnest, and felt great joy at the reception of the gospel in the hearts of their fellows. They apparently were satisfied and delighted at the success gained: but it is evident that God was not pleased with this mere local conception of his church and kingdom. The disciples had yet to learn the lesson that even many of us to-day have not been able to grasp, through our dulness. Follow closely their history, and let us learn by the way. By-and-bye, persecution fell upon them—some were imprisoned, Stephen was stoned to death, the disciples were scattered abroad. It appears as though the very name of Christ will be blotted out; but that which appeared so disastrous to the great church at Jerusalem now proves to be a permanent blessing to the whole world, "for they that were scattered abroad went everywhere preaching the word." Philip

goes to Samaria and preaches Christ; the result of his mission is that great joy is experienced by the people as they heard and received the gospel message. In course of time Peter preaches to Cornelius. The gospel is finding its way beyond the limit set by the apostles. God is gradually opening their eyes to a full conception of "Go ye into all the world and preach the gospel to every creature."

As time goes on, under the direction of the Holy Spirit, two of the greatest of the early preachers, Barnabas and Saul, are selected as the first Foreign Missionaries. By leaps and bounds the cause of Christianity now advances. His name must be known not only in Judea, but in all the world. The greater the conception of their work and duty, the greater the blessing of the Almighty. As the news of triumph again and again reaches the old home church at Jerusalem, the hearts of the disciples are cheered, and they glorify the name of God for all his mighty work.

The church to-day would be brighter, better and healthier if a deeper interest were manifest in the carrying forth of the gospel into "other towns and cities." There is a great danger in reaching a certain stage and going nothing beyond. As sure as we stand still and fail to do that for which God has raised us up, decay is inevitable. We may not soon be blotted out of existence, but our church life would become so dull and empty that perhaps extinction would be preferable.

How delightful our work can become by a full realisation of our obligations and privileges. God has made it obligatory upon us to make known his word. We are called into this service as co-workers with him; what a privilege we extended to man. God has need of our co-operation in this the mightiest of all work, the salvation of our fellow men. We must not lose sight of the fact that our work extends further than home. We must not rest content with a good home church and pleasant surroundings, but ever keep in mind the need of the teeming millions in distant lands.

New problems come to the Foreign Society with every year. The en-

£1500.

F.M. Sunday, July 2.



YAQUB MASIH.

SARUBAI.

SHAH.

The Society of Christian Endeavor

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

Our National Heritage.

Topic for June 26.

SUGGESTED SUBJECTS AND READINGS.

The glorious gospel ...	2 Cor. 9: 17-21
A goodly land ...	Deut. 6: 10-13
A goodly ancestry ...	Heb. 11: 32-40
Free institutions ...	Ex. 21: 2-6
Righteous laws ...	Deut. 5: 6-21
The stranger among us ...	Lev. 19: 33-37
Topic—Our national heritage ...	1-a, 53: 1-13

[Home Missions. This may also be used as a Temperance Topic.]

WE believe the choosing of this subject in America looked to the "Glorious Fourth." A few weeks earlier would have suited us better; for it would then have done for Empire Day or Prince of Wales' Birthday. Still, we may hope that our patriotism was not all expended upon these recent celebrations. It is well that occasionally we see the connection between religion and patriotism. One needs to read but little of the Bible to see how love of country harmonises with its teachings. To love one's country never means to disparage some one else's country. Boastfulness and selfishness are not patriotism. F. D. Maurice well said, "That man is most just, on the whole, to every other nation who has the strongest feeling of attachment to his own." "The love of one's country," says Lord Avebury, "elevates the conception of citizenship, raises us above the petty circle of personal and even family interests, to the true width and splendor of national life. The real imperial spirit is not one of vainglory, but of just pride in the extension of our language and literature; of our people, and our commerce, on land and sea; and a deep sense of the great responsibility thus imposed upon us."

Empire Day, where rightly observed, surely would tend to have a good effect on the children. How fine that recitation in unison at Bendigo was, where the scholars, after saluting the Union Jack, said: "I love God and my country, and honor the flag. I will serve my king and cheerfully obey my parents, teachers and our laws."

"Blessed is the nation whose God is the Lord" (Psa. 33: 12). After King Edward took the oath in the coronation service, the Archbishop of Canterbury presented him with a Bible, and told him that must be the standard and rule of his life and reign. If we use the more homely word "Happy is that people" ("as in Psa. 144: 15), we may get more of the psalmist's meaning. David "would not call a people happy because they have great possessions, precious metals in abundance, or a powerful navy. He would call them happy if they honored God. The first duty of a Christian citizen is to do what he can to bring the gospel within reach of every one in the land, whether in the city slums or the wild, lonely corners of the country." A fortnight ago one of our Victorian legislators uttered some wise words: "If the citizens of an Empire must be physically strong in order to the maintenance of the Empire, how much more true was it that they must be morally and religiously strong. The character of the people was the test of the stability of the State."

139 BUCKLEY ST., FOOTSCRAY.

They must teach the rising race that not expediency but the living of true and noble, God-fearing and self-denying lives, would make a good and stable nation." John F. Cowan writing on "The Kind of Rulers We Need" in the *C. E. World*, said:—"There are other defences of a nation more important than her navy. We need rulers who will see that the policies of the nation do not bring a blush. If ever the foreign policy of this nation is built up on lies and duplicity to stronger powers, and bluster and insolence towards weaker ones, and the word of our diplomats becomes worth no more than 'Russian assurances' proved to be in the case of Manchuria, all the navies and armies we can muster will not save us from a war of retribution, and they ought not to save us."



C. M. Sheldon, author of "In His Steps," says that a nation has no more right to seek anything first, except the kingdom of God, than an individual has. A greater person of old remarked, "Righteousness exalted a nation." It was by neglecting one or both of these principles that nations in the past called great have gone down to ruin.

"The love of one's country may manifest itself in many other ways than taking up arms in her defence. Joseph Neesima left his Japanese homeland and worked his way to America. He studied here in order to gain a knowledge of Western life and methods; he returned to his own country and toiled unremittently for the establishment of a Christian university. And all the while he was waging a losing battle with disease. He did this in order that his country might adopt the Christian standard of living. It is not to be wondered at that he was so mourned in Japan by men of all ranks and religions, as well as by his Christian students."

SOME QUESTION HINTS.

In what does a nation's strength lie?
What is there in our country to awaken loyalty?
What special reasons has a Christian for loving his country?
What effect will study of the history of one's land have upon one's Christian faith?
What are the great present needs of our country?
In what ways can we best fit ourselves for serving our country?
In what ways can Christian young people best make their influence felt on public moral questions?

The Picture in the Word "Sin."

Here is a man. He has bow and arrow. Yonder is a target. He is about to shoot the arrow into the heart of the target. He lays the arrow on the bow, fits arrow-notch upon the string, takes aim, lets the arrow fly. But for some reason—because the bow was not tense enough, or his arm was not strong enough, or his aim was not careful enough—the flying arrow does not even touch the target; it falls this side of it, lying helplessly there upon the ground. The arrow fails, and so the man behind it fails, by coming short.

Of all the words for sin in the Scripture, the word which has this picture in it is the most usual. Sin is a missing of the mark by coming short.

How the word for sin, bearing this picture, condemns us, every one! Who of us is not real sinners in this meaning? Who of us has not missed the mark by coming short? Ah me, what a dreary chasm that is between what one is and what he ought to be, between what one is and what he might be! Who of us has not often been startled at that chasm's depth and width?

"And ye are complete in him." What a gracious word! This glorious Christ can and will fill full my failure, if I will trust him. Let me trust him. Let me thankfully hide my coming short in his to-the-last-limit hitting the mark of the searching and shining law of God.—Wayland Hoyt.

The Faithful Few.

It is a great thing to have in any society a nucleus of faithful workers. That nucleus will make a success of any society.

But it will not make a success of the society if it is content to remain a nucleus, a faithful few. Each Endeavorer must have in mind some less efficient worker, and make it his one aim to transform him into a more efficient worker.

Every committee, every officer, should have two purposes: to do their own work well, and to train others to do that same kind of work. That is, every worker should seek in a measure the help of other workers. This is one of the meanings of our Christian Endeavor brotherhood. Transmute "the faithful few" into the faithful many.—Amos R. Wells.

Good Goals.

Here are some notable endeavors, proposed to his society by Thomas P. Ullom, of Traverse City, Mich.:—

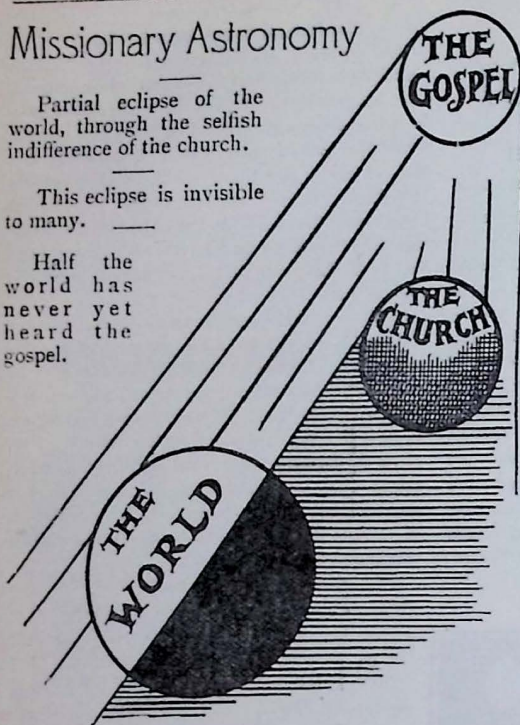
1. The prayer meeting an hour of intellectual improvement, spiritual fervor and growth, and social, fraternal, Christian Endeavor greetings.
2. Advance something NEW and ORIGINAL.
3. Hold fast to the OLD and TRIED.
4. Comrades of the Quiet Hour.
5. Members of the Tenth Legion.
6. Pay pledge promptly.
7. More money for missions.
8. EACH ONE WIN ONE—100 members.
9. Read twelve best books.
10. Commit twelve standard hymns.
11. Have a prayer list.
12. Commit 365 Bible verse promises.
13. Twenty-four visits to the sick.
14. Fifty-two missionary facts.
15. Fifty-two missionary thoughts.
16. Fifty-two missionary curios.
17. Keep my pledge.
18. Be on time.
19. Be cheerful, winsome, simple, and strenuous.
20. Doers of the Word, and not hearers only. Trusting in the Lord Jesus Christ, I will do my best. WILL YOU?
21. Let the past go. Forward—march. Hip! Hip! Hip!—C.E. World.

Missionary Astronomy

Partial eclipse of the world, through the selfish indifference of the church.

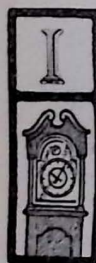
This eclipse is invisible to many.

Half the world has never yet heard the gospel.



A Word to the Sisters.

MRS. F. M. LUDBROOK.



IGNORANCE, superstition and cruelty,—ignorance, superstition and cruelty,—were the words that rang in the ear, and burnt themselves into the memory, on the last evening of the great Missionary Exhibition recently held in Melbourne. On every hand abounded evidence that these conditions obtain in the "dark places of the earth." Here,—the representatives of the Medical Missions, with their stories of combat with dread disease, and dense ignorance; there,—the idol and the prayer wheel; and again,—the little Indian widow, the tiny shoe of the Chinese woman, the spear and club of the savage, all pointed to the mental and spiritual darkness of the heathen, to their need of him who is the Light of the World.

Whilst there was, in the various sights and sounds, that which caused the tears to start, and that which stirred the heart and roused the sympathies, yet there was also that which called forth admiration and praise, viz, the ingenuity, the delicacy, and the beauty of some of the exhibits. Is it possible that the mind behind these works of art is darkened with superstition, is vainly worshipping "it knows not what"? In view of the wonderful possibilities before these peoples, can we to them the Lamp of Light deny? It is our plain and straightforward duty to give them the story of Jesus the wonderful Saviour. It is not for us to lazily think that God in his great mercy will save them somehow and at some time, therefore we need not concern ourselves overmuch in the matter. The plainly spoken command, "Go ye," places upon us the responsibility of proclaim-

ing the gospel to the nations here, in this world, and now, in this our day of salvation. "It is not left to our option to do it, or to leave it undone in order that we may engage in other work, but as servants of Christ we are to show our love and loyalty to him by keeping his commandments."

To those who have never known this gospel of love it is as "color to the blind, and as music to the deaf." It may be our privilege to open the blinded eyes to the beautiful light of the gospel, and to unstop the deaf ears that they may enjoy heavenly music in the soul.

We may not be honored by inclusion in the "Go ye, therefore," but we are most certainly bound by the "Pray ye, therefore."

Oh! women, ye who sit at ease, enjoying all the good and blessed gifts God has bestowed upon you,—the beautiful home life, the love of dear ones, the safety and security that come from dwelling in a largely Christianised civilisation—will you not, for the sake of the outcast of the world; for the sake of that little Indian widow; for the sake of that mother, who, with aching and hopeless heart, mourns over her lost babe; for the sake of that child crying ceaselessly because of her crushed and mangled feet; will you not bestir yourself in this matter? For most of us it is impossible to go, we are bound by too many strong and legitimate ties at home; but we may pray, continually and unremittently pray, that others—young, free and strong—may be roused to fit themselves, by every means in their power, for service in the foreign field. As we pray, let us give, for even the Lord of heaven needs our purses; and though to him belongs all the silver and gold, he uses us as the means of distribution. It is impossible for missionaries to be sent out, unless the funds are sent in, therefore let us give as the Lord hath given to us—freely, freely, freely.

From the Field

The field is the world.—Matt. 13 : 38

Queensland

BRISBANE.—A young lady at the close of the gospel meeting on May 21 came out and made the good confession and was immersed by J. Colbourne on May 28. On May 29th the Sunday School proceeded to Ennoger for their annual picnic, the children numbering about 140, teachers 10, members and friends about 60. The Mutual Improvement Class, under the direction of Bro. Colbourne, is still growing, and increased interest is being manifested.

May 29.

A.S.W.

New Zealand

PAIHATUA.—The young man baptised a week ago, together with another immersed believer, was received

into fellowship yesterday morning. At the evening service a lad from the Bible School made the good confession.

May 22.

G. MANIFOLD.

OAMARU.—Our S.S. anniversary services passed off very successfully. On May 14th, at the close of the service, one of the scholars made the good confession. The tea meeting and public entertainment were held on May 18th. At the tea meeting a large number of parents attended. The entertainment was held in the City Temple, which was crowded to the doors. A good programme was presented. A large number of book prizes were distributed at the close of the gathering, which was one of the most successful we have had. Our thanks are due to Sisters Cunningham, Frith and Mrs. Renwick, and Bros. McCrackett and Hannaford, for training the children. On Lord's day, May 21st, at the gospel service, Bro. McCrackett immersed the one who confessed last week and two young ladies who decided later.

May 22

W.K.

PALMERSTON SOUTH.—On the first of January last I baptised at Oamaru the eldest son of Sister Wilson, whose Christian name is George. This young man is resident near Palmerston, about thirty miles from here, and as there is no church in Palmerston he is of course isolated, and on that account I have kept in touch with him by letter, and also visited him since the baptism. As the result of our correspondence and conversation our young brother has been at work witnessing for the truth, both by word of mouth and with tracts, and has succeeded in creating interest and making one convert, whom he brought up last Easter to be immersed—a young man of his own age named George Matheson. Since their return they wrote urging me to come to Palmerston and preach the old gospel. A meeting was arranged for Friday, May 5th, so on that date I arrived in Palmerston, and during my stay was the guest, as well as the recipient of great kindness, of Bro. and Sister Logan, who reside there, and are old and esteemed members of the Tabernacle in Dunedin. The meeting in the evening had not been much advertised, so only a few personal friends of George Wilson attended. Still, we had a good time with those who came. I resolved to stay over Lord's day and work up a meeting, so the next day I had some bills printed, and circulated myself throughout the shops and houses in the town. On Lord's day morning we held the first disciples' meeting for breaking of bread ever held in that town. There were present the two young Bros. Matheson and Wilson, Bro. and Sister Logan, and another, Sister Mrs. Walker, who also is an old member of the Tabernacle. These, with myself, made six, and we had a real time of refreshing. Sister Logan's testimony is that this was the happiest day she had spent since she had come to Palmerston four years ago. In the evening we held our gospel meeting, after the church services were over. About forty strangers were present, and amongst them the Wesleyan minister, who by the way is a baptised believer. My theme was the great commission of Christ, illustrated with large diagram. The address was listened to with rapt attention, and I feel sure that fruit will ultimately result. There are several in this town known to be specially interested in the truth, and now that there are at least five disciples in Palmerston, I trust the Home Mission Committee will see their way to doing something in this field, which I believe is white already unto harvest.

May 23.

D. M. MCCRACKETT.

THE MISSIONARY SNOWBALL

1890
£561895
£1961900
£6081905
£1180

KEEP IT ROLLING!

New South Wales

LISMORE.—On May 28 we had large attendances at both morning and night meetings, five making the confession. Our Men's Students' Training Class is gradually developing the talents of its various members, and next Sunday is their open meeting. So as to reach the younger young men in the church who are not old enough to be in the Men's Students' Class, Bro. Fischer has formed a Junior Students' Class, which will meet every Tuesday evening. Thus the older and younger male members are being trained to take the various positions in the church.

May 30.

E. A. WALKER.

West Australia

NORTH PERTH.—Having secured the Town Hall for a meeting place, we requested the Home Missionary Committee for the services of Thos. Hagger, who commenced on April 30 with the afternoon and evening meetings, which were well attended. Altogether we have had a splendid time; the church has been built up, and nine have confessed their faith in Christ and have obeyed him in baptism. A further result of the mission is that a Bible class of eight young men has been started in connection with the Sunday School, under the leadership of Bro. Cumming.

S. M.

Victoria

MELBOURNE (Swanston-st.).—Last Lord's day morning one was received into fellowship by letter. Percy A. Davey, our missionary from Japan, was with us and addressed the church. We were all pleased to see and hear him.

R.L.

EMERALD.—The special meetings held in connection with the week of prayer were well attended and were the means of strengthening the bond of love and unity, and we look forward with confidence for the blessings which God has promised to those who pray in faith. On May 26 the church held a social. The sisters provided refreshments. A programme of singing, recitations, with an address on "Revivals" by Wm. Bolduan, was listened to with marked attention by a number of members and friends.

May. 5.

E. EDWARDS.

CARLTON (Lygon-st.).—Lord's day morning Wallace Ley from the City Temple, Sydney, fellowshipped with us. In the afternoon Percy A. Davey, from Japan, addressed the School. There was mutual joy in the meeting. A number of idols were exhibited, and an interesting account given of the idolatrous worship of the people of Japan. Bro. Davey also sang (in Japanese) "Jesus loves me, this I know." In the evening Bro. Davey again spoke to a large appreciative audience. Bro. Johnston sang with much acceptance.

May 6.

J. McC.

South Australia

PORT PIRIE.—One was baptised at the close of Bro. Hunt's address on Sunday night last, and afterwards another young man came forward and made the good confession.

June 2.

W.C.O.

KADINA.—One young woman received on Lord's day last, having been baptised upon a confession of her faith.

June 1.

G.B.M.

YORK.—Last Tuesday evening one confessed Christ and was baptised with another, a young man, and received into fellowship. At 6.30 there were two baptisms. Our Junior C.E. Society held a picnic at Botanic Park, Saturday afternoon last; about 60 attended.

May 29.

H. J. HORSELL.

Here and There

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



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

On May 7, at Kaitangata, N.Z., there was one confession.

F. Goode's address is now Lands Department, Sydney.

One confession at Leederville, W.A., on May 21st.

There was one confession at Collingwood last Wednesday evening.

One addition by faith and baptism at Maylands, W.A., C. Newham preaching.

There have been three confessions at Fremantle, W.A., since Bro. Smedley's arrival.

Prahran S.S. anniversary services were very successful. E. T. Penny addressed scholars and friends last Sunday afternoon, and on Monday night the children's demonstration was held.

We omitted last week to say that "The Inevitable Christ," by A. R. Main, was the Victorian Conference sermon, delivered in the Lygon-st. chapel to a crowded house on Sunday afternoon, April 23.

"ASCOT VALE.—Harward-Pittman mission; splendid meetings; 19 confessions to date (June 6); great interest manifested throughout the neighborhood; closes next Lord's day evening.—J. Y. POTTS."

P. A. Davey was at the preachers' meeting on Monday afternoon at Lygon-st., and gave a most interesting talk. If you want to get information about Japan ask Bro. Davey questions. He is full of facts, figures and interesting details.

On page 300 will be found an interesting group of our native helpers in India:—Shah, partly supported by Doncaster; Sarubai, Miss Thompson's Bible-woman, supported by Victorian sisters; Yaqub Masih, supported by Grote-st., Adelaide.

The Band of Hope, Dorcas-st., S. Melbourne, held a public meeting on May 25th. Mr. Barrett, secretary of the Temperance Alliance, gave a very interesting address, which was greatly appreciated. A musical programme was rendered during the evening by the members of the Band of Hope.

The report for the Conference of the South Island churches held in Dunedin, N. Z., on April 21, came too late for last week's issue, and this week being Foreign Mission Number we could not insert it; but next week it will appear. We want it distinctly understood that this delay is no fault of ours.

FOREIGN MISSION FUND

The treasury is now quite empty, and we owe money!! Please send along subscriptions in hand to the Treasurer—

ROBERT LYALL.

39 Leveson-st., N. Melb., V.

This number of the "Christian" will fall into the hands of many who do not subscribe for the church paper. Our agent who handed you this copy will be glad to supply you till the end of 1905 for 3/-. Try it for six months. It will give you a greater interest in the churches generally.

"Three confessions at Polkemmett last Lord's day."
—HUGH GRAY.

One confession at Balaclava, S.A., last Sunday night, R. J. Clow preaching.

Eight confessions during the brief mission recently held at Nth. Perth, W.A., and one since.

Four confessions at Nth. Fremantle, W. A., during the past few weeks, Bro Lucraft preaching.

There is now a meeting of disciples to break bread on Lord's days in the Temperance Hall, Northam, W. A.

We hope that all our New Zealand subscribers will read carefully the report from Palmerston South, written by D. M. McCrackett. This is a fine field for Home Mission work.

If you are interested in our American publications you will find a full list of those in stock on page 306. This list comprises about all the books of importance issued by our American publishing houses.

The Victorian Sisters' Conference officers take the meeting at South Yarra (Cliff-st.) on Thursday, June 15, at 8 p.m.; and South Melbourne on Tuesday, the 27th, at 8 p.m. They hope to see good attendances.

The Secretary of the Tasmanian Home Missionary Committee acknowledges with thanks the following sums:—Bream Creek church, £3/6/-; Sisters' Conference Committee, £1/3/-; C.E. Society, Hobart, 8/3-.

Bro. Harris of the Lake-st. church, Perth, who is residing at Wanneroo, about 18 miles from the city, has started a Sunday School in his house consisting of his own children and the children of neighbors. A good move.

C. R. Howard, formerly of Tasmania, is now in Palmerston North, N.Z. Bro. and Sister Fairbrother, formerly of Bendigo, are also living there, and no doubt other isolated members of the church. We hope to hear soon that a meeting for breaking of bread has been started.

TO OUR AGENTS:

By direction of the Foreign Missionary Committee, we are sending out some extra copies of this week's CHRISTIAN for distribution amongst those who do not take the paper. We would be glad if they would see them carefully distributed.

We receive and are always willing to receive and forward money for our Missions, Rescue Home, Burwood Boys' Home, or in fact any work that we have in hand, and always take the greatest care, but we wish it distinctly understood that we accept no responsibility. We are constantly receiving letters about as follows:—"I send you 20/- for so and so, but have never seen it acknowledged." We then have to go to work, look up the acknowledgments or write off to some secretary or other for information, and then send word to the person enquiring. In ninety-nine cases out of every hundred the money has been acknowledged in the CHRISTIAN, and the party has failed to see it. Watch the CHRISTIAN for your acknowledgments, and if you fail to see them, write to the secretary of the work for which the money was intended, and not to us.

There have been 133 confessions at Balmain-street, Richmond, during the last 13 months.

The General Dorcas Rally will be held on Thursday, June 15th, in the Lecture hall, Swanston-st., from 10 a.m.

The sisters' prayer meeting Committee held a cottage meeting at 152 Charles-st., Northcote, on Wednesday, June 14th, at 3 o'clock.

As we went to press the following telegram was received:—"Six confessions North Perth, June 4th, Bro. Cumming speaking. Good meeting."

There were two confessions at the Neptune-street, Richmond, mission on Sunday, Frank Clarey preaching. P. J. Pond starts a mission there to-night.

According to the statistics presented at the various Conferences held in April, we now have a membership in Australasia of 19,557. We should reach the 20,000 line by next year all right.

Our New Zealand correspondent writes:—"H. Morrison, of Lawton, Oklahoma, is expected to commence his labors with the church at Dixon-st., Wellington, early in July."

Caleb Wallis, of Papakura, New Zealand, met with an accident a few days ago. Getting out of his spring trap he slipped and fell heavily. He was unconscious for about 20 minutes, but no bones are broken. We hope he will fully recover from the shock.

To New Zealand Churches.

The New Zealand churches we understand are about to unite to support a New Zealand Foreign Mission station, and will not have their F.M. collection till October, but this number is so charged with information which will be good at any time that we are sending a few extra copies to our agents to give to those who do not take the CHRISTIAN regularly. Keep this number for reference.

Coming Events.

JUNE 11.—Swanston-street Sunday School Anniversary. Afternoon, 3, special address by F. M. Ludbrook; evening, 7, anniversary address by A. Meldrum. Special singing. All invited.

JUNE 11, 13 & 15.—North Melbourne S.S. Anniversary. Sunday Afternoon at 3, A. L. Gibson, "Corks and Mugs." Collection. Evening at 7, T. J. Cook. Tuesday, 7.30 p.m., Demonstration and Distribution of Prizes, Good Programme. Collection. Thursday, Tea Meeting and Entertainment for Children. Tickets, 1/- and 6d. Everybody welcome.

JUNE 14 (Wednesday).—Sunday School Union, Vic. Grand Annual Demonstration. Distribution of Union Prizes and Diplomas to Normal Class, in the Masonic Hall, Collins-st. Doors open 7.15 p.m.; commence 7.45 sharp. Admission, Silver Coin. Good Programme by Union Schools.—J. Y. Potts, Hon. Sec.

JUNE 15.—Temperance Demonstration, Newmarket Chapel. F. W. Greenwood, Chairman. J. Greenhill, Speaker.

VICTORIAN MISSION FUND.

Church, Berwick, Conference Fee	.. £0 10 0
" Midlura "	.. 0 10 0
Sister R. Green, Prahran, Mite Box	.. 0 4 3
Sister F. Farrow, Serviceton	.. 0 9 0
Bro. Berry, Prahran, Mite Box	.. 0 7 0
Bro. M., Apollo Bay	.. 1 0 0
	£3 0 3

M. McLellan, Sec., 233 Drummond Street, Carlton.	W. C. Craigie, Treas., 259 L. Collins-st., Melbourne.
--	---

MARRIAGE.

RUSSELL—ALDERSON—On May 17, in the Christian Chapel, Bet Bet, George Russell, fifth son of Mr. Joseph Russell, to Jane, only daughter of Mr. John Alderson, of Bet Bet, R. G. Cameron, assisted by W. Burgess, officiating.

OLIVER D. SNOWDEN,

BROADMEADOWS FARM DAIRY.

39 Fergie Street, North Fitzroy.
Pure Milk delivered twice daily in Fitzroy, North Fitzroy, Clifton Hill and Northcote. Post cards promptly attended to.

CHILBLAINS

On Ears, Hands and Feet are instantly Cured by applying "SUTHOL," the magic cure for chilblains. Suthol is guaranteed to cure in two applications.

1/-; post free, 1/3. Prepared only by

Fredk. Lee, Chemist,
107 & 109 Greville St., Prahran, Vic.

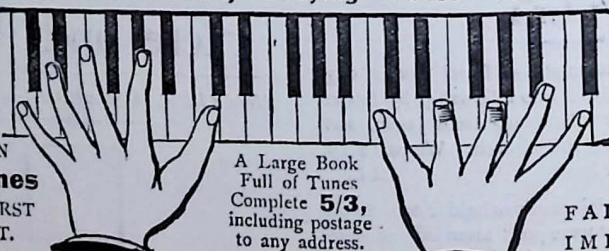
PIANO AND ORGAN PLAYING SIMPLIFIED

A NEW PATENTED METHOD FOR BEGINNERS.

Not Vamping, but actually Playing Tunes with Both Hands

No Teacher
Required

YOU CAN
Play Tunes
AT THE FIRST
ATTEMPT.



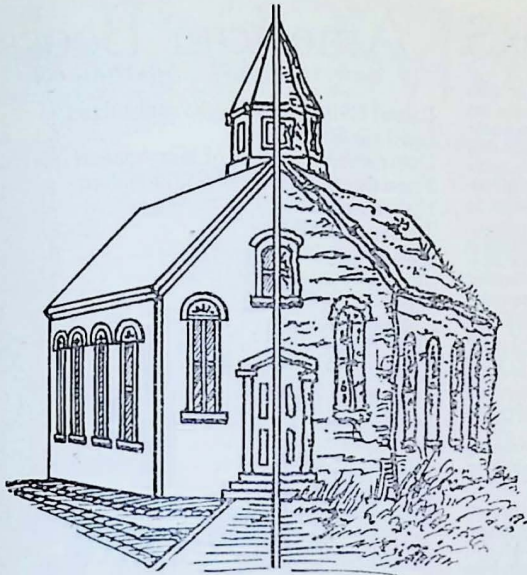
A Large Book
Full of Tunes
Complete 5/3,
including postage
to any address.

The System is
fully endorsed
by Leading
Musicians.

FAILURE IS
IMPOSSIBLE.

YOU can become an expert pianist or organist without going through the drudgery of learning the old style of music. This newly patented method enables those who understand nothing about music to play TUNES WITH BOTH HANDS, the air as well as the accompaniment, not just vamping chords, but rendering complete pieces in excellent style. The way this is managed is by showing you the actual keys you have to touch to produce the tune, the melody with the right hand and the harmony with the left hand. There can be no doubt about the success of this method, because it has been thoroughly tested. Young children who did not know a note of music and men and women who had never before tried to play have found that, by means of this system, they can produce really good music at the very first attempt. The book, that is very handsomely gotten up, comprises forty pages of full music size. The Twenty Musical Selections, including four ballads with words and accompaniments, seven waltzes, a hornpipe and other dance music, a march, a grand operatic romance and several sacred pieces, are themselves worth more than the price charged for the complete book. There are tunes on almost every page. YOU BEGIN RIGHT OFF BY PLAYING TUNES, and you go on page by page until you are able to perform elaborate compositions with perfect confidence and good expression. You need not be especially clever to do this; the method is so simple that it can be mastered by anyone practically at the first glance. If you like music, but have never learnt to play, do not hesitate; send for this book and in less than a week you will be able to play several of the tunes. A failure is impossible. Send postal notes of any state for 5s. 3d. and we will forward the book to any address carriage paid.

THE UNION MFG. & AGENCY CO., 359 AND 361 COLLINS STREET, MELBOURNE



A Divided Church.

A TRUE STORY.

JOHN T. HAWKINS, LEXINGTON, KY.

Five miles north-east of Lexington, Ky., is the famous Bryan Station Spring, from which the heroic women carried water into the fort when they knew the thickets and canebrakes all about them were full of savage Indians hid in ambush, waiting for an opportunity to attack the fort. This incident has made Bryan Station and its spring famous in American history; but an incident just as important in church history has since been enacted on the hill just beyond the spring from where the fort stood. Here stands the Bryan Station Baptist Church. This church was built early in the nineteenth century, and was an anti-missionary church, where the celebrated Thomas Dudley preached for years; where the Dudley family, and other prominent Baptists and wealthy citizens of Fayette County, had their membership. But in the course of time the missionary spirit began to move among them. All are familiar with this movement among the Baptists—what contention, strife and division it produced, till finally the whole denomination divided, and the Missionary Baptist Church became a separate denomination.

Bryan Station church about equally divided on the question, and became two congregations, one missionary, and the other anti-missionary. They agreed to divide the house and the time; the missionary element took the north side and two Sundays in the month, and the antis took the south side of the house and two Sundays. Things went on very well, the missionary side growing stronger and the antis growing weaker, till the house needed a new roof and other repairs. The missionaries endeavored to get their anti brethren to join them in repairing the house, but the antis were growing constantly fewer in number and would not join in the repairs, till at last the missionary branch covered and repaired one side of the house; and thus it stood for years, with a good tin roof on one side and an old, leaky, shingle roof on the other.

Finally, as the antis had grown so few as to hardly meet at all, the missionaries, in sheer self defence, to save the house, covered the other side of the roof and otherwise improved the house. Now the antis are all gone; the last member, a grandniece of the great Dudley, passed away last spring, while the missionaries have a good, active congregation. The spirit of missions and the opposite made the difference.

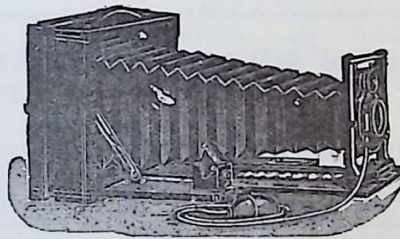
How the Tree Grows Strong.

"It is by reaching forth its branches that the tree's centre of life grows stronger; and so it is by reaching forth to save the dark places of the earth that the church at home is more harmonious and stronger for all its duties." £1500 for Foreign Missions on July 2. What are you going to give?

R. ROBSON, UNDERTAKER.

Est. '53. Tel. 1844.

Corner of Brunswick St. and St. George's Road, N. Fitzroy

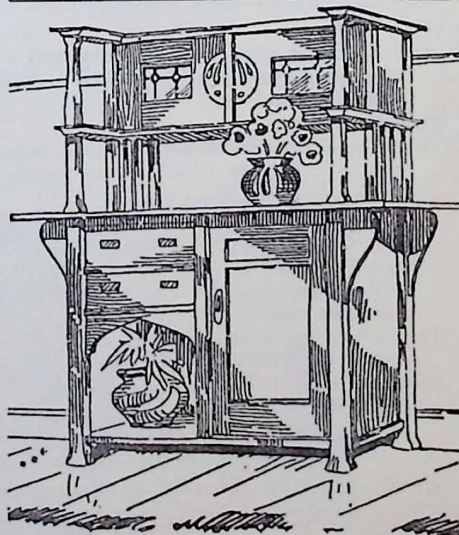


PHOTOGRAPHIC CAMERAS

Of All Descriptions, to suit All Pockets, from the Schoolboy's to the Squatter's. Send for Photo Novelty Circular.

W. WATSON & SONS,

78 Swanston Street, Melbourne.



GREGG & PATERSON (late Gartshore),
SADDLE, HARNESS AND COLLAR
Tel. 2378. MANUFACTURERS.
543 Elizabeth St. (op. Austral Publishing Co.),
North Melbourne.
Collars a Speciality. J. PATERSON. J. C. ADDIS.

"NATARA"

(OCKENDEN'S)

Dries up a

COLD IN THE HEAD
IN A FEW HOURS.

The Best Remedy yet Introduced.

Price 1/6 and 2/6. All Chemists.

Wholesale:

ROCKE, TOMPSITT & CO.

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.

E. T. TUCKER BAKER & CATERER
602 High-st., E. 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.

B. COX, WATCH & CLOCK MAKER
JEWELLER, &c.

262 BRUNSWICK ST., FITZROY.
MODERATE CHARGES.

HENRY J. R. LEWIS
ECONOMIC

Funeral Furnisher & Certificated Embalmer,

Johnston & Hertford Sts., Fitzroy,

High Street, Northcote.

Funerals to Suit the Times.

Established 1845.

Telephone 1160.

The "Stockfeld" Studio

285 COLLINS ST.,

opp. The Block.

Telephone 3227.

We make cheap exclusive Furniture of Original design, and shall be glad to submit designs in color. Call and Inspect Examples.

Copper Work a speciality.

Classes forming for Repoussé Copper Work, Drawing, Painting, etc.

R. H. STOCKFELD

Domestic Architect and Designer

VASCO LOUREIRO

Artist and Designer

DEAF PEOPLE HEAR WHISPERS

Wireless Telephones Invented by a Kentuckian.
Invisible When Worn, but Act Like Eye-Glasses.

Another Marconi heard from. He makes the deaf hear.

He has invented little wireless telephones, so soft in the ears one can't tell they are wearing them.

And no one else can tell either, because they are out of sight when worn. Wilson's Ear Drums are to weak hearing what spectacles are to weak sight.

Because they are sound magnifiers, just as glasses are sight magnifiers.

They rest the Ear Nerves by taking the strain off them—the strain of trying to hear sounds. They can be put into the ears or taken out, in a minute, just as comfortably as spectacles can be put on and off.

And they can be worn for weeks at a time, because they are ventilated, and so soft in the ear holes, they are not felt even when the head rests on the pillow. They also protect any raw inner parts of the ear from wind, or cold dust, or sudden and piercing sounds.

These little telephones make it as easy for a deaf person to hear weak sounds as spectacles makes it easy to read fine print. And the longer one wears them the better the hearing grows, because they rest up and strengthen the ear nerves. To rest a weak ear from straining is like resting a strained wrist from working.

Wilson's Ear Drums rest the Ear Nerves by making the sounds louder, so it is easy to understand without trying and straining. They make deaf people cheerful and comfortable, because such people can talk with their friends without the friends having to shout back at them. They can hear without straining. It is the straining that puts such a queer, anxious look on the face of a deaf person.

Wilson's Ear Drums make all the sound strike hard on the centre of the human ear drum, instead of

spreading it weakly all over the surface. It thus makes the centre of the human ear drum vibrate ten times as much as if the same sound struck the whole drum-head. It is this vibration of the ear drum that carries sound to the hearing nerves. When we make the drum vibrate ten times as much we make the sound ten times as loud and ten times as easy to understand.

This is why people who had not in years heard a clock strike can now hear that same clock tick anywhere in the room while wearing Wilson's Ear Drums.

Deafness, carache, buzzing noises in the head, raw and running ears, broken ear drums, and other ear troubles are relieved and cured (even after Ear Doctors have given up the cases) by the use of these comfortable little ear-resters and sound magnifiers.

A sensible book, about Deafness, tells how they are made, and has printed in it letters from people who are using them.

About forty Ear Doctors are themselves wearing Wilson's Ear Drums, or who have made their deaf relatives and patients wear them to get well.

Clergymen, Lawyers, Physicians, Telegraph Operators, Trainers, Workers in Boiler Shops and Foundries—people of all ranks who were Deaf, tell their experience in this free book. They tell how their hearing was brought back to them almost instantly, by the proper use of Wilson's Ear Drums.

Some of these very people may live near you, and be well known to you. What they have to say is mighty strong proof.

This Book has been the means of making 326,000 Deaf people hear again. It will be mailed free to you if you merely write a post-card for it to-day. Don't put off getting back your hearing. Write now, while you think of it. Get the free book of proof. Write for it to-day to STAR NOVELTY COMPANY, 106 Premier Bld., 229-231 Collins Street, Melbourne.

American Books

NOW IN STOCK. AUSTRAL CO.

Life of Elder John Smith, unabridged	4/-	4/6
Lard on Romans	6/-	6/6
Doctrines & Dogmas of Mormonism	6/-	6/6
Fundamental Error of Christendom	4/-	4/6
Half-hour Studies at the Cross	3/-	3/3
Talks to Bereans	4/-	4/3
Twentieth Century Sermons	6/-	6/6
W. H. Hopson's Sermons	4/-	4/6
On the Lord's Day	4/-	4/6
Caskey's Book	6/-	6/6
Man Preparing for Other Worlds	8/-	8/6
Lands of the Bible, McGarvey	8/-	9/-
McGarvey's Com. on Matt. & Mark	6/-	6/6
Lectures on the Pentateuch, A. Campbell	4/-	4/6
Christian System, Alex. Campbell	4/-	4/6
Moral & Spiritual Aspects of Baptism	6/-	6/6
Bible Geography	4/-	4/6
The Great Legacy	6/-	6/6
Seventh Day Adventism Refuted	4/-	4/6
D. M. Canright	8/-	8/6
Gospel Plan of Salvation, Brents	6/-	6/6
McGarvey's Class Notes on Acts	6/-	6/6
The Divine Demonstration—a Text Book on Christian Evidence, Everest	6/-	6/6
Outlines of Bible History	3/-	3/6
Braden and Kelley Debate on Mormonism	8/-	8/6
Reason and Revelation	8/-	8/6
Outlines of Apostolic History, Dean	4/-	4/6
Millennial Harbinger Abridg., 2 vols.	20/-	22/-
Isaac Errett's Addresses	5/-	5/6
Popular Lectures and Addresses by Alexander Campbell	9/-	10/-
The Authorship of Deuteronomy	6/-	6/6
McGarvey's Sermons	4/-	4/6
Form of Baptism	4/-	4/6
Evenings With the Bible, Vols. 1, 2 and 3	4/-	4/6
Walks About Jerusalem	4/-	4/3
Christian Baptist	8/-	8/6
Heavenward Way	3/-	3/3
Proctor's Sermons	5/-	5/6
Old Faith Restated	8/-	8/6
Christian Ministers' Manual	3/-	3/3
Johnson's Commentary on John	6/-	6/6
Lamar's Commentary on Luke	6/-	6/6
Milligan's Commentary on Hebrews	6/-	6/6
Seeking the Old Paths, R. Moffett	4/-	4/6
The Lord's Supper	6/-	6/6
Hermeneutics, Dungan	4/-	4/6
Preparation and Delivery of Address, Broadus	8/-	8/6
Campbell and Purcell Debate on the Roman Catholic Religion	4/-	4/6
First Principles and Perfection, Lamar	3/-	3/4
Orthodoxy in the Civil Courts	3/-	3/4
McGarvey's Commentary on Acts, in two vols., the two vols.	5/-	6/-
Revivals, and How to Have Them	1/6	1/6
The Text and Canon, J. W. McGarvey	4/-	4/6
A Circuit of the Globe, A. McLean	10/-	11/-
The Voice of the Seven Thunders	6/-	6/6
Alone with God	3/-	3/3
Updike's Sermons	4/-	4/6
Jesus and Jonah	2/6	2/9
Sweeney's Sermons	4/-	4/6
Old Path Pulpit	6/-	6/6
Campbell and Owen Debate	4/-	4/6
Christian S.S. Commentary, 1905	4/-	4/6
Peloubet's Sel. Notes on S.S. Lessons	5/-	5/6
Immersion	4/-	4/6

Austral Songs

Words and Music.

COMPILED BY E. W. FITTMAN.

Prices of Music Edition.

1. Stiff Paper, thread sewn, cloth lined back.
Single copy, 1/6; by post, 1/8.
12 copies, 18/-, post or carriage paid.
24 " 34/- " " "
48 " 64/- " " "
2. Stiff Cloth Boards, turned down edges.
Single copy, 2/6, post free.
12 copies, 28/-, post or carriage paid.
24 " 52/- " " "
3. Limp Morocco, blocked in gold, gilt edges.
Single copy, 4/-; by post, 4/2.
3 copies, 11/-, post free.

Words Only,

Neatly bound in strong paper cover.

- Single copy, 2d; by post, 3d.
25 copies, 4/-, post or carriage paid.
50 " 7/6 " " "
100 " 14/- " " "
200 " 26/- " " "

I have much pleasure in stating that, in my judgment, "Austral Songs" is a collection of good, spirited, well-balanced and sound doctrined hymns, adapted for all the purposes for which we need them, and in my judgment is the best collection for our purpose on the market.—JAS. JOHNSTON.

Austral Publishing Co.
528-530 Elizabeth St., Melbourne.

JOHN MILLS, House, Land, and Insurance Agent,

258 Lygon St., Carlton.

Rents Carefully Collected. Auction Sales Arranged.
Loans Negotiated.
Insurances Effectuated. Electoral Registrar for Carlton.

The Pillar of Salt: A Story of Station Life.

BY ROBERT JOHN CLOW.

This book contains a description of the Western District, Vic., its lakes, and plains, and large estates, the aboriginal account of its volcanoes, and a thrilling station experience in which is interwoven a plea for pure religion.

The Royal Colonial Institute Journal, London, says:

The author has woven his narrative together with considerable ability.

The Register, Adelaide:

Its moral force should combine with its strong local coloring to give it a wide circle of readers.

The Tocsin, Melbourne Labor Paper:

It has won the appreciation of the leading newspapers, and is well worth perusal.

The Sydney Morning Herald:

It is not so much a story as a series of philosophical insights on interesting subjects.

The Brisbane Courier:

The book is clever as well as good.

MR. A. T. MAGAREY, S.A.:

Novel in style—neat in dress, and calculated to do good: for it will make men think.

Obtainable from Austral Publishing Co.
Price, 1/6; post, 1/8.

Rachel Sylvestre

A Story of
the Pioneers

Jessie Brown Pounds

CHAPTER XXII.

CLOUDS AND CARES.

One evening Stephen returned from Rocksford with a strange story. It had just come to light — so Mr. Osborn told him — that Charles Easton owed large sums of money there. Some of the debts had been contracted before his marriage, but in all cases he had, since that date, given new notes, with his father-in-law's name added to his own. None of his creditors were impatient, but some had begun to ask questions, wondering why it was that a man with means at command for large investments should continue to accumulate debts.

"Debts," in those days, meant something quite different from what they mean now. The demands for ready money were few, and the amount in circulation small. People did not borrow money to advance great business enterprises. To be in debt meant in a certain measure to be in disgrace.

The fact that money had been so freely loaned to Charles Easton by these men was a kind of recognition of the fact that he belonged to another world than theirs. Something in the easy swing of his manner seemed to say that he would naturally need to handle a good deal of money.

But where was the money he had meant to invest? Stephen and I decided that it had never existed.

This was not the whole story. Mr. Osborn and others told Stephen that Easton's record in Rocksford, during the time of his courtship, had been correct enough. He had seemed to have no employment, but this was excused on the assumption that he was a man of means, looking about for a place to put his capital. He had seemed to be a man of the world, and some persons had expressed surprise that he should be drawn to a woman so intensely religious as Martha, but in reality there was nothing strange about this. Martha's beauty of face and charm of manner were quite sufficient to account for the attraction. That her father's property was also an attraction, we were but just beginning to guess.

But since his marriage, his manner, on his occasional visits to Rocksford, had been

altogether different. He had fallen in with some men of questionable reputation, and went to their houses to drink and play cards. This was the more noteworthy because, in our own neighborhood, he held himself aloof from this class of persons. He did, indeed, "treat" freely, but he always avoided bringing those to whom he dispensed favors to a social equality with himself. In Rocksford, however, some restraint seemed to be withdrawn; and he allowed himself free rein.

But that upon which Stephen's Rocksford friends dwelt most had happened only a few days before. Mr. Osborn himself had come upon Easton on the road near Rocksford, unmercifully beating a high-spirited horse.

"I would not have known him for the same man whom I had been used to seeing," was Mr. Osborn's comment. "The man has a cruel heart. He has played a part with the Sylvestres, but sooner or later the evil in him will come to light."

"Poor Martha!" And Stephen groaned aloud. "Coarseness, cruelty and dishonesty joined to purity and sweetness such as hers!"

"Rachel will never let him ill-treat Martha," I said confidently.

"How do you know?" There are a thousand cruelties which a husband can practise upon a sensitive woman, besides actual physical ill-treatment. And Martha would die rather than tell it of the man she has married."

Two or three days later Rachel came by our place on Dolly and halted before the field where I was at work. I went at once to the road, and urged her to go into the house.

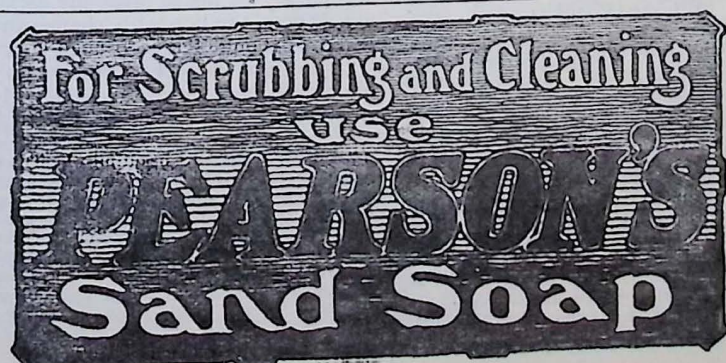
"No," she said, "I must talk to you alone, and do it in such a way as not to attract attention. There is no one in the world

MR. R. BARNES,

DENTIST,

78 Gertrude St., Fitzroy.

Bourke-st. (Red) trams | Pass the
Collins-st. (Yellow) trams | Door.



W. E. CAMPBELL.

Please note the following prices in Repairs and General Work:—Spokes from 1/-; Fellos from 1/6; or Half Rim from 5/-; Tyres Cut from 2/6; New Tyres from 13/6; Half Ptd. Axles from 12/6 each; Boxing Wheels, 1/6 each; Horses Shod, 5/- each. I have got a Ladies' Phae'on and a Prince George Trap for sale CHEAP.

W. E. CAMPBELL,

566 Elizabeth Street,

Opposite the Market Above the Austral Co.

Why WILL You be Ill?

You want rosy, robust health, your blood coursing full of life through your veins; you want your sick and delicate loved one to be with you again, active, full of vitality, with sparkling eye, warm glowing touch and bounding pulse, enjoying life and affection; you want

RADAM'S MICROBE KILLER.

It is the ONLY medicine scientists recognise that has substantiated its claim. All diseases, all ailments have their origin in germ life. The microbe theory is now an acknowledged fact, and RADAM'S MICROBE KILLER is the ONLY medicine which can kill disease germs (registered and protected throughout the world). Radam's Microbe Killer is no wretched pill, no boiled up mess of herbal decoction mixed with alcohol to keep it from going bad. Radam's Microbe Killer is pure, sparkling sterilised water, charged under high pressure, with scientifically prepared automatic microbe killing gases.

It cures ALL diseases, and its beneficial results are seen at once in cases of consumption, chest ailments, liver complaints, eczema and all cases of blood disorders.

Price, 4/6 quart bottles; 15/- gallon jars. All chemists; Foy and Gibson; all stores.

Agency in Australasia:

A. C. R. FREY, 280 Franklin Street, West Melbourne.

W. WENTWORTH,

(Late Edwin Fisher).

Wood, Coal and Coke Merchant

BURNLEY RLY. SIDING, BURNLEY.

Every description of Firewood delivered at Lowest Rates for Cash. Post-cards promptly attended to. TELEPHONE 2815.

The Best and Cheapest DRAPER in Carlton is . . .

E. ROBERTS,

645 to 651 RATHDOWN ST., NTH. CARLTON.

Free Gifts on All Purchases.

T. WEBSTER, Dental Surgeon

L.D.S., M.A.C.D.

Crown and Bridge Work a Specialty.

308 QUEEN'S PARADE, CLIFTON HILL

Cheap Pictures and Picture Framing.

W. HARKINS,

Picture Framer, Mount Cutter, Plush Worker, and Fancy Goods Dealer.

294 Rathdown Street, Carlton.

Nearly opposite Church of Christ.

Pictures framed at the Lowest Prices. Lodge Presentation Certificates a specialty. The cheapest picture shop in the State.

LAND FOR SALE.

Orchards and other Properties. Vacant Land in Large and Small Blocks. Very Easy Terms. This Land is Good for Fruit Growing.

Small Deposit

T. CLEMENTS, Bayswater Road, Bayswater.

whom I can talk to but you, and I come to you because of the conversation we had long ago, before—"

"Before Martha was married," I said, boldly.

She nodded. "Joseph," she said, "I would rather suffer torture than to tell you what I am going to. I despise myself for it, and yet there is no other way. It is a choice of evils. You are the soul of honor. I would trust you with anything, and trust you with Martha's secret. She has married a man whom she fears and can not respect."

She drew a long breath. "I shall not tell you who he is, or what she suffers. I dare not leave her for a day, for of me he seems to be afraid." I did not wonder, for as she drew herself up, with dilating nostrils and flashing eyes, she looked like a creature who would inspire fear.

"I must not waste a moment's time," she went on; "I shall soon be missed, and called upon to give an account of myself. As you have seen, Mr. Easton has acquired a great influence over my father. He bends all his efforts in this direction, and carefully keeps anything that father would oppose or disapprove. He knows very well that Martha would die rather than complain of her husband. I sometimes go to my father, but he thinks I am prejudiced against Mr. Easton, because I was opposed to the marriage. But this is what I wished to speak to you about: Mr. Easton has persuaded father to divide his property, and give Martha her share immediately."

I saw the danger instantly. But what could be done? I was a man, but I knew no more of law at that time than my Queenie did. (I served several terms as justice of the peace, later on in life, but I never thought that my talents especially adorned the position.) It seemed to me that there ought to be some power to restrain the old Colonel from an act that could not but prove disastrous. But I knew of no help, and I had a strong feeling that none could be found. "What put the plan into his mind?" I asked.

"Mr. Easton seems to have filled him with the idea that he could greatly increase the property, if he could have the handling of it now. Father talks constantly of what astonishing things 'my son-in-law' is sure to accomplish."

"Is he planning to divide the farm?"

"I hear only a little of the talk, but I judge that they are not quite agreed on this point. As nearly as I can tell, father's plan is to divide the farm into equal parts, and to use what ready money he has for another set of buildings. Mr. Easton seems to be weighing this, but in reality I think he is opposed to it. At any rate, I notice that he never wants more money put into the property."

"For the best reason in the world, Rachel. He owes heavily, and your father has signed his notes. Ready money may be needed at any time."

Rachel looked puzzled. "Are you quite sure about this?" she asked.

"It came from Mr. Osburn," I said. I was as independent as ever, and did not care to have her know that Stephen had been

concerning himself about her affairs. Somehow, I was always wishing to punish Rachel for the way she had treated Stephen. "Do for the way she had treated Stephen. 'Do you believe it possible,' I ventured to add, 'that your father really put his signature on those notes?'"

"I dare say he did."

"I can't see why such a careful business man as your father could put such complete confidence in one who was almost a stranger to him."

"Neither can I, except as my observation is that every cautious man now and then does something venturesome. But father must be blind, to go on placing more and more power in his hands. Don't tell any one you have talked with me, Joseph. I am not in the habit of discussing family affairs."

I could bear witness that she was not. As she rode away I stamped to and fro in impatience, longing to help my old playmates, and not knowing how I could be of the slightest use.

I learned afterward from Stephen that Rachel went to Rocksford and learned from Mr. Osburn all he knew concerning the notes. He really knew but little more than he had told Stephen, save the names of some of the men to whom Easton was indebted. No doubt Rachel thought this knowledge might be useful to her in an emergency, and so I believe it finally proved to be.

But her opposition did not prevent her father from deeding the north half of his farm to Martha, as Ross Turner, our village newspaper, duly reported that he had witnessed the deed, and intimated that he was "clear beat" to think Martha had come out ahead with her father, after all.

"I heard her say she didn't want no land," he condescended to inform us. "But the old man told her she was lucky to have a husband that knew business, and would take care of her property and make her a rich woman some day. He said he was going to manage Rachel's half, and see which would come out first best. Then he and Easton passed a lot of fine talk back and forth, and each one let on that the other was the greatest man on earth. I guess them two swap considerable soft soap back'ards and for'ards."

No doubt they did. Others might have but slender respect for Charles Easton, but his father-in-law's confidence was certainly unshaken. A little after the transfer of the land, a carpenter from Rocksford came to confer with the Colonel concerning the buildings to be erected on Martha's part of the farm. Charles Easton, it was said, was liberal with suggestions, and intimated that he desired his home to have many comforts which those of his neighbors did not possess. But he seemed willing to defer the work of building, and it was finally decided that he and Martha should remain in the Sylvestre home for one more year.

For the first time in several years, I worked for Colonel Sylvestre during harvest. Naturally I observed the life of the household somewhat keenly. Rachel led in the management of the household, as she always had. Martha was devoted to the care of little Ray. When she played with her baby

the sunny joyousness which was natural to her seemed to break over her face.

One scene which I witnessed then I shall certainly never be able to forget in this world. I wonder if I shall forget it in the next! I can feel the pain and the misery of my own helplessness all but as keenly now, in my tottering old age, as I felt it then.

Little Ray was at that interesting period of infancy when she was, as good aunts and grandmothers say, "beginning to take notice." Martha's innocent delight over her daughter's accomplishments was quite unbounded, and she was never so happy as when the baby "took notice" of things in general, and we older people took notice of the baby.

Perhaps it was because the rest of us were inclined to make much of the baby, that Easton began to pay some little attention to it. Up to this time, I had thought he showed small signs of affection for the little creature.

One day, when he spoke to the infant, Martha, who seemed greatly pleased, held Ray out to him. "See Ray," she said, "that is Daddy! Go to Daddy, Baby!"

A shade of annoyance crept over Easton's face. "I must beg you, my love, never to use that word to me," he said. "Daddy is vulgar and disrespectful. Never teach the child to call me by that name."

Martha winced. "It isn't a very pretty word, I suppose," she agreed. "But I never thought of it, because Rachel and I used to call our father by that name. But I certainly will not teach it to Ray, if you do not like it."

It may be that he had thought he had shown unnecessary vexation, and wished to cause his wife to forget it. At any rate, he took Ray on his knee—a thing which I had never seen him do before. But the child was frightened, and began to cry.

"I had best take her," Martha said. "See, she wants to come to me. She is getting so timid!"

For answer, Easton tried to bend the rigid limbs of the baby. She only cried the harder. In a flash, the red blood flew over Easton's face, and then—O shameful sight, in the eyes of such a wife!—he struck the child a smart blow.

"I will manage this child as I please," he said, with an oath. "If you want to make a fool of her, I will not. Here, take her!" and he threw the trembling, screaming child into Martha's arms.

The cry of horror which she had raised is still ringing in my ears. All had been done too quickly for me to make my escape, but I did so now, tingling with shame and dread. If Easton could fall into such a cruel rage with the presence of a neighbor to restrain him, what must he be when he and Martha were alone! And still her father trusted him!

"Austral Songs" are beautiful—I am now relishing the learning of them. J. Pittman's hymns would grace any hymnal, and the music of our singer Ernest Pittman will compare with the best, even with that of such men as Dr. McBurney and Chas. Gabriel, whose compositions are included. I am in love with "There is Joy," "They Crucified Him," "Let Jesus In," and "Beckoning Hands." Custom will not stale these "Austral Songs," which deserve a rapid and large sale.—F. M. LUDBROOK.