

# The Australian Christian

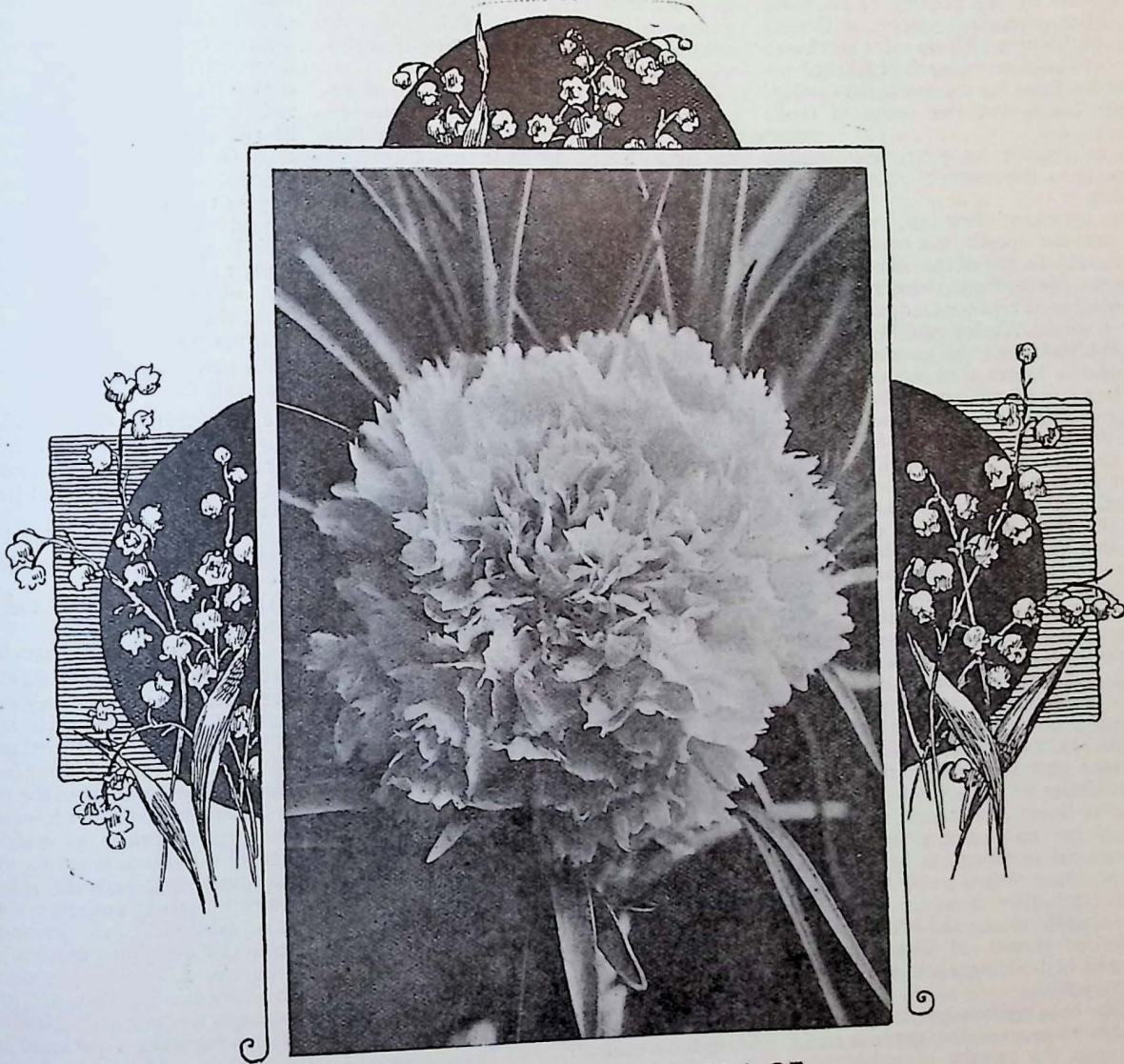
Circulating amongst churches of Christ in the Australian Commonwealth & New Zealand

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. VIII., No. 25.

THURSDAY, JUNE 22, 1905.

Subscription, 6s. per Annum.



## THE FLOWERS' MESSAGE.

*SOFTLY* they whisper to my heart :  
"Now let each faithless fear depart ;  
Rest thou, oh, rest within his care,  
Whose tender grace is ev'rywhere ;  
Is he not mindful of the flowers,—  
Mindful through ever-changing hours ?

"Light that is golden from the sky,  
Dewdrops and rain he doth supply,—  
Giving us all we daily need,  
Though we are frail, so frail indeed ;  
And shall he not, thy Father dear,  
With his own light thy pathway cheer ?"

Whisper, sweet bloom, such thoughts of peace,—  
Bid unbelief and sorrow cease !  
Whisper of him whose love untold  
Garlands with light both field and fold ;  
How strong his power ! His grace how blest !  
Trust in his love, and be at rest.

The photo of the carnation shown in the picture was given to us by Leo. Roberts, of Swanston-st. church, the flower itself having been grown by his father at Camberwell, Vic. The bloom was 3½ in. across. Look on another page for our Photographic Competition.



# Organic or Constitutional, or Church Christianity.

EDWARD LEWIS.

[The matter appearing below was read as an essay at the Middle District Conference, held at Spring Grove, N.Z., last year, and is here published at the request of that Conference, just as it was read by the writer.—Ed.]

WE mean by this heading of our essay that permanent system of Christ's authority which we call the "church of God," or "church of Christ," bequeathed by Jesus for the successful combination, the unity, and the union of God's people.

First, we submit for your consideration, the necessity in the nature of things for such a provision.

"Order is heaven's first law," we say, and "God," says the apostle, "is not the author of confusion." In one of the standard works of Wesleyan Methodism, there is recorded the following argument: "God raised up two men for a crisis, Wesley and Whitfield; of the two Whitfield was the greater preacher, but Whitfield's labors died with him, while Wesley being dead yet speaketh, his labors are yet progressing. Why?" (says the writer) "because Wesley submitted to the law of propagation, he (Wesley) systematised." Now this argument is good, though we naturally ask, Did not Christ know this? Yes; then for the very life, the very existence of his doctrine, all that he had purchased by his cross, to have a church at all he must have systematised. Now this is that part of the work of Christ for which we are contending. What need was there for Wesley to systematise? The very existence of denominationalism, *i.e.*, sectarianism, is with their human creeds, their rules and regulations, a practical denial of any authorised order for a church of God.

Numbers of Congregational ministers have for some time past been very busy trying to prove that Christ left no church order at all (see *Christian World*). Now, we affirm that if our Lord left no church order, either by his own personal teachings, or by that Spirit which he promised should guide the apostles into all the truth, then it would follow that he left no church at all, and left us without any authorised means of sustaining and spreading and of building each other up in our most holy faith.

Now it has been written on the subject of insanity, that "human society depends for its existence upon the powers of combination and organisation. In these two faculties the insane are absolutely lacking."

We are asked sometimes by writers who deny all authority in the teachings of Christ for the order of a church, "Is God an ecclesiastical God?" I answer, True, God is not the God of an elaborate ritual; but certainly, if you mean by "ecclesiastical," a religious order or system, *God is an ecclesiastical God.*

The church is called "the body of Christ," Eph. 1:22; Col. 1:18. A body is organic. It is the fitness of parts for the well-being of the whole, and the body of Christ is that constitutional arrangement or order of everything necessary for the well-being of the

friends of Christ Jesus in their worship and in their work.

A Wesleyan minister stated from the platform in Nelson some six months ago, "that the different methods of the churches were only *mechanical things*." Surely the order of Christian worship is something more than a mechanical arrangement! (This is how the untaught and the unfaithful satisfy their consciences.)

There were, no doubt, some things adventitious and temporal in the primitive churches, such as having all things common, the holy kiss, etc. But at the same time there were some things inherent, organic, constitutional, and among these some *vital*, and others which, though *not vital*, could not be pushed out without considerable damage, just the same as in the human body. The multitudinous sects of Christendom are an example of the confusion following the "*do as you please*" idea. God must be worshipped in truth, as well as in spirit. "Thy Word is truth" (Jesus).

Now, as the necessary sequence of what we have said, we must look for the order of worship through Christ from God. The "all the truth," into which the apostles were to be guided by the Spirit of promise, added to the personal teachings of Jesus, will give us such a perfection and completion of truth that for uninspired men to attempt to fill in anywhere, or to supplement, or to disannul or, as Alexander Campbell writes, "to draft a constitution for the church of God, is the greatest impertinence."

Yes, dear brethren, you will find that the examples and teaching giving us the model of the church of God are so *thoroughly constitutional, so complete*—a place for everything and everything in its place—that there is no lack of provision, and no redundancy. I am speaking, of course, of matters inherent and necessary for and in the body of Christ, "the church which is his body."

There is some little danger, no doubt, of brethren sometimes magnifying matters which are merely circumstantial into the place of the constitutional, and sometimes brethren have contended against, and some for, items which are really indifferent in themselves, things which do not affect in any way the well-being of the brotherhood; but these contentions, generally, soon fade away under the good sense of the brotherhood; and though the strong are not to give way to all the peculiar notions of weak ones, yet the strong must bear the infirmities of the weak. But we think the evil of exalting the circumstantial into the constitutional is very insignificant compared with the evil of that looseness of principle which is willing to give away the plainly revealed order of the primitive churches for the purpose of being side by side with the so-called "advancement of the age." You will get a bigger church by practising what is called "a progressive Christianity, but is the increase thus obtained the increase which God giveth? Sectarians will applaud us for "liberality," and con-

gratulate us upon our "emancipation from the bondage of bigotry," but we shall have descended from the pedestal upon which the primitive documents shall have lifted the church of God, and we shall be found to have endorsed the ruinous idea that denominations constitute the church of God, the church of Christ, or the churches of the saints. Indeed, let us loose ourselves from its moorings, the anchorage which the word of God gives us, and we shall be to all intents and purposes only a sect, advanced, it may be, still only one among many other sects. It is God who is responsible for the New Testament church, and God is responsible only for the New Testament church. "Christ is head over all things to the church, which is his body, the fulness of him that filleth all" (Eph. 1:23). The healthy body moves as directed, and only as directed, by the head. In all the popular churches they "teach as doctrines the precepts of men."

We now essay to make plain the simplicity of organic Christianity—

- (a) The ordinance of believers' baptism.
- (b) The ordinance of the Lord's supper.
- (c) The study of God's word, including the appointment of the mutual teaching, exhortation, etc.
- (d) The prayers of the brotherhood.
- (e) The giving as we prosper, *i.e.*, the fellowship.
- (f) The eldership and the diaconate, or some reasonable substitute.\*
- (g) The name for the church of God.

The foregoing items I conceive to be absolutely necessary to the very existence of the church of God, *vital* in their very principles.

The ordinance of Christian baptism is of that class known as positive institutions, and their authority consists in the personal will of the Lawgiver as distinct from those teachings or commands known as ethics or the moral precepts. Baptism is then a more direct test of obedience and personal submission to the Lawgiver himself, and this is the reason, no doubt, why God has demanded above all things the carrying out of a positive law or institution.

Now let me say that the intelligent submission to the positive institution of believers' baptism registers a personal attachment to the Saviour more distinctly and thoroughly than any generally good behaviour and pious sentiment can possibly do. Thus baptism is spoken of as "baptised into Christ," "baptised into his death," and "baptised into the name of the Father, Son and Holy Spirit." Do not omit to note the use of the word *into*; its meaning is transitional; it tells that the specific object of Christian baptism is to bring the believer into complete communion with the person and work and office of Christ,

\*"Some reasonable substitute." In replying to criticisms, the essayist explained that he did not mean a permanent substitution of anything for the Scriptural eldership and diaconate, but simply a *pro tem* provisional arrangement until the church could be fully and Scripturally set in order.—T.J.B.



"For as many of you as were baptised into Christ, did put on Christ," Gal. 3: 27.

I am sure that the large majority of professing Christians have never reached the thought of this cohesive union with Christ; they have risen no higher than an adherence to Christ, and have only pledged themselves to a progressive character by some lesser degree of faith—some degree of faith which never laid hold of that "little-child-likeness" which submits unquestioningly to the "whatsoever" Jesus has commanded, that spirit which constitutes us friends of Jesus. Who will, then, of the friends of Jesus undertake the transgression of the spirit of such an institution, which is the clearly revealed line of conduct marking out those who have the right to the privileges and covenant with and in the church of God. This is not the question of a final salvation, but the question of a present salvation into (Gr. *eis*) the remission of sins.

Now we come into the subject of the institution of the Lord's supper. The Lord's supper is not taught as a transitional institution, speaking of it as the table of the Lord (1 Cor. 10: 21); it stands inside the Lord's house. An ordinance of the nature of this continuous feast presupposes such an ordinance as Christian or believers' baptism: having washed, we sit down at the family table. In the nature of things organic there must have previously been some ordinance of avowal, some formal declaration of allegiance to Jesus before being welcomed into this sacred inclosure.

The Lord's supper is a feast of fellowship, of sociability and of Christian freedom. The Lord's supper is the tryst, the rallying place of the avowed friends, the disciples, the BAPTISED disciples, of Jesus. The broken loaf and the emblematic cup are to these the communion of the body and the communion of the blood of the sacrificial Redeemer.

Whatever other exercises we may have devoutly attended to, the worship of the church of God has been dangerously incomplete and without its centre unless this deeper, inner communion, this showing forth the Lord's death, this prophetic symbol of the Lord's coming again, has engaged our thought and act. There can be no doubt, then, that the positive institutions of baptism and the Lord's supper are, both of them, each of them, vital, in their integrity, to the existence of the church of God, and that to set aside, neglect or interfere with the primitive simplicity of either is to disorganise and disintegrate the body of Christ.

One thought more on this chapter of our subject. The church in any given place is held responsible by the Lord for those who sit at the table (see Paul to the Corinthians, to the Thessalonians, and John to the seven churches of Asia).

Next item. And around the Lord's table, in the First Epistle to the Corinthians, 12th, 13th and 14th chapters, Paul fixes the subject of the prayers of the church and the edification of the body in teaching and exhortation.

The question of the prayers need not detain us long, but to say, simply, we could not conceive of the church of God without the prayers; not the prayers of any office-bearer, as such, but of any brother as a royal priest (1 Peter 2: 5) offering up a spiritual sacrifice to God.

But, concerning the mutual teaching, there appears to be much need that we defend the rights of the brotherhood. The teaching of these chapters is exceedingly full on the question of the building up the body of Christ; it all gathers round the Lord's table. It is not to be supplanted by a week-night's meeting; the teaching and exhortation is to be an accompaniment of the sacred feast, a concomitant sanctified by the solemnity of the broken bread and the cup of which we drink. The

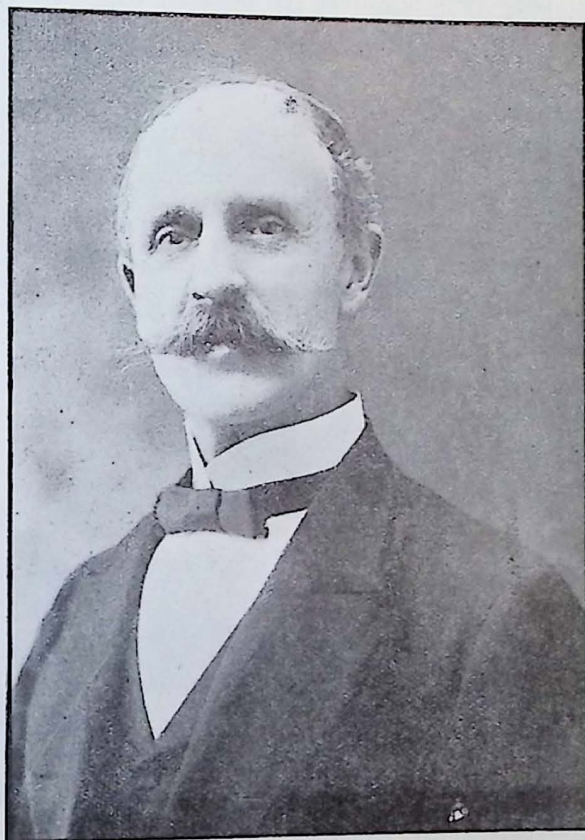
their varied gifts and experiences. It is utterly unthinkable that God bestows all the gifts necessary for the edifying of the body of Christ upon any brother to the exclusion of the many members. If brethren are determined for a popular church, they may soon get it by means of an eloquent speaker and a little advance to the outside of the New Testament. "Ye may all prophesy one by one" (1 Cor. 14: 31), combined with the generally given injunctions in the context, contain a principle which we dare not infringe, "teaching, admonishing and exhorting one another" (Col. 3: 16; Heb. 10: 25). We affirm that the mutual teaching and exhortation is of vital importance in the church of God.

"The fellowship," or money question. I am persuaded that the asking or accepting money for the support of the church of God from those who have not surrendered themselves, is the violation of a vital principle in the constitution of the church. The obligation of the brotherhood for their gift of money to those who have not the courage, or else the intelligence (perhaps I had better say the knowledge) to give themselves, is sure to bring in time either an invitation or a consent to the Lord's table. I do not think, however, that any church well instructed in the positive institutions would be likely to give way here.

The oversight of the church, too, is, must be, a vital matter. The pulse of the church will not beat healthily without some acknowledged brethren to overlook the spiritual needs and supplies of the church. I do not mean that a congregation is not a church of God without ordained elders, but I do mean that in some way the work must be done, or in all probability at no distant date the church will lapse into general confusion. I hold strongly, brethren, that, generally speaking, baptisms should not take place without some consultation with the elder brethren. The elder brethren, whether ordained or not, certainly have the right of reference and consultation in this as well as in all other matters.

The diaconate, too, has an important place in the church of God; "they purchase to themselves a good degree" (1 Tim. 3: 13). There has been many a trouble in the churches which might have been prevented by an intelligent and faithful group of deacons. Brethren and sisters can help the church wonderfully in the diaconate.

Concerning the names for the church or churches. Sectarians may storm at our use of the names "church of God," "church of Christ," but God and Christ are the proprietors of those churches which worship in spirit and in truth, and these names are authorised by the Holy Spirit. A name unauthorised by God's word is sure to be a cause of division, and "Christ is not divided." Even the "Baptist Church" is a tacit endorsement of sectarianism. The congregations are called "the churches of the saints" (1 Cor. 14: 33), not by the same thought as they are called "the churches of



MR. CHARLES WATT.

apostle's teaching leads to the inevitable conclusion that the liberty and the responsibility of edifying the body of Christ belongs to the brotherhood as a whole, and not to any class exclusively; not to deacons, not to elders, not to the evangelist as such, only as sharing the rights of the common brotherhood. There is, certainly, the right and necessity of supervision reserved in the eldership, and it must be in the nature of the eldership's qualifications and appointment be their duty to, as far as they have ability, to supply any lack, or make necessary corrections.

The assumption by evangelists of the pre-eminence in the edifying of the church of God must result in clergy-craft, and in the demoralising of the members. The mutual principle of edification gives the brotherhood the blessings which are to be derived from



Christ" (Rom. 16: 16), but with the conception of the saints constituting the church. I think I may say that all other matters are included in the apostolic injunction in Philippians 4: 8.

And now, in conclusion, what am I striving for in this production? I am sure I can answer, Only for the integrity of the church of God.

## West Australian Letter

D. A. Ewers

A couple of farewell meetings have recently been held in the Lake-st. chapel. The first, on May 24th, took the form of a social send-off to E. J. Hart, the church treasurer, who has accepted an engagement under the N.Z. Alliance as organising Secretary in the No License campaign in one of the electoral districts. Bro. Hart is the Secretary of our local Direct Veto Alliance, and takes a deep interest in temperance politics. He expects to be away about six months, and will return after the general elections in New Zealand, when the poll on the licensing question will be taken. Several items of music and elocution were rendered, and addresses were given by D. M. Wilson, A. Bell, D. Ewers, and the guest of the evening, after which refreshments were served round.

The other meeting was a public one, on May 29th, under the auspices of the Conference Committee, in connection with the departure of R. Ewers, son of the writer, to take up evangelistic work under the Conference Committee in Collie. H. J. Banks, Conference President, occupied the chair, and spoke for the Conference, E. Saunders for the Students' Class, D. M. Wilson for the Lake-st. church, H. J. Yelland for the C.E. Society and Albany Bell for the Sunday School and choir. Bro. Ewers having been a worker in all these organisations. From the Students' Class he received three volumes of "Evenings with the Bible," from the C.E.S. four useful volumes, and from the choir a travelling bag. The recipient appropriately acknowledged the words of appreciation and valuable presents. Musical items were rendered by some of the Lake-st. members, and a solo by O. Findlayson of Subiaco. We have now two preachers in the South West district.

Bro. Hagger is conducting a mission at York, but the wet weather has militated against large attendances. At the conclusion

of his work there he will open a mission at Northam. These are two important towns about 16 or 18 miles apart. When Bro. Hagger commenced at York there were four brethren breaking bread there, and there is a meeting of seven members at Northam. We had hoped to have a preacher ready to take up the work when he left the district, but so far have not been able to arrange for one. After leaving Northam I expect Bro. Hagger will spend a while on the goldfields.

I understand the church at Boulder, after being assisted by the Conference Committee for many years, has decided to run alone, and has invited Bro. Parslow of Echuca, Victoria, to take up the work with them. This makes the fourth church in the State to support an evangelist without assistance, the others being Perth, Fremantle and Subiaco. We shall now look to Boulder to render financial help to the Committee and thus assist in ex-

October at the earliest, and it is possible he may have time to conduct one or two missions near Perth before his departure.

Maylands church celebrated its purchase of the Baptist chapel by a public tea on May 22nd. I hear the brethren there intend to apply to the Committee to let Bro. Hagger hold a tent mission about September. If this can be arranged, the Maylands cause should get a good lift. The preaching since the chapel has been occupied has been conducted chiefly by Bro. Newham, formerly of Prahran, who is now living at Maylands, Bro. Price taking one night, and D. M. Wilson two or three. I think this field one of the most promising about Perth. I understand the S. School now approaches a membership of 50 scholars.

G. W. J. Cumming is doing the preaching at North Perth. The mission gave the cause there a good start, and the meetings in the

Town Hall are well attended. At Leederville H. Clipstone, of Fremantle, is preaching for this month. I hear that W. Smedley is having good audiences and a few additions at Fremantle, and Bro. Lucraft is now doing service on the platform of the North Fremantle church. At Subiaco H. J. Banks is preaching to large congregations, but, as in Lake-st., there are not many decisions for Christ. In Bunbury I am informed that Bro. Scambler is having splendid meetings. Bro. and Sister W. G. Lawson Campbell left Albany for a trip to England and America on the 1st inst. Personally, I should not wonder if they settled in America for a while.

Bethany, Palmerston-st., Perth, June 8.



NEW CHAPEL, DANDENONG, VICTORIA.

tending the work among those churches not so fortunate as itself.

We are looking for the arrival shortly of Bro. and Sister McCrackett from New Zealand. Bro. McC. is under engagement to the Missionary Committee, and I expect will be stationed at Kalgoorlie. There is a great work to be done on the Goldfields, and a work by no means easy of accomplishment, but we believe we have secured the right man for the purpose, and with the advent of the State Evangelist and Bro. Parslow we may expect they will "get a move on" in Kalgoorlie and Boulder.

There is a unanimous feeling of regret at the decision of Bro. Hagger to accept the invitation from Paddington, N.S.W. He will be greatly missed by the churches in this State. However, the feeling is tempered by the fact that he will not be leaving before

## "Last—First."

"The last command of our Lord becomes the first duty of his church."

"A church must preach or perish, teach or tarnish, evangelise or fossilise."

The F.M. Committee asks for

**£1500**

for the Heathen this year.

Are you getting ready for JULY 2?



# Is the Jewish Sabbath Binding upon Christians?

CHAS. WATT.

[Chas. Watt, the writer of this article and those to follow, is the preacher for a church in Ponsonby, Auckland, N.Z. For some years he has made a special study of the subject, and what he has to say is worthy of the attention of all who care to be informed on this phase of Bible teaching. We will issue these articles in pamphlet form, definite announcement being made next week.—Ed.]

## INTRODUCTION.

The above is an exceedingly important question, and it behoves us to know all we can about it. It is a startling reflection that if the Sabbath law be of wider significance than the Jewish economy, then for nigh four and a half millenniums it has been absolutely lost to the world! For over two and a half previous to the giving of the law at Sinai, and for nigh two that have elapsed since the Lord was glorified, no Sabbath has been kept. This fact, at any rate, supplies a strong *prima facie* case in favour of our position, viz., that the Sabbath law is of no wider significance than the Mosaic economy. The writer enters upon the consideration of the question at the urgent request of many in all the colonies who say they have profited by some tracts he wrote nearly ten years ago. One esteemed gentleman, Bro. Williams, evangelist of the church at Marrickville, thanked me in a semi-public manner for doing what "no other writer on the question had done," saved him from Sabbath-keeping after he had embarked on it, and brought him into the light! Thank God for this. The writer does not undertake this work from any love of controversy, but from a sincere desire to aid, in some small way, to elucidate and maintain the truth, against what he conceives to be a dangerous form of error, that is inimical alike to the spiritual peace and growth of young disciples, and to the best interests of the gospel of Christ. For the notion that all that is involved in the question is merely the keeping of a day, is a delusion. Much, very much more, than this is involved in it; for if the Jewish Sabbath is binding upon us in the Christian age, then is the whole of the Mosaic ritualism binding upon us! Nor does the writer enter upon it in any speculative spirit, for, having given the subject close and careful study during the past twenty years, the conclusions presented in these pages are absolutely settled convictions, that cannot, he ventures to think, be successfully controverted.

## I.—Dispensational Truth.

The scriptures inform us of three dispensations, the Patriarchal, Jewish, and Christian; and between these there are certain points in common, and others of sharp

contrast. Thus, in each we find the altar, the priest, and the sacrifice; but all differ in the locality of the altar, the personnel of the priest, and the nature of the sacrifice. In the Patriarchal dispensation the locality of the altar was anywhere; the priest was the father of the family, in Abram's day the high priest was the priest-king, Melchizedek; and the nature of the sacrifice whatever the worshipper was minded to offer. (See Gen., *passim*). In the Jewish dispensation the locality of the altar was the tabernacle (Ex. 20-24, 29-43; 2 Chron. 7-16), the priests, the tribe of Levi, the high priest being Aaron; and the sacrifice that which God had appointed. (See Exodus, *passim*). While in the Christian dispensation the locality of the altar is the regenerated heart; the priests, the family of the saved (1st Peter: 2, 5, 9), the Great High Priest being the Christ Himself, who "when He had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10, 12); and the sacrifice, the fruit of lips that have confessed His Name, and the unselfish actions of a consecrated life (Heb. 13: 15, 16). And so carefully were the various dispensations marked off, that the Lord never permitted, without stern rebuke, any attempt to import into one that which was peculiar to another that had served its purpose and passed away. This is of first importance, and must be specially noted. We have a clear example from each succeeding dispensation, and chronicled for our admonition upon whom the ends of the ages are come.

King Saul attempted to transfer into the Jewish that which was peculiar to the patriarchal dispensation, when he—doubtless from a sincere motive—offered a burnt offering in Gilgal. But Samuel said, "What hast thou done? Thou hast acted foolishly; thou hast not kept the commandment of the Lord thy God" (1 Sam. 13: 9, 13). Now in the previous dispensation Saul would have been strictly in order; as it was, he was guilty of a heinous sin, for which he lost both his crown and kingdom, and was rejected of God!

Then when the Jewish dispensation had served its purpose and passed away, a number of disciples made an attempt—no doubt with as honest a motive as King Saul—to fasten Mosaism on the necks of the Gentile Christians, saying, "Ye need to be circumcised and keep the law." This brought together the first council of the Apostles and elders in Jerusalem, and the account of their deliberations is contained in Acts 15th chapter. The 24th verse gives their decision, and the enormity of the sin is seen by the statement that these Judaizers were "troub-

ling" the disciples with words, "subverting their souls." A much more serious sin than King Saul had been guilty of; he only subverted his own soul! It will be noted, too, that in the final pronouncement, the Sabbath is left entirely out of that part of the Jewish ritualism that must be "kept." For, bear in mind, the law of the Sabbath is a rite or ceremony, and not a moral precept. The 20th chapter of Exodus shows that the Sabbath law and the law of animal sacrifice were given at the same time and under precisely the same conditions, and, therefore, men have no more right to fasten the galling bondage of a Jewish Sabbath upon the necks of the disciples than they have to offer bullocks and rams upon an altar of acacia wood. The Sabbath law cannot be separated from the rest of the dispensation of which it formed a part. The little conceit that has manufactured the arbitrary division of the old law into "moral" and "ceremonial" is too transparent an absurdity to impose on anyone nowadays not already infatuated with Jewish error. This will be amply demonstrated later on.

## Photographic Competition.

WE want some interesting photographs for use in the CHRISTIAN and possibly *Pure Words*—photographs of special interest to our Australasian churches. In the final decision the following points will be considered:—

1. Suitability for use in the AUSTRALIAN CHRISTIAN:
  - a. Mechanical suitability.
  - b. Artistic suitability.
  - c. General interest.
2. The closer the photos are connected with those churches who desire to be known as churches of Christ, the better chance they will have.
3. Pictures of chapels, Sunday School buildings, church officers, preachers, S.S. scholars, decorations, flowers, farm life, homesteads, mountain scenery near places of meeting—in fact, anything which has to do with those people who wish to be known as Christians only.
4. A "taking" title will be considered in the decisions.

### CONDITIONS:

1. Each competitor may send from one to five photographs, but can only take one prize.
2. The competitor must be a member of one of those churches known only as churches of Christ.
3. The photos must have been taken by the competitor, but may be developed and printed by anyone.
4. All photos must be mounted.
5. Each photo must bear a legible title either on the back or front.
6. The photographs must reach us on or before August 22.
7. All photographs to become our property, whether taking prizes or not.
8. Quarter plates will have the same chance as half or full plates; in other words, the size of the photo will not be considered, other points being equal.

### PRIZES:

1st Prize	...	...	...	20/-	In cash or any book or books in the Melb. market, or our stock.
2nd "	...	...	...	17/6	
3rd "	...	...	...	15/-	
4th "	...	...	...	12/6	
5th "	...	...	...	10/-	
6th "	...	...	...	7/6	
7th "	...	...	...	5/-	

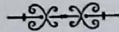


# THE Australian Christian.

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, 6/- In New Zealand, Four  
Copies or more to one address, or single Subscriber  
posted Monthly, or Two Subscribers posted Fort-  
nightly, 8/- Single Copy posted Weekly to any  
part of the world, 7/-

## The Leader

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

:O:

### The Seven Letters.

Our familiarity with the New Testament has one drawback, and that is that some of the things in it are taken as a matter of course, as though there was nothing in them that was out of the common. For example, we read of the extensive travels undertaken by the apostles and others without any surprise, and without enquiring why it was that in those days they could journey from city to city and from province to province without the appearance of attempting something great or strange. In after years, and even in the present day, some of the journeys undertaken by Paul would not only require careful preparation and arrangement beforehand, but would not be free from a certain element of danger. Professor Ramsay says, "Probably the feature in those Christian writers which causes most surprise at first to the traveller familiar with those countries in modern times is the easy confidence with which extensive plans of travel were formed and announced and executed by the early Christians." The explanation of this is, that at that time the facilities for travelling throughout the Roman Empire were quite remarkable. The provision for travelling by sea and land was made on a great scale. Travellers were going about in great numbers, chiefly during the summer months, and occasionally even during the winter season. "It is simple truth," says Ramsay, "that travelling, whether for business or for pleasure, was contemplated and performed under the Empire with an indifference, confidence and, above all, certainty, which were unknown in after centuries until the introduction of steamers and the consequent increase in ease and sureness of communication." There was no other time, either before or after, until a comparatively recent period, in which the same facilities for the wide dissemination of the gospel could have been found. Hence Paul "could go off from Greece or Macedonia to Palestine and reckon with practical certainty on being in Jerusalem in

time for a feast day not far distant. It is the same with others: Aquila and Priscilla, Apollos, Silas, Epaphroditus, Timothy, etc., move back and forward, and are now found in one city, now in another far distant."

From the foregoing it will be seen that Christianity was launched upon the world at the most fitting and opportune time for its easy and wide propagation, so far as travel was concerned. Not only was its introduction opportune in regard to the founding of churches in distant parts, but it was equally so in helping to build them up afterwards. In this latter particular, the system of epistolary correspondence, made possible by facilities of travel, played an important part. As Professor Ramsay says: "The Christian letters contained the saving energy of the Christian church, for in correspondence flowed its life-blood. Thus arose a new kind of letter, hitherto unknown in the world. The Christians developed the letter into new forms, applied it to new uses, and placed it upon a much higher plane than it had ever before stood upon." There is very little doubt that the importance of these letters to the life of the churches eventually led to the development of an organised letter-carrying system, which in the time of the Apostle John had grown to a considerable extent. We may see in Epaphroditus, mentioned in Phil. 2: 25, one of those "messengers" who, in after times, became more numerous as the churches multiplied in different parts of the Empire. As remarked in our previous article, it would seem as if in the seven churches in Asia we have an example of a correspondence so systematised as to secure the best and yet the most economical results. The seven churches, it may be assumed, represented groups of churches—one letter serving for all the churches in a particular group. An example of this, in embryo, may be found in the Colossian letter, which was also to be read in the neighboring church of Laodicea. "And," says Paul, "when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea" (Col. 4: 16). This, taken with a similar injunction to the Thessalonians (1 Thess. 5: 27), indicates the method in which the epistles were first published and became the common property of all the churches. And though each of these letters would deal with the special needs of each congregation, each of them was also appropriate to all the churches. With all these considerations before us, it seems a fair induction to conclude that the seven churches of Asia were representatives of groups so far as the purposes of correspondence were concerned. In any case, it is clear that in John's vision of the churches he saw them as "seven stars" arranged in the precise order in which a messenger starting from Patmos would travel with a view to economy of time and labor. Or, as Mr. Anderson Scott in his Century Bible remarks, "in the image before the eye of the seer the seven stars probably appear as a chain of glittering jewels hanging from the hand of Christ." Of which statement Professor Ramsay says, "This image suits

excellently the description which we have given already of the seven churches as situated on the circling road that goes forth from Ephesus, traverses them all in succession, and returns to its point of origin in the representative city of the province."

Intimately connected with our present enquiry is the further one, as to who or what is meant by the "angels" to whom the Asian letters are addressed? It will help to clear the way for a proper consideration of this question if a very common misunderstanding is removed at the outset. If we are not mistaken, it is generally assumed that the "seven letters" are to be regarded as distinct from the visions which follow on afterwards. Referring to this, Ramsay says: "It is not to be supposed that the 'seven letters' were sent separately to the seven churches. The Apocalypse is a book which was never intended to be taken except as a whole; and the 'seven letters' are a mere part of this book, and never had any existence except in the book." The book as a whole is addressed to "the seven churches that are in Asia" (Rev. 1: 4), and the instruction given to John is, "What thou seest write in a book and send it to the seven churches" (Rev. 1: 11). Moreover, the "seven letters" form one of a series of visions, and are not addressed directly to the churches, but to the "angels" thereof. The churches directly and indirectly interested in them would read them as forming a part of the whole Apocalypse, and as the introductory vision which sounded the keynote of what was to follow. It is true that a considerable difference of opinion has existed as to what we are to understand by the word "angel." Some, misled by the conception that the "letters" were to be taken by themselves, have concluded that by the word angels, the bishops or elders of the churches were intended. This idea, however, will not stand investigation. As J. Munro Gibson in his "Apocalyptic Sketches" says: "We are often told that angel means bishop or pastor; but if John meant this, why did he not say it?" That he did not mean it seems certain from the fact that his doing so would imply that at that time a single monarchical bishop had been developed in the churches of Asia Minor, whereas it is beyond dispute that a plurality of bishops in the congregations was the order that then obtained. At that time it was not at all likely that there was any single individual who could properly be addressed as representing the local church. Further, as J. Munro Gibson says: "The attempt to identify the angel with the individual man is wholly at variance with the poetical structure of the book. Consider how angels meet us at every turn of these visions, and they never mean men. There is an angel of the waters (16: 5), an angel of the abyss (9: 11), fire (14: 18), an angel of the four winds (7: 1), and so on. Now surely the seven angels of the churches are to be interpreted in the same way as these other angels." Professor Ramsay agrees with this view, but admits the difficulty which surrounds the question. "The angel of the church," he says, "seems to embody and gather together in a personification the powers, the character, the history and



life and unity of the church. The angel represents the divine presence, the divine element in the church; he is the divine guarantee of the vitality and power of the church." There is no doubt that it is on lines similar to these that we are to understand what is meant by "the angel of the church." Where it fails to meet any requirement, it must be put down to the inadequacy of Apocalyptic symbolism to express every phase of thought. One reason why we do not understand the book of Revelation better is because we press its symbolism too hard, and interpret with prosaic minds that which is eminently poetical in expression.

As we have said, the "seven letters" sound the key-note of what follows in the subsequent visions. The danger to Christianity in those days was conforming, for reasons of policy, to existing customs connected with Roman politics and religion. This seems to be what John refers to when he condemns so strongly the doctrine of the Nicolaitanes. "It is highly probable," says Ramsay, "that the Nicolaitanes either already had or would soon have reached the conclusion that they might justifiably comply with the current test of loyalty, and burn a little incense in honor of the Emperor. The church was not disloyal; its most fanatical defenders claimed to be loyal; then why make any difficulty about burning a few grains of incense? A little incense was nothing; an excellent and convincing argument can readily be worked out; and then—the whole ritual of the State religion would have followed as a matter of course; Christ and Augustus would have been enthroned side by side as they were in the compromise attempted by the Emperor Severus more than a century later; and everything that was vital to Christianity would have been lost." This was the danger which John saw menacing the churches in Asia. The first note of alarm and warning is sounded in the "seven letters," and is further accentuated in the other wonderful visions that follow. Not compromise, but war, perpetual war, war to the death, is the burden of the visions. The Beast, symbolising the Roman Emperor, must not be worshipped. It is the foe of the churches. As typical of the great world powers, it is inimical to the best interests of the church of God. War on earth and war in heaven must be waged until the conquering Christ shall reign supreme.

## The Ascot Vale Mission.

PERCY PITTMAN.

The total number of decisions during the mission was 40. Besides these 4 came forward who are not desirous of being baptised. All the converts except 5 are adults, and none of the 5 are under the age of 14. Four of the 40 will not be able to meet with the church at Ascot Vale, so our actual gain is 36. There are, however, many who are on the verge of decision, and we believe our ultimate increase will be much greater than appears at present. We are all rejoicing and praising God for the ingathering. The people of the district are

loud in the praises of the missionaries. Bro. Harward's series of splendid discourses brought our plea plainly and powerfully before hundreds who had never heard it before. The attendances throughout were very large, and on Sundays a great crowd stood outside the tent. The "Austral Songs," used in this mission for the first time, were easily learnt by the congregation, and the singing was hearty and enjoyable. The meetings went with a swing from start to finish. At first the confessions were scarce, and some began to think we were not to reap largely, but towards the end they came in rapid succession. The members of the church worked enthusiastically, and in the right spirit. For months prior to the mission we had been holding cottage prayer-meetings in a dozen different homes. Our open-air meetings had also advertised the effort. In addition to these, on two Saturday evenings just before the mission began, we had a lime-light entertainment in the main street. We nailed the sheet to the side of a shop, had the lantern in a covered van, and threw beautiful landscape slides on the sheet, every now and then showing a slide announcing the mission, with a photo of Bro. Harward, etc. A great crowd assembled to see the pictures. Special mention should be made of Miss Jessie Minahan, our organist, but if we began to mention those who have worked in other ways, we should have to go almost round the entire membership. The houses in every street in the district were counted, and allotted to a band of distributors, who faithfully left an invitation every week. Hundreds of letters were written by members, and sent to their neighbors. At each of the baptismal services the chapel was crowded to the doors. Our building was practically full every Sunday evening before the mission began, so we are beginning to wonder what we shall do for accommodation. With hearts overflowing with gratitude to our dear Lord and Master we press on to still greater things, believing that there is a bright future for the cause in this district.

## Christian Endeavorers and Foreign Missions.

GEO. T. WALDEN.

All Christian Endeavorers pledge themselves to do whatsoever Christ would have them do. Is there any doubt concerning the mind of Christ on the question of missions to the heathen? His word says "go"; his life says "go"; his death says "go." This word "go" is in the imperative mood. It is the command of One to whom has been committed all authority in heaven and on earth. The life of Christ says "go" because it was a life spent in seeking and in saving the lost, and if we are disciples of his we will follow him. The death of Christ says "go," for if the Word is not preached it is as if Christ had not died, for how shall they hear without a preacher? and God has ordained that the benefits of the death of Jesus Christ are to be given to all the world through preachers

—"Go preach the gospel to every creature"; and "the disciples being scattered abroad went and preached the Word everywhere." If there is one feature of the Christian Endeavor movement that has been more prominent than others it is the awakened interest in the missionary work of the church. All the great religious bodies testify to the splendid impulse that the awakened activity of the young people of the church has given to the missionary offerings. Fellow-Endeavorers of Australia, shall we not make ourselves felt in the missionary offering on the first Sunday in July? £1500 is asked for from more than 15,000 disciples of Christ, £100 for every 1000 disciples, 2/- a year for the conversion of the heathen; one half-penny per week. But remember, Endeavorers, only about one out of every three will pay their proportion, so that means you will have to provide for two others. Cannot the Endeavorers be responsible for an average of three half-pennies per week? That is, a society of 50 members would raise £15 during the year for Foreign Mission work; £1/5/- a month from 50 Endeavorers towards the work in Japan, China, India, Africa and the South Seas. If you cannot afford to contribute more than your half-penny, may it not be possible for you to influence some who have overlooked this matter to contribute, so that our £1500 shall be raised during the year? What we all need is a missionary conscience. Christian Endeavorers, let us in this matter, "trusting in the Lord Jesus Christ for strength, strive to do whatsoever he would like to have us do."

## Res Mundi.

MARY E. ALLBRIGHT.

O for the gift of a pair of wings  
To bear me out of the reach of Things!  
Things to buy, and things to bake,  
Things to mend, and things to make,  
Things to measure, and things to match,  
Things to darn, and things to patch;  
Things in the garret at last to meet,  
Laid away for the moths to eat,  
The while we toil, as we did before,  
To fill their places with Things some more!

Rugs, and boxes, and creaking doors,  
Laundry wringers, and hard-wood floors,  
Lace to wash with unnatural skill,  
Ink to pack so it will not spill,  
Cut-glass dishes to rinse with care,  
Sheets to turn when they start to wear,  
Copper boilers, and diamond rings,  
All of them different sorts of Things

O, let me flee to the planet Mars,  
Or else to one of the vacant stars,  
In empty spaces to wander free  
With nothing to worry about but me!  
Then, after a decade or two of this  
Primeval, simple, and sylvan bliss,  
With quiet nerves and a rested brain  
Come back to Things, and begin again

—C.E. World.



## From the Field

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

### New Zealand

DUNEDIN TABERNACLE.—J. Inglis Wright has arrived home and has just given us his lecture, "The Dark Places of the Earth," in the interests of Foreign Missions. H. Mahon has just finished a ten days' mission in South Otago in the Temperance interests. He reports a successful time.

June 11.

JAS. LOWE.

MORNINGTON.—On Thursday evening last we gave a farewell social to Murray Glaister, who has left for Eltham, there to follow his profession. During the evening, which was a most enjoyable one, T. M. Turner, on behalf of the members of the church, after speaking very highly of the work done by our brother, presented him with a travelling rug and Gladstone bag, suitably inscribed, as a token of esteem and appreciation of his services. During Bro. Glaister's membership he has held the positions of teacher, secretary and superintendent of the Sunday School, choir master, church secretary, and secretary of the Home Mission Committee, besides rendering efficient help in the church services. S. J. Mathison and W. Lowe also spoke highly of his character and work. Our brother has lately been admitted as a solicitor of the Supreme Court of New Zealand. During the evening the opportunity was taken by the Young Men's Training Class of handing through Bro. Glaister a portrait of the class to Bro. Mathison, their president, as a token of gratitude and appreciation of his help.

June 8.

J. L. STEWART WRIGHT.

PAHIATUA.—A scholar from the Bible School was baptised and received into fellowship last Lord's day. A sister isolated for some years has united with the church. Joses Griffith, one of our charter members, now of Otaki, was on a visit here for two weeks.

June 9.

G.M.

AUCKLAND.—The Foreign Mission Committee has spent its first year in harness, and a very pleasant and profitable period it has proved to all the members. Starting with little or no experience whatever in Foreign Mission work, through the energetic efforts of the two corresponding members, the Committee gained much valuable information. At the commencement of the year a scheme was formulated, with the intention of asking each brother and sister to contribute one penny per week, and success is largely due to the persevering manner with which the collectors have carried through their duties. Interest in Foreign Mission work has deepened very considerably in all the churches throughout the Auckland Province, and the Committee, which was reformed at Conference, expect a rich offering this incoming year, and look forward with encouraging hopes. We know it is the Lord's work in which we are engaged; enlisted under the banner of Jesus Christ, he will direct us, that we may use our brethren's offerings to the best advantage. We pray that our humble efforts may be the means of winning many precious souls from the power of darkness into God's marvellous light, and cheer on our brave brother and sister who fight at the forefront with dark heathendom.

June 10.

C.B.G.

WANGANUI.—Last evening a social was held, when about sixty were present. The event of the evening was the presentation of a small purse containing

money to Bro. Purnell. Our brother has been connected with the church twenty-one years, and is one of those whose services are in great demand as a singer and speaker. Our brother feelingly replied, and Bro. Wilson and Vine testified to his usefulness.

June 8.

W. T. CLAPHAM.

### West Australia

LEEDERVILLE.—The annual meeting of the church at Leederville was held at Bro. Berry's house on 18th May and 1st June, 1905. The following officers were declared elected:—Elders: H. Berry and J. Butcher. Deacons: Bros. Fleir, Spring, Rodier, Longley and Wilkinson. Deaconesses: Sisters Butcher, Berry, Wilkinson, Ellemore, Copley and Brown. Leader of singing: Bro. Archer. Secretary: F. J. C. Spring. Treasurer: Bro. Longley. Auditors: Geo. Wilkinson junr., and Angus Hay. The report read by the secretary showed that the year began with 27 members. During the year 50 have been added. The Lord's day collections amounted to £50/18/7½. The Home Mission Fund has been helped to the extent of £10, and the Foreign has received £4/3/5. During the year £46/6/10 has been paid for land, and £39/17/9 for the tent mission.

June 2.

F. J. C. SPRING.

FREMANTLE.—The School held its 11th anniversary on June 4. In the afternoon we had a splendid address from A. Price. In the evening A. Lucraft addressed a crowded meeting, at which three of our Sunday School scholars made the good confession. On Monday we held a tea-meeting for the scholars, and had a public meeting which was very well attended, the chapel being crowded. Special singing and other items were well rendered by the scholars at both the meetings.

June 7.

H. A. VERCO.

NORTH PERTH.—We are pleased to report good attendance at all meetings on Sunday, June 11th. At the close of Bro. Cumming's address three made the good confession. Our hearts are rejoiced at seeing so many being added to the number of the saved.

June 12.

S.M.

### Victoria

ASCOT VALE.—Two confessions since the close of the mission. Last Lord's day morning we received sixteen into our fellowship—two by letter, one restoration, and thirteen by faith and obedience. It was a most impressive service, and one that will be long remembered. G. P. Pittman exhorted the church and delivered a splendid discourse. P. A. Davey gave an address to the scholars in the afternoon, and in the evening our brother preached the gospel to a large audience. Our mid week meetings are well attended and in a healthy condition, great interest being manifested therein.

June 19.

J.Y.P.

NEPTUNE-ST. MISSION.—Two weeks of mission resulted in six confessions, and two baptised believers to be added. The weather militated against attendance of strangers, but those who did come confessed Christ. Continuing this week.

June 18.

BALMAIN-ST., RICHMOND.—Plans are now out for extension of church building half as long again. Last year our motto, "150 souls for Christ," was nearly realised. This year our motto, "Each Christian pray for ten," is being enthusiastically and prayerfully taken up.

June 18.

P. J. POND.

BARKER'S CREEK.—C. A. Quick from Bendigo was with us to-day, and addressed the church in the morning. He also gave an address at the Bible School, when three scholars confessed Christ. We had the chapel packed, and could not seat all at the gospel meeting, when again Bro. Quick spoke, after which another scholar came out and confessed Christ. W. McCance was in Bendigo.

June 18.

A. E. G.

TERANG.—Meetings well attended and good interest displayed. The young man who confessed Christ last Lord's day was baptised on Thursday evening. At the close of the address last Lord's day evening one young lady made the good confession, Bro. McArthur preaching; he is doing a splendid work here.

June 19.

A. J. THOMAS.

ECHUCA.—Our Lord's day School anniversary was celebrated yesterday. T. G. Mason spoke in the morning, when one received the right hand of fellowship. A number of Kyabram brethren drove up and met with us. Bro. Parslow spoke in the afternoon and evening to large congregations, some being unable to obtain seats in the evening. During the day a young man and woman were baptised by Bro. Mason. Others are to be baptised shortly.

June 19.

T. G. MASON.

### Queensland

BOONAH.—The church here has been working along quietly for some time without the aid of an evangelist. We have just about held our own, but cannot report much progress. We have lost several of our young workers during the past two months by removal. Sister Miss Green has removed to Brisbane, C. Green, who was a teacher in our Sunday School, has removed to Mackay, and Sister Miss L. Pfrunder, who has been our organist for some time past, has removed to Nungil. All these are greatly missed by the church at Boonah. W. G. Alcorn, who has been laboring in New Zealand for nearly three years, returned home last Saturday, and the church was cheered by an earnest address from him at the breaking of bread. We also had a nice gathering at the gospel meeting at night. The church is desirous of keeping Bro. Alcorn here for some time, as we are sure he will do good.

June 14.

T. F. S.

### South Australia

GLENELG.—The Sunday School anniversary was held on June 11. Morning, Fred. Saunders; afternoon, B. W. Huntsman; evening, W. C. Brooker, when two young women, members of A. G. Saunders' Bible Class, made the good confession and were baptised. One other from the same Bible Class was baptised the previous Wednesday evening. These are the first baptisms resulting from A. G. Saunders' labors. He left us on the last day of May, after preaching three months at Glenelg. Two additions by letter from the church at Gawler. On June 14 the anniversary services were continued. The tea meeting was well attended by scholars and parents and members of the church, from 5:30 to 7. The public meeting was presided over by the writer, and addressed by Fred Saunders. Special singing by the children under the baton of Mr. Gibson; organist, Miss Summers. Songs and recitations by the children, and two recitations from Miss E. F. Burford, were very much appreciated. Number of scholars, 113; teachers, 10.

WM. BURFORD.



NORWOOD.—We received three into fellowship yesterday morning—a husband and wife by obedience to Christ, and a married man formerly associated with the Stepney Christian church. Our Junior Endeavor Society held their annual meeting on the evening of June 14th. Our lecture hall was full. Our juniors did splendidly. They gave songs, recitations, dialogues, missionary scenes, etc., to the delight of all present. The entertainment closed with a short cantata by the juniors, "The Coronation of the Rose." A splendid work is being done by our juniors. Over £4 was received.

June 19.

A. C. RANKINE.

## New South Wales

LISMORE.—Sunday morning, June 11, we received in five members, and at night had a splendid attendance at the gospel meeting. The small organ lately purchased was used at Blakebrook in the afternoon, and at the open air meeting at 7, and proved a great help to the singers. The members wish to congratulate Bro. and Sister J. P. F. Walker on the occasion of their silver wedding, and pray that they may long be spared to one another, and to work for the Master.

June 13.

E. A. W.

ERSKINEVILLE MISSION.—This mission was started in January last by a number of young people from the church at Enmore, and is now working under the auspices of the Conference Committee of N.S.W. During the five months that the work has been carried on it has been richly blessed by God. The gospel services, which are held every Lord's day evening, are well attended. The average attendance is about 90. The visible results so far have been 3 confessions at the mission and 2 at Enmore who were regular attendants at the mission, 2 on the 14th of May and 1 last Sunday. The Sunday School is very encouraging; there are 75 scholars on the roll, and the attendance on June 4th was 64. In this department we hope to do much work in the future. We have also inaugurated a Band of Hope with a membership of 50, and an average attendance at the meetings of 180. We have got a lot of difficulties to fight in the district, and we would ask all to pray for us and that God will still further bless the efforts that are being made to bring this district to Christ.

June 12.

G. MORTON.

ROOKWOOD.—Our S.S. anniversary on June 11 was well attended. W. J. Williams addressed the scholars and friends. G. H. Browne presented the prizes to the scholars. On June 12 an entertainment was given by the scholars, assisted by the choir. The chapel was well filled. Every item on the programme was well received by an appreciative audience.

June 13.

W. H. MORTON.

## Here and There

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

One confession at Prahran on Sunday night.

One confession at Brunswick on Sunday night.

One confession at Lake-st., Perth, on 11th inst.

See our photographic competition set out on page 329.

The Perth church officers have decided to use the "Austral Songs" on Sunday evenings.

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.

A young man was baptised upon a confession of faith at Port Pirie, S.A., on Sunday, June 11.

On June 4, at the close of D. M. McCrackett's address in Oamaru, N.Z., two young men made the good confession.

W. L. Ewers, of "Betjany," Perth, leaves by the "Ortona" on the 10th July for London, en route for Lexington College via New York.

T. Hagger was to commence a mission in a hall at Northam on the 18th inst. A meeting of seven members has recently been started there.

Three confessions, and one baptised believer decided to unite, up to June 11, in the York, W. A., mission. There was then one more meeting to be held.

By the last mail from the United States, Miss Jerrens, well known to many of our readers, received word of the sudden death of her brother who lived in Chicago.

R. B. Davis, of the Swanston-st. church, is lying very ill at his home in Carlton. Bro. Davis is one of the old land-marks, and for many years has lived a quiet, consistent life.

The General Committee of the S.S. Union will meet in the Christian Chapel, Lygon-st., Carlton (side room), on Monday, 26th June, at 8 p.m. All delegates are earnestly requested to attend.—J. Y. POTTS, Hon. Sec.

The treasurer of the East Suburban tent fund acknowledges with thanks the following sums:—Sisters' Class, North Richmond, 13/6; Sister Mrs. Derbridge, 2/-; and £2/14/- from Cheltenham members, for Bro. Barnett.

We much regret to have to note the severe and prolonged illness of Martin Zelius, of the Doncaster church. Bro. Zelius was one of the early members of the church in Lygon-st., becoming a member under the preaching of G. L. Surber.

"The Band of Hope, Dorcas-st., South Melbourne, held a meeting on Wednesday evening, June 7, when a presentation was made to Miss A. Casson, on the occasion of her marriage with Geo. Newman. A musical programme was rendered."

The Brunswick Sunday School was visited on June 18. Bro. McSolvin, the superintendent, is ably assisted by A. B. Knight, secretary. 174 young Brunswickers assembled, giving very fair attention to their teachers, 18 in number. Austral leaflets and Austral roll-books are used. The singing is hearty, from Sankey's collection. S.S.U. certificates were distributed, some of them showing nearly 90 per cent. of marks.—B. J. K., S.S.U. Visitor.

"On May 24 the marriage of Sister Ruby Whitaker to F. J. Vanstan took place. The ceremony was conducted at the residence of the bride's parents at Bayswater, Fremantle, D. A. Ewers officiating. Miss K. Whittaker was the bridesmaid, while the bridegroom was supported by Chas. Vanstan as best man. They were the recipients of many useful presents. F. Vanstan was a member of Dawson-st. church, Ballarat, and is the eldest son of T. H. Vanstan of that church."

P. A. Davey left Melbourne on Monday on his way to W.A. via Adelaide. He expects to be in Melbourne again about the middle of July. Will those churches desiring to arrange visits from Bro. Davey please write F. M. Ludbrook, 121 Collins-st.

A brother asks: "Which of the two officers is the right one to receive money, the secretary or the treasurer, and which one should give receipt for same?" Certainly the treasurer should receive and receipt for money; at all events that is as we understand it, though there is no scripture on the subject that we know of.

### 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.

We read a lot of funny things sometimes which take place in Sunday Schools, and often we accuse the writer of being the possessor of a vivid imagination; but if we will listen carefully from time to time, we can hear things almost if not quite as amusing. For instance, we were present not long since at one of our own schools when a brother was training the young folks to sing at a forthcoming anniversary. He was trying to impress upon them that they must get up and sit down properly, and said they "must not sit down like a flock of sheep." The boys laughed, the girls laughed, the teachers laughed, and we laughed. Everybody sang better after the audible smile.

Owing to the death of the late Roy Thompson it has been decided, under the patronage of Mrs. J. A. Davies, President of the Sisters' Conference, and the Executive, to tender to Sister Roy Thompson a Complimentary Benefit Concert in Lygon-st. Christian Chapel, Wednesday, 5th July, at 8 o'clock. Tickets, one shilling. The officers have kindly granted the use of the chapel. Bro. Craigie has consented to act as treasurer. Sister Roy Thompson has never failed to respond to any call of charity or church work, and the high esteem in which she is held by all brethren and sisters makes us feel confident that this appeal will meet with the hearty response it deserves.

A subscriber wishes us to explain Mark 16: 17, 18. Professor McGarvey says in his commentary:—"These signs shall follow."—The promise is, not that these signs shall follow for any specified time, nor that they should follow each individual believer; but merely that they shall follow, and follow 'the believers' taken as a body. They did follow the believers during the apostolic age—not every individual believer, but all, or nearly all, the organised bodies of the believers. This was a complete fulfilment of what was promised. He who claims that the promise included more than this, presses the words of the promise beyond what is necessary to a full realisation of their meaning; and he who affirms that the signs do yet follow the believers, should present some ocular demonstration of the fact before he asks the people to believe his assertion. Signs were intended to convince the unbelievers, and they were always wrought openly in the presence of the unbelievers; let us see them, and then we will believe. Paul's expectation was that prophesying, speaking in tongues, and miraculous knowledge, would vanish away (1 Cor. 13: 8); and so they did with the death of the apostles and of those to whom they had imparted miraculous gifts."



We are frequently asked for the addresses of the secretaries of our various State missionary societies. We give them below. Please preserve, as we shall not publish this often.

A.W. Manning, Nicholson-rd., Subiaco, W.A.  
H. J. Horsell, Kilkenny P.O., S.A.  
M. McLellan, 233 Drummond-st., Carlton, V.  
T. C. Walker, Myrtle-street, Stanmore,  
C. M. F. Fischer, Zillmere, Q. [N.S.W.]  
D. W. Adams, Princes-st., Sandy Bay, Hobart, Tas.

In New Zealand there are three Conferences, of which the following are the secretaries:—

Auckland Prov.: Ernest Vickery, Gt. North-rd., Arch Hill, Auckland.  
Middle District: R. J. Dick, Roseneath, Wellington.  
Southern District: K. H. Kippenberger, Mornington, Dunedin.

I am quite satisfied that the Austral hymnbook just published is far above any other available as an aid to soul-winning. At Blackburn, where a successful mission was recently held, these hymns were used and appreciated. An order of 200 copies of the book has been decided on for the church at Balmain-st., Richmond.—P. J. POND.

## Acknowledgments.

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

### VICTORIAN MISSION FUND.

Church, Castlemaine .. £22 0 0  
Sister Burns, N. Melbourne, Mite Box .. 0 4 6

£22 4 6

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

### FOREIGN MISSION FUND.

VICTORIA.  
Church, Lake Rowan, per W. Cowper .. £5 0 0  
W. Cust, Surrey Hills .. 5 0 0  
A Sister .. 0 5 0  
F. G. Martin, Apollo Bay .. 0 10 0

### CHINESE MISSION BUILDING.

W. Hing, Melbourne .. 5 5 0  
W. W. White, Brim .. 1 0 0  
ROBERT LYALL, Treas., F. M. LUDBROOK, Sec.,  
39 Leveson-st., N. Melb. 21 Collins-st., Melb.

### BURWOOD BOY'S HOME.

Contributions received during May.

Collectors—Miss Gleeson ..	£17 7 0
Miss Mantion ..	13 9 1
Mr. T. Hall, C. of C. S. S., Kaitangata, N. Z.	0 8 0
Mr. D. Anderson, C. of C. S. S., Mystic Park	0 4 0
Hawthorn Concert, on a/c ..	14 0 0
Maintenance ..	10 14 0
Mr. W. Pritchard, Bonnie Doon ..	1 0 0
Mr. J. H. Halliday, Surrey Hills ..	0 10 0
Mr. H. Hawkeswood (Self-denial) ..	0 2 4
Booroondarra Shire ..	1 0 0
C. of C. S. S., North Adelaide, S.A. ..	3 3 0
Mr. Battley ..	0 10 0
Mr. John Greaves, Canterbury ..	2 0 0
Mr. W. G. Carrick, Canterbury ..	1 0 0
Wm. C. Osby & Co., Melbourne ..	1 0 0

## Coming Events

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

JUNE 25 & 26.—Combined Church and School Anniversary, Northcote Lord's day, 25th, morning, Percy Pittman; afternoon, 3, F. M. Ludbrook, subject, "Puffing Billy"; evening, 7, Henry Baker. Austral Songs. Monday, 26th, Entertainment and Presentation of Prizes to S.S. Scholars; commencing 7.30 Pound Night.

## History and Doctrines of the Disciples of Christ.

By F. D. POWER.

This is a pamphlet of 20 pp., including a neat cover, containing the great speech of F. D. Power, of Washington City, at the St. Louis World's Fair in October of 1904. It is a fine statement of our history, aims and object.

12 copies, 1/- 50 copies, 3/-  
25 " 1/9 100 " 5/6.  
Post or Carriage Paid.

## WANTED.

An Evangelist to labor with the churches of Christ at Maryborough and Bet Bet. Address correspondence to J. Patterson, Bet Bet.

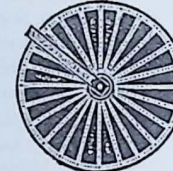
## GREGG & PATERSON (late Gartshore),

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

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.

### A FREE GIFT.

## THE RAPID RECKONER



SEND us at once the Names and Addresses of at least Five Sufferers from Rheumatism, and we will post to you a Mysterious Puzzle. There is nothing to pay; only mention this paper and send us the five names and addresses, and you will receive the Wonderful Puzzle. Then when any one of the Five Rheumatic Sufferers named by you orders from us Wright's Rheumatic Remedy, the Celebrated Canadian Cure, we will present you with the Rapid Reckoner Calculating Machine absolutely free and carriage paid. The Rapid Reckoner will enable you to make the most intricate calculations IN AN INSTANT, add, subtract, multiply, or divide, without the possibility of error. Like most clever inventions, the Rapid Reckoner is very simple, it cannot get out of order, and it can be thoroughly understood in a few moments. We give a printed and signed guarantee that Wright's Rheumatic Remedy will cure any case of Rheumatism, Sciatica, Lumbago or Kidney Troubles, and that, if it fails to do so, we will return the purchase money in full. One month's treatment 6s. 6d., carriage paid. Send for particulars. The Union Mfg. & Agency Co., 359 and 361 Collins Street, Melbourne.

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

SURGEON DENTIST,

Late of Heath and Kernot,

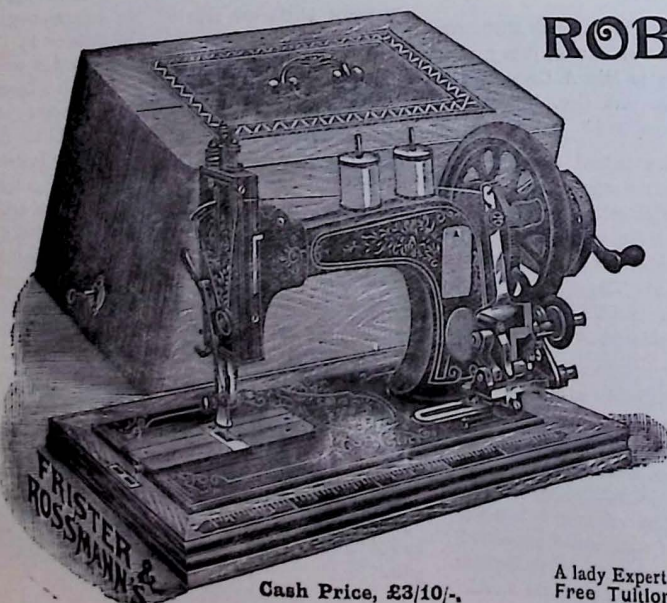
132 HIGH ST., WINDSOR.

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

## F.M. Sunday, July 2.

£1500.

Printed and Published by The Austral Publishing Co., 528-530 Elizabeth-st., Melbourne.



## ROBERTSON & MOFFAT,

Bourke Street, Melbourne.

Agents for the Marvellous

## FRISTER & ROSSMANN'S Improved Lock-stitch SEWING MACHINES.

These machines are of superior quality, made by experienced skilled mechanics, in the finest and most thoroughly equipped Factory, and offered at Cash Prices that you cannot overlook, if economy is to be considered. Let it be noted that the Prices quoted are Distinctly for Cash, and attention is directed to the marked difference between Time Payment and our Cash Prices. Arrangements made give us the Sole Right of selling these admirable machines in Victoria.

The machines are fitted with silent cam action, which ensures absolutely quiet, even, perfect stitching. They will sew from the finest muslin to the stoutest cloth, as well as every conceivable class of Fancy Art Work, Embroidery, Drawn Thread Work, &c. &c. Have Patent Automatic Winder and Solid Walnut Cover. Lowest Cash Prices—Hand Machine, £3/10/-; same Machine with Treadle, £4/15/-; Machine recommended for Family use, with large Walnut Table and 4 Drawers, £6/6/-.

Duplicate Parts kept in Stock.

## A LADY EXPERT GIVES FREE LESSONS.

A lady Expert is now in charge of this Department, and all Purchasers of Machines are given Free Tuition in the production of every conceivable kind of Art Fancy Work, which this clever Machine is capable of executing.

Cash Price, £3/10/-.



# The Society of Christian Endeavor

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

All correspondence for this department should be addressed to 8 Leslie St., Auburn.

## The Indwelling Christ.

Topic for July 10.

### SUGGESTED SUBJECTS AND READINGS.

"Hid with Christ."	...	Col. 3: 1-4
By obedience	...	John 15: 9-16
One with him	...	John 17: 22-26
His temples	...	1 Cor. 6: 15-20
Dead to the law	...	Gal. 2: 19-21
Abiding in him	...	1 John 2: 6, 24-28
Topic—The indwelling Christ.	Col. 2: 6-10; 3: 8-16	

EVERY reader of the New Testament is familiar with the great, truly mystical, phrase which Paul loves—"in Christ." To the apostle that meant much. The same writer however has given us another word—"Christ in you." "The sponge," as one has put it, "as it expands in its native seas, is in the clear warm water; and the water is in it. Thus there is a double *In-ness* between the Lord and the soul that loves him. He is in the believer, as the sap is in the vine, and the spirit of energetic life in the body. But, in a very deep and blessed sense, the believer is in Christ." We now have to think of the indwelling Christ.

You remember the words of Jesus to the angel of the church in Laodicea—words which themselves show the wideness of their application: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Says F. B. Meyer: "'Master, where dwellest thou?' they asked of old. And in reply Jesus led them from the crowded Jordan bank to the slight tabernacle of woven osiers where he temporarily lodged. But if we address the same question to him now, he will point, not to the high and lofty dome of heaven, not to the splendid structure of stone or marble, but to the happy spirit that loves, trusts, and obeys him." "Christ is in the believer. He indwells the heart by faith, as the sun indwells the lowliest flowers that unfurl their petals and bare their hearts to his beams."

There is a suggestive address by Professor Drummond on "Why Christ Must Depart." One of the points is that Christ went away to be very near. Suppose he had not gone, that instead he had lived on at Jerusalem, that he was there now—think of the pilgrimages of his disciples, of the thousands who would spend days and weeks and months in trying to reach his presence, of the multitudes who on account of poverty would be unable to go to see him. But a small proportion could get near him at all. While here in the flesh, he was subject to certain limitations. Since he has gone away, we can all go to him; say rather, he has promised to come to us, to come in unto us. So, paradoxical as it may seem, Jesus went away from us that he might be very near us all.

"Speak to him thou for he hears, and Spirit with Spirit can meet—  
Closer is he than breathing, and nearer than hands and feet."

"Until Christ be formed in you (Gal. 4: 19). The developing of a photograph has been used to illustrate the work of Jesus in transforming a human soul. He takes a soul in which men cannot see anything, and he bathes it and watches it, and one hint after another of divinity comes out. And by and by, when this work of development is done, we see the image of a son of God."

When we are to entertain a special visitor we make much preparation. There is much thought and time expended, everything must be in order; especial pains are taken to have something the guest will be sure to like. Great noblemen who are honored with the presence of royal guests spend vast sums for even a day or two's visit. How shall we entertain King Jesus? He has promised to dwell with us. If your house gets cleaned from floor to ceiling, front door to back, on the expected arrival of favored visitors, will you not be equally careful to provide a fit habitation for the heavenly guest? It is true that if Jesus is to come, things he does not like must be put away.

There can be no higher appeal made on behalf of right living than this. Paul enforced cleanness of life on this ground. "Reverence your nature as the temple of the indwelling Lord. As the Eastern unbare his feet, and the Western his head, on entering the precincts of a temple, so be very careful of aught that would defile or soil the soul. No beasts must herd in the temple courts. Get Christ to drive them out." "Know ye not that ye are a temple of God? The temple of God is holy, and such ye are."

O Spirit, whose name is the Saviour,  
Come enter this spirit of mine,  
And make it forever thy dwelling,  
A home wherein all things are thine!

Leave in me no darkness unlighted,  
Unwarmed by thy truth's holy fire;  
No thought which thou canst not inhabit,  
No purpose thou dost not inspire.

Shut in unto silence, my midnight  
Is dawn, if thy Presence I see:  
When I open my doors to thy coming,  
Lo! all things are radiant with thee.

O, what is so sweet as to love thee,  
And live with thee always in sight?  
Lord, enter this house of my being,  
And fill every room with thy light!

—Lucy Larcom.

The best room will be at the disposal of an honored guest. You must give Christ the first place. Let him come into your heart and reign there without a rival. Christ will have this place or stay outside. He will have all or none. Nothing must tend to displace him, or share with him the highest place.

How will you know if Christ is dwelling in you? Sometimes you may find it difficult to realise. Even

the best Christians sometimes so act that the abiding guest must be deeply grieved. Yet, in general, we can say that the presence of Christ will be manifested to all in the life. "It is no longer I that live, but Christ liveth in me." You remember how this power of the life testified in the heathen village, making one say, "Jesus Christ lives in our village." Recently there was similar testimony. A newspaper war correspondent writing from Korea told how some of the frightened natives crept out of their hiding-places, and in mingled fear and hope asked, "Are you a Jesus man?" What a splendid tribute to the transforming power of the gospel of Christ! Yes; we can safely say, Christ's presence will be evident.

Another way we can know if Christ is dwelling in us. Claim his promise, take him at his word, meet the conditions. His promise cannot be broken, he will come in if we get ready for and admit him. Read Rev. 3: 20 and John 14: 23 and see how.

## The Full Tumbler.

Mr. Moody, at Northfield, was speaking of the persistent way in which sin occupies a human heart. Taking in his hand a tumbler, he explained that it was full of air, and that it was almost impossible to remove that air. He could not pour it out. If he lifted it out with a spoon, it was immediately replaced. In the same way, the human heart is full of sin, and our efforts to remove it are unsuccessful. Then he went on to say that there is one sure and easy way to remove the air from the tumbler. Seizing a pitcher of water from the table, he filled the tumbler so full of the liquid that it overflowed to the platform. There was no longer any air left in the tumbler. His moral was that when a human heart is filled to overflowing with God's Spirit, there is no room left for sin in that heart.

## What It Would Do.

### FOR MISSIONARY COMMITTEES.

In four Sundays the tithe-payers of the Jefferson-st. church of Christ, Buffalo, N.Y., paid into the church treasury \$242.60. All other contributions amounted to \$117.63. The preacher estimates that the average earnings of the members of his congregation are \$400 a year—an aggregate of \$125,000 for the entire church. One-tenth of this income, if brought into the Lord's treasury regularly, would enable that church, after providing for current expenses, to do the following things:—

*First quarter.* Pay off the church mortgage of \$2500, and have money left.

*Second quarter.* Install a \$1400 pipe organ, and have \$1200 left.

*Third quarter.* Provide for a missionary in the foreign field, another missionary in New York State, double the church's contributions to church extension, and have left \$2450.

*Fourth quarter.* Buy a parsonage for \$4000, and close the year with all debts paid, and with \$1000 to start the new year.

The second year, with the debts out of the way, they would be able to accomplish still more; and similar results would be reached if tithe-paying were practised in every church in the land.

*Moral:* Join the Tenth Legion!—C. E. World.



## From John Sherriff, Bulawayo.

My last report is dated January 28th, when I mentioned having baptised 5 whites and 85 natives, and having had 3 confessions, a total of 93. I should have said 7 whites. The three were baptised on January 29th. Since then, 28 natives (including 3 colored men) have been baptised. I am especially pleased to get hold of these colored people. All meetings are well attended, and good interest is maintained. My class of white lads finished when the day schools re-opened. Some of the Hillside natives have left, but still we have good meetings, and Agrippa reports another boy anxious to obey the gospel.

Feb. 5.—Agrippa brought me a South African evangelist paper, which was returned to him at Hillside by one of the boys. (We give the boys these papers to take to their bosses.) On it was written: "J. Sherriff, kindly inform your assistant devil-dogger to leave no further literature of this description," but no signature. I'm glad the devil knows we're dogging him, and hope to make it hot for him yet.

Feb. 8.—Chas. A. White left for an engagement at Mandigo, via Beira.

Feb. 25.—Received 2 dollar notes from Sister L. V. Pittman, Lafayette, America. Put it to building fund.

Feb. 27.—Writer felt queer.

Feb. 28.—Tumbled into bed, shaking outside, and couldn't keep still inside; everybody very kind to me. Bro. Forbes took all meetings for me.

March 2.—Dr. Strong, our leading doctor, heard I was laid up, and called of his own accord. Attended me a week—sometimes twice a day, and refused to take a penny for it. He ought to be a disciple of Christ, and I wouldn't mind being sick again if I could make him one. He said it was influenza, but writer thinks it was work-fluena.

March 9.—Received £1/17/6 for building fund from 4 native members.

March 12.—Writer all right again, and baptised 8 natives. Splendid meetings. Bro.

Forbes spoke in the afternoon, and the writer at night. A Mr. and Miss Bothwell and Mr. Fairbairn present. Sisters Dobson and Blakewell, Bro. Forbes and a goodly number of natives present; quite a respectable meeting for an evangelist to talk to.

March 13.—Bro. Forbes took bad and became quite unsettled in his mind, the effects of fever, and unable to get employment. He took a complete change for the better at the end of a week, and Dr. Strong ordered him out of the country for a complete change. He is now home in Edinburgh. I received a letter card last week saying he was excommunicated from the Church of Scotland, but well in body and spirit.

April 18 to May 1.—Writer at Mafeking on business. Jno. Newham (Baptist) preached two Sunday nights while I was absent. Bro. Agrippa and Charles Kakha, superintended by Sister Dobson, managed all other meetings. To-day I received a very cheering and helpful letter from F.M.C., Dunedin, per J. Inglis Wright, with money order for £25 (£20 for native evangelist's salary and £5 for writer's personal use).

May 19.—There was quite a nice meeting at the Bible Class to-night, but writer left it to chase some lads who have been annoying us for some time. I purpose warning their parents to-morrow, and if that does not take effect I must resort to other means of putting a stop to it. Agrippa carried on the meeting.

Do you read the *American Leader*? I see they have started a S. African fund for sending out evangelists or missionaries, and S. C. Burnett has offered himself for the work.

I received a letter from him while at Mafeking, but had no time to reply. I think I will enclose it for your Committee to consider, and will drop him a line to that effect. I am looking to Australia or N.Z. for help in this work, and quite believe the Lord will send it from there. To save any collision or trouble, I hope it will come soon. Should a brother come, make an effort to fit him with a lantern and Scripture views. I haven't heard of one here yet. It would be a clean knock out for these natives and colored people. I should have to tie them down.

12 noon.—Just received £20 from Jas. Marsden for Agrippa's salary, on a/c of English F.M.C. Must close. Kind love to F.M.C. and all saints. Longing to hear of a worker coming.

## Obituary

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

**FISCHER.**—We have again to record the loss of another of our number, Mrs. Alwin Fischer. Our sister was born in 1851, the daughter of a Lutheran minister, near Angaston, S.A. When quite young she gave her heart to the Saviour. Later in life, learning the way more perfectly, she, with her eldest daughter, was immersed and added to the church at Kermodest., Nth Adelaide. This was in 1889. Our sister was never very strong, and of late years her infirmities were such that life at times became a burden to her. Her weakness, her natural timidity, and her incomplete mastery of the English language, hindered her taking any prominent part in church work. But in a quiet way she was constantly trying to do good. Next to her Saviour, her affections centred upon her household. Her constant anxiety was how she might minister to the comfort and happiness of her husband, children (8), and grandchildren (4). Her influence was such that all her sons and daughters were led to the Saviour in their youth. Two of the former are prominent in the Lord's work—the eldest, John, while engaged in business pursuits, is preaching regularly at Henley Beach, and the second, T. B., is evangelist of the church at Lismore, N.S.W. Our sister's call higher was very sudden; an attack of apoplexy, and within an hour her longing to be with Christ was realised. This was on Tuesday, May 30th, the 33rd anniversary of her marriage. Her earthly tabernacle was laid to rest, alongside that of an infant daughter (not included among the afore-mentioned), in West Terrace Cemetery, in the presence of a large company of friends. Bro. Horsell conducted a short service at the house, and Bren. Ludbrook and Huntsman at the grave. Towards the bereaved our hearts go out in tender sympathy, for we have felt the same. But—far better—may our dear Lord himself be their comfort and strength. May they, too, be cheered by the knowledge that their loved one is at rest, and by the hope of a glad re-union in the Better Land.

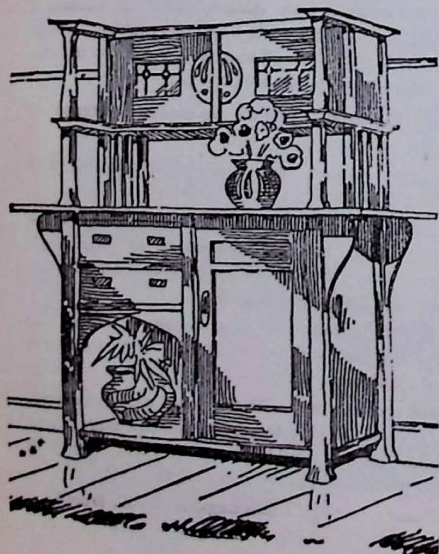
"Kissed by the white-pinioned Angel of Peace,  
Sleep with hands folded upon thy calm breast;  
Thou art from earthly cares granted release;  
After life's weariness rest, sweetly rest."

Farewell, dear sleeper, thy solemn repose  
None but the voice of the Master can break;  
After death's night when life's glad morning glows,  
Thou at the call of the Lord shall awake."  
Nth. Adelaide, A.M.L.

**BAILEY.**—On the early morn of May 29, our Sister Bailey, having borne the last of many crosses, received the crown that fadeth not away. She attended when possible the Nth. Richmond church; and about twelve months ago obeyed her divine Lord in baptism, although to all appearance then very near to the end of life's journey. She leaves a husband, son and daughter both grown up, to mourn their loss. Some time before the end came, she asked Bro. Salisbury to officiate at the grave, and delivered to him this last message, "Tell the people who will be standing around that my last wish was, that they may all seek and find the same gracious Saviour that have found."

Nth. Richmond.

R. MAUND.



## 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



## BIBLE SCHOOL UNION

Of the Churches of Christ in New South Wales.

ANNUAL EXAMINATION, 1905.

## DIVISION I.—UNDER 10.

Edna Kingsbury (maximum), Enmore, 1st prize.

Beryl Foster, Sydney } 2nd prize.

Leslie Warner, " }

James Donnelly, Sydney, 3rd prize.

HONOR CERTIFICATES.—John Grooms, Canley Vale; Harold Illingworth, Petersham.

CERTIFICATES.—Elsie Lloyd, Enmore; Edward Spedding, Petersham; Stanley Morris, Sydney; Ray McCoughtry, Enmore; Vera Hindle, Enmore.

The papers submitted to me for examination on the whole are very creditable. No. 89 (Edna Kingsbury) is an excellent paper, every answer being correct and concise, also neat in every particular, and takes the highest number of marks. Nos. 2 and 5 I find difficult to judge; the answers in both papers are quite correct, although the wording of one is slightly different, so I consider them both worthy of second prize. Judging from confused state of children's minds who wrote the other papers, I feel convinced that ten or twelve lessons are too many for so young an age to memorise.—B. PORTER.

## DIVISION II.—10 to 12.

Muriel Foster, Sydney, 1st prize.

Harry Lloyd, Enmore } 2nd prize.

Irene Jarvis, " }

HONOR CERTIFICATES.—Pearl Newby, Sydney; Hazel Rofe, Enmore; Myrtle Stimson, Canley Vale; William Roberts, Sydney.

CERTIFICATES.—Hilda Arnott, Petersham; Jack Holford, Sydney; Millie Wickham, Enmore; Mabel Barber, Enmore; Adelaide Thomas, Marrickville; Muriel Tolley, Enmore; Lily Murray, Canley Vale; E. Cluett, Petersham; Alice Lloyd, Enmore.

I am pleased with the effort of the children, and have found some difficulty in deciding the relative merits of several of the papers. I have been through the highest marked ones three times, and I hope I have been just in my awards. The prize paper missed the first question, and so lost 10 marks; all other answers were excellent. I cannot decide between Nos. 95 and 98, so consider them both worthy of second prize. Only one paper answered the first question right—No. 109, the children not seeming to understand that the questions were all set from the lessons only. In conclusion, I would like to say to the children, Try, try, try again! and to the B.S. Executive, My task has been a labor of love, my only fear being that I have not been able to do justice to the task.—W. MATTHEWS.

## DIVISION III.—12 to 15.

Winnie Farr, Enmore, 1st prize.

HONOR CERTIFICATES.—Sydney Woollams, Enmore; Elsie Thomson, Sydney.

CERTIFICATES.—George McGlashan, Sydney; Ivy Taylor, Enmore; Kitty Morris, Sydney; May Holford, Sydney; Lizzie Lloyd, Enmore; Gladys Stimson, Sydney; Albert Chandler, Enmore; Gladys Christopherson, Canley Vale; Daniel Wakely, Canley Vale; Charlie Morton, Petersham; Euphemia Grooms, Canley Vale.

It should be impressed on scholars in this division (and lower ones) that no questions will be asked that

cannot be answered from the text. Some scholars answer with explanations, suggestions, etc. (evidently received from the teacher in the class), and after all omit, wholly or in part, the Biblical answer. Papers fair as a whole. Many lost seriously through quoting the wrong text ("Behold the Lamb of God") for No. 3 ("Thou art the Son of God; thou art the King of Israel.") Quite a number of scholars could think of nothing else but about being "born again" in Christ's conversation with Nicodemus. Very few gave the three items each required by Nos. 5 and 9 and the three verses suggested by No. 10. Scholar 121 (Winnie Farr) did splendidly. The paper would have been perfect but for a very slight error in answering No. 3 and a slight omission in answering No. 5. I have been very strict in marking.—A. M. LUDBROOK.

## DIVISION IV.—15 to 18.

Charles Furlonger, Petersham, 1st prize.

Marjorie Christopherson, Canley Vale } 2nd prize.

Flora Lambert, Sydney }

Lily James, Petersham, 3rd prize.

Minnie Stimson, Canley Vale, 4th prize.

Lily Taylor, Enmore, 5th prize.

HONOR CERTIFICATES.—Violet Waring, Enmore; Benjamin Spencer, Enmore; Bertha Verco, Enmore; Hilda Pickering, Enmore; Reginald Maxwell, Enmore; Mabel Morton, Enmore.

CERTIFICATES.—George Lewis, Enmore; Nellie Murray, Canley Vale; Edgar Button, Enmore; Susie Miller, Marrickville; William Bays, Canley Vale; Oswald Young, Rookwood; Ida Taylor, Rookwood; Alma Morton, Rookwood; Charles Woollams, Enmore; Fred. Newby, Sydney; Annie Hall, Sydney.

The papers in my division number 28. The papers vary very much in merit; some are excellent and some are failures. Taken altogether, they are good. I have tried to do justice to all. The prize papers are very close in merit, and it has been somewhat difficult to decide.—T. J. GORE.

## DIVISION V.—Over 18.

Muriel Maxwell, Enmore, 1st prize.

Connie Foster, Sydney, 2nd prize.

Lizzie Underwood, Enmore, 3rd prize.

Hannah Albertsen, Enmore, 4th prize.

HONOR CERTIFICATE.—Fred. Burcher, Sydney.

CERTIFICATES.—Gertrude Morton, Enmore; Ralph Button, Enmore.

In preparing the questions for this division, I endeavored to find out whether the competitors not only knew the text of the lessons studied, but also their essential meaning. With regard to the papers submitted for examination, the four marked highest are very good, and of these Nos. 147 and 39 are especially good. The authors of these two papers seem to me to best understand the nature of the questions asked; they more than the rest endeavored to explain the lessons as well as indicating that they knew what was in the text. Many of the answers given in the papers show that their authors had memorised the text (which of course is a good thing), and wrote down this from memory. This would have been very good for a lower grade, but the questions called for an understanding of the text, explanations

of the essential features of the lesson studied, which in my judgment ought to be required by those entering this division. Furthermore, I think that even when the simple narrative is given it ought to be given in the competitor's own words, and not in the exact language of the Scriptures, because when it is this, it is simply a feat of memory. Some of the answers given in most of the papers, and in fact all the answers of one paper, No. 148, are far too brief. The questions given do not permit of answers in two or three lines if properly answered, and the examiner cannot tell how far the knowledge of the competitor extends when the answers are so brief. With regard to question 10: I would have liked the papers to have discussed this more fully than they did, as it is very important, because the healing of the blind man in John 9 is one of the very best miracles to prove that Jesus did work miracles. Perhaps being the last question the competitors were pressed for time. In conclusion, I would say that I examined all the papers very carefully, and went over the best of them a number of times, endeavoring to make a just decision. Papers 147 and 39 are very near each other, but after repeated examination I was led to conclude that 147 (Muriel Maxwell) was slightly better than the other.—B. W. HUNTSMAN.

## SUMMARY.

230 entries, 158 appeared, 71 passed, 87 failed.

## RESPECTIVE SCHOOL RESULTS.

Enmore.—73 entries, 54 appeared, 31 passed, 8 prizes, 8 honor certificates, 15 certificates. Sydney.—43 entries, 31 appeared, 18 passed, 6 prizes, 4 honor certificates, 8 certificates. Canley Vale.—29 entries, 22 appeared, 10 passed, 2 prizes, 2 honor certificates, 6 certificates. Petersham.—45 entries, 31 appeared, 7 passed, 2 prizes, 1 honor certificate, 4 certificates. Marrickville.—17 entries, 11 appeared, 2 passed, 2 certificates. Rookwood.—23 entries, 9 appeared, 3 passed, 3 certificates.

Average marks of schools compared with number of scholars on the roll (excepting infant classes).—Canley Vale, 30.54; Sydney, 16.03; Enmore, 8.33; Petersham, 7.80; Marrickville, 7.45; Rookwood, 4.01.

Canley Vale takes the Certificate of Honor, presented by the Union to the school securing the highest average.

Average marks gained by actual competitors of each school.—Sydney, 64.64; Enmore, 57.29; Canley Vale, 51.36; Petersham, 46.35; Rookwood, 44.55; Marrickville, 40.63.

June 9, 1905. F. T. WILLIS, Hon. Sec.

## Duchess Necklets and Pendants.

The Chain is 15½ inches long, 22-Carat Gold Cased—the very latest pattern. Exquisitely finished, with strong clasp. The Pendant, which is also 22-Carat Gold Cased, is same size as shown in illustration, and is magnificently set with Pearls and Turquoise.



This Pendant holds two Photos, securely. We will supply this Necklet and Pendant both for only 6/6, carriage paid to any address. This is without doubt the cheapest, neatest and most fashionable Necklet and Pendant ever offered.

Send Postal Note or Money Order of any State for 6/6 to the Solar Agency, 362 Collins St., Melbourne.



### The Work of Many Minds.

This Book was written by Eighteen of our best Australian writers. You cannot fail to be benefited by it. It deals with the great subjects from so many different standpoints.

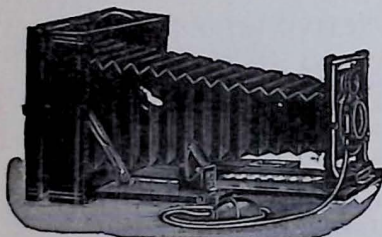
JUST WHAT YOU WANT

## Visions of the Christ

Printed in Clear Bold Type, on good paper. 341 pages with 50 full page illustrations.

2/6 POST FREE

**AUSTRAL PUBLISHING CO.,**  
528 Elizabeth Street,  
Melbourne.



### 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.

### 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 philosophicalings 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.

**B. COX,** WATCH & CLOCK MAKER  
JEWELLER, &c.  
262 BRUNSWICK ST., FITZROY.  
MODERATE CHARGES.

**R. ROBSON,** UNDERTAKER.  
Est. '53. Tel. 1844.  
Corner of Brunswick St. and  
St. George's Road, N. Fitzroy

## Austral Songs

Words and Music.

COMPILED BY E. W. PITTMAN.



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 was very pleased with the book of 'Austral Songs' you sent to me. Some of the hymns have fine rousing tunes, while others are sympathetic and pleading. They are harmonised effectively, and the words are always very suitable. They should be welcomed by any soloist in search of new hymns for mission work. Wishing your book every success,—  
NELLIE McCLELLAND (M.S.V.), Teacher of Voice Production, Victorian College of Music."

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

## The Resurrection

Of Saints and Sinners at the Coming of the Lord, and the Metaphorical Resurrections of the Millennium.

By DAVID KING.

A neat pamphlet containing concise information on the subject treated.

Single Copy, 2d.

- 25 copies ... 2/- 50 copies ... 3/6  
100 copies ... 6/- 500 copies ... 25/-  
Post or Carriage Paid to any part of Australasia.

## OUT OF THE DESERT.

By A. R. Benn, is a Thrilling Story, in which some of the most important truths of the New Testament are discussed. Price—Cloth 1/.

THE Austral Publishing Co. was started for the purpose of publishing CHEAPLY & ABUNDANTLY literature which will help in the great work of restoring to the world the faith and practice of the primitive church. The book to which this advertisement refers is a slightly abridged edition of a publication of which many thousand copies have been sold for 6/-. In 1886 an edition was brought out in Australia, since when 14,000 copies have been sold at 6d. But

### On the Rock

is now offered for just half that price; that is to say, a book of 194 pages for the sum of 3d.

On all orders under 50 copies postage or other carriage must be paid; above that carriage will be paid. Or, we will send 500 copies carriage paid to any address in Australasia for 2d. a copy.

**AUSTRAL PUBLISHING CO.,**  
528 Elizabeth St., Melb.

## 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.

## F. COOMBS, Practical Bootmaker

13 Brunswick St., Fitzroy N.  
Near Reilly Street Drain.

Nothing but the best leather used. Repairs promptly done. I manufacture and supply direct, thus saving various intermediate charges. Once a customer, always a customer. Splendid line of Ladies' Button Boots, 7/11. Gents' Welts Boots, 10/6. Children's equally cheap.

## THE GREAT REVIVAL, AND THE LITTLE TENT MEETING

Created Universal interest when published in THE CHRISTIAN. Believing as we do that its large circulation will do much good we printed off a large edition in pamphlet form. The booklet has just 50 pages with an attractive cover. Single copy, 2d.; 12 copies, 1/6; 50, 5/-; 100, 9/-.

## Life and Death

The Booklet is Neatly Printed on Toned Paper with a nice Paper Cover. You can confidently hand it, as far as its get-up is concerned, to your most fastidious friend.

Price—Post Free, 6d.

## "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.**



# Rachel Sylvestre

A Story of  
the Pioneers

Jessie Brown Pounds

## CHAPTER XXIV.

### THE PRICE OF DISCIPLESHIP.

Travelling on foot, I was slower than some of the rest in reaching the place of baptism. But my mother and Stephen gave me a full account of what transpired, so I tell it as it was:

When Rachel got out of the carriage, Martha slipped up and put her arm about her.

"Why did you come, dear?" Rachel whispered, kissing her tenderly. "It would have been better for you if you had not."

"I couldn't stay away, Rachel. Last night, after you told me, I couldn't sleep at all, for gladness. This morning I didn't have a moment to speak to you. I couldn't go to the meeting, so I came here, and waited for you. I wanted to tell you that Mr. Easton was at the meeting. He will hurry home and tell father."

"It need be no surprise to father. I told him that, if the way should be made clear to me at any time, I would walk in it without a moment's delay."

"He did not believe you would ever do it, though—he had such faith in his own teaching. I'm afraid he will be very angry."

"I never expected anything else, Martha. You were not afraid. Why should I be?"

At that moment, Charles Easton came up, with Colonel Sylvestre puffing after him. At the sight of his wife, an angry glitter came into Easton's eyes.

"Go immediately and get into the carriage," he said. And she obeyed him—this gentle Martha, upon whose sensitive ears no harsh word ought ever to have fallen.

The Colonel came up, and faced Rachel with lowering brow and flushed cheeks.

"You may get into that carriage and go home this minute," he said, "or you may stay away forever."

"I will stay away forever, then."

"Ah! you may think I will take you back, because I took your sister back. But I will not—I swear I will not! Martha was a child, and an easy prey for fanatical fools. They persuaded her, and frightened her with the idea that she would burn everlastingly if she didn't join them. But you—you"—his

anger almost choked him—"you knew better. You disobeyed me deliberately. You have made your bed—you may die on it. I will never forgive you—I swear I will not."

"Good-bye, father," said Rachel, very quietly.

Evidently he had expected her to argue the case, but she did not. She stood very still, her lips white, her hands trembling just a little.

He turned and strode away. As he did so, he encountered Stephen.

"Put her under ten fathoms of water if you want to," the old man said. "You will never wash the wilfulness and ingratitude out of her."

He clambered into the carriage, and sat down beside Martha. Charles Easton sprang in after them and drove them quickly away.

The morning had been cloudy, but as Stephen and Rachel walked down into the water the midday sun broke forth, and its light seemed to envelop them. I am sure that no one who looked upon that scene ever forgot it.

Rachel sat between my mother and me at the solemn communion service that afternoon. She had begun to know an actual fellowship with Christ in his sacrifice, yet I am sure that this fact brought no diminution of her joy.

After the service, she asked if I would bring Dolly to her. "I rode her over this morning," she explained.

"Rachel!" said my mother, reprovingly, "you will not go away from us—now?"

"I shall find a place." I had never before understood what a troublesome thing such pride as hers can be. To all of us it seemed the most natural thing in the world that she

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/-; Felloes 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' Phaeton and a Prince George Trap for sale CHEAP.

W. E. CAMPBELL,  
568 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, 230 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

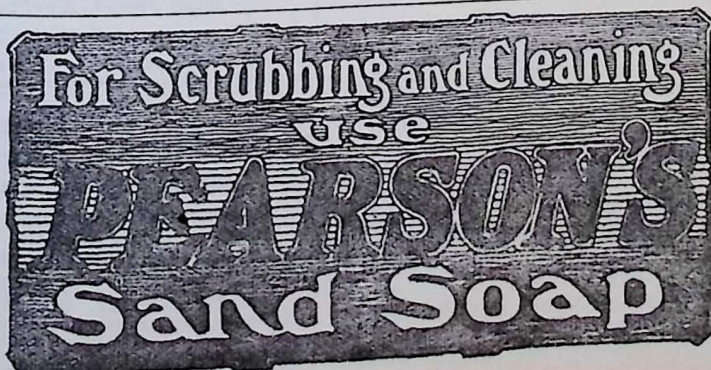
Cheap Pictures and Picture Framing.

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.





should stay at our house until she could decide upon some plans for the future. But I could see that she was keenly sensible of having a favor offered to her, and that the sensation was by no means agreeable. She was a new Rachel, no doubt, but the new Rachel was made out of the old materials.

However, mother kept her for the time, and Rachel made herself useful about the house while our company remained. I well remember how astonished the preachers who were of the number seemed, at the quality of her conversation, and especially at her knowledge of the Bible. It surprised me, even, to find that she had been studying the Book for many months, never expecting, indeed, that she could accept its teachings, but feeling that simple justice demanded this of her. She felt that she had not dealt fairly with others, especially with Martha, and that she ought to base her objections to Christianity upon nothing less fundamental than a knowledge of the Bible itself. She could not herself tell when she first felt the longing to find the gospel of Jesus true. She had told this longing to no one, until the day before her baptism. Then she had told both her father and Martha of her intention to hear Alexander Campbell preach.

"And," she had added, "if he, or any one else, can answer for me the questions that are in my heart, I will instantly follow my faith."

Her father had stormed, then had mastered himself and tried to call up the arguments which had been effective with her in the past. She was surprised at their weakness, surprised that the faith that she had felt to be so imperfect was proof against them. In her surprise and thankfulness she was silent, and perhaps her father believed that he had triumphed.

The meeting on Monday morning was a wonderful occasion. It was a time of that precious exercise known in those days as "exhortation." I think the preachers of that day did better preaching than those of to-day can do, but in this noble art of exhortation I know they were a long way in advance. I sometimes hear it asserted that the teaching of the pioneers was coldly logical and intellectual. Ah! but those who so assert have forgotten about the exhortation! True, the logical gift and the gift of persuasion did not always dwell in the same man, but there is no need that they should. The Pauls accompanied with the Barnabases, and God was glorified through all.

These men who were born sons of exhortation did not scorn the ministry of tears. They themselves wept, oftentimes, as they described the glories of the new Jerusalem, or the joy of reunited households. Their rhetoric was largely Scriptural. Death was "the Jordan"; heaven was "Canaan"; sorrow was "Marah's bitter stream"; joy was "Pisgah's shining mount." They differed one from another, as strong men differ; but they held together the vital, elemental truths of Christianity, and united in pressing them upon a needy world.

There was a great stirring among the people, that Monday morning, as these men plead. Again and again the hymn of invitation broke forth. Again and again earnest men and women crowded forward to declare

their faith. Now and then a Christian wife led her husband to the place of confession, or a Christian parent whispered an appeal to a wayward child.

To a mere observer it might have seemed that the audience was under an unnatural excitement. Yet nothing could possibly have been more natural or more reasonable. The preaching of the past few days had convinced the people; the time had come for them to act upon their conviction.

At last the closing moments came. There was a hymn of farewell, and the preachers went up and down through the audience shaking hands with the brethren and sisters and bidding them Godspeed. There were many tears, though they were no doubt expressions of joy rather than of sorrow.

That afternoon, after the last of the visitors were gone, Rachel wandered down to the beautiful grove where the meetings had been held. No doubt she felt that there, better than elsewhere, she could call up the resolution necessary to face the future.

I was not surprised to see Stephen follow her. There was plenty of work to be done, but I could fix my mind upon nothing. So I strolled up to the house, and helped mother to put things in order there.

I fancy she was as nervous as I. She kept watching the old clock, as she briskly folded away quilts and emptied straw pillows; and at length she asked:

"Are Stephen and Rachel together?"

"I think so."

"I wonder if anything will come of it?"

"What should come of it?"

"You know what I mean. I love Rachel as if she were my own daughter, and yet I often wonder if it is in her to make Stephen happy. Perhaps he has never cared for her as much as I think, but certainly he seems to care for no one else. As long as she held on to her sceptical notions, I was very anxious. It would have ruined Stephen's life. But now, I don't know! I don't know!"

Neither did I. I merely waited, and watched the clock, as mother did.

Stephen came in first—a good sign or a bad one, as one might choose to call it. He spoke kindly to mother, telling her not to be disappointed that he must hurry away this time. He had an appointment, and would leave early in the morning. Then he went out to the orchard, and flung himself down under a tree.

I went out and sat down beside him. As you have no doubt noticed in the course of my story, I was of a curious nature, and always interested in the affairs of others.

"Well?" I said.

"I have blundered sadly; I couldn't help it, Joe—I was so sorry for her. I couldn't let her go out and fight her way in the world alone, without even stretching out a hand. She is brave and strong, but what woman is brave enough for such a battle? She will make her way, but her heart will cry out for love and home."

"She hasn't as much heart as other women," I said, all my bitter feeling toward Rachel returning at the thought that she had scorned Stephen once more.

"Hush, Joe!—She has more heart than any woman I ever saw, but I can't touch it. Heart! the ordinary little butterfly woman

doesn't know the meaning of the word, as it applies to Rachel. Listen to me, Joe; she has not one word of fear for herself, of complaint at her lot. Her only regret—the one she cannot shake off for a moment—is that she cannot watch over and protect Martha and her baby. She seems to fear that they will come to actual physical harm."

"No wonder," I interrupted. And then I told him how I had seen Easton strike the baby.

"Horrible!" was Stephen's comment. "Think what these two women have suffered from those two men who should have lived to make them happy!"

My heart began to soften toward Rachel, as it usually did when I remembered her devotion to Martha.

"Did Rachel absolutely refuse to marry you?" I asked.

"Absolutely. She said, 'Do you think I could accept marriage as a refuge? That would be impossible.'"

"Perhaps it would, to a woman like Rachel. I don't like her pride, but it's a part of her, and one can't reckon on her and leave it out. Perhaps she couldn't bend it enough to accept marriage now, especially from you. It may even cheapen her own sacrifice in her eyes."

"Nonsense, Joe; if she loved me"—he spoke these words reverently, as if it were a kind of profanation to use them—"if she loved me, she would not hesitate. She knows I have always loved her; that I can never love any one else. Why should she care what any one might think? She is too brave for that."

"She may fear herself, though, especially if she really does love you. She is quite capable of questioning her own motives, and asking herself if her love for you had not influenced her course in becoming a Christian."

"No, she does not care for me. Sometimes I think she must care for some one else, but I do not know. At any rate, it makes no difference. I was a stupid blunderer to trouble her now, and I shall never speak to her of the matter again."

## HENRY J. R. LEWIS

ECONOMIC

Funeral Furnisher & Certified Embalmer,

Johnston & Hertford Sts., Fitzroy,

High Street, Northcote.

Funerals to Suit the Times, &

Established 1843. Telephone 1160.

JOHN MILLS, House, Land, and Insurance Agent,  
258 Lygon St., Carlton.

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

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.