

# The Australian Christian

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## The Church in Action. 1. IN PRAISE.

F. PITTMAN.

In a series of brief articles I desire to give suggestions which I trust will prove helpful regarding the church in action, dealing with the church in praise, in prayer, in speech, and in other fields of work.

My experience is, comparatively, a brief one, though sufficiently varied to have permitted attendance at church services in scores of places, observation of the praise exercises of which has proved suggestive of lessons, helpful to me, and, I trust, appropriate to readers of THE AUSTRALIAN CHRISTIAN.

The wonderful power of music in fixing upon the memory sentiments with which it is connected, affecting the heart of man, is universally acknowledged. History records how that legislators in early days wrote the laws in verse, and sang them to the people. Outlines of primitive history were written in the measures of lyric poetry. One has said, "Permit me to write the ballads of a nation, and I care not who makes her laws."

In all ages, the remarkable influence of music has been recorded. We cannot wonder, therefore, that Almighty should have ordained that music should prove a great power on the side of righteousness. Its object is twofold: firstly, to be a means of rendering praise to the Lord; and secondly, as a means of influencing for good those who hear it.

Of all religious exercises, none will last so long as this. Belief shall soon be lost in sight, hope in a glorious fruition; prayer shall not always be needed, but praise shall never cease. When we reach heaven, we shall sing one grand chorus of praise, resting in light or day.

"Our days of praise shall ne'er be past,  
While life, and thought, and being last  
And immortality endures."

Praise being immortal, how appropriate that we should have plenty of rehearsals on earth!

It is with the praises of the meetings of the church that I am now concerned, and I suggest, first,

*That proper announcement be made.*

This, frequently, is the work of the president. Perhaps, by the way, it would be a decided improvement if it was always his work, as is the case in a few of our meetings, instead of it being an "open pew," any brother being

at liberty to make such an announcement, which frequently results in two or three brethren being on their feet at the same time ready with a hymn, until the one or two, being outvoiced by the man with the strongest lungs, gracefully retire in his favor. I submit that this is scarcely doing things "decently and in order." Better far to let the president announce all the hymns than that there should be rivalry and confusion amid the congregation. If it be thought that one man should not have a monopoly of this work, at any rate see to it that men and hymns are planned, and thus avoid what cannot be helped under the system, or lack of system, alluded to, viz., inappropriate hymns being announced, only to be made worse by hurriedly selected tunes. The place should be already found, so that the congregation is not kept waiting while the announcer fumbles about for his spectacles, turns over the leaves as if the whole meeting was to be devoted to that one exercise, blows his nose, coughs to clear the throat, and slowly rises. Promptitude is a wonderful help towards making a meeting bright and cheerful. "On time" the announcer should be on his feet, and give out clearly the number, and the first verse. As a rule, that will be quite enough to announce. How painful when a man gives out the whole of a hymn, and the first verse over again, as though the congregation is not able to sing the words correctly without a lesson in dictation. It is positively annoying when a man steals the time that should be allotted for the exhorter by giving out the whole of a hymn, or even insisting that every verse should be sung, when his time is really up. Presidents, do remember the man who follows you: to steal his time is as great a sin to him as though you stole his watch.

The hymn being announced, it remains for the congregation to sing it, and we here suggest

*that every attendant should endeavor to participate.*

As has been appropriately said, "When a tune lingers around lonely and unbefriended, and piteously lost amid the arches because the melody not join in it, there is not much camade unto the Lord." How often there who conducts meetings notice that there are more closed mouths than open ones. Some portion of the audience will wait

to see how the others get along before they attempt to start, while others never think of singing a note till one verse is at least half through. What a hearty ring is given to the song service when all join in and all keep up to time. A good suggestion was given in the CHRISTIAN a few months ago that, where practicable, the congregation, as well as the choir, should meet together for practice of Sunday's service hymns. What is worth doing at all is worth doing well.

I suggest, also,

*That greater attention should be given to the song service of gospel meetings.*

Not that we should ever substitute singing for preaching. Each must be given its right place. Good singing will add a hundredfold to the power of a sermon, while bad singing will in less than five minutes drive away its effect. Anthems, part songs, solos, carefully selected and nicely rendered, are a great help. Care must always be taken, of course, that those who preach the gospel in song to others shall themselves be converted. Choirs composed of unconverted people are an intolerable nuisance. When, amid the choir, there is giggling, and whispering, and turning over the leaves of the hymn or tune-book, or careless lounging on their seats instead of sincere, prayerful interest, who can expect that their songs will touch the hearts and save the souls of the hearers? A choir can be a mighty help to the work of gospel propagation, or a tremendous hindrance. It can be safely said that in most of our gospel meetings, those who lead in song very greatly assist the preacher in his work. While we think of the choir's duty to the church, we must not overlook the church's duty to the choir. The Bible and a hymnbook are placed upon the desk for the preacher, but what church thinks of providing the choir with the books needed? Surely those who preach the gospel in song should not be expected to find their own!

In every song, let us not be forgetful of the God-ward side. We must make melody in our hearts "unto the Lord." If the worshipful spirit is within us, and our lips are opened that the gratitude of our hearts may be expressed, our song service will never be in vain, but will tend to our Father's glory and the betterment of our fellows.



# Is the Jewish Sabbath Binding upon Christians?

CHAS. WATT.

## II.—The Sabbath in Genesis.

It is claimed by Sabbatarians that "the Sabbath is from Eden," and in proof they quote Gen. 2: 2, 3:—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." The construction which the S.D.A's. place upon this text is their initial error, and leads to all their lamentable confusion on the question of Sabbath-keeping. Let us note carefully the following points:—

(1) It does not state that God blessed and sanctified the day at the time that he rested! This is a palpable mistake that leads to serious consequences. The passage very explicitly states that God sanctified (set apart) the day "because that in it He had rested." The "setting apart" was at Sinai 2500 years later!

(2) If it had been sanctified in Eden there is absolutely no accounting for the utter silence regarding it during that long period. For two and a half millenniums there is not a word about a Sabbath! The first hint is found in Ex. 16: and between Gen. 2: and Ex. 16: a period of 2513 years intervenes. Is it not passing strange that in all that long time there would not be the slightest reference to it, if the Sabbath had been enjoined upon the nations? This would be quite inexplicable, but becomes still more so when we note the frequency with which the law is met after it had been instituted and given to the Jews. The S.D.A's. recklessly print in their tracts that "the Sabbath was kept by patriarch, prophet, and the faithfully obedient for the first four thousand years of earth's history." In the light of the facts stated above it will be seen how baseless this is.

(3) They tell us that during this long period the time was divided into weeks, which implies the existence of a Sabbath—surely a slender argument to hang a positive law upon! But, alas! even this slender thread is denied them. The number seven, like other numbers, occurs frequently in Genesis, but not as a week. The only apparent instance is Gen. 29: 27, "Fulfil her week." But the word here is "hiptade," the sum or number seven, and the passage is more correctly rendered "Fulfil her seven," for the close of the verse shows that the reference was not to seven days, but "seven years." Thus the one only point the Sabbatarian could find in Genesis refuses to aid him.

(4) Amongst all the sins recorded in Genesis, Sabbath-breaking is not once mentioned. The Antidiluvians were guilty of such "vio-

lence" that God said, "the wickedness of man is great and all flesh is corrupt." So bad, indeed, had they become that the Almighty decreed their almost entire destruction. Moreover, we have much about Noah and the eight who were spared; about Enoch, Abram, Lot, Isaac, Jacob and Esau; about Pharaoh and the Egyptians, etc., etc. But amongst them all—the eminent piety of some, and the shocking sins of others—there is not even a hint about either Sabbath-keeping or Sabbath-breaking!

(5) Amongst all the acts of worship enjoined or accepted by God, Sabbath-keeping is never once mentioned. This, if the Sabbath had been given to all peoples from Eden, calls for explanation. We find the records of altars that were raised, and of sacrifices that were made upon them; we have vows, covenants, prayers, and all the forms in which men of God devoutly worship their Creator. But we never find the Sabbath hinted at even remotely! Why is this? Is it, as the Sabbatarian says, because the history is so brief that there was no room to mention it? But why, then, are so many other items of worship referred to? Are these all so much more important than Sabbath keeping? The Sabbatarian would quickly answer "No." Well, are the other sins mentioned in Genesis so much more serious than Sabbath-breaking? Again he would answer, "No." Well, did the men who were guilty of such fearful sin that they were swept from the face of the earth, always keep the Sabbath? And, again, the Sabbatarian, fearful lest the admission might be more damaging than helpful, is constrained to answer "No." Then why is the fact of their breach of this law never chronicled? And rather than frankly give the only answer that is warranted by the facts of the case, he resorts to the transparent subterfuge, "the historian had no room to record it"!!

## III.—The Sabbath in Exodus.

We have looked in vain for any reference to either Sabbath keeping or Sabbath breaking in the patriarchal age, and the conclusion reached, the only one possible, is that, if the Sabbath law were given previous to the crossing of the Red Sea, the failure to record either its institution, observance or breach, is utterly inexplicable.

We turn now to the Book of Exodus where we shall find the plain institution of the Sabbath, as well as the purpose for which it was given. But here we find upon another order of things. The demarcation between the patriarchal and the Mosaic dispensations was, doubtless, the crossing of the Red Sea. Thy, for the beginning of the Israelitish nation, it was then the people put of

from Egyptian bondage and put on their freedom. It was in this act of crossing that they were all "baptised unto Moses, in the cloud and in the sea" (1 Cor. 10: 1, 2). Two or three weeks later they entered upon their national Sabbath, the time being then ripe; and a few weeks later still the law was given at Sinai. The account of the first giving of the Sabbath is recorded in chapter 16, verses 15 to 30. Now that this was the people's first acquaintance with a weekly rest day seems evident from various considerations.

(1) When the people, acting under instructions, gathered a double quantity of Manna on the sixth day, "all the rulers of the congregation came and told Moses." Why did they act thus? Well, those rulers, being responsible for the conduct of the people and seeing the wrath of Moses a day or two before, when some gathered more than they needed (verse 20), were greatly concerned to see every man gather on Friday a double quantity. And although they, too, must have heard the instructions, the very novelty of these were startling, and they wanted to be quite sure that it was all right. Moses, however, informed them that this was precisely what the Lord required, for "To-morrow is the rest of the holy Sabbath unto the Lord." Rather strange this, if the Sabbath had been a well-known institution.

(2) When the Sabbath came round some of the people went out to gather manna. And this, mark, in spite of the fact that they had gathered a double quantity on the Friday. Quite evidently, it was a new thing that the people had yet got used to. For, observe, these people were not punished with death as they would certainly have been a little while ago (Numbers 15: 32, 36). Being at this time responsible to it, they were not yet held responsible for the declaration of the law.

(3) The wording shows it given then for the first time, for that the Lord bade the people to observe the Sabbath, therefore He giveth you on the day the bread of two days; you on the sabbath in his place; let no man abide ye on the seventh day. So go out of your place on the seventh day" (Ex. 16: 26). This was, unmistakably, a new thing, a new thing, they were not yet held responsible for the declaration of the law.

(4) In chap. 20: 8-11 we find the Sabbath law formally and definitely placed as

the law of Moses, and from this time it becomes of the very first importance to the Israelitish nation. And so great was this law that the penalty for infraction was death (Ex. 31: 14, 15). Therefore, the Sabbath law is binding on to-day because it was given to the Israelites, then, for the same reason, the penalty is binding! Again, no fire was to be lit throughout their habitations on the Sabbath day (Ex. 35: 3). Surely the Sabbatarian does not hold this still obligatory? But why not? If any part of the Sabbatic law has been abrogated, would the Sabbatarian kindly inform us what part, and where such abrogation is found? We believe that the whole has been done away in Christ, for the one sufficient reason that it was never re-instituted in the New Covenant.



# Letters to the Churches. An Exposition.

ALBERT J. SAUNDERS.

## THE CHURCH IN SMYRNA.

The Master's first word of exhortation is, "Fear not." But do you not see in those two words the imminent clouds of darker days yet to come? Oh Smyrna! your tribulation has been great, your sorrows have been many, but "the devil is about to cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days." Yes! evil days have fallen upon the Smyrna church. The persecution is still to rage. Some, probably the chief ones of the church, the bread-winners of the homes, will be cast into prison, will be tried, and will be led away to the stake. This is to last for ten days. How long that was we cannot tell. But in the midst of that fierce persecution, when the church was being assailed, when her chief men were being driven to prison, when, like Polycarp, the noble Christians were sealing their faith with their own blood, how sweet must have been these comforting words of Jesus: "Fear not"—"fear not." When I was leaving Berwick, Victoria, a dear old lady gave me a book which she knew would be of use to me. In that book, written on a card, I found three beautiful texts: "Fret not; faint not; fear not." Beside the last one was the Scripture, Psalm 121: 5, "The Lord is thy keeper." I think that is what Jesus means here. Poor, persecuted, discouraged Smyrna, with other troubles yet to come, fear not—fear not, for I am with you.

The second exhortation is: "Bethou faithful unto death." There seems just a slight tremor in the voice of Jesus here. The church had fought its way against all obstacles, and fierce persecution, for many years, always hoping that the worst was over, thinking that soon the brighter days would come. But what a blow it must have been when even worse things were predicted of the future. Can we wonder if some grew weary, if some gave up in despair, if others ceased? But Jesus, in that sweet encouraging way of his, reminds them that the promises are only to him that overcometh—to those who are faithful unto death. Those early Christians knew what it meant to overcome. They knew what being faithful unto death involved. Yet, because of their discipleship, because they realise that they are building the foundation of Christianity, and because of the encouraging words and presence of Jesus, they go out once more, bearing witness cheerfully for their Lord and Master.

Is there not a valuable lesson here for us, my brethren, in this twentieth century? I cannot help thinking that these messages are particularly applicable to our church conditions to-day. Poor, but yet rich; is that it? Oh, let us pray that it is. I think, also, that Christ's exhortations are very suitable to us. Though not physically persecuted, yet we have much indifference and infidelity, sin and hypocrisy, spiritual sickness and death to contend against. Yet, through the clamor of the world, the clash of arms, and the mar-

shalling of Satan, we hear our leader say: "Fear not," "The Lord is thy keeper." My fellow Christians, be not despondent, though the battle for truth and right is a hard and long one. Take courage, the crosses we have to bear in our common experience but make us one. Let us bear each other's burdens. Let us truly be one in conflict as well as in victory. It is not the flashlight of first love which determines the Christian. It is not the spasmodic effort which produces the greatest work or wins the grandest victory. It is the enduring, the overcoming, the remaining faithful unto death, which crowns the Christians and establishes the church.

"And I will give thee the crown of life." I think this is the best of all Christ's promises. So earnestly spoken, so unostentatiously given, but yet with such a meaning! "And I will give." My brethren, let us appropriate this promise. Notice, the crown of life is not ours yet. Jesus says, "I will give"—still future. And it is also conditional. It depends upon faithfulness unto death. To us who live under monarchical government, the crown is the highest insignia of office. And so in the heavenly monarchy Christ's promise is to crown us kings unto God. It is the crown of victory. In the struggles here we often become despondent. The way is rough, the day is long, the battle is hard. But then all will be over. We shall be crowned with victory. It is also a crown of office. In life we are sometimes troubled about our standing in the sight of God. There is so much anxiety here. Sin is so strong, we are so weak, that at times we wonder if we shall really be saved at last.

"'Tis a point I long to know,  
Oft it causes anxious thought;  
Do I love the Lord or no?  
Am I his or am I not?"

But in the great hereafter all anxiety will for ever end. Our crown shall determine our state—our acceptance—for it is a crown of office. And, moreover, it is the crown of life. Notice, not a crown, but, pre-eminently, the crown is life. What a joy it will be to get to a place where life—unending, blissful life—shall be the reward of the faithful. While here in life we are in death. Every little ache or pain, every sickness, causes great anxiety, but to the faithful Christian Christ's promise is the crown of life. To the faithful is life, and to the overcomer there is to be no second death. If the first death is dreadful to some, what must the second death be? In Rev. 20: 14 we have a glimpse of the second death. How awful! God save us from such an end.

"He that overcometh" what?—the world, sin, selfishness, himself, the devil—shall not be hurt of the second death.

May Christ's message to the church in Smyrna help us to overcome, and be faithful unto death, so that the crown of everlasting life may be ours.

Let us pray—

Father of mercy and love, hear us when we cry to thee through thy Son Jesus, our Saviour. We thank thee for this grand message to the church in Smyrna, and we pray that thou wilt help us to understand that it is applicable to day. Oh, God! help us to overcome, help us to be faithful, come what will, even unto the death. With thy Spirit, and buoyed up by this blessed promise of the crown of life, we shall go forward once more in thy service. Hear, bless and help us all in the great battle of life, we ask through Jesus. Amen.

## Victorian Missions

M. McLellan

Synopsis of report from Home Missionaries:—

H. G. HARWARD AND E. W. PITTMAN.—The mission at Ascot Vale closed on June 11. During the 43 days of service, 50 addresses were delivered. On account of the faithfulness of the evangelist and church the interest was maintained throughout. 45 persons decided for Christ. The exact number added to the church will no doubt be supplied by Percy Pittman. The next mission will be at Swanston-street, beginning on July 2nd.

A. W. CONNOR continues in Castlemaine and district, preaching at Castlemaine and Newstead. Also met with the church at Kyneton. Will also assist Taradale. Additions—2 by faith and baptism, and 2 who were formerly immersed.

R. G. CAMERON, who returned to Wedderburn and St. Arnaud after Conference, has resigned his position under the Committee, such resignation being from the end of July. 2 out of every 3 Sundays have been spent in St. Arnaud. Meetings good; 1 addition by faith and obedience.

J. W. PARSLow.—Since Conference has been laboring in the Echuca circuit, which has now been divided, Bro. Parslow continuing in Echuca and Kyabram, and J. E. Allan commences the first Sunday in July at Shepparton. Additions since Conference:—1 formerly immersed, 5 by faith and baptism, and 6 confessions.

H. LENG has returned to Kaniva circuit. He contemplates holding a tent mission at Narracoorte (S.A.), where there are about 15 or 20 disciples (isolated), but who are desirous that a church should be organised. The prospects of a successful mission are good. 1 addition by faith and obedience.

W. G. ORAM, at the request of the Home Mission Committee, has been transferred to the Brim district, where he has commenced his labors, preaching at Warmur West and Brim.

J. CLYDESDALE has changed circuits with Bro. Oram and gone to the Kaniva district. He has preached at Mundalla, Wamboony and Bordertown. Also at Lillimur, Yanipy and Kaniva. Good meetings.

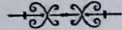


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## The Leader

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

:o:

### A Forward Educational Movement.

Although it cannot be said that any great number of the brethren were enthusiastic regarding the holding of a Federal Conference, yet, now that the project has fallen through, there are not a few who are extremely disappointed thereat. It is only fair to say that the Victorian Conference Committee, which was responsible for the convening of the Federal Conference, was in no wise to blame for such a meeting not being held. The members of that Committee had given considerable time and thought to the making of a programme that would be worthy of the occasion, and in trying to secure the services of representative brethren in all the States and New Zealand to make that programme effective. Their failure to secure a number of these brethren either to attend or take part in the proceedings was the main reason why they considered it necessary to abandon the enterprise. It was felt, and rightly too, that the success of such a Conference depended on its being a strongly representative gathering, and that it would be wrong to ask the few representatives who were willing to attend to waste their time and incur the expense which would be involved in attending an affair that could have no satisfactory results. It is no part of our business, however, to defend the action of the Victorian Conference Committee—the members of it are quite capable of doing that for themselves, if called upon to do so. Our object in writing now is to express our own regret that once the idea of such a Conference was entertained it was not carried to a successful issue: the more so, as we were looking forward to the discussion of two important questions which could only be dealt with properly at a gathering in which all the Conferences in Australasia were adequately represented. We refer to the questions of Foreign Missions and an Australasian Educational Establishment. The satisfactory settlement of these two questions would have amply justified any trouble or expense that might have been involved in the holding of such a Conference. But as

the Conference was not held, regrets are idle, and the next best thing to do is to try and find some other way of attaining the desired end in regard to these two matters. For this purpose, we now propose to consider one of these questions—that pertaining to education—with a view to arousing the interest of the brotherhood in it, and with the hope that some practical good may be the result.

We start first of all with the proposition that the time has now come when the question of training our young men for the ministry of the Word, in some establishment in Australasia, ought to receive serious consideration. Up to the present the subject has received some consideration, but such consideration cannot be regarded as having been serious. We have talked the matter over, have passed resolutions and appointed committees, but have not yet done anything to prove that we are in downright earnest. Nevertheless, what has been done may be regarded as having some value in educating the brotherhood up to the point of dealing with this question in a way that will lead to the accomplishment of practical results. The seed has been sown, and we now have a right to expect something in the way of a harvest. From what we have been able to observe, we believe the time is now ripe for a distinctly forward movement in the establishment of an Australasian College of the Bible. The time for mere talk has passed, and the time for action has come. If anything were wanted to prove this, we have only to refer to a recent number of the *CHRISTIAN*, in which representative brethren from all Australasia emphatically declared themselves in favor of the establishment of such an institution. These brethren were not foolish enough to think that it was possible to start an affair of this kind on the imposing lines of our colleges in America, with their fine buildings and professorial array, but they were of opinion that a beginning might be made in a humbler way, with results that would fully justify the undertaking. It was pointed out that the beginning of the educational movement in the United States was not a pretentious one. It was a comparatively humble affair, yet out of it grew the splendid results which are now to be seen among our brethren in America. In like manner the brethren in Australasia must make a beginning some time with what materials they have, and so lay the foundation of better things to come.

In this humble beginning we do not require to spend money in the purchase of buildings. For a time, we must be content to be tenants and not owners. All the money we can raise just now will be needed to pay the salaries of such teachers as are necessary to give the thing a start. For the present it would not be needful to have more than two brethren on the permanent salaried staff. One of these, besides possessing the necessary ability to impart instruction, would also require to be a good organiser, and one whose genial disposition would be attractive to young men. The other would have to be a Biblical expositor of more than ordinary ability. The first might be regarded as the Principal of the college, having its general management under his care, while the second would impart the necessary Biblical instruction. To get a

suitable brother to undertake the latter work would be the chief difficulty, for upon his ability to fill the post would very largely depend the success of the college. Assuming then that two such brethren were available, there remains the question of salaries and how to raise them. Presuming that such teachers could augment their salaries by simply preaching for churches on Sunday evenings, it is possible that a sum of £400 per annum would be all that would be required for salaries, while other expenses would be defrayed by the fees paid by students. This amount could be raised by the States agreeing to pay a certain sum per annum—say, for example, Victoria, £100; South Australia, £80; New South Wales, £60; West Australia, £60; Queensland, £25; Tasmania, £25; and New Zealand, £50. These figures are, of course, only suggestive, but they are sufficient to indicate that the money could be raised if the brethren mean business. In each of the States there are doubtless brethren of means who would be willing to help liberally in this matter and thus assist in solving the problem. If this amount of money could be raised, an Australasian College of the Bible could be started within a very short time. With the two teachers mentioned, and our first-class educational facilities of a secular kind which our Universities provide, we might hope to turn out students who would compare, not unfavorably, with the American article.

To those brethren who think and care about the future of our cause in Australasia, it must be a source of profound regret that so many of our young men leave our shores in order to be educated in America. This regret is accentuated when it is remembered that the majority of them do not return. Every year we are losing bright young men who would be of service to us in the great work we have in hand. This exodus will increase as the years go on if something is not done to save them from the necessity of leaving us. From what we have been able to gather, our young men do not go from choice. They would rather remain here and pursue their studies, if the proper facilities for so doing were afforded them. Let it also be remembered that the cost involved in so many young men going to America would be almost sufficient in itself to run the institution we have in our minds as a start for educational work here. Moreover, it is eminently desirable that our Australian preachers should grow up in the midst of an Australian environment—that as they go on in their studies we should have an opportunity of appraising their value as preachers, and so be ready to secure their services when their school career ended. As it is now, they go away, and we have no means of ascertaining their fitness for a life-work of preaching. And if, unfortunately for themselves, they find after a while that preaching is not their forte, their case is not one to be envied. Stranded in a strange land, away from relatives and friends, their lot is indeed exceedingly hard.

We regard this question as the most serious one that can engage our attention at the present time. On every hand there is a cry for preachers, and there is no available supply. Fields are ripe unto harvest, and there are but few reapers to gather in the golden grain.



In their necessity the various States are driven to a process of "sheep stealing" in regard to preachers. Indeed, from almost every point of view, the situation is deplorable. Whether this condition of things shall be perpetuated remains with the churches in Australasia to determine. They can, if they so will, alter all this, and usher in a new era of progress in these lands under the Southern Cross. It only requires that the churches should be united in this matter, and that the parochial and local spirit, which, to a greater or lesser extent, obtains in every Province, should be put on one side and forgotten, in view of the important interests which are at stake. As divided and separate States or Provinces we can do but little, but as a united Australasia we may start a work that will ultimately develop into such proportions that, instead of having one College for Australasia, we shall have one for each State and Province. The question is, Have we enough faith in God, our cause and ourselves to make a beginning in a forward educational movement?

## Editorial Notes

*In fundamentals, Unity; in incidentals, Liberty;  
in all things, Love.*

### Why don't People go to Church?

Many reasons have been given to account for the non-attendance of the masses at church, but they may be narrowed down to just two. First, people don't go to church because they don't wish to go; and secondly, because the church does not wish them to come. The latter reason may not apply to the churches of Christ as a whole, but it applies to every disciple that never makes the slightest effort to win a soul. Lack of love is at the bottom of it. Our motto for the year, "Each one win one," if practically applied, will clear us of this terrible indictment and show to the world that the churches of Christ do wish the masses to come to church.

### Will it End in Smoke?

The Australian Natives Association deserve credit for the way they are struggling upward morally. They have dealt a blow at art union gambling, and now they mean to deal with the cigarette evil amongst the boys. They propose legislation to stop the sale of cigarettes to boys under the age of 16 years. Mr. Blanch, head master of the Melbourne Grammar School, speaking at a largely attended meeting of the "Mothers' Union" at the Cathedral Chapter House on the 19th inst., said, "The general belief was that smoking had a bad effect on the growth and development of the nervous system, and his own experience as a schoolmaster bore this theory out entirely. He noticed that boys who became confirmed smokers were generally intellectual failures." Why should the A.N.A. and the schoolmasters lead the van in this crusade against the tobacco evil? If the spirit of Christ was the spirit of sacrifice, why do not smoking Christians make a sacrifice in order to save the rising generation? "If any man have not the spirit of

Christ, he is none of his." Either this is not true or else many think Christ and his apostles did not mean what they said. How can professing Christians support a trade that advertises itself by means of obscene pictures? Where does the preaching of the gospel come in? The boys who do not smoke have their moral sense blunted to some extent by these obscene pictures and their conversion is thereby retarded. "Brethren, these things ought not so to be," but they will continue to be so until we shake off the habits of the old man and put on the new man in Christ Jesus.

## From the Field

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

### New Zealand

WARKWORTH.—Since Bro. Hadfield left, we have been holding fortnightly gospel services. Brethren from Auckland and other places have come to our assistance, and when the weather has been fine, the meetings have been well attended. Last Sunday we had a good day, Bro. Waterhouse, from Helensville, speaking morning and afternoon. At the close of the afternoon service, a young man made the good confession, and was baptised the same hour. On the Sunday before, we welcomed into fellowship Ernest Grimmer, son of Walter Grimmer, who was baptised at Mount Roskill the Sunday previous.

June 14.

THOMAS C. R. OAKES.

PAHIATUA.—A good Samaritan, whose membership is elsewhere, has presented the church with a beautiful communion set. It came as a great surprise. The giver, whose name is withheld by request, has the sincere gratitude of the congregation. Another brother was received into fellowship last Lord's day. A Working Bee, under the leadership of Bro. Taylor, of Makuri, has fenced the front and effected other needed improvements. Mr. Hays, the renowned "Apostle of Temperance," spoke here last night. Despite the heavy rains and slush and flooded rivers the theatre was crowded. One man walked nine miles to hear him, and as a reward, was presented with the speaker's autograph. We are certain to carry No-License in this electorate next November.

June 15.

G. MANIFOLD.

CHRISTCHURCH.—We have had the pleasure of receiving into fellowship Bro. Winterburn, who was recently baptised into Christ at Nelson. While reporting this addition to our numbers, we have to regret the loss of our Bro. and Sister McKinnon, together with our sisters the Misses McKinnon, who have transferred their place of residence to Wellington. Bro. McKinnon has been secretary to the church for some nine years, and his departure will create a blank which will not be easily filled. Bro. Langford is now carrying on the work of preaching in the place of Bro. Judd, who is taking a well-earned rest. We recently enjoyed a short visit from S. J. Mathison of Dunedin, and J. R. Clarke of Oamaru.

June 14.

G.P.P.

PALMERSTON N.—I am glad to say that we have formed a church, consisting of eight members. We have now broken bread for eight Lord's days, and we rejoice to know that others are enquiring the way and expect soon to be added to the church. Conference this year has taken up tent mission work, and we hope for a visit during the next twelve months.

We are also canvassing for S.S. scholars, and hope soon to open a Bible School. We rejoice at receiving word about Bro. Howard, and will be all the more glad on account of his preaching ability. I desire to record my appreciation of the Directory published from time to time. If our place of meeting were in, it would simplify matters for new comers. I shall be thankful if you can insert it.

June 13.

A. E. FAIRBROTHER.

## Queensland

MARBURG.—Sunday School Anniversary, June 12. The meetings began at 11 a.m. when, J. Colbourne, from Brisbane, occupied the chair. Quite a number from Rosewood and Vernor churches were present. Bro. Colbourne opened the meeting with devotional exercise; he then briefly addressed the Sunday scholars and teachers; E. Kickbusch was then asked to favor the audience with a phonograph selection "The Holy City." The audience then adjourned to the luncheon table, which was well prepared and decorated by the sisters. At 1.30 the programme was resumed with varied items of songs, recitations, speeches, and phonograph selections. At 2.40 p.m. prizes were presented. The audience then adjourned to the tea table. Another meeting was commenced at 7 o'clock in the evening; about 200 people were present. A very successful programme was gone through. At the close of the programme a comprehensive vote of thanks was recorded.

June 19.

A. KICKBUSCH.

ROSEWOOD.—We were cheered by a visit from J. Colbourne. He addressed the church in the morning. In the afternoon an open-air baptismal service was held, when a young woman and a young lad were baptised in the presence of a number of spectators. At night he gave a splendid gospel address. Yesterday we had the pleasure of receiving our two young members into fellowship with us.

June 19.

H. BERLIN.

## Victoria

S.S. UNION.—The annual demonstration in connection with the Sunday School Union was held in the Masonic Hall, Collins-st., on Wednesday evening, 14th June; when the prizes and certificates (Union), together with the Normal Class diplomas, in the recent examinations, were distributed. E. T. Penny (president) occupied the chair, and W. Brown (retiring president) gave the prizes to the successful competitors and the certificates to representatives of the various Schools of the Union. James Johnston, M.A., principal of the Normal Class, presented the diplomas to the successful students connected therewith; at this Sister Lochhead, on behalf of the students, in a very nice speech presented the principal with a beautiful bound copy of the Bible (Holman's); to which he suitably replied, thanking them most heartily for their most useful present, and informing them that the work in the Class had been a source of great pleasure to him. A splendid programme was rendered by the various schools, consisting of action songs, recitations, solos, violin selection, also a sacred part song by the Prahran Glee Party; all of which reflected great credit on the part of the performers. Sister Jeannie Dickens as pianiste rendered valuable assistance. The attendance was very large, and the audience appeared to thoroughly enjoy the various items. The president thanked them for their presence, and said that he was extremely pleased to see that the interest in connection with S.S. work was



growing, and urged all to secure from the respective delegates of the Union Schools an honorary member's card and so assist it financially, for it was worthy of our best support.

June 19.

J. Y. POTTS.

NEWMARKET.—Our Sunday School anniversary services were a great success this year. Many of the scholars attended our Lord's day morning meeting, and thus had a concrete presentation of the New Testament church at worship. The afternoon and evening meetings were crowded, and addresses were delivered by Bren. Ludbrook and Greenwood. On the following Tuesday the usual entertainment was given. Then on Thursday came the scholars' tea-meeting and lantern entertainment. If appreciation is anything, Bro. Webster must have felt rewarded for his services as lanternist by the laughter and uproarious applause. The singing throughout was under the baton of F. W. Greenwood, with Miss Alford as organist, and gave great satisfaction. The School is fortunate in securing such a capable man as John Murdoch to act as secretary. During the year a library has been opened with 113 books and L. Larsen as librarian. After paying all expenses for the year, the School has a small balance in hand. The outlook is promising.

June 22.

C. HERRINGTON.

RICHMOND (Balmain-st.).—Two confessions last night. A number are to be baptised next Lord's day evening. A tent mission is being arranged for the early spring, to be held near the Richmond Railway Station.

June 26.

P. J. POND.

BARKER'S CREEK.—Two of the four scholars who confessed Christ were baptised by D. Jones this morning before worship. Bro. McCance was at Drummond this morning, and he spoke here again to-night to a crowded house, after which another young girl confessed Christ.

June 25.

A. E. G.

CHELTENHAM.—On Monday evening, June 26, there was a splendid cottage meeting at the home of Bro. Stayner, 28 being present. These meetings are doing great good, and we commend them to our churches.

June 27.

R. W. TUCK.

WARRNAMBOOL.—During the past two weeks we have had the pleasure of a visit from H. G. Harward, who, although on a holiday, interested himself in the work of the church, exhorting at the morning meetings and conducting the evening services, which were largely attended. We have also with us at present Sister Black from England and Sister Lydia Thomson from Boulder City, W.A.

June 26.

R. F. P.

CARLTON (Queensberry-st.).—The church of Christ (Chinese) meeting in the F.M. premises, Queensberry-st., was organised Lord's day morning, June 25th. Bro. James presided. F. McClean dwelt upon the happiness of the occasion, and F. M. Ludbrook on behalf of the F.M. Committee read out a list of 20 names in all (2 sisters 18 brethren) whose letters of commendation had been received from the church at Lygon-st. These (with a few baptised on the mission premises) may be considered as the foundation members. These brethren were exhorted to endure hardness as good soldiers, and they repeated (in Chinese) our motto for the year: "Each one win one." Ernest Lin spoke briefly but evidently very earnestly upon "the man without a wedding garment." After the worship-meeting the brethren elected 5 as deacons—W. Hing, E. Lin, A. Cheong, J. Young and Harry Pang, the last named to act as secretary and treasurer. The church will be under the oversight of the F.M.

Committee for the time being. God bless all concerned.

June 27.

F.M.L.

ASCOT VALE.—On June 20 a social reunion of the members was held in the chapel, being the outcome of the great success which has attended the mission. The building was packed, and those who were brought into the church through the mission assembled in full force to participate in the great joy of the older members. G. P. Pittman occupied the chair, when a splendid programme was gone through, consisting of selections by the choir, solos, readings, recitations and duet. Another pleasing item was the presentation to Jessie Minahan, who acted as organist during the mission. F. W. Martin, on behalf of the church, made the presentation. T. Minahan, on behalf of his daughter, thanked the members for their kindness, and at the conclusion of the programme refreshments were handed round.

J. Y. POTTS.

MELBOURNE (Swanston-st.).—Last Lord's day, in the morning, we had the company of G. S. Bennett, now laboring at Goolwa, S.A., also Bro. Riding, from Petersham, N.S.W. Reference was made to the death of R. B. Davis, who had been connected with the church for about twenty-eight years, and had passed away on Lord's day morning. Bro. Riding sang at the gospel service the hymns, "Will you meet me at the fountain?" and "Softly and tenderly Jesus is calling." At the conclusion a special meeting was held for prayer for success of the special mission to commence next Lord's day under direction of Bren. Harward and Pittman. We would be glad of the co-operation of sister churches in and around Melbourne.

June 27.

R.L.

## West Australia

NORTH PERTH.—Sunday morning last, three were received into fellowship, having been baptised during the previous week. In the evening, Bro. Cumming preached to a good audience: at the close one young man decided to follow Christ in his own appointed way.

June 19.

S. M.

BUNBURY.—We are having crowded meetings at night. A baptised believer was received in last Lord's day morning. The Sunday School is pushing ahead rapidly, no less than 59 scholars and 24 in Bible Class being present last Sunday. The anniversary services were held in the Rechabite Hall on June 18. As this was the first attempt, great interest was aroused, and the hall was crowded to excess. Under the leadership of T. H. Scambler, the children rendered a number of selections in a pleasing manner. Lily Woods sang a solo. Mrs. Ewin rendered valuable assistance at the organ. An appropriate address was delivered by the evangelist.

June 20.

L. J. M.

## South Australia

FOREIGN MISSIONARY RALLY.—Under the direction of the South Australian Foreign Missionary Committee a very successful rally was held in the Grote-st. church building on June 21st. The afternoon meeting, presided over by R. Burns, was largely attended. Very interesting reports were given of the work being done by the different mission auxiliaries in connection with the churches of this State. Splendid addresses were given by Miss Tilly, of Hardwicke College, P. A. Davey and F. Pittman. A. T. Magarey was to have spoken, but he had to leave

through pressure of business. We were delighted to have Bro. Davey from Japan with us. The evening meeting was a most inspiring one. The chapel was literally packed to overflowing. Bro. Ludbrook presided. Several of the church choirs were present to help in the singing. A. N. Marshall, B.A., of North Adelaide Baptist Church, gave a telling address. Bro. Davey, who appeared in Japanese costume, delighted us with an interesting address. He received a great ovation on rising. The Chinese class contributed a hymn. Alf. Gard arranged two solos, which were sung by Miss Connie Verco and Miss Goodall. A vote of thanks was proposed and seconded by Bren. Rankine and Huntsman. The Grote-st. Band provided tea for those who were present at the afternoon meeting.

June 24.

A. C. RANKINE.

MOONTA.—We received two by letters of commendation this morning—Bro. Jones, from Unley, who is a good, earnest worker, from whom we expect much help; and Sister Bennett, from Dalkey. In consequence of a quiet conversation with the latter's husband this afternoon, we took his confession to-night. Bro. Jackson, from North Adelaide, was with us all day to-day, and we were encouraged and edified by his addresses. In the afternoon he spoke on Foreign Mission work.

June 25.

W. MOFFITT.

PROSPECT.—Two were received into fellowship yesterday, one by letter from Hindmarsh, Sister Burdeu, and one who was immersed during the tent mission. The work is moving along nicely, and we are looking out for good things.

June 26.

J. C. W.

GROTE-STREET.—At the close of the address this evening, a young man stepped out and confessed his faith in Jesus Christ.

June 25.

E. R. M.

NORTH ADELAIDE.—June 25 was our anniversary, and the chapel was filled with scholars and friends. The distribution of prizes by Dr. J. C. Verco was an interesting item. Everyone was thoroughly impressed with the unique entertainment provided by Mr. Johnson and his blind pupils from the school at Brighton, who delighted the audience with their sweet singing, and the distinct way some of them read from the Word of God in Braille type. At the close of the service, Mr. Johnson and his pupils, together with the teachers and officers of the S.S., were entertained with a sumptuous tea at Dr. Verco's house. Mr. Johnson, in a graceful speech, acknowledged the kindness shown him and his little pupils, and on their behalf thanked the doctor and Mrs. Henshaw for the pleasure they had given them. Before dispersing, the children sang another of their sweet songs.

June 26.

V.B.T.

UNLEY.—We are glad to say that T. J. Gore has recovered his good health and resumed his work. He has begun a series of sermons on remarkable conversions. On the eve of their departure for America and England, Bro. and Sister W. Charlick were entertained at a social and presented with a field glass. Mrs. Michael and her daughter, old members, have left for Perth. Owing to unavoidable circumstances, T. W. Macklin has resigned the position of joint superintendent of the Sunday School. The officers and teachers greatly regret to lose him. Fortunately some fresh teachers have been added to the staff, including J. Uncle, one of the church elders, and Bro. Wheeler.

June 25.

R.B.

HINDMARSH.—We are sorry to report that David Griffen and family are leaving us shortly, and are



going to settle at Milang. They take with them the best wishes of a large circle of friends. For many years Bro. Griffen was a deacon of the church. The opening meeting of the Young People's Christian Guild was held on Tuesday evening. The president, F. Pittman, explained to over 300 persons the aims and objects of the guild. A good programme was presented, and refreshments were handed round. The Foreign Missionary Committee held a meeting on the 19th, and fresh plans were presented, and after careful consideration adopted.

June 25.

G.E.D.

## New South Wales

LISMORE.—We are already preparing for our mission, to be held in September, the first that Bro. Bagley will hold as State evangelist. Our C. E. Society is just closing a successful half-year's work, our numbers being 66 active members, 2 associate, and 1 honorary member, the average attendance being 48. Last night we elected the officers for next half-year, viz., E. Davis, president; J. P. F. Walker, vice-president; Sister R. Campbell, secretary; Bro. Mathison, treas., and Sister G. Wotherspoon, roll secretary.

June 20.

E. A. WALKER.

SYDNEY.—The anniversary of the "City Temple" Bible School was celebrated on Sunday, 18th, and Tuesday the 20th June. The scholars were present at the morning service, at which Bro. Chapple delivered an address on "The Training of the Young." In the afternoon, a special service of song was rendered by the school, and an interesting address on "Character Building," illustrated with carpenter's tools, given by Geo. T. Walden. P. A. Dickson preached a special sermon in the evening to young people on "Wherewithal shall a young man cleanse his way?" at the conclusion of which two persons confessed their faith in Christ. The scholars' entertainment was held on Tuesday evening, one of the items calling for special attention being an "Auction Sale of all the Children in the World," at which scholars representing Fashion, Crime, Scepticism, Intemperance, Gambling, Education, and Religion bid for the children—the latter offering the highest bid claimed "the children of every nation, tribe, and kingdom under heaven." A dialogue by the juniors, entitled "Caught Napping," was also highly appreciated, as were also the songs, recitations, and choruses, which completed the programme. At this meeting the prizes were presented by Bro. Dickson, which completed the best attended and most successful anniversary we have held for many years.

June 24.

S.G.

## Here and There

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

One confession at Brunswick last Sunday.

Two confessions at Subiaco, W.A., on June 18.

Peter Jenkins is now secretary of the church at Croydon, Victoria.

G. S. Bennett, of Goolwa, S.A., is in Melbourne on a visit to his mother.

The attention of sisters is directed to an advertisement in Coming Events.

H. J. Horsell, preacher for the church at York, S.A., is on a brief holiday in Victoria.

F. W. Greenwood spoke at Warragul last Sunday, and two or three evenings during this week.

On June 11 there were four confessions at Fremantle at the close of W. Smedley's address.

A teachers' preparation class has been formed in connection with the Prahran Sunday School.

See Coming Events re East Suburban Annual Conference, all next week at South Yarra chapel.

H. K. Carter, who for some time has been preaching in Roma, Q., has taken up work for a time in Wallumbilla, near Roma.

The Dorcas rally for Burwood Boys' Home will be held in Swanston-street lecture hall, Wednesday, July 5th, from 10 a.m. All sisters welcome.

Good meeting and three confessions at Prahran on Sunday night. One of these was the son of Sister Baker, who came from England a few months ago.

Dr. F. Magarey has accepted the position of treasurer to the South Australian Evangelistic Committee. Please remit all moneys to him, North Terrace, Adelaide.

Bro. Greenwood concludes his labors at Newmarket on the 16th July, and on the following Lord's day he enters on a six months' engagement with the Hawthorn church.

Mrs. Milner Black, of Brighton, England, daughter of Bro. and Sister McCullagh, of Warrnambool, is at present on a visit to her parents. She expects to remain for some few weeks.

Bro. and Sister William Charlick, of the church in Unley, S.A., left Sydney on June 19 for a six or seven months' trip to America and England. We wish them a pleasant trip and safe return.

**We want a smart lad as an apprentice to the trade of compositor. Must be between 12 and 14 years of age, with at least a good State school education.**

We understand a fine programme has been prepared for the benefit concert to Mrs. Roy Thompson, including Miss Ida Osborne, the Minster Quartette Party, and other well known singers and reciters.

The next South Australian Conference will be held (p.v.) Sept. 12, 13 and 14, at Grote-street, Adelaide. A. Verco and Wm. Manning are acting as an Accommodation Committee. Country and Interstate visitors please note.

The tenth annual distribution of prizes and certificates of the Bible School Union of N.S.W. will take place in the Tabernacle, Enmore, on Friday, July 7, at 7.30 p.m. Good programme of solos and recitations by the scholars. Collection.

On Bro. Connor's last visit to Newstead there were two well-attended meetings. One man made the good confession and was baptised. Things are looking hopeful in that place, and the brethren are encouraged. The preaching and teaching are done mostly by Bren. Saunders, senr., and G. Scambler.

A brother asks if we think it right to engage a sister to do visiting in the church, and to call her Sister Mary. We certainly think that any church is doing a wise thing to secure the services of a good, consecrated woman to help in such work as visiting the sick and generally looking after those who need her in any way. But why call her Sister Mary? Why not call her Miss Mary Jones, the same as you would address any other respectable member of the church? In our judgment this "Sister" business is of the same ecclesiastical piece of cloth as "Reverend," "Father," etc., and is simply an attempt to follow in the fashion of the denominations around us. Our knowledge of the great spirit of Christianity and the history of the church in all ages leads us to abominate the whole thing. Employ a good woman by all means, but treat her as you would any other consecrated woman in the church.

A. T. Cox, who has carried on the gospel meetings at Hawthorn since Bro. Harding's departure three months ago, concluded his services there last Lord's day. For the next three weeks R. Campbell Edwards will supply the platform at Hawthorn.

A brother who says he is much interested in the coming of our Lord sends us some verses on "Watch." We are sorry that in our judgment the production is not good poetry, and we would advise our brother for the time being to confine himself to prose, especially when dealing with such a great theme as the second coming of Christ.

A social was held by the Prahran Mutual Improvement Society last Friday evening, when G. E. Moore was presented with a purse containing cash. Bro. Moore is about to depart from these shores in order to be educated for the work of the gospel at Eureka College, U.S.A. Many expressions of good will were made, and a pleasant time was spent.

### 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 ask all our readers who are interested in the progress of the cause in New Zealand to note that there is now a meeting for breaking bread at Palmerston North, in the Orange Hall; A. E. Fairbrother is the secretary, who would be glad to see any brethren who go that way. (See N.Z. column of church news.) There is also a meeting for breaking bread in Palmerston South. Bro. and Sister James Logan would be glad to give information.

TO THE SOUTH AUSTRALIAN CHURCHES.—Remember July 2nd is the day set apart for our offerings to be made and taken up for the Lord's cause in the "regions beyond." We want the sum of £300 this year. In Christ's name and for Christ's dear sake we plead with all the church members of this State to give lovingly and cheerfully towards the great and glorious cause of mission work in the dark places of the earth. Where the Christ is not, there the devil has full sway, and you don't know how far he will go or lead those who are his captives when he knows they have no knowledge of the true God who gives the victory through Jesus Christ our Lord.—A. C. RANKINE.

R. B. Davies, to whom we referred last week as being very ill, fell asleep on Sunday morning. Bro. Davis was a quiet man, but he will be greatly missed in the church and community in which he lived. The funeral took place on Monday afternoon at the Melbourne Cemetery. There was a large attendance of church people and Bro. Davis' other friends. The funeral was conducted by J. W. Baker, Jas. Johnston and Andrew Meldrum. Amongst our brethren we noticed the following present:—Andrew Haddow, Henry Lyall, F. W. Martin, J. T. Harding, B. J. Kemp, F. A. Kemp, T. Morris, J. Morris, A. Millis, T. Cole, J. Hollole, W. J. Dickson, Jas. McGregor, H. Swain, Robert Lyall, George Exley, J. Pittman, P. B. McMaster, J. T. Tinkler, Chas. Lawson, E. A. Kemp, S. Wilson, Walter Lawson.

A good brother whose judgment we highly prize suggests that when we abridge church reports we should place an asterisk at the foot to indicate the same. We are much afraid that "From the Field" would look like a section of the starry heavens, as but few reports appear which are not abridged.



This is our great difficulty. While we do not think that anything is left out of general interest, many others do, and so there our trouble begins. Those brethren who do not want their reports spoiled by abridgment must study brevity and conciseness. It is wonderful how much can be said in a few words when an effort is made. We want room for a certain amount of general reading matter, and we want all the news besides from all the churches in all the States. Send us your news every week on a post card, written largely.

### Coming Events.

**JULY 2.**—Swanston-st., Melbourne, 7 p.m. Commencement of Harward-Pittman Mission. Continues every night at 7.45. Come and bring your friends to hear the old, old story. Friends and brethren belonging to churches in and around Melbourne are cordially asked to co-operate.

**JULY 3.**—The second term of the Normal Class begins Monday, July 3, at 8 p.m., at the University High School, opposite Trades Hall. All teachers and Sunday School workers are invited to enroll.—J. Y. POTTS.

**JULY 3-7.**—First Annual Conference of East Suburban churches at Cliff-st., South Yarra, at 8 each night. Business Session, Wednesday night. Sisters' Conference, Wednesday afternoon, 3. Very profitable and interesting subjects to be discussed each night. Solos and choruses by choirs in district. Monday is Young People's Night, and Friday is Temperance Night. Brethren cordially invited.

**JULY 5 (Wednesday).**—Lygon-st. Christian Chapel, 8 p.m. Complimentary and Subscription Concert to Mrs. Roy Thompson. Good Programme, under the direction of Madame Nellie McClelland. W. C. Craigie, Treasurer; Jno. McClelland, Hon. Sec.

**JULY 7 (Friday).**—3 p.m., United Sisters' Quarterly Prayer and Praise Meeting, Swanston-st. Lecture Hall. Mrs. Davies will preside, and Mrs. F. M. Ludbrook will read a paper on the Life of Carey.

### BIRTH.

**PITTMAN.**—On Wednesday, June 7th, at 22 Westbourne-st., East Prahran, the wife of Sidney H. Pittman—of a son.

### DEATH.

**NANKERVIS.**—On June 15th, at Auburn, V., passed peacefully away, after great suffering, of pneumonia and heart failure, Eliza Emily, aged 63, the dearly beloved wife of John Rowe Nankervis, eldest daughter of Mr. Joseph Lowen, Doncaster.

Darling Mother! Forever with the Lord.

—Inserted by her loving daughter, Harriett Redman, Blackburn.

### VICTORIAN MISSION FUND.

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Church, Carew ..	..	15 0 0
Church, Bordertown ..	..	7 10 0
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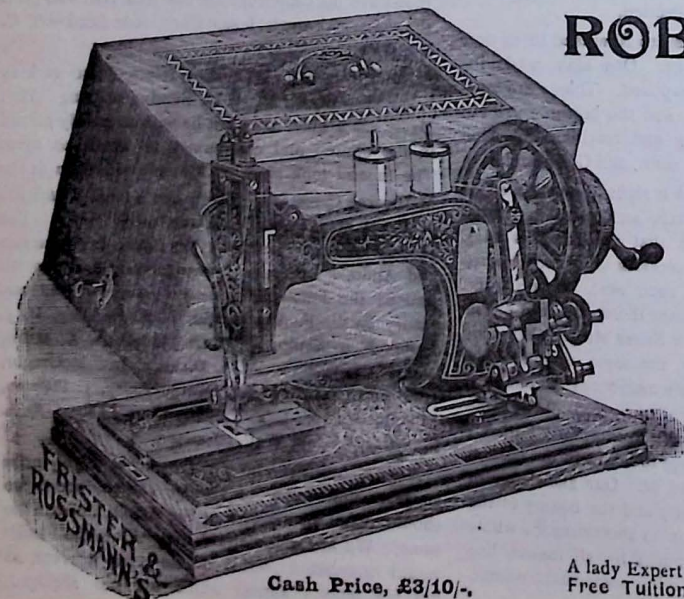
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## The Message of the Flowers.

Matt. 6: 28-34; Jas. 1: 9-11.

Topic for July 17.

HERE is a chance for flower committees. They will not be slow to beautify the service, and to let the flowers give their own message to the eye, as the speakers try to gain the ear.

It is not a botanical night, though a lover of botany might give a talk of surpassing interest and profit. We are to learn something of the spiritual language of flowers; those familiar with the common so-called "language" can recast their vocabulary. Very many flowers could easily furnish texts. There is much in a name. How suggestive is "Heartsease"! The heliotrope is said to turn its face from morning till night to the sun, and hence its name; so the Christian to the Sun of Righteousness. Think, again, of the symbolism of the passion-flower.

Jesus Christ loved the flowers, and made them speak to us. He told of the Father's care for them, and of his surpassing care for us. Bishop Gore comments thus on the Saviour's words: "If day by day you do his will simply, and cast your care on him, then you can have a wonderful freedom from anxiety as to your future, and can live at peace—the sort of peace which finds an illustration in the fascinating tranquility of the flowers of the field, and the light-heartedness of the birds of the air." Again: "You will see that what he means to warn us against is anxiety, not provision. . . . Everything is done by bird and plant in view of the future, but done with a tranquility which reposes unconsciously upon the purpose of God. What they do unconsciously, we are to do consciously." Keble enforces the lesson:

"Alas! of thousand bosoms kind,  
That daily court you and caress,  
How few the happy secret find  
Of your calm loveliness!  
'Live for to-day! to-morrow's light  
To-morrow's cares shall bring to sight,  
Go sleep like closing flowers at night,  
And heaven thy morn will bless.'"

C. H. Spurgeon illustrated God's special blessings that come to us as individuals thus: "I believe that every flower in a garden, which is tended by a wise gardener, could tell of some particular care that the gardener takes of it. He does for the dahlia what he does not do for the sunflower; somewhat is wanted by the rose that is not required by the lily; and the geranium calls for an attention that is not given to the honeysuckle. Each flower wins from the gardener a special culture. The vine has a dressing all its own, and the apple tree a pruning peculiar to itself. And so is there a special benediction for each child of God."

In our reading from James the brief life of the flowers is used to illustrate the shortness of our life and the passing of its joys.

"We have short time to stay, as you,  
We have as short a Spring;

As quick a growth to meet decay  
As you, or anything.  
We die,  
As your hours do, and dry  
Away  
Like to the Summer's rain;  
Or as the pearls of morning's dew  
Ne'er to be found again."

How finely has Burns described the fleeting pleasures of life:

"But pleasures are like poppies spread;  
You seize the flower, the bloom is fled."

Many have thought, and most have wondered, at the seeming prodigality with which the earth is adorned with flowers. Whose eyes were they designed to please? Man's only? Can that be, since so many blossom and die unseen by human beings? Be that as it may, you know the lesson the poet has given from these:

"Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

"I think," says Professor Elmslie, "one of the most pathetic things in the world's history is that so often men of magnificent heroic character have lived in times when they had no chance to show it." Yes, but God knew, even as he sees the flowers with which himself has decked the earth. Was Gray right when he used the word "waste"? Certainly a man's nobility of life or a woman's fragrance of character is not wasted because there is wanting the appreciation of their fellows.

May we not from the flowers of the field learn this, that God loves beauty? The flowers seen by us, and those that perish unadmired by men, are all placed by God who "hath made everything beautiful in its time." God by the flowers, as truly as through his apostle, has told us to think on beautiful things. The world was not constructed on a strictly utilitarian plan; the great Creator does not mean all lives to be so, either. Flowers are earth's adornment; there are graces, beauties of character, fitly illustrated by these, which the Lord means us to cultivate. I am not saying that flowers are ornamental and not useful. Nay, the very beauty has a use. As Landor says: "The beautiful in itself is useful by awakening our finer sensibilities, which it must be our own fault if we do not often carry with us into action." I think it is told of Captain Cook that wherever he touched land in his voyages some seeds were planted, which springing up into beautiful flowers cheered a later traveller coming that way. It was an acted parable of what we might do in our journey through life. Grow flowers; they will not be wasted. You recollect what Tennyson says of Maud:

"... her feet have touch'd the meadows  
And left the daisies rosy."

Ruskin denies that to be a lover's fancy, false and vain. After referring to the deep undermeaning which "lies, or at least may be read, if we choose, in our custom of strewing flowers before those whom we think most happy," he says: "The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them."

Here is a beautiful flower lesson, from a French devotional book, "Paillettes d'Or" (Gold Dust):—"I was watching a flower opening to the sun; and on that flower I saw:

A butterfly that brushed it with its wings;  
A bee extracting its honey;  
An insect that bruised it;  
A breeze that broke its petals and dispersed them.

And the poor stem did not fail to produce another blossom: it had not seen the butterfly, the insect, or the breeze, only the bee, to whom its flower had been useful!"

If someone could adequately render Longfellow's "Flowers," it would add to the profitable pleasure of the evening. These few verses can only be given as a sample:

Spake full well, in language quaint and olden,  
One who dwelleth by the castled Rhine,  
When he called the flowers so blue and golden,  
Stars, that in earth's firmament do shine.

Wondrous truths, and manifold as wondrous,  
God has written in these stars above;  
But not less in the bright flowerets under us  
Stands the revelation of his love.

And the poet, faithful and far-seeing,  
Sees, alike in stars and flowers, a part  
Of the self-same universal being,  
Which is throbbing in his brain and heart.

In all places, then, and in all seasons,  
Flowers expand their light and soul-like wings,  
Teaching us, by most persuasive reasons,  
How akin they are to human things.

And, with childlike credulous affection,  
We behold their tender buds expand;  
Emblems of our own great resurrection,  
Emblems of the bright and better land."

## Fresh Flowers.

A Christian woman was employed as nurse in a home where a loved mother lay ill. Her daughter, a girl of fifteen or sixteen years, had never given her heart to Christ, fearing that by so doing she might lose some of her youthful pleasures, and saying that when she grew older, then she would give herself to him.

One day she came into the house, bringing a bouquet of beautiful, fresh carnations for her mother. The nurse commented upon their loveliness, and then said, "We will not take them up to mother now—they are too fresh and beautiful; we will wait a few days until they have begun to fade and wither." The young girl was surprised, almost indignant, and sought an explanation for such a seemingly unnatural course.

Said the nurse: "Is not this what you are doing to your loving heavenly Father? Are you not by your conduct reserving for yourself the beauty and freshness of your young life, and waiting to offer him the faded blossoms from which all the lovely beauty and freshness have departed?"

The girl felt the force of the illustration, and yielded her fair young life to the Master's service.

## Notes and News.

Mildura has a society of from 35 to 40 members, with an average attendance of 25 to 30. E. Griffiths, their evangelist, has done much for them. Every quarter a temperance meeting is held, on which occasions the chapel is packed. Twenty-two signed the pledge at the last two meetings. The society is not yet affiliated with the Union.

Will correspondents to our Victorian Union please address all communications to A. L. Gibson, 759 Drummond-st., North Carlton, and all matter for this page to A. R. Main, 8 Leslie-st., Auburn.



## Easter in South Wales.

Stephen Ludbrook.

The ceremonies and special thoughts circling around Easter were once again due, and though we recognised not these, yet we gladly used the customary holiday, and were especially pleased to have a few "holy-days" with the brethren in South Wales. We had heard of its natural beauties. We knew of its stalwart sons, standing shoulder to shoulder, not a single county missing in all Wales, against the common foe, which would subordinate the daily teaching of the young to sectarian ideas, prevent access to 16,000 head teacherships throughout the United Kingdom to rising teachers, and close many of the teaching colleges to all who cannot—with conscience—frame to utter the Shibboleths of the church which has for its head the ruling monarch. We knew also of the atmosphere of excitement around the thoughts of the people concerning Christ in certain aspects. But the disciples of Jesus needed no revival. The churches known by his name only had not been asleep. Though the oldest of them is not yet ten years, yet in the district are now six wide-awake flourishing institutions, full of love one to another and to all. As you climb the hills or run down the valleys, and under your feet, perhaps half a mile below, there is seam above seam of ancient, hardened, solid, blackened wood: so also in the hearts of those who go down into the earth to subdue it, in them are the ancient, solid thoughts of the everlasting love of him who was full of lovingkindness to us before the construction of the ages, and they are ever ready to be used to warm the hearts of those who know not God, or to give light to any seeking the narrow path of duty in Christ which leads to life.

That this spirit is very marked was shown by the half-yearly Conference on "Easter Monday," when reports showed a nett increase in the six months of 62, that is at 34% per annum, and this in spite of the fact that no church had forgotten the solemn duty of casting off the dead branches. Such was their enthusiasm that by midday 150 out of a possible 413 were present, and in the evening over 200, although two of the assemblies are at a distance of 30 miles from the others. Their desire to "go forward" was expressed in the determination to raise a sufficient fund, if it may be so, to entirely support one of their worthy evangelists, run a monthly magazine, and work a lantern in the winter, amongst other things. One phrase of the essay caught our ear especially, when the writer spoke of the opportunities of giving as "not obligations but privileges." Ah me! if every one who hears these words would continuously think of them even, say, for three days, then with what different feelings should we afterwards have fellowship with him in this matter of giving and receiving, as we realise what he has given for us, and is ready still to give the showers of blessing to those who bring the full tithe into his storehouse.

Already there is in the hearts of some the desire to extend the work in other valleys,

where now there are the twos and threes isolated from other churches of Christ, and present a door open, though small, for the pure message of gladness. May this desire of goodness become a work of faith, and may it be established with power!

Space would fail us to speak of the kindness shown to a visitor, of the helpful conversations, of the various little outings, or even of all the meetings attended.

There is plenty of work given to the willing, though only present for a few days. Whether at Cadonton by the sea, which with Barry is a town of recent rapid rising to 30,000, there the church also is like the town in those respects; or whether at Aberfan, where the 52 brethren of October, 1904, are now 84 by the grace of God, through the obedience of many; whether at Treharris (the earliest local church, which has already become a mother church to others, including Collie, Western Australia, whither Bro. Ware and others have migrated; here also at Treharris, down in the stream 18, mostly young men and women, were immersed before many, i.e., 5000 witnesses, some seven years ago by Bro. Webley, and immediately began the church of Christ in Merthyr, the largest town of the district) or whether here at Merthyr, where we were so kindly entertained, at one and all of these our stay was, according to the local brethren, made profitable to them, as well as, by our own experience, so pleasant to us. Once again,

Dioleh iddo!  
Byth am gofio llwch y llawr.

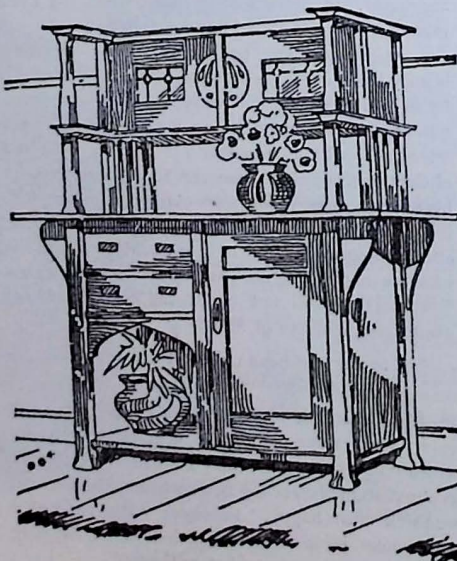
(which is, being interpreted)

Thanks be to him;  
Tho' but dust, he cares for us.

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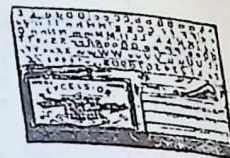
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# Rachel Sylvestre

A Story of  
the Pioneers

Jessie Brown Pounds

## CHAPTER XXV.

### STRANGE GUESTS.

Almost immediately after the close of the yearly meeting, Rachel went to Rocksford. She wished to teach school there during the coming winter, and in the meantime a warm welcome awaited her with the Osburns.

Before she went away she exacted from my mother that she would keep her informed concerning Martha's welfare.

"I have not forgotten that you took her in, too, when her own home was closed against her," she said. "I was grateful then, though I was too proud to say so; and I know better how to be grateful now. Let me have this one more thing to thank you for. Try to be a mother to my sister, as far as you can be. She is very young to be left alone."

"Alone" was a strange word to use of one who was to be left with her husband and her father, but my mother understood and promised.

Just as Rachel was about to enter Mr. Osburn's carriage, we saw Martha hurrying down the road, with her baby in her arms. I went to meet her, and took little Rachel from her.

"How nicely you carry her!" she said, with something of the artless gaiety of her childhood. "Mr. Easton never knows which end to pick her up by. Oh, I am so glad I shall be in time to see Rachel!"

Her hurried manner, and the fact that she was walking instead of riding, told me that she had watched her chance to slip away for a good-bye. She threw herself into Rachel's arms in a perfect transport of affection, saying over and over: "I am so happy, sister—so happy!"

"Happy to have me go away?" asked Rachel, patting Martha's cheek lovingly.

"Happy that you have found the right way. That means happiness for both of us. Being apart in body need not matter so much, when our souls are so close together. See, Rachel, I have brought little Ray, for you to tell her good-bye. Give her to my sister, Joseph."

Rachel took the baby, and laid its soft, dimpled face against her own. "I shall miss

you, little one," she said. The mouth whose proud curve I had once disliked softened and trembled. Rachel was a woman, after all.

Martha would not let me drive her home, but said a brave good-bye and hurried off before the carriage started. Rachel turned to me and held out her hand.

"You have been a good friend to me, Joseph," she said. "You have been a good friend to Martha. I have only one thing in the world, and that one I am going to give to you, begging you to believe that to take the gift will be to do me a favor. I cannot take Dolly with me, and I will not sell her. She has been mine since she was a colt, and she seems to me almost like a human creature. You saved her from the fire for me, and now she is yours. Only, I want you to keep her as long as she lives."

"I will do nothing of the kind," I said. "I'll take Dolly, and take care of her as well as I know how, and keep her sleek and handsome until you can use her. But as for owning her—you know very well that I'll do nothing of the kind."

She saw that I was in earnest, and did not urge the matter. But you may be sure that I took good care of Dolly, and petted her so much that Queenie became a trifle jealous.

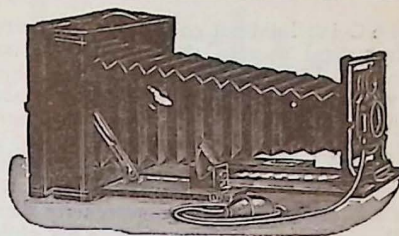
Strangely enough, the only member of the Sylvestre household whom I continued to see, after Rachel's departure, was Charles Easton. I fancy that he found life in our quiet neighborhood decidedly monotonous, and feared to seek his old haunts in Rocksford, lest he should encounter Rachel by the way. So he used to drop in on us now and then, and to treat us with something like cordiality.

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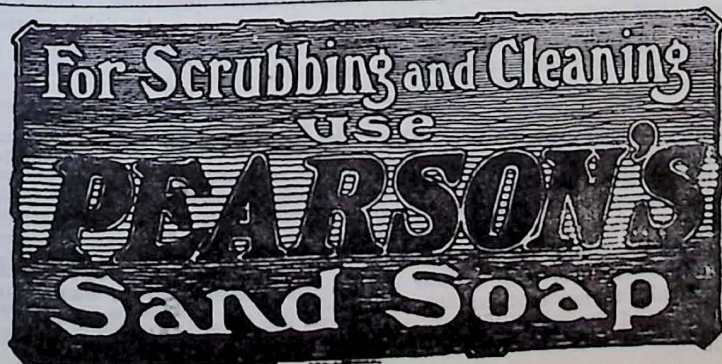
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The Colonel did not go out, and we heard from several sources that his health was wrecked. It seemed more than likely that his violent outburst of passion had shortened his life. The very day after Rachel's departure he made his will, taking care to read it to his witnesses, that they might publish its contents. (There was no newspaper.) By this will, all of the Colonel's property went to Martha for her lifetime, and to her child or children at her death. Rachel was not even mentioned.

It was in the early afternoon, not more than a month later, that we were surprised to see a woman riding up to our door, with a little boy mounted behind her. Strangers were seldom seen among us, and my mother was at once in a flutter of curiosity.

"Do go out and take her horse," she said. "Poor lady! how pale and ill she looks!"

I went to the turn of the lane, and found that our strange guest had halted there. She was a worn-looking woman, of about thirty-five, well dressed, and with the air of good breeding.

"Will you kindly tell me if Mr. Charles Easton lives here?"

"No, madam," I said. "He lives with his father-in-law, Colonel Sylvestre, on the next place."

"Thank you," she said, and was about to turn and ride out. But I saw that my mother was right, and that she was very ill or very weary. So I begged that, unless her business was pressing, she would dismount and take rest and food. She accepted my invitation almost eagerly, and I did not wonder, when I lifted her from her horse and found how near she was to complete exhaustion.

The boy raced into the house merrily, delighted with the prospect of supper. His mother started to follow him, but tottered so that I hastened to support her. More and more heavily she leaned upon my arm, and when we were just across the threshold she sank upon the floor.

She had not fainted, though she was quite beyond speech or effort of any kind. My mother threw a blanket over the long settee by the stove, and between us we managed to lay our guest there. Presently she rallied sufficiently to take the hot milk which my mother brought for her. She even smiled a little to see the eagerness with which her little boy devoured his supper. But she was too weak for more than this, and presently she fell into a heavy sleep.

Little Mark—he had told us his name after much coaxing—seemed entirely happy in his new surroundings, but for a lively child he was very uncommunicative. I have ever had rather more than my natural share of curiosity, and you can imagine that I wished to know more of this strange pair who had landed at our door so unexpectedly. We had none of the newspaper sensations which feed curiosity in our time, and you may believe that the sight of a sick woman and a six-year-old boy, riding through the woods together, was enough to set all my inventive faculties in motion. So I questioned the little boy with the persistence of a detective. Don't call me ill-bred, young people. You have the daily papers.

"Did you ever ride on horseback before?"

I asked of Master Mark.

"Yesterday I did, and the yesterday before that. I like it when the horse goes fast, but now the horse is tired, and mother is tired, and we can't go fast any more. I'd rather sleep here to-night, only I s'pose there wouldn't be any room. Say, was that last apple you gave me all the apples you've got?"

I was obliged to make a pilgrimage to the cellar for more apples, and when Mark's appetite was partially appeased I began again:

"Do you have apple-trees where you live?" I asked him.

"We don't live anywhere. We just stay 'round. Sometimes I stay at my Uncle Ephraim's, but he hasn't any apples on trees. He's got 'em in barrels, but he'll box your ears if you touch 'em, 'cause they b'long to the store. You can't eat what b'longs to the store, 'cause my Uncle Ephraim wants to sell it. You're nicer than my Uncle Ephraim. You don't want to sell your apples, do you?"

"No, indeed," I hastened to assure him.

"I want you to eat them—as many as you can, at least, without getting sick. Where does your Uncle Ephraim live?"

"In—." He stopped short. "I guess my mother wouldn't like to have me tell you. She says it's bad of me to tell things, and I don't like to be bad, for fear I shall make her cry more. Does your mother cry a great deal?" And Mark cast an admiring glance at my mother's sunny face.

"I don't believe she does."

"My mother cries all day, sometimes. I wish she wouldn't, 'cause I have such a funny lump come up in my throat. But mother says I mustn't cry, 'cause I'm a boy, and boys must be brave, and take care of their mothers. She says I'll soon be a man, and then I can take care of her for sure."

"Why doesn't your father take care of her?" I asked boldly. (I have no excuse to make for myself, except that the temptation was great.)

"'Cause he's bad!" broke out the boy, with sudden vehemence. "It's about him that my mother cries so much. If I was a big man, I wouldn't make my mother cry—would you? My daddy used to be good to me sometimes, and bring me sugar-plums. But sometimes he was awful bad, and my mother would cry to him to stop, and he just wouldn't. And one time he whipped me with a big whip out of the buggy, and I screamed, and he whipped me some more, and mother cried, 'Oh, he is killed!' and then my Uncle Ephraim came, and made daddy stop. And mother put me in bed, and I cried some more, and said I'd kill my father when I got old enough. I will, too," added Master Mark, confidentially.

I glanced at the sleeper by the fire. She was in the heavy stupor of exhaustion, and there was no possibility that the child's chatter would awaken her. With the shortness of memory characteristic of childhood, Mark, having once begun to talk, forgot all injunctions and restrictions.

"Once he whipped my mother," he resumed, the horror of the recollection in his

tone. "My Uncle Ephraim says nobody but a brute whips a woman. She can't whip you, you see, and it's not fair. He cut a big hole in her cheek, and it nose-bled all over her dress. And then my Uncle Ephraim came in, and took him by the collar, and said a lot of awful swear-words. And that night my daddy went away—but"—with a sudden return to himself—"mother doesn't ever let me say anything about that."

By-and-bye, when my little man had eaten all the apples he could manage, he grew drowsy, and dropped his head over on my shoulder. My mother came, and asked me what could be done for the comfort of our guest. It was a pity to shorten the sleep so sorely needed, but the settee was hard, and it would never do to leave her there for the night.

"Let her sleep a little longer," I advised, looking at the pale, drawn face, and noting for the first time a scar on the left cheek. "It will be easier to rouse her, after the first heaviness is past."

"I will make my bed ready for her in the meantime," said mother, with that delight in an emergency which is instinctive with women of her type. "Slip off the little fellow's shoes, and presently I will come and put him into your trundle-bed."

I did as I was bidden, and managed to remove the shoes so carefully that little Mark did not waken. It all came back to me an hour ago, when little Sylvestre Arrondale begged me to take off his shoes and carry him up to bed.

There was a knock at the door. I could not but say "Come!" and Charles Easton entered.

"Good evening!" he said, with that slight condescension which I fancied I could always detect in his tone. "Ah! what little fellow have we here?"

He came forward into the light, and, as he saw little Mark's face, he frowned as if he were mystified. Then he turned, and caught a glimpse of the drawn, scarred face on the settee. In an instance he was as pale as death.

"Excuse me!" he muttered. "I didn't know you had company," and he strode out of the room.

I felt a stir in my arms, and looking down, I found Mark sitting bolt upright, his eyes wide open and full of dangerous fire.

"That was my daddy!" he said; and the hatred in the child's tone was something terrible to hear.

It seemed to me I had known it all along. That was why I had dared to ask the child such intrusive questions. Yes, I had known ever since she came that this woman was the wife of the man whom Martha called her husband.

**MEMORY.** For concentration, contents of books, mental reporting, speaking without notes, history, names, languages, etc., the system taught by J. H. Stevens, B.A., 145 Collins-st., has no equal.

**OLIVER D. SNOWDEN,**  
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