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HISTORY REPEATING ITSELF. Samuel Elborn.

It has been well and truly said that there is that in man which leads him to worship a supreme being. It is this truth that accounts for the fact that wherever we find him, whether in the frigid north or sunny south, there we are certain to see him worshipping a god or gods of some kind or another, and doing so with various rites and ceremonies peculiar to each, and also without any fear of molestation of any kind from anyone. So true was this of the whole pagan world that it might be said that they worshipped under their own vine and fig tree, no one daring to make them afraid while doing so. The religious freedom which the idolatrous nations enjoyed was the outcome of that respect which was paid to the gods of one another. This was a fundamental idea of the ancient pagan religions; hence it is we find that the Greeks were content that all others should do honor as they chose to their own national gods. In the Parthenon at Rome the idea was embodied in the very name and conception of the Temple that all the gods of the nations were to be recognised, and that all might have a place there provided they did not disturb or displace those that were recognised as the Roman divinities. This toleration which existed in the pagan world as a matter of course produced peace. When and where all were agreed to respect one another's gods, and not interfere in their worship, there could not possibly be anything to disturb it or compel uniformity either in theory or practice.

At the present time there is a somewhat similar state of things in what is called Christendom, where there are to be seen hundreds of denominations of professing Christians, having their own modes of worship, theories and practices. As it was in heathendom, even so it is in Christendom—each sect enjoys perfect liberty to worship in its own way. This religious freedom enjoyed by all is the product of that respect which the different sects have for one another's theories and practices, and no doubt produces a certain amount of harmony. Such was the state of matters in the ancient world, and such is it in the professing Christian world. Let my theories and practices alone and I will let yours alone was the principle that actuated the ancient religions, and so it does the sectarian ones of our own time.

Into the hands of the apostles was placed the last and greatest of all commissions (Matt. 28: 18-20), in the carrying out of which they did not imitate the time-serving

policy of the religious world around them, for without fear or favor they faithfully delivered their heaven-born message to the nations. This was, no doubt, under the circumstances, a bold thing for them to do, seeing that the gospel which they proclaimed sought to and did sweep away all existing religious theories and practices. That this was so is quite evident from the fact that they preached to all men everywhere, both Jews and Gentiles, Christ as the only Saviour of the world. Him alone they made known as the only source of pardon, peace and hope—the One that men must love or be accursed—the One they must believe and obey in order to salvation from sin. Such a proclamation condemned the whole heathen world, for it was tantamount to telling it that it was all wrong—that their gods were no gods, and that the worship which they rendered them was vain and could do nothing for them. The one aim of the apostles and their co-laborers was the total destruction of idolatry with all its will worship and abominable practices. Nothing less could satisfy them than the demolishing of their gods, the disrobing of their priests, the closing of their temples and leaving them for ever tenantless. This was the inevitable consequence of the acceptance of the Christ as a Saviour to be trusted and as a Lord to be obeyed. The apostles of Jesus Christ were fully aware of this disruption and unhingement and change which the gospel as preached by them sought to accomplish, and so also were all those who heard it, and hence the stern antagonism and fierce opposition and cruel persecution which arose against it, from Pentecost and on, with the view of stemming the rapid current of innovation which threatened to sweep away all that was dear to them. The apostles in carrying out the great commission never once asked themselves the question, What will the people think or say about it? or how will they receive it? or what will be the consequences of it to themselves? Such questions, as far as we know, never once arose in their minds, for they did, and must, at whatever cost, for they could not but speak the things which they had seen and heard. These faithful messengers and their co-laborers might have saved themselves a great deal of obloquy, and escaped the many fiery trials which they passed through, by accommodating their message a little to public opinion. In this way they would have gained some popularity, and ended their days in

comparative ease and quietness; but there was no such temptation before these noble-minded and faithful men sufficient to draw them away from the path of duty and privilege, for what the Lord had commanded them to do they did, not once flinching before the bonds and imprisonment and death to which it exposed them.

With the same commission in our hands as the apostles had to make known unto all men, and which at first sought to destroy all that was pagan in theory and practice, even so now does it seek to sweep away all that is opposed to it in sectarian theory and practice. As the commission faithfully carried out by the apostles met with the opposition of the whole pagan world, even so now does it, when preached with apostolic faithfulness, meet with the hostility of the whole sectarian world. This antagonism to the gospel of the commission is no doubt aroused and continued by the fact that it seeks from its very nature to lead the people away from their creeds, confessions of faith, and books of discipline, to the Word of God, which liveth and abideth for ever, as the one absolute standard of faith and practice.

Thus it is that history repeats itself in the experience of all who are faithful to the commission first given to the ambassadors of Jesus Christ, and then to the church of the living God, the pillar and ground of the truth, containing the sum and substance of all that was to be made known to the whole creation as essential to life, godliness and salvation in the full import of the term. While the opposition to all who are following the example of the apostles in their faithfulness in preaching and teaching in harmony with the commission is not as great as it was, still there is more than enough of it to justify the comparison between what it met with in the beginning and at the present time. And here it is that we see history repeating itself without honor or any justification whatever.

As the commission faithfully preached and taught by the apostles and their co-laborers was successful, and bore down all opposition to it, and won its conquering way into the hearts and lives of its enemies, it is even so at the present day, evidenced by the large numbers who have already returned to the apostolic paths and the growing disposition there is to do so. In the success of the apostles in carrying out the commission there is every encouragement given us to follow their example of faithfulness, and to do so in the

fullest assurance of meeting with the same success of winning the people away from their creeds to Christ, who is the only Way, Truth and Life. It is exciting to think of the state of the world at the present time if the church

had remained through all the ages faithful in all things to the commission. May this reflection increase our zeal and self-sacrifice in the work which God has honored us with in the restoration of apostolic Christianity.

Is the Jewish Sabbath Binding upon Christians?

CHAS. WATT.

Chapter IV.—The Purpose of the Sabbath.

On this we are left in no manner of doubt but stand on solid ground, for the Scripture is especially luminous as to the reason for the Sabbatic law.

In Deuteronomy 5: 15 we read: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm. Therefore the Lord thy God commanded thee to keep the Sabbath day! No testimony could be more explicit than this. It settles the matter at once and for ever, that the purpose of this law was to remind the Israelites that they had been freed from bondage. But verses 2 and 3 pave the way for the 15th, and strongly emphasise it. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us alive here this day." Could language be more convincing or exclusive? The covenant containing the Sabbath had never been given to the fathers, Abraham, Isaac and Jacob, but to those only who had gathered at Horeb.

And this is further borne out by Nehemiah 9: 13-15. "Thou camest down also upon Mount Sinai and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments. And madest known to them Thy holy Sabbath, and commandedst Thine precepts, statutes and laws by the hand of Moses thy servant; and gavest them bread from heaven for their hunger." Clearly from this it was at the time the manna was sent that the Sabbath was instituted. And this is precisely what we found in examining the historical account. Again, take the testimony of the Prophet Ezekiel (20: 10, 12): "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. . . . Moreover, also I gave them my Sabbath to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Thus we have Moses, Nehemiah and Ezekiel, all testifying—(1) That the Sabbath law was given to the Israelites and not to the patriarchs. (2) That it was given at the time that the manna was sent. (3) That it was given to remind them of their redemption from Egyptian bondage. And

this settles it that the Sabbath law was given and belonged exclusively to the nation that was so delivered. Let the Christian not go back to the bondage of the Jewish Sabbath, but rejoice in the glorious liberty of the Lord's day.

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Chapter V.—Are There Two Laws?

Sabbatarians make much capital out of a dexterous and plausible handling of this notion. They find certain statements in the New Testament which declare that the old covenant is "weak," "not good," "abolished," "taken out of the way," "a yoke of bondage," "made nothing perfect," etc., etc. And in order to protect the Sabbath from the force of these they have devised a cunning scheme by which they show that there were two laws, the "ceremonial law" and the "moral law." Of the former, they say it was weak and done away in Christ. And of the moral they say, "Surely God would not abrogate His own law, for did not Jesus come not to destroy but to fulfil?" But was not the ceremonial law God's as well as the moral? And if the ceremonial was "done away," has not God abrogated His own law? Alas! more simple-minded Christians have had the foundations of their faith undermined by this absurd argument than by any other used by the Judaizers of the present time. J. N. Andrews in his tract "The Two Laws," makes the most of it, and no doubt has succeeded, by his skillful playing on this string, in getting many partially informed disciples to dance to his Sabbatarian tune. I hereby declare that it is not only unscriptural, but utterly anti-scriptural, as shall be conclusively proven to the entire satisfaction of every candid mind.

Seventh Day Adventists gravely inform us that "the law of Moses is the ceremonial law, and, being weak and unprofitable, it was done away in Christ; whereas the law of the Lord is the moral law, which cannot have passed away, but must be of perpetual obligation." Let us, then, test this assertion by the Book.

1. I affirm that the terms "The law of the Lord" and "The law of Moses" are used interchangeably to indicate either moral or ceremonial obligations. This, you perceive, touches the very kernel of the argument.

Now for the proof. In 1 Kings 2: 2, 3, we find King David's dying injunction to Solomon his son: "I go the way of all the earth; be thou strong, therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." Now, could any statement of moral law be more full than this? And yet it is termed "the law of Moses!" What, then, about the Sabbatarians' contention? But in order to make assurance doubly sure: In 2 Chron. 31: 3, we read of Hezekiah that, "He appointed also the King's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord." Surely this is a clear reference to the ceremonial law? and yet it is termed "the law of the Lord"! In the light of these two testimonies one wonders at the utter recklessness of the adventists when they coolly write that "the law of Moses is the ceremonial law, whereas the law of the Lord is the moral law." But he wonders still more that any level-headed men or women can be found so foolish as to accept an assertion that is as baseless as the visions of Mrs. E. G. White.

(2). I affirm that what the Sabbatarians term "the ceremonial law," contains more important moral precepts than that which he calls "the moral law." This you will see is carrying the war into the enemies' camp with a vengeance. And if it can be sustained, will amply redeem the promise I made in entering upon this phase of the question.

In Mark 12: 28-31 we read of a scribe who came to Jesus and asked Him, "What commandment is the first of all?" Our Lord informed him which was the "first," or most important, and which was the "second"; but he did not find either of them in the decalogue, he went to the "ceremonial law" for both! The "first" is found in Deuteronomy 6: 4, and the "second" in Lev. 19: 18. And while Jesus declared, "There is none other commandment greater than these," Mrs. White, on the contrary, maintains that "the fourth is the greatest of all God's commandments"!! Now from this argument it follows, as a consequence that must be somewhat disconcerting to the Sabbatarians, that if the ceremonial law has gone, the most important moral precepts have passed away!! To us there is, of course, no difficulty, as we take the scriptural and, therefore, the safe ground, that all the moral precepts of the old covenant have been amplified and transferred to the New, and are, therefore, now in force. The Sabbath law, however, being not a moral, but a purely ceremonial enactment, enjoined only on the Jews to commemorate a purely national event, deliverance from Egyptian bondage, has been nowhere enjoined upon us.

Why Should I Tell the "Glad Tidings"?

Because: 1. It was the last command given by the Head of the church. "Let him that heareth say Come" (Rev. 22: 17). I have heard.

2. Jesus said, "Whosoever is ashamed of me . . . of him will the Son of man be ashamed" (Mark 8: 38). To be silent is practically "ashamed." "I am not ashamed of the gospel of Christ."

3. It is one of many ways of bearing fruit, and Jesus said, "Every branch . . . that beareth not fruit he taketh away" (John 15: 2). I am a branch.

4. The early disciples preached the gospel wherever they went (Acts 8: 4). I am a disciple.

5. The least I can do is to give to others what cost me nothing. "Freely ye have received, freely give" (Matt. 10: 8). I have freely received.

For these reasons, among others which may be advanced, I should tell the glad tidings.

Winslow.

J. H. TISSOTT.

1. Because not to do so is *disobedience* to the *divine will*. In God's Word, which, as a disciple of Christ, I have accepted as my rule of faith and practice, I am commanded to tell out the glad tidings. "Go ye into all the world and preach the gospel to every creature." This commission of my Lord places me under obligation to in some way make known the glad tidings to others.

2. Because not to do so is *selfishness* upon my part. Having received the glad tidings into my own heart, the natural and unselfish outcome of my enjoyment of such blessing is to tell it out to those who as yet are strangers to its reception. "Let him that heareth say Come!"

3. Because not to do so is to *fail* of my high calling as a "laborer together with God," whose will is that all should be saved. Wellington, N.Z.

A. F. TURNER.

Because I claim to be a believer in God's Word, which says, "Let him that heareth say Come."

Because I desire, as much as in me is, to "go into all the world and preach the gospel to every creature."

Because millions die having never heard the glad tidings, and their weakness of silence is to me more potent than words.

Because I believe the gospel is the power of God unto the physical and spiritual salvation of those who believe.

Because I am saved to save and must feel, "woe is unto me, if I preach not the gospel," and therefore

"Hold out a hand in pity,
Hold out a hand of Love,
To pilot to the city,
To the Father's Home above."

Lismore, N.S.W.

T. B. FISCHER.

I.—For Christ's sake.

1. He tasted death for every man; suf-

fered, the just for the unjust, that he might bring men to God.

2. He committed to us the word of reconciliation. for he said, "Go . . . preach the gospel (glad tidings) to every creature" (Mark 16: 15). "Let him that heareth say Come" (Rev. 22: 19).

II.—For the world's sake.

1. Its acceptance secures for them a hope of eternal life, through Jesus Christ our Lord; whereas now they are to t, "having no hope," neither in this life nor the future.

2. It brings the only real happiness in this life. It short, it gives promise of the life that now is, and also of that which is to come.

III.—For my own sake.

1. The Christian life is easier to live, and happier when engaged in this glorious work.

2. Heaven will be all the sweeter for having told the "glad tidings."

Joyce's Creek.

A. G. SCAMBLER.

1. Christ teaches me to love my neighbor and also that my neighbor is everyone to whom I can tell the glad tidings. If I love my neighbor I will seek his highest good, and his greatest need is to know him whom to know is life.

2. When I have the greatest of all blessings it is natural and Scriptural that I should tell it out. "Freely ye have received, freely give."

3. "To every creature," say Jesus. This has not been accomplished, therefore I am under orders; and if I and every living Christian tell, to the extent of our ability, the good news, yet when we all leave this world there will be many who have never heard—for lack of a preacher. "Ye shall not have gone over the cities of Israel till the Son of man be come."

4. I am not a Christian of the primitive order unless I tell the gospel.

Minyip.

A. R. BENN.

1. Because I have a divine example. Christ came into the world to save sinners (1 Tim. 1: 15), and again he said, He hath anointed me to preach good tidings to the poor (Luke 4: 18).

2. Because I have the divine precept, Go into all the world and preach the gospel to the whole creation (Mark 16: 15).

3. Because we have apostolic example. The disciples who were scattered abroad went everywhere preaching the Word (Acts 8: 4). Pau' and Barnabas were sent out by the church at Antioch (Acts 13: 1-4).

4. Because I am grateful that the gospel has come to my door, and that I have been blessed by its life-giving power, and it can bless others also. It is the greatest gift I can offer my friends here. It is profitable for the life that now is and the life that is to come. To refuse to spread such a message would be gross selfishness.

Prospect, S.A.

J. C. WHITFIELD.

1. Because if it was worth while the Son of God leaving his beautiful abode in heaven to become the author of the "glad tidings," surely it is worth my while telling those around me the wonderful "tidings of great joy." He lost and suffered so much by so coming; I lose nothing by telling the glad tidings.

2. Because I feel so glad that I have heard the glad tidings that it is impossible for me to keep it to myself.

3. Because I love my fellow man, and therefore wish all men to know the glad tidings of a Saviour's love, which knowledge is likely to lead them to a salvation from all sin, and to give them an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

Subiaco, W.A.

A. W. MANNING.

In the first place, my duty to my fellow men demands of me that I should let them have the benefit of a good thing when I can.

Secondly, Jesus left his home above and died to save sinners, therefore it is my duty to him to spread this good news abroad that he may not have suffered in vain.

Then, above all, Jesus himself has commanded to tell the glad tidings, and it is my great joy to do as he tells me.

Telford, Vic.

A. B. CHAPPELL.

1. Christ said, "The gospel must first be preached to all nations." Being a servant of his, I feel it to be my duty to help.

2. It is a pleasure to preach the gospel for One who did so much for me.

3. I love God with all my heart, soul and mind, and must show my love by telling others what a Friend I have found.

4. I love my neighbors as myself, and would feel that I were selfish if I did not tell them what a blessing they could get by being a friend to Jesus.

5. I feel as Paul did when he said, "Woe is unto me if I preach not the gospel" (1 Cor. 9: 16), and recognise that my reward will be greater than if I fail to obey in this respect.

Carlton.

JAMES HOLLOWAY.

1. Because Christ commands it. The inference is, "How shall they call on him whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" So Christ says, "Go ye into all the world and preach the gospel." The "ye" includes me.

2. Love for Christ obligates it. The apostle's words are "Be ye imitators of God and walk in love . . . even as Christ also loved you." "Christ . . . suffered for you, leaving you an example, that ye should follow his steps." "He that . . . abideth in him ought also to walk even as he walked."

3. Duty demands it. The Christian's motto is: "Where Christ calls there to go; what he bids that to do." I, like the Samaritan, have a duty toward my fellow man. Having found the "pearl of great price," duty impels me to share the blessing.

Carlton.

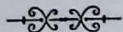
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The Leader

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

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Socialism and the Churches.

One of the things we have inherited from the last century is an unrest that finds expression in our political, social and religious life. It is true that in every century of the past this state of things has been in evidence to a greater or lesser extent, but that which distinguishes the present from the past is that the unrest is more articulate and more organised. It assumes that it knows the cause or causes which have bred the existing discontent, and professes to have discovered a certain cure. It is very strongly inclined to reject anything that is old, and pins its faith to things which it considers to be new. As the author of "Life: Is it Worth Living?" says: "There is a proneness, imperious as if it were a necessity, to put even the most venerable institutions on trial, to look beneath the outsidings of things and distinguish what is the padding and what is the reality of use and service. . . . We have witnessed within a few years the most rapid changes of sentiment. The predominant conception of the function of government has been revolutionised in old monarchical countries. The seat of power has been transformed from the few to the many." And though this latter change is now regarded as a necessary advance in the line of progress, yet it is not without fear that very many contemplate the extension of the idea. To them it is fraught with peril to the human race. This change in the realm of politics of necessity involved other changes. In the first place, it caused men to look at social questions from a different standpoint. "The unrest, the striving towards new conditions of action," says Mr. Marshall Lang, "the friction between classes and interests, which have been characteristic of the political world, have their counterparts in the worlds of industry and commerce. Continental Communism and Nihilism are the extreme types of a temper which is widely prevalent. A few years ago, the International Society and Karl Marx were names of dread. The organisation was supposed to be a network which included kindreds and peoples and tongues, and which menaced the order

of society. The dictatorial character of trades unions, the occurrence of strikes, the multiplying of combinations for protection of labor against capital—these things were held to be the evidence that Socialism, as a creed, as a force, was spreading." And though some years have passed since these words were penned, the world still continues to revolve upon its axis, and Socialism is being discussed without any serious harm to the general welfare of the community. It was inevitable that the change in the political world which took the reins of government from the few and placed them in the hands of the many should result in a propaganda of socialistic ideas more or less crude.

It is not our intention, nor is it our business, to discuss the merits or demerits of Socialism, except so far as it may touch on the question of religion. This question, like all others of a similar kind, will have to pass through the furnace of fire. In the long run, it will be discovered what there is in it that is pure gold and what is only dross. And though the people may sometimes mistake dross for gold, they eventually recognise their mistake and throw the dross away. It may be said, however, that up to a certain point, all men are Socialists. If Socialism means "the greatest good to the greatest number," well, that is a doctrine that all reasonable men can at once subscribe to. The difference here is not the goal to be attained, but *how* to attain it. At the present time there are two forces at work in the body politic. "The one," says the *Southern Cross*, "is Individualism, or the subordination of the interests of the community to the interests of the individual; the other is Socialism, or the subordination of the interests of the individual to the interests of the community. . . . Now the extreme of Individualism is anarchy, when every man does that which is right in his own eyes; and the extreme of Socialism is communism, when every man becomes a mere atom of an organism, a mere screw in a machine." Advocates of both of these extremes are to be found, but it is doubtful if their numbers bulk very largely. The common sense of the average man would reject both without a moment's hesitation. No system of things can be right that suppresses the natural forces of the individual, when those forces are legitimately expressed; on the other hand, no system can be right that unduly elevates the individual at the expense of the community. Neither of these systems, in themselves alone considered, can be regarded as "a panacea for all the ills that flesh is heir to."

The question has been raised as to whether "it is possible for a Socialist to be a Christian or for a Christian to be a Socialist? Is it possible for Socialism to admit Christianity within its programme, or for Christianity to admit Socialism?" These questions have been raised by the daily press, and seem to call for an answer. They do so all the more as Socialism is identified with the Labor movement, and the Labor movement is somewhat alienated from Christianity. That the latter statement is true, we cannot say from our own knowledge. Such men as Charles Booth, whose work entitles him to speak with some authority, say it is so. If it is, we are glad to say that if this is the rule, there are

some exceptions to it. There are some members of the Labor movement, and prominent ones too, who so far from being alienated from Christianity, are earnest workers in its behalf. It is probably true, however, that a large proportion of the working classes are not in sympathy with the churches, and stand aloof from them, regarding them as either indifferent or hostile to their welfare. As to who is to blame for this, it is hard to say. No doubt there are faults on both sides. A frank spoken preacher once put the matter thus: "The pulpit wants money, and so the pulpit preaches sermons that money wants." To some extent this is true, for the church is not free from the charge of mammon worship. But as a justifying reason for alienation it will not stand investigation. For while fashionable churches may look askance at a man in his working clothes, there are thousands of others who would give him a glad welcome. Leaders of the Labor movement who speak against the churches, do not harm the churches so much as they harm the movement with which they are identified. It is proof of their incapacity for leadership, when they speak of that as an enemy which has been, and is now, the truest friend the working man ever had. The one fact in the history of the churches that some of them seem to know is that the church persecuted Galileo. It would be a welcome change if they discovered that the church had done some other things equally wrong. We can assure them they would have no difficulty in doing so. It would only be telling us what we know only too well, namely, that the church is an imperfect realisation of a perfect ideal. But imperfect as it is and has been, it has saved the world from being a place in which the working man, instead of having a vote and freedom of speech, would be a serf—an article of merchandise to be bought and sold at the will of another.

It would be for the good of each of the parties concerned if they tried to understand each other better than they do. Good, if some of the representatives of the church discriminated between the Socialism that is not atheistic and that which is. And equally good if some of the members of the Labor movement did not confound Christianity with the abuse of it. To say, as one of the latter did recently, that the churches "produce and shelter men that are against every species of knowledge" is simply to state fancies, not facts. As the *Spectator* says: "This cutting off the Labor Party from the churches and putting them in antagonism is the foolishness that leads to ruin. The best in Socialism came from Christ; the worst in it has been supplied by Karl Marx, and those who oppose religion." Beside all this, such an attitude towards the churches puts earnest, God-fearing working men in the position of either repudiating their deepest convictions or repudiating leaders who assault the churches they have so much reason to love. We feel with Mr. S. Mauger, M.P., that "to try to conduct human society without God is like trying to steer a ship without a rudder. The repudiation of God, the marriage tie, and all that is holiest and best in human life, will find no place in the hearts and minds of the vast majority of the working-men in Victoria," and, we may add, in none of the other States either.

And now we may answer the question, "Is it possible for a Socialist to be a Christian, or for a Christian to be a Socialist?" The answer is, It all depends on what kind of Socialist he is. Christianity does not ask a man whether he is a Socialist or an Individualist. It contents itself with asking if he is prepared to accept Christ as his Saviour and to follow out his teachings as far as he is able. Doing this, he may be, politically and socially, just what he pleases. As a matter of fact there is now in existence a Christian Socialist movement, of which the following may be regarded as its propaganda:—"The members of this organisation think that the free competition of Individualism makes the strong stronger, but the weak weaker; that it degrades the lowest and weakest class of labor and makes its position even worse than slavery; that it helps only those who can help themselves, while it crushes those who need help most; that it is more Darwinian than Christlike in its operation. They also think it intolerable that the Christian church should stand by with indifference while it sees this going on. They ever remember that Christianity helped to destroy one industrial system—slavery; and so they hope that Christianity may help also in modifying the evils of the present system. Nor can they ever reconcile themselves to the position that the laboring man should be left out of the church and his aims be regarded as of no account to Christian men." It appears to us that this Christian Socialism has a good deal of Christ in it, and reflects the sentiments of many of the best and brightest workers in the Christian church. If these sentiments prevailed more widely, it is possible that the laboring man would be inside the church and not out of it.

The College of the Bible.

You deserve the best thanks of all the students for the able leader last week at the College of the Bible. The work is at a crisis, and unless the brethren intend and do make a forward move in the near future, much of the work that has so benefited us will be lost. We need a College of the Bible and we need one badly. The proposals placed forward are both clear and practical. The money could be raised by either setting a Sunday for collections for this purpose, or bracketing it with the Home Missions. But with this there will also need to be a broader sympathy with the work, and a more systematic help from the churches. Our educational work must not only be fixed on a sound financial basis, but also on a sympathetic basis. The brethren deplore the departure of our young men to America, and in most cases ascribe their going to the better facilities for study. But there is an undercurrent deeper than that. What is the prospect for the young man who remains at home? Churches who are quite capable of supporting fully-employed evangelists content themselves with speaking brethren at half rates. Men who are giving their whole lives and talents for the furtherance of the gospel have to face the competition caused by these brethren. But more than this, the members thinking there is little expense give the minimum instead of the

maximum contribution; instead of being taught to increase their giving, they are being educated in meanness. I would not like to say anything derogatory concerning those who give their services to such churches as those above-mentioned, but I consider they are making a sad mistake. The plea may be urged, "They are doing a good work," but are they doing it at the sacrifice of a principle? There are many struggling churches who cannot support an evangelist. Let these brethren help such, and do a better work. To my mind this is their duty. I mention this only to show the encouraging outlook the student in Australia has before him.

The students with me plead for encouragement and sympathy, in place of callous indifference. We are sacrificing all that young men hold most dear for the study which now claims us, and which will not only be of benefit to us, but to the many who may come in reach of our influence. W. A. TATE.

West Australian Home Missions

A. W. MANNING.

BUNBURY DISTRICT.—Bro. Scambler reports "that Bunbury still continues to enjoy the best of meetings as regards attendance. There are evidences that the church at Bunbury is climbing to a place in the respect of the community, and is being recognised as a factor in the moral well-being of the town. The seed of the harvest is being widely sown, and there must be a rich harvest somewhere." Bunbury is hoping to have a mission towards the end of the year, and everything points to a successful one.

R. W. EWERS, who is working in conjunction with Bro. Scambler, has his headquarters at Collie. He arrived in Collie on June 2, and was given a reception, at which there was a good gathering. The church there is delighted at the advent of its preacher. Bro. Ewers has started a Bible Class there.

BOULDER.—One confession during month, and meetings good. Bro. Saunders will be leaving at the end of the month, after which Boulder church are engaging their own evangelist—Bro. Parslow of Victoria.

COOLGARDIE.—One confession during the month, Bro. Saunders preaching.

KALGOORLIE.—Bro. McCrackett will be in Kalgoorlie about the end of July. Bro. Payne, of Bulong, is preaching there now.

YORK.—Bro. Hagger has concluded his mission; three confessions. The work at York has been very hard. Bro. Hagger said that "there was a trinity against them—prejudice, indifference and conservatism." We are sending brethren from the coastal churches to help preach the gospel till we can get a man for this field.

NORTHAM.—Mission started Sunday, June 18. Good results expected. The brethren there are hopeful of a large ingathering of souls.

Bro. Hagger, after the mission at Northam, will go to the goldfields to conduct missions at Kalgoorlie and Coolgardie, and will then conduct a three weeks' mission at Maylands.

PLAN SYSTEM.—We have made up a plan for the gospel meetings in connection with Midland Junction, Maylands and Leederville, and we hope that good work may be done in this direction.

Special day of prayer for Home Missions in W.A., Sunday, August 13. We want all to pray to our heavenly Father, so that we may accomplish more in this great field. We want the Lord to send us some money to help us in this work. Pray for it, brethren.

From the Field

The field is the world.—Matt. 13 : 38

—:O:—

Victoria

COLAC.—We keep the memorial table on the Lord's day. Our new secretary, Bro. Williamson, gives some good exhortations, and our Endeavor Society is a real live concern. We are looking forward to having the tent mission in the summer time. Two of our members, Bro. Bauer and Sister Edith Abbott, have entered into matrimonial bonds, and were made a presentation by the members. Bro. and Sister Atkins have returned to Colac, so that we now number fifteen all told. M. G.

RICHMOND (Balmmain-street).—Three baptisms and one more confession last night. It may be of interest to mention that within the past four years, thirty who have entered membership here were Roman Catholic at one time, or children of such.

July 3.

P. J. FOND.

PRESTON.—Grand meetings all day. Best gospel attendance this year. Record attendance at Bible School. At the teachers' annual meeting the following officers were elected again unanimously:—Supt., O. Walker; treas., Sister C. Olney; sec., Wm. Ward. Collection for F.M., £24/9½, nearly four times larger than last year. W.W.

MEREDITH.—Good meetings last Lord's day at Berringa, Beremboke and Meredith. At the close of Bro. McKay's address at Meredith, a young man came out and made the good confession. The sister who came forward on June 11 was buried in baptism at the Young People's Class on June 14, and received the right hand of fellowship the following Lord's day.

July 3.

W. COMBRIDGE.

TERANG.—On June 25, Bro. McArthur speaking, a young woman came forward; and on July 2, A. C. Frieze speaking, another made the good confession, making four for the last month.

July 2.

W. H. PEARL.

WARRAGUL.—Splendid meeting Sunday evening. Fine interest, and many expressions of approval. Bro. Meldrum preached, and also gave a fine address in the morning. The church is much cheered and edified.

July 3.

R. W. JUDD.

NORTHCOLE.—The second combined anniversary of the Northcole church and Sunday School was celebrated on Lord's day and Monday, June 25 and 26, in the Rechabite Hall. G. P. Pittman addressed the church on Lord's day morning, and F. M. Ludbrook the School in the afternoon, the attendance on both occasions being record ones. In the evening Henry Baker preached to a full house. Special singing from "Austral Songs" was ably rendered by the children under W. Linard. On Monday a combined entertainment and social was held, when there was not

standing room in the hall, a number of people being in the side yard. The church secretary's report showed an increase of six by faith and obedience, and that we are saving up for a tent mission which we hope to hold towards the end of the year. The School secretary's report showed that good work had been done during the year, four of the additions being from the School.

July 3.

JOHN WOODGATE.

KYABRAM.—Three from here have lately been baptised in Echuca, and on Tuesday last another, mother of one of the three, was baptised in her own house by W. Morgan. Bro. and Sister John Robertson, for many years members here, have gone to reside in Prahran.

July 3.

J.W.P.

MELBOURNE (Swanston-street).—Last Lord's day morning we had a good meeting. Bro. Harward was present and addressed the church, exhorting to personal work and service for Christ, and also spoke to the Sunday School in the afternoon. In the evening the Harward and Pittman mission began. We had a splendid attendance, and all listened attentively to Bro. Harward's powerful address on "Christ's Great Offer." On Monday evening we again had a good meeting and one confession.

R. L.

ECHUCA.—The church here lost three members last month. On June 4 we buried W. Kent, sen., and last Lord's day we laid away the remains of James Hastings, who fell asleep in Jesus after a most happy Christian career of eight months. At a teachers' meeting this week we said farewell to Sister Hastings, who, with her three children, is removing to Melbourne.

July 3.

J.W.P.

KERANG.—On last Lord's day a meeting for the breaking of bread was held at Bro. Ward's residence. C. Milne presided. Sister H. Ward, who was recently immersed, received the right hand of Christian fellowship into the church of Christ.

July 3.

M.

BARKER'S CREEK.—Commenced alternate afternoon services yesterday at Ravenswood to a good audience. At night we had a fair meeting here, at the close of which Ethel Metcalfe was baptised. To-night at the Bible Study meeting, a young man, Harold Peeler, surrendered to Christ and will be baptised on Wednesday.

July 3.

W. McCANCE.

ASCOT VALE.—Fine meeting last Lord's day morning. One received by letter. The church had the pleasure of listening to a splendid address from H. J. Horsell, of York, S.A., which was highly appreciated, and in the evening G. P. Pittman preached the gospel to a large audience, the chapel being packed. At the close one young lady came forward to make the good confession.

July 4.

J. Y. P.

New Zealand

MORNINGTON.—On Friday evening last we held our ninth anniversary tea meeting. A splendid tea was on the tables at 6.30, and supervised by Sisters Growden, Cunningham and McKay. The after meeting, which was well attended, was addressed by T. M. Turner, Wm. Lowe, S. J. Mathison, C. F. McDonald and J. Inglis Wright. The secretary's report showed an increase of 22 during the year, with a loss of 9, leaving a net increase of 13. During the evening the opportunity was taken by the Sunday School teachers, and members of Young Women's Sewing Class, of presenting Miss L. Glaister, on the eve of her mar-

riage with John Laurie and subsequent departure for Kaitangata, with a silver sugar scuttle as a token of esteem and an appreciation of her services.

June 25.

J. L. STEWART WRIGHT.

South Australia

HINDMARSH.—Special reference was made to-day to the usefulness in the church, school and praise services of David Griffen, Mrs. Griffen and the Misses Griffen (2). We have to report three additions—one by letter and two by obedience. Special preparations are being made for the coming jubilee of the church in September next. We are preparing for a week's special services, commencing on Lord's day, September 17.

July 3.

G.E.D.

NORWOOD.—Last night week a young woman confessed Christ, and last night three responded to the gospel call, a man and wife and a young woman. An entertainment was held last Wednesday evening by the Dorcas Society and Sisters' Prayer Meeting to provide funds to help needy cases in the district. A large number were present. Mr. S. P. Weir was chairman.

July 3.

A. C. RANKINE.

GROTE-STREET.—A Junior C. E. Society has been started by our C. E. workers, and held its first meeting last Sunday morning. F. Dix, who has left for W.A., and Miss L. Manning, now Mrs. H. Goldsworthy, who will reside at Milang, were the recipients of useful presents from the choir and C. E. Society. We shall miss both of these young people from our midst. Foreign Mission collection, £29/10/-. Large audience to-night. Splendid address by Bro. Huntsman.

July 2.

E. R. M.

UNLEY.—After a fine exposition to-night by T. J. Gore of the narrative of the eunuch's conversion through the preaching of Philip, Ethel Payne, a daughter of one of our deacons, went to the front and confessed Christ. Our Foreign Missionary collection to-day (£14/18/1) was a record. The membership was undoubtedly stirred to generosity by the recent splendid rally. Miss May Smith, a highly esteemed Sunday School teacher and C.E. worker, has been ill for some time. Bro. and Sister Wheeler's only daughter, Dorothy, is seriously ill, and prayer for her recovery was offered at the teachers' meeting to-day.

July 2.

R.B.

New South Wales

LISMORE.—On Sunday, June 25th, Samuel Somerville was received in by letter from Petersham. At night a special young men's service was held, several of our young brothers taking part by announcing hymns, leading in prayer, reading the Scriptures, and in two quartettes. The address was given by the evangelist.

June 26.

E. A. WALKER.

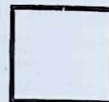
PETERSHAM.—All meetings at this centre continue to be well attended. Our Endeavorers had a good time on president's night, June 19, on which occasion Bro. Illingworth, president of the Society, was presented with a handsome travelling bag as a birthday gift. At the prayer meeting on Wednesday evening last, we had one confession, the candidate being baptised the same hour; and last evening at gospel meeting two more made the good confession.

July 3.

C.J.L.

Here and There

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



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

More money wanted for Home Missions in W.A.

Day of Prayer for Home Missions in W.A., Sunday, August 13.

Good meeting at Rookwood, N.S.W., Sunday night, and one confession.

One confession at Northam, W.A., on June 25th, the first in the mission there.

Two more confessions last Sunday night at the City Temple, Campbell-st., Sydney.

Two baptisms recently at Brisbane. Bro. Colbourne reports hopefully of the work there.

"W.A. is the hardest and best field for Home Mission work in the Australian States."

G. Lake preached at York, W.A., on June 18th. At the close there was an application for restoration.

At the close of J. W. Baker's address on Sunday night last at North Fitzroy there was one confession.

Thos. Hagger will commence a mission in Coolgardie, W.A., on July 16th. Brethren, pray for that effort.

R. C. Beard writes that an Endeavor Society has been started at Dunolly with twelve active members and one associate.

Please note change of address of Victorian Conference Secretary, M. McLellan having removed to 123 Rathdown-st., Carlton.

It is requested that ticket money and subscriptions for Mrs. Roy Thompson's benefit concert shall be handed in as soon as possible.

W. T. S. Harris passed through Melbourne last week on his way home from a visit in Queensland. He reports having a good time.

The book "On the Lord's Day" is now sold out, and we will not have another supply for ten weeks. We will take orders and forward on arrival.

We have received a letter from G. Colvin, urging the brethren in West Moreton to stand firm, and stating that the Committee hope soon to have a preacher in that field.

F. Collins, the preacher of the Hobart church, is at present on a short visit to Melbourne. Bro. Collins is doing a fine work in Tasmania generally, his influence being felt in all our churches in the island State.

W. T. Marsden, of Wigan, England, writes:—"Kindly accept my best thanks for 'Jubilee History,' received per instructions of B. Hay, of New Zealand. It is a splendid volume, and shall enjoy reading it in my leisure."

We have just issued the series of articles now appearing in this paper on "Is the Jewish Sabbath Binding upon Christians?" by Chat. Watt, in neat pamphlet form, containing 52 pp. and a tasty cover. Full particulars may be found on the back of this issue. Prices: single copy, 3d; 12 copies, 2/-; 24 copies, 3/6; 48 copies, 6/-; 100 copies, 10/-. The above prices include postage or other carriage.

D. M. McCrackett is expected to arrive in Melbourne from New Zealand next Saturday. Bro. McCrackett is accompanied by Mrs. McCrackett.

A brother asks if it is Scriptural for a sister to take part in church services. It is generally understood by our writers that it is not. In our judgment the general opinion of our brotherhood is right.

The Tasmanian Home Mission Committee are very anxious to get a preacher to labor in the country districts of that State. Send communications to D. W. Adams, Princes-st., Sandy Bay, Hobart, Tas.

George P. Purnell is now secretary of the church at Christchurch, N.Z., with H. Hannam as assistant secretary. Correspondence should be addressed to Bro. Purnell, whose address is, Public Trust Office, Christchurch.

The church at Port Pirie has been called upon to part with Sister Mrs. Wauchope, wife of Elder Wauchope. She had reached the ripe age of 73. Bro. Hunt officiated at the graveside. An obituary notice will appear later.

T. Mann, formerly of Victoria, now a member of Perth, W.A., church, is preaching every Lord's day evening to fine audiences at Mechering, a little township on the Eastern Goldfields line, about 90 miles from Perth and 20 from Northam. This is apostolic.

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 are glad to hear from time to time of the very excellent work that Bro. Colbourne is doing in Queensland. Not only is this in Brisbane, but like the large hearted man he is, he allows himself to run over into the country districts. Our brother preaches every Tuesday night at Zillmere, and is doing a good work there. Last week there were three confessions at Zillmere and recently two were baptised.

The new hymnbook which the Austral Publishing Co. have issued under the title of "Austral Songs" seems to me to meet a distinct want. Many of the tunes are quite new, and it was my pleasure to hear several of them during the Victorian Conference sittings. The book seems to me the very thing for special services and missions, while it furnishes a supply of tuneful melodies for festival occasions. I do recommend it, and note that, in conjunction with E. W. Pittman, the brotherhood have again been placed under obligation to Bro. Maston, for the enterprise shown in the issue of this neat, tasteful and elegantly got-up book.—J. INGLIS WRIGHT.

There were good gatherings at both services of the newly formed church at Middle Park on last Lord's day. The morning meeting numbered 48 members and friends, whilst in the evening W. Meekison addressed a well-filled hall. The church has established a Sunday School, which now numbers about 70, with 11 teachers, and J. S. McIntosh superintendent. During the past few weeks a Band of Hope has been started, and will shortly hold an inaugural meeting. There are already over 50 members on the roll in this branch of the church's work, under the leadership of J. McKean. The ladies of the congregation have commenced a Dorcas and prayer meeting under the presidency of Sister Brigdon. The meetings of these two latter societies are held at C. Martin's house, Graham-st., Port Melbourne.

J. Clydesdale writes:—"On the evening of June 29, the angel of death visited the home of our Bro. and Sister Leng, and carried away their eldest girl, Gracie, after a short illness of four days. We laid her remains to rest in Kaniva Cemetery on the following Saturday, a very large gathering of brethren and friends attending the funeral from Kaniva and surrounding districts. The coffin was borne from the cemetery gate to the grave by four of the sisters of the C.E. Society, and a goodly number of the young people assembled and sang at the service. The writer conducted the service, Hugh Gray from Horsham assisting. A deep and profound feeling of sympathy is manifested throughout the whole circuit towards Bro. and Sister Leng in their sad bereavement; and we are praying that he who wept at the grave of Lazarus may comfort and console them in this their hour of darkness."

"W. Alford is not misplaced as superintendent of the Newmarket Sunday School: the order preserved and general attitude of the school is an evidence of that. In addition to old identities such as Sisters Hambridge, Wiseman, Alford and Hatty, Bren. Hatty, Murdoch and Leam, the staff have been helped materially by F. W. Greenwood, compiler of Austral Leaflets. 11 classes, numbering in all 103, gave good attention to their teachers on the afternoon of July 2. A new library, consisting of 115 books, has been formed, which is looked after well by Bro. Larsen. If a book is out longer than two weeks unaccounted for it is announced from the platform, coupled with the name of the borrower. The school is financial, and appears to be in a prosperous condition.—B.J.K., S.S.U. Visitor."

The following comes to us from Bro. Mahon:—"The No License crusade is now in full swing Mrs. H. Lee, Mr. Woolley and L. M. Isatt are engaged in the fight. Our Victorian friends, more especially the church of Christ Temperance Society, will be pleased to hear that the executive of the No License party have recognised Bro. Mahon's fighting ability, and have called him to their aid. The publicans too have recognised his powers on the platform, and few weeks pass without a letter from them reaching him. The other week he received a letter drawing his attention to the fact that he was brought over from Australia to preach the gospel, and should he enter the field as a No License advocate he would be doing an injustice to the church and an injury to the people of New Zealand. By the permission of the church, Bro. Mahon's services have been granted to the executive, which sent a special request to the officers asking them to release him in order that he might lend his aid to the cause. He has returned from his first fight. He toured Central Otago. Everywhere he was well received. The press of Otago is loud in his praise. The *Daily Times* reported his meetings every day, 'noting that a special feature throughout his campaign was the absence of personal abuse.' The *Evening Star*, reporting his meeting at Lawrence, says, 'We question if the residents of Lawrence have ever had the pleasure of listening to a speaker possessed of such a wonderful command of language or so skillful or so logical in his reasoning on this great and burning question.' One paper refused to insert a short paragraph drawing attention to the meeting, although payment was offered. But after the editor had heard the speech, he gave a column and a half. In every town he was welcomed by the ministers of every denomination. Invitations are now pouring in from all parts asking him to give them a night. The ministers of Dunedin are quite willing to occupy the platform at the Tabernacle any Sunday evening during his absence. The mayor of Oamaru some time ago referred to Bro. Mahon as

'The popular Dunedin preacher.' This trip has undoubtedly made both Bro. M. and the church still more popular."

Coming Events

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

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

JULY 9.—Swanston-st., Melbourne, 7 p.m. Continuation of the Harward-Pittman MISSION. Every other 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.

MARRIAGE.

CAMPBELL—CRIBB—On 26th April, at Lake-st. church of Christ, W.A., by D. A. Ewers, assisted by H. J. Banks, Lawson Campbell, evangelist, to Amy Inez, eldest surviving daughter of the late Henry Cribb, of Footscray.

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50 " 7/6 " " "
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"Austral Songs" should give satisfaction to our C.E. Societies, for both old and new songs are included, and there are also many choruses at the end of the book. A good feature of this excellent song book is the ample space given to the music, which is easily legible at some distance from the instrumental. I am sure this will be a boon to our musical friends. Both compiler and Publishing Co. are to be heartily congratulated on the issue of this book.—T. J. Cook, Musical Director, C. of C. C.E. Union.

Austral Publishing Co.

528-530 Elizabeth St., Melbourne.

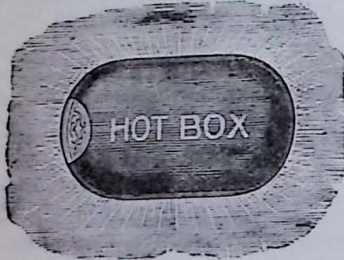
Acknowledgments.

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

FOREIGN MISSION FUND.

VICTORIA				
Church, Lake Rowan	..	£5	0	0
W. Cust, Surrey Hills	..	5	0	0
W. W. White, Brim	..	1	0	0
Mrs. Gilmour, Tallarook	..	1	1	0
W. McCance, Barker's Creek	..	0	5	0
"Homebush"	..	0	12	6
Church, Swanston-st., per Miss Hunt'sman	1	3	9	
QUEENSLAND.				
Mrs G. Colvin, Rosewood	..	6	0	0
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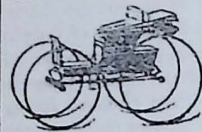
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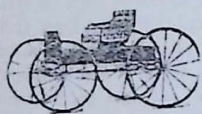
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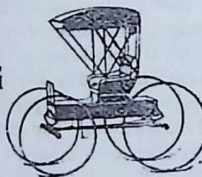
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Our Heavenly Home.

Topic for July 24.

SUGGESTED SUBJECTS AND READINGS.

Heaven gained by faith.	...	Heb. 11: 1-4
By pleasing God	...	Heb. 11: 5-7
By obedience	Gen. 6: 22; 7: 7, 23; 8: 20	
By separation	...	Gen. 13: 10-18
By godlikeness	...	Matt. 5: 1-9
Awaiting his coming	...	1 Cor. 1: 4-8
Topic—Preparing for our heavenly home	(Phil. 3: 20, 21; Heb. 11: 8-10, 13-16)	

ONE journeying to a far country seeks information regarding his destination. He will certainly not go to settle down in a new land without learning much of it. Friends who know will be plying with questions, all will hear of the proposed departure, guide-books will be bought and studied.

What opinion would people get of our interest in heaven if they judged it merely by our conversation, our questions, concerning it? Do we read up, or study our one guide book as we ought?

This topic does not deal with heaven, but preparing to get there. Many a man in the old country reads up concerning Australia, but never got ready to come. We can say that the theme is a more practical one than merely the learning of the delights of heaven. Sermons on "What and where is heaven?" are generally popular, perhaps more so than when the way thereto is being discussed. Lots of people will listen to a speculative address on the New Jerusalem, and sometimes to an estimate of the number of cubic feet allowed to each of its inhabitants, who show very little other desire for heavenly citizenship. Our theme warns off such trifling.

It should not be overlooked that as a matter of fact we are preparing for our eternal habitation. We are settling now our destiny. We cannot help preparing, if we would.

"Take thou thy choice: ease here, shame there; A world of good deeds done, and then Eternity of thanks for it."

Each one, by his actions, makes the great choice.

But we plead for a conscious preparation for death and the life beyond. Everyone knows the story of the fool who returned to his dying master unprepared for death, the staff which was only to be passed on to a greater fool. Let us prepare now for heaven. "If you were going to France to live for ever, would you not learn the French language? Then learn the language of heaven." "It is disastrous," said H. W. Beecher, "it is a piece of temerity and of wickedness, for any man to defer preparing for death until death comes." Albert Barnes out of much experience said he had never seen one death-bed that was a fit preparing place for heaven. Remember, too, the truth of the aphorism: "If a man is not ready to die, he is not ready to live."

It would be difficult to more succinctly describe the true preparation, or the way to be traversed, than do the words of a poor, unlettered man: "It's a very simple way to heaven, if people would but

take it. There are only three steps: out of self—into Christ—into glory." Let us never forget that our hope is in Christ. Paul's word to the Colossians was, "Christ in you, the hope of glory."

The man who comes into Christ must abide in Christ. There is, after the pardon of past sins, a working out of our own salvation. Reward is for service. Heaven is a place of rest to those who have been working. A. J. Gordon pointedly asks: "Some men talk about entering into rest, but what are they going to rest from?" We all hope to receive a great reward—for what? For doing nothing, or for active service? Diligent working, positive and not a mere negative goodness, a life spent in service for Christ and not one whose best quality is an absence of positively evil deeds, I think is an indispensable condition of reward in heaven. Do we realise this? Are we not at times acting as if we considered that in deigning to believe in Christ and in refraining from actually wicked deeds we merit a reward? Might you not just as well call on your neighbor and ask for a reward for not stealing his chickens or burning down his house?"

Do not forget the other side. God is preparing us for heaven. Paul says: "Work out your own salvation . . . for it is God that worketh in you."

"Spin carefully,
Spin prayerfully,
But leave the thread with God."

"We see in a jeweller's shop," says Leighton, "that as there are pearls and diamonds and other precious stones, there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the workhouse they are continual neighbors to them, and come often under them. The church is God's jewel; his workhouse, where his jewels are polishing for his palace; and those he especially esteems and will make the most resplendent, he hath oftenest his tools upon."

That heaven may largely be what we ourselves make it may be illustrated by the dream of a lady. She thought "she went to heaven and saw a mansion being built. She was told that it was for her gardener. Further on she saw a little cottage, which she was told was for herself. She protested that there must be a mistake, for she lived in a mansion on earth and her gardener in a cottage. The words she heard in reply were full of meaning: 'The Master Builder is doing his best with the material that is being sent up.' She awoke resolved to lay up treasures in heaven."

There is another sense in which we make our own heaven. "No place can be heaven to it in his soul. being who does not take heaven to it in his soul. Heaven is a state, as well as a place. No man can be happy unless he has the elements of happiness within." We should make sure now that we will be able to appreciate the things of heaven; that the mentioned joys may be joys to us. For instance, if a man does not care much for the Bible description of heaven, is he in a fit condition to appreciate the thing described? If one does not enjoy the discourse of Christ in the New Testament, if he does not love to gaze on the Master's picture therein

presented, is it likely that he would find much pleasure in a meeting face to face? If a church member finds so little pleasure in the company of the redeemed and the worship of God on earth, that he is absent from the church meeting one or two Sundays a month, what are his chances of bliss among the great throng of the ransomed who worship before the throne? Hadn't we better get into training, or cultivate an appetite? A stork one day, so runs a fable, was busily hunting for slugs and snails on the bank of an Indian river. A swan dropped beside him, and delighted him with her beauty. "Where did you come from?" asked the stork. "From heaven, far above the mountains," replied the swan. "Is it a good place to live?" "Oh, it is beautiful far beyond this," was the answer. "Do they have any snails there?" queried the stork. "No, indeed," returned the disgusted swan. "Oh, well, then," came the deliberate reply, "I don't care to go there." A parable. Who runs may read.

The way to heaven may not always be easy. *Facilis descensus Averni.* We generally speak of going down to hell and up to heaven. An upward road implies a climb; a difficult task is with us an "uphill" job. Progress is often slow and difficult.

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

"We rise by things that are under feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain;
And the vanquished ills that we hourly meet."

An Object Lesson.

The United Railways Company of St. Louis employs 4,000 motormen and conductors. Recently each of these employees received, when he reported for duty, a letter from the company that must have set him to thinking. It read:—

"If employees of this company choose to frequent saloons, either on or off duty, or attend the races or other gambling places, rooms, or resorts, they are exercising a right which cannot be denied them, but they cannot remain in the service of the company."

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Mr. McCulloch, in talking to a reporter, said, "I know from bitter and long experience that the men who visit saloons and race-tracks are not the fit men to take care of the women and children who ride on street-cars, nor to handle other people's money."

In one occupation after another, during recent years, those in control have asserted the same opinion most positively and finally. No one that would get along in the world of to-day can afford to tiddle or gamble.—C. E. World.

Notes and News.

Shepparton Society has a membership of 17 actives and 7 associates, an increase of 5 active and 3 associate members since the Society was organised in February. On 14th June, the Endeavorers gave a social evening to the church members and friends, when the Temperance Hall was well filled and a most enjoyable evening spent. They are expecting and praying for great things upon the advent of their evangelist, E. J. Allen. Sister Florrie Knight is the secretary.

Obituary

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

KENT.—W. H. Kent, who had been ailing for many months, passed away quietly on the evening of June 2nd, at the age of 61 years, and we laid him to rest on the following Lord's day. His was a quiet, unassuming character; but very loving and gentle. He leaves a wife and grown-up family, the eldest son, Will, being a church member here.

Echuca.

J. W. PARSLAW.

BOWER.—Sister Ann Bower died on June 4th, aged 80. She was baptised on December 18th, 1901, and attended the meetings when able to do so. She has been called to her rest in a good old age, to be for ever with the Lord. May we all be ready when the summons comes.

Ballarat, V.

T. H. VANSTAN.

ROGERS.—Mrs. Sarah Ann Montague Rogers died in Adelaide on May 27th. She was in her 82nd year, and was baptised in Auburn 43 years ago by Thos. Neill, who is still living and in fellowship with the brethren in Adelaide. Sister Rogers was a faithful disciple. For two years she lived six miles from Auburn, where the brethren met to break bread, and although she had to walk there and back she was rarely absent. Even when well advanced in years our sister was known to walk nine miles on many occasions to be present at the celebration of the Lord's Supper. After the church at Auburn broke up, Mrs. Rogers removed to Alma Plains so as to be with the disciples. Later she removed to Dalkey, and more recently to Balaklava, where she spent the last few years of her life with her daughter, Mrs.

John Curtis. Our sister was weighted with big responsibilities: in 1865 she was left a widow with five children, the youngest of whom was three years old. T. J. Gore conducted the service at the grave, and said he had known the deceased for 37 years—a most industrious woman, a loving mother, and one possessed of great faith in Jesus as the Christ.

Balaklava, S.A.

R. J. CLOW.

GRIMMER.—Quite a gloom was spread over our little district when word was received on Monday that Sister Grimmer, wife of Walter Grimmer, had passed away on May 29. She had gone to Auckland to undergo an operation, and was thought to be progressing favorably until a few days before her death, when she took a turn for the worse and gradually sank. Her remains were brought to Warkworth. The funeral, which took place on the Tuesday, was largely attended. A short service was held in the meeting house, led by Bro. Petherick. Bro. Latimer officiated at the grave. Two or three appropriate hymns were sung. The coffin was covered with floral wreaths. In losing Sister Grimmer, the church at Dome Valley loses its oldest and staunchest supporter. For upwards of thirty years she has lived and labored here, and the church here owes its present position, to a large extent, to her and her husband's help and sympathy. Indeed, she may truly be said to be the mother of the church here. She was "given to hospitality," and one and all received kindness from her hands. Though in indifferent health for many years, she was ever cheerful, and her place at the Lord's table was never vacant when she could possibly be there. In a social way she will also be much missed, as she was leader of the singing at the meetings, and being an accomplished musician, she was ever ready to help at social gatherings. Our sister was but

fifty years of age at the time of her death, but her work was done, and now she rests from her labors. She leaves a husband, five daughters and four sons, all but one of whom she had the joy of seeing in union with Christ, and that one has since united with us. To all we extend our warmest sympathy.

Warkworth, N.Z.

THOMAS C. R. OAKES.

SANDO.—On the evening of June 21 our dear aged John Sando departed this life at the ripe age of 81 years. He was about the oldest member of the church at Norwood, being connected with the church when the brethren met in the little old brick building at the rear of the old chapel premises. Bro. Sando helped to erect the old chapel. It was he who roofed in the building. Ever since he has been a regular and faithful attendant at the meetings. He walked to the chapel just as long as he could, and the last few times he came he almost fainted through exhaustion. But he said he must go while he could, as he felt the time was coming when he would not be able to go to the house of God. Bro. Sando has left a large number of relatives, a number of whom are associated with the church of Christ in different States. We extend our Christian sympathy, and may our heavenly Father comfort all the bereaved.

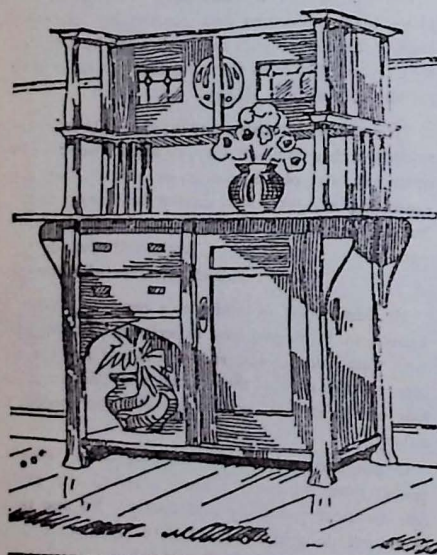
Norwood, S.A.

A. C. RANKINE.

NANKERVIS.—On Thursday, June 15, our Sister Nankervis, sen. — who for 34 years had been a faithful disciple of her Lord—bade farewell to her loved ones for a season and crossed the bar separating this short and restless life of toil and trials from the great and glorious life beyond. Our sister was immersed by Bro. Moffat in the Dandenong Creek one frosty morning 34 years ago, and during the long period of membership with the churches at Collingwood and Hawthorn (17 years being spent with each church) she carried out to the best of her ability, and as well as her uncertain health would permit, all the instructions of her Lord and Saviour. For the last few years her bodily ailments increased, and as a consequence her attendances at the chapel were few and far between. Our sister suffered intensely as the end drew near, but her faith—at all times strong—never wavered, and she passed away fully trusting in God with praise to him on her lips. We laid her mortal remains to rest on the following Saturday afternoon in the Burwood Cemetery, H. D. Smith officiating. She has left her husband, two sons and two daughters to mourn her departure—one of her sons being J. J. R. Nankervis, of the Hawthorn church, and one of her daughters the wife of Bro. Redman, secretary of the recently formed church at Blackburn. We might add that Bro. and Sister J. J. R. Nankervis suffered a double bereavement on the same day, Sister Nankervis losing her eldest brother—son of Bro. and Sister Woodhead, of Surrey Hills. That God in his great mercy will comfort the mourners, and give to them a realisation of the fact that if they are faithful unto death they will once more be united to their loved ones beyond, is our earnest prayer.

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CHAPTER XXVI.

THE STRANGER'S STORY.

How to save Martha—this was the one thought in my mind. To hide the woman, to threaten the man—to do anything that would break the blow for this gentle girl, seemed at first the thing most desirable. How could she, who had sacrificed so much to wifehood, bear to be told that she was no wife?

Yet presently I knew that she must know. This poor, wronged woman had rights, and would maintain them. The truth must be told, and Martha must suffer. The left hand of the sleeping woman had slipped from under the cover, and on the third finger I saw a plain gold ring. Martha, too, wore one. What blasphemy were the words with which it had been placed upon her hand!

I longed with an unspeakable longing for Rachel. She could be told. She would know how to help.

But Rachel was not here. I must think what to do if, indeed, there was aught to be done.

Mark soon fell asleep again. I laid him in the little trundle-bed which had been Stephen's and mine long ago, and which mother had hastened to drag from its place of hiding. Then I went to my room, and paced up and down until morning.

Before daybreak my mother was stirring in the room below, preparing our early breakfast; but I did not go down at once. I dreaded to see her and to listen to her innocent guesses about our visitor. I would speak first to my father. His shrewd sense might help me. I slipped down the stairs, and joined him as he went to his early tasks.

But he was as completely nonplussed as I. Of one thing he was very sure—that Martha must know all very soon, and that she must bear her trouble as best she might.

"You think only of Martha's side," he reminded me. "But you must remember that this other poor soul has been shamefully treated, too, and that she has a child to think of, the same that Martha has. Poor little Martha!"

I saw his heart was as tender as mine toward Martha, though perhaps he saw the other side of the case more plainly. But he

could suggest nothing, except that we keep our visitor with us for a few days, and examine closely into the proofs of her claim.

"Then do you bring her and Easton together and let them have it out," was my father's advice. "The tongue of woman is the only weapon that will ever punish that scoundrel as he deserves. Let 'em have it out, I say!"

I went into the house, little comforted, and still afraid to face my mother. To my great confusion, the first person I encountered, on entering the kitchen, was Martha Easton.

The first glance told me that she was in great distress. Her hair had been so carelessly coiled that already it was beginning to fall about her shoulders. Her eyelids were reddened, either from tears or watching. She was standing before the fire, drawing a shawl tightly about her shoulders.

"Good morning, Martha," I said. "Why, how cold your hand is! I am afraid you are not well."

"I am frightened about—about Mr. Easton. He went out last night, saying that he was coming here, and he has not come back. Your mother says he did not come here at all. I am afraid something has happened to him."

"Oh, don't think that," I said, foolishly, trying to think whether I should tell her of Easton's hasty visit. "I—well—he was in here for a minute, last night."

"He was here? For how long?"

"For only a minute. He saw we had some company, and went away at once."

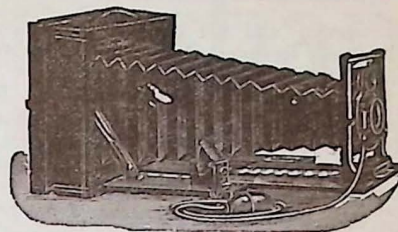
She looked into my face with eyes that pierced my soul. I knew that I had blundered. "Your mother has told me about

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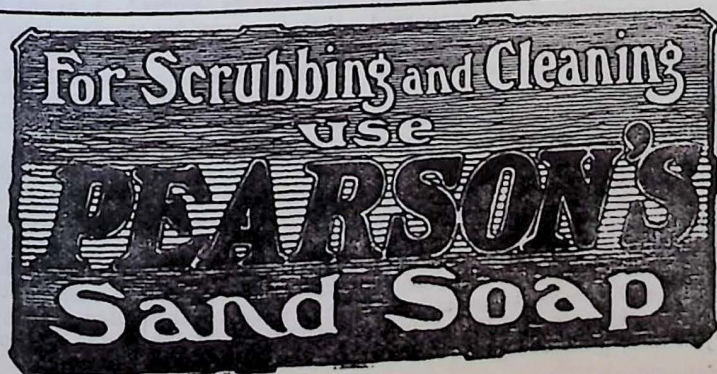
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the woman and her little boy," she said. "It is very strange. Are you sure they were never in these parts before?"

"I am sure I never saw them before. But you must not be alarmed about your husband, Martha. He probably went further on to spend the evening, and was induced to stay all night."

"That is not likely. He would not have gone so far that he could not get home. I—I am afraid."

While I wondered what to say, the door opened, and Mark's mother walked into the room. A night's sleep had evidently brought refreshing, and her step was far steadier than it had been on the preceding night.

Before I could speak, my mother had bustled forward, with good-natured hospitality.

"I'm glad enough to see you up," she said. "I was calculating on giving you your breakfast in bed. This is my son Joseph—you met him last night, you know. And let me make you acquainted with Mrs. Easton—Mrs. Charles Easton. Mrs.—I don't believe I got your name."

"I am Mrs. Redding," the stranger said, looking at Martha and no one else, and, perhaps, maddened into cruelty by the girl's beauty. "And if you are known as Mrs. Charles Easton, ma'am, I've come to tell you that I am the lawful wife of the man that you call your husband."

Martha staggered and cried out, but my mother gathered her tenderly into her arms.

"His name is not Easton," the woman went on. "His name is Benjamin Redding. We were married in Albany nine years ago, and I have all the papers with me to prove it. He was poor, and my folks were well-to-do, and they were against the marriage. But he was good-looking, and had a way about him, and I was bewitched; so at last they gave in. Before we had been married very long I found that he was a very demon of cruelty. I have seen him wring the neck of an animal just for pure pleasure. He would have hurt me if he could, but he was afraid of my family, especially of my brother, who had always read him like a book. If I had known him as well from the beginning, myself, I believe I could have cowed him. After our boy came, things went better for a little while, and then a great deal worse. When he tried to torment Mark, it turned me into a fury. My husband began to get tired of my tempers, and I soon saw that he was ceasing to care anything for me. I found out other things about him, too. He had times of drinking heavily, and he made debts everywhere. At last there was a scene a little worse than the rest between us, and he went away. After he was gone, it was found that several honest men had undersigned him, and were ruined. I did what little I could do; I resigned my claim to my father's estate; and my share went in to help clear up my husband's debts. It did not go far, but it was all I could do."

She paused, as if waiting for one of us to speak, but we were silent. In spite of my prejudice, I could not help but see that there were many elements of strength and nobleness in this injured creature. In happier surroundings she might have made a happy and useful woman.

"At first," she went on, "I did not care what became of him. I did not want to know. It was a relief to be free, and I did not think beyond the day. After a while, though, I began to wish I knew something about him. I was afraid he would come back, and try to take Mark away from me. He did not love the child, but he loved to be cruel, and he knew I could be hurt through the child. Strange as it may seem, I never once thought that he might try to marry again."

"My brother and sisters have taken care of Mark and me, and I have worked in their homes as much as I was able. There was no way by which I could earn a living for both of us, but I helped what I could."

"Last year a man who had always lived near my brother moved to this part of the country, and settled a little way beyond Rocksford. Three months ago he wrote to Ephraim that he had seen Benjamin Redding on the Rocksford road; that he had inquired about him, and learned that he was married and living with his father-in-law near Blue Brook."

"When I heard this, I vowed that I would come here and face him. My brother opposed it. He said I was rid of bad rubbish, and ought to let well enough alone. But I could not rest. I suppose I had some idea of making him suffer for his sin, but I had another idea with it—I wanted to keep him from more mischief than he had already done."

"So I came. The journey wore me out, and these people had to take me in and care for me. Perhaps it was because I am weak and ill that I could not bear to see you, ma'am, so young and beautiful. But you will suffer all the more, for the time to live will be longer. And now, ma'am, I am very sorry for you."

Martha did not accept Mrs. Redding's sympathy. She lay quite still for some time in my mother's arms. Then she suddenly aroused herself, and sat bolt upright.

"He saw her last night, didn't he?" she asked, with terror in her eyes. "Didn't you say, Joseph, that he came in and found her here? He may—oh, Joseph, don't you see that he may have done some dreadful thing?"

Her meaning flashed over me. I started to reassure her, then stopped short. Perhaps two horrors were easier for her to bear than one.

"We will have search made," I said. "We shall soon be able to find out all about it, I am sure."

"I must go home now," she said. "I have left Father and Ray. I cannot stay here any longer. I must go." She spoke almost petulantly, as if some one had opposed her wish.

Mother brought some breakfast to her, but she would not taste it.

I put Rachel's saddle on Dolly, and led her up to the door. "Shall I go with you?" I asked.

She nodded. I flung myself upon Queenie and rode after Martha, wondering what would happen when the Colonel heard.

Martha did not wait for me, but slipped from the saddle and hurried at once into the house. On the threshold she paused, and mechanically shook hands with Ross Turner, who was just leaving the house.

"He is not there, father," Martha called, the dread aroused by the man's disappearance still uppermost in her mind. "Joseph says he was there for just a little while last night and went away—"

"I have later news," the Colonel said. (Either he did not see me, or he did not consider my presence worth noticing—probably the latter.) Ross Turner called to impart some very singular facts. He says that he started out hunting very early this morning, and met Mr. Easton, who was on horseback. Ross expressed surprise at seeing him abroad at such a time, and Mr. Easton explained that he had been called away on important business, and might not return for several weeks. Mr. Turner being, as—ha!—you may recollect, of a somewhat curious disposition—called, ostensibly with relation to the sorrel colt, but in reality to learn the nature of your husband's business. It is quite unnecessary to say that I—ah!—did not enlighten him. But I must say that the whole affair is quite extraordinary—quite extraordinary!"

A bundle in the cradle stirred, and a child's cry roused Martha to the full meaning of her sorrow. With the groan which has sounded in my ears from that day to this, she flung herself across the cradle. "He will never come back!" she cried. "He had a wife before he ever saw me, and he will never come back!"

"Do you know what she means?" he asked me. Something in his appearance alarmed me, and I answered, guardedly:

"There may be some mistake, sir, but a woman has appeared who claims to be Mr. Easton's wife."

Martha gathered little Ray into her arms, and stood erect. The womanhood within her seemed to speak as it had never spoken before.

"There is no mistake," she said. "There are many things beside her words that tell me so. The woman is his wife."

Slowly the purple flush on the Colonel's face deepened. An expression as of awful hate settled in his eyes. "Curse him!" he said. Then he fell forward heavily upon the floor.

Martha was kneeling at his side in a moment. I thought at first that he had fallen through sheer weakness, but soon his heavy breathing told me that the attack was serious, if not fatal. What could I do? It seemed heartless to leave Martha alone at such an hour, yet help must be had, and that as speedily as possible.

I started out, and met my mother in the lane. Dear mother! I might have known that she would not stay long away from Martha in such a time of need.

"Does the Colonel know?" she asked me. "He has known. I doubt if he will ever know anything again."

"What do you mean?" "The Colonel has had an attack of some kind, and is unconscious. Stay with Martha." I remember how Queenie neighed when I mounted her.

"Good speed, my girl," I whispered. "You must do your best to-day."

I went by the village store, and sent a messenger for the doctor. Then I rode like mad for Rachel.