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The Work of the Spirit in Conversion.

J. COLBOURNE.

(Essay read at the Annual Conference of Churches of Christ in Brisbane, Queensland, on April 21st, 1905.)



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N writing an article on the above subject, I feel how necessary it is to present what I have to say in the clearest possible way. I am also deeply anxious that what I shall say may be in accordance with the simple teaching of the Word of God. It is not an uncommon thing for

superficial readers of the Scriptures to take the bare statements of certain facts, and construe those statements according to their preconceived notions without studying the Word of God for the clear explanation of those statements, and hence the result is misconception and error upon such themes. There are certain phrases which are frequently used that show how dark some minds are upon "the work of the Holy Spirit in conversion," such as, "*I am waiting for effectual calling*," or "*I am waiting the Lord's time*." We can scarcely imagine a more strange and unphilosophical idea than that expressed by the words "*I am waiting for effectual calling*." A call, as everyone knows, is an invitation or request, and an effectual call is an invitation responded to—a call which takes effect; when a call is heard and obeyed then we have effectual calling. In the gospel economy it is God who calls, and it is the sinner whom he calls, and when the sinner listens and yields to the call then is the call effectual. Thus, reminding the Thessalonian Christians of their call to the faith, the apostle says (1 Thes. 2: 10-13), "Ye know how we exhorted, and comforted, and charged every one of you, as a father his children, that ye should walk worthy of God, who hath called you into his kingdom and glory; for this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." From this quotation it is evident that the effectualness of the gospel call, as well as any other, is contingent on the

reception of it by those to whom it is addressed. It is true that it is the Holy Spirit who calls, invites and persuades, through his words, and we are taught that it remains for those so called to accept or refuse the call, and that that reception or rejection of it determines its effect. The apostle's doctrine, that the word, message or call works effectually in those who believe it, plainly implies that the call, though made, does not work effectually in those who do not believe. Since then, on the apostle's own showing, the effectualness of the gospel call depends on the decision of the party called, it is utterly inconsistent for any such party to say, "*I am waiting for effectual calling*." It is in effect saying, I am waiting on myself. And just as absurd is the statement, "*I am waiting God's time*." This would be right if God's time to save had not yet come, or if God were unwilling to save now, or less willing to save now than he will be at some future period. But we know God is as willing to save us now as he will be at any future period of our history, and we also know that the Spirit's voice to us, "Behold, now is the accepted time; behold, now is the day of salvation," "And to-day, if ye will hear his voice, harden not your hearts," is earnest, intreating language urging the sinner to embrace the Saviour by accepting the call at once; and so we say the Holy Spirit is waiting for the sinner to receive the message, obey the conditions of salvation, and be saved. But to enter more into detail, the apostles were sent out into all the world to preach the gospel, with the Holy Spirit sent down from heaven, for the express purpose of turning men from darkness to light, and from the power of Satan unto God, that they might receive remission of sins and inheritance among those who are sanctified by faith in Jesus Christ. There can be no question, then, that the conversion of sinners was and is due to the Holy Spirit, and that this constitutes an essential part of his work.

As conducive to a proper understanding of this important matter, it will be proper here before proceeding to consider briefly the present state of the question as it presents itself in religious society, and to obviate, if possible, certain misapprehensions which prevent themselves directly in the way.

The first most important of these errors is that the religious world very generally fail to make any proper distinction between the

Spirit's work in conversion and the gift of the Holy Spirit in the believer. They confound these two together in such a manner as to render it evident that they have no idea of any difference in the relations which the sinner and the believer respectfully sustain to the Holy Spirit, or that there are or can be different modes of operation. As a simple matter of fact, apart from any of the metaphysical theories with which the subject is encumbered, it is perfectly clear that in the general view of the religious community conversion is supposed to be effected by the direct gift of the Holy Spirit to the sinner. It is for this he is taught to pray and labor; it is by this he obtains a hope of salvation. The emotions or feelings which he experiences are taken as the evidences of a true faith, of a change of heart, of the remission of sins, of justification and of sanctification through Christ Jesus, whose blood is supposed to be mysteriously applied to the heart and conscience in this instantaneous work called conversion or regeneration. It is upon this, accordingly, that the individual evermore thereafter rests his hope of acceptance. It constitutes his entire religious experience; to it he recurs in moments of despondency for consolation and support; the work of the Spirit is with him in after time not a present reality, but a memory of the past, and conversion is conceived to be both the beginning and ending of that renovation which the Spirit accomplishes: such is the view commonly entertained. There is no dispute, let it be understood, as to the fact that the Holy Spirit secures faith to the sinner and gives him repentance, and leads him to confess and obey Christ. The point is, that modern theology attributes all this and more to the immediate presence of the Spirit in the sinner, to an actual and direct impartation of the Spirit to enter into and purify the heart by a special and mysterious power. The gist of the modern view is that this is accomplished by the personal agency of the Spirit, which is conceived to be essential and the only thing essential, as is clearly shown in this, that the Word of God is not deemed necessary, but it is supposed that this may be produced without the Word, which in no case is considered as more than a mere instrumentality requiring an infusion of spiritual power, and as being in default of this inert and inefficacious. It is thus a mysterious operation, internal, independent, direct and overwhelming—a spiritual

until this very day at the reading of the old Covenant, the same veil remaineth unlifted; which veil is done away in Christ." You will observe that the little word "veil" occurs twice in the verse, but in the second time it is in italics; this means that, in the original, there is an ellipsis or deficiency, which the revisors, following the error of the translators, conceived had to be filled by the word "veil." This is a mistake that involves far-reaching consequences. Take, for instance, Conybeare and Howson's admirable translation. "But their minds were blinded; yea to this day, when they read in their synagogues the ancient covenant, the same veil rests thereon, nor can they see beyond it that the law is done away in Christ." And Wilson renders it, "But their minds were obtuse; for to this day, the same veil remains over the reading of the old covenant, not discovering that it is taken away by Christ." That is, "not discovering that the old covenant is taken away by Christ." This places the matter, to the entire satisfaction of every candid reader, absolutely beyond the pale of controversy. The whole of the old covenant, including "the tables of stone," was "done away by Christ."

Let us now look for a little at the teaching of the Apostle to the Galatian Christians (chapter 3rd). The apostle found to his astonishment and indignation that "his converts there, whom he seems to have regarded with peculiar affection, and whose love and zeal for himself had formerly been so conspicuous, were rapidly forsaking his teaching, and falling an easy prey to the arts of Judaizing missionaries from Palestine." This from Conybeare and Howson; and alas! how "history repeats itself." How often in recent years we have been filled with amazement at the ease, apparently, with which seemingly intelligent men—but especially women—have fallen victims to the unscriptural arguments of the modern followers of these early heretics! In showing the Galatians the folly of going back from the gospel of Christ to the law of Moses, the apostle makes some strong points. Take the following:—

- (1) He shows the gospel older than the law (verse 8).
- (2) That it was "confirmed" 430 years before the law was given (verse 17). This total is made up as follows:—Abraham was 100 years when Isaac was born, 25 years after the promise. (Compare Gen. 12: 3, 4 with 17: 17). Isaac was 60 years old when Jacob was born (Gen. 25: 26). Jacob was 130 years when he went down into Egypt (Gen. 47: 28), and the sojourn there lasted, according to Usher's chronology, 215 years. Which gives us $25 + 60 + 130 + 215 = 430$.
- (3) That the law was a mere parenthesis in the divine scheme (verse 19).
- (4) That it was given "because of transgressions," and was a curse, not a blessing (verses 13, 19).
- (5) Its object was to answer a certain purpose with the Jews alone, and for a limited period, "Till the seed should come to whom the promise was made" (verse 19).
- (6) It was a mere "slave" to lead the people to Christ (verses 24, 25). The authorities already quoted say that "The inadequate

translation here in the A.V. has led to a misconception of the metaphor." They say that "a guardian slave led the children to school." This removes the thought entirely of the law being a "schoolmaster" or "tutor."

Then in chapter 4th the apostle states that he was "perplexed" about them, because they were "desired to be under the law" (verses 20, 21). "Ye desire to be in bondage over again." "Ye observe days and months and seasons and years." "I am afraid of you" (verses 9, 11). These men were the progenitors of our modern Sabbatarians; and the warning is as applicable to-day as when the apostle penned the words, "With freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage" (chapter 5. 1).

West Australian Letter

D. A. Ewers

Percy Davey has spent ten days in this State and returns to the Eastern States on the mailboat to-day. We only knew of his coming a week before his arrival, and so could not arrange his meetings as we should have liked, but we did our best to keep him from rusting. Arriving on the evening of June 26 at Fremantle, we just had time to rush him on the train to reach Perth for the welcome meeting, where, of course, he had to be the chief speaker. On the next day, Tuesday, he addressed a meeting of ladies in the Subiaco chapel in the afternoon, and lectured at Fremantle at night. On Wednesday we packed him off to Kalgoorlie, but on the way he lectured that evening at Northam. Travelling all night he arrived at Kalgoorlie on Thursday morning, lectured at Boulder in the evening, and next night at Kalgoorlie. Leaving the same night by train, he reached Perth on Saturday evening, where he again lectured to a full house. Sunday morning was spent at Subiaco, afternoon at Fremantle, and evening at Perth. On Monday afternoon he met the members of the Council of Churches at afternoon tea at Bro. Illingworth's, lectured at Subiaco in the evening, and spent the night in the train going to Bunbury. There he had an afternoon meeting and lectured at night, returning to Perth on Wednesday (yesterday). His farewell lecture was delivered last night at Fremantle. Altogether he delivered 15 lectures and addresses, and travelled over 1000 miles, spending 3 nights in trains. His talks have been much enjoyed and he has had good audiences. The Press gave us good reports, and one of the papers published an interview. His visit has done us all good and been a great help in developing the Foreign Mission sentiment.

And now that F.M. Sunday is past, we shall have to press the claims of Home Missions. We are considerably behind with the funds, and it is becoming a serious problem how we are to keep the work going. It will never do to reduce our staff of workers, and yet if there is not a speedy improvement financially this will have to be gravely considered. I feel confident that if the brethren interested only realised how great and immediate the need of funds is the money would

come in. If the income is not increased to meet the expenditure, the Committee must not be blamed for reducing the expenditure to meet the income. It behoves the Home Mission collectors and every individual member to strain every nerve at the present juncture to meet the pressing need.

I am not sure if I have mentioned that we now have a Chinese Mission Class under the F.M. Committee. The leaders in the work are F. B. Eaton and J. Campbell. The originator was Miss Lacey, of Prahran, who had been a worker in the Melbourne mission. She found some of the pupils from Melbourne in Perth, and, being an enthusiast, she succeeded in arousing such an interest in others as led to the formation of the mission. The Chinese are an appreciative people, and so, when Sister Lacey returned to Victoria recently, they made her a valuable present. Owing to want of accommodation in our church premises, the mission is held in the Temperance Hall on Tuesday and Thursday nights and Sunday afternoons. There appears to be no lack of pupils, but more teachers are needed to make the work as successful as is desirable.

The steamers from the East continue to bring crowds of passengers, many of whom come to select land. These will doubtless do well, but many of those who come in search of employment are doomed to be disappointed. I should advise no one to come here for work. The labor market is overstocked and there are hundreds out of employment. No doubt the outlook will brighten before long, but just at present trade is generally dull. There is a good deal of building and other work going on, but there are more men in every department than are required. In the meantime the population continues to grow, and now exceeds a quarter of a million in the State. Western Australia is destined to be one of the most populous States of the Commonwealth, but there is a possibility of temporarily overgrowing its strength.

General Booth arrived in the same steamer as Bro. Davey and received an enthusiastic welcome. The vigor of the old gentleman of 76 is astonishing. He travelled to the gold-fields and everywhere addressed crowded audiences with his old-time fire. Whatever we may think of some of his methods and doctrines, he must be recognised as one of the forces that make for righteousness, and we can all rejoice in the measure of success attending his efforts to raise up the fallen. On Sunday last the largest theatre, holding 2500, was packed at three services, and crowds were unable to gain admittance. It is to be regretted that a charge of 1/- was made for admission, except in the case of those who had complimentary tickets. I am told this is distinctly illegal. The religious community has fought against a charge for admission to entertainments, etc., on the Lord's day, and now a religious organisation takes advantage of its popularity to violate the law, and to weaken the hands of those who are fighting against the secularisation of the Sunday! I wonder how the death of the General will affect the Salvation Army. In the natural course of events this may be expected before many years. Who will be his successor? and will the soldiers generally

transfer their allegiance to the new despot? Even during his lifetime there have been serious defections from the ranks, one of the most important being a seceding party in America led by one of the General's sons. If this is so now, what will be the result when the powerful organisational ability and wonderful magnetic personality of the present leader are no longer felt? It remains to be seen whether the army will split up into a number of warring sects, or whether the General's mantle will fall upon a successor competent to maintain and extend the present organisation. However, I hope the life of General Booth will yet be spared for many years of useful service.

"Bethany," Palmerston-st., Perth, July 6.

The Greatest Book in the World.

R. G. Cameron.

II.—ITS INFLUENCE.

Measured by its influence, the Bible is without doubt the greatest of books. Apart from its moral and spiritual influence, it is the most potent civilising force in the literature of the world. No other book—possibly all other books combined have not done so much for the enlightenment and uplifting of humanity. The most enlightened governments, the best and most beneficial legislation, all efforts for the betterment of the conditions of human life generally, and the many institutions and schemes having for their objective the alleviation of suffering and distress, owe their very origin largely to the Bible and its influence in the world.

Then, too, the influence of the book is wonderfully demonstrated in the fact that for centuries past, year in and year out, week by week, countless multitudes of men, women, and children have been assembling, mainly for the purpose of listening to discourses upon and being instructed in the teaching of this wonderful book. This is a unique fact. It cannot be said of any other book, and it is a hard nut for unbelievers to crack. If the Bible is not divine, whence its marvellous influence? I remember once seeing it seriously suggested in one of our daily papers that preachers should lay aside the Bible, and instead of preaching from its teachings give their congregations discourses upon the works of Shakespeare, Milton and other great English authors, the author of the suggestion expressing the opinion that much larger and more interesting congregations would be the result. I venture to say that any preacher who tried the experiment would be doomed to disappointment.

It is a well known fact that Shakespearean plays when staged upon the boards of modern theatres almost invariably involve financial loss on those who engage in the business, and if Shakespeare's plays, with all the aids of superb acting, of beautiful scenery and the other accessories of the theatre, do not draw sufficient crowds to pay for their representation, how would a preacher get along who sought to hold his congregation by delivering lectures and addresses on the works of Shakespeare? I venture to say that his audiences

would very soon dwindle to the vanishing point. Yet the Bible and preaching from the Bible maintain their hold upon the minds and hearts of men, and there are more people gathering together to-day to listen to its teaching than ever before.

But the greatest evidence of the wonderful influence of the Bible is in the moral and spiritual changes that it effects in the hearts and lives of men. "The gospel," which is the very kernel of the book, "is the power of God unto salvation to all who believe." And it saves them from sin, by changing their hearts and destroying the love of it, and so we see the wonderful "miracles of grace," in multitudes of cases of conversion, and these changes are the result of the teaching of the Bible, received into the heart and reduced into practice in the life.

East Suburban Co-operation.

First Annual Conference was held in the Cliff-st. chapel, South Yarra, July 3rd to 7th. Attendances were most encouraging, and a heartiness characterised the meetings.

On Monday night there was a Young People's meeting. Responses were given by nine societies. J. Salisbury opened the discussion on "Retaining our Young People," showing that working meant life, gave strength, and prevented grumbling. Young people were retained by service. F. M. Ludbrook spoke on "Opportunities for Service," pointing out that all had opportunities—none were without "one talent." Opportunity meant not waiting for great things, but serving in little things. The subject was also spoken to by Francis Clarey, J. W. Marrows, P. J. Pond, and Alex. Clarey. The St. Kilda choir rendered the singing under Bro. Perkin's leadership.

On the second night's meeting "New Centres" was the subject. F. W. Clarey spoke on the excellent work already accomplished by the Co-operation, and T. R. Morris dealt with "Future Work." The South Yarra choir provided the singing.

On Wednesday afternoon the East Suburban sisters met in conference, and at 8 the general business session opened. The church at Blackburn, represented by Bro. Piercey, was warmly welcomed into the Co-operation, the other churches being Brighton, Hawthorn, Malvern, Murrumbidgee, Nth. Richmond, Sth. Richmond, St. Kilda, and Sth. Yarra. Executive report, given by F. W. Clarey, showed a number of churches had been helped by supply of speaking and presiding brethren, and £19/2/6 had been raised towards cost of tent. On the suggestion of H. G. Payne, promises were called for to wipe off the balance, and the total was brought up to £22 promised. A motion by T. R. Morris that a levy of one penny per member be paid monthly towards maintaining combined assistance in singing, visitation, literature, etc., for six months to each church after its mission, was negatived as unattainable. Election resulted as follows:—President, P. J. Pond; vice-president, D. A. Lewis; secretary, L. S. Blair, senr.; asst. secretary, T. J. Collins, and treasurer, F. W. Clarey. The singing was by the Nth. Richmond choir.

On Thursday night "Church Government" was the theme, and very keen interest was manifested. Hawthorn choir rendered several anthems. P. J. Pond's address on the subject was followed by earnest discussion in which the following took part:—F. Collins (Tasmania), F. M. Ludbrook, J. Salisbury, L. S. Blair, senr., D. A. Lewis, F. W. Clarey, and R. C. Edwards.

The last night was devoted to Temperance. The singers were from Brighton. Responses and reports were received from the temperance societies of the group, after which J. Greenhill delivered a practical address. The following also spoke:—E. J. Waters, F. M. Ludbrook, T. R. Morris, Alex. Clarey, and Sisters Mrs. Kenner, Mrs. Sievwright, and Mrs. Driscoll. P. J. POND.

To Northern Queensland.

The Agricultural Conference of Queensland, presided over by the Minister for Agriculture (Bro. Denham), was held at Cairns this year, and afforded me an opportunity as a representative to see some of our vast and fertile territory, and the fact is more deeply impressed on me than before that unless a new departure is made it will be a long time before primitive Christianity will make itself felt even in the important towns and cities of our land. Cairns is 900 miles from Brisbane, Cooktown 1050, and Thursday Island over 1500. I was the guest of Bro. Cooper at Cairns. The brethren have ceased to meet there owing to removals and unfaithful life of some who aspired to lead. There is a good opening there. I was pleased to hear of a young brother from South Australia with the gift of public speech settling there, so I am looking for a rally.

On our return home I called at Townsville, 870 miles north-west from Brisbane, at one time looked upon as the coming capital of North Queensland. At one time a few brethren met here, but are scattered now. I went from there by rail about 80 miles to Charters Towers, and stayed about a week, visiting nearly all the brethren and preaching every night. The church there has had its ups and downs, and became at one time noted through its fight with a wealthy mining company, and won a battle for the benefit of all churches in mining towns in Queensland, but it cost them dear. Had it not been for the faithful perseverance of one brother and six or seven sisters, the cause there might be numbered with the dead. At present the outlook is hopeful; over 40 broke the loaf the morning I was there, and in the evening the place was packed, with some on the platform. The meetings during the week were good. On Saturday night I lectured on the reformation and restoration of the 19th century, and a social cup of tea followed. I found the brethren a warm hearted lot, and if they could get the right kind of man to work with them they might yet become a power for good in the North. I regretted my stay was so short. I intended to call in at Mackay, 625 miles from Brisbane, where a few disciples meet who are anxious for a helping hand, but I had to desist as I was overdue at home.

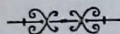
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The Leader

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

:O:

A Militant Protestantism.

In the early part of the present month the Loyal Orange Institution held its annual celebrations in every part of the Protestant world. In Australasia these celebrations were numerously attended, and the greatest enthusiasm was displayed at all of the meetings. According to the statement of the Grand Master, Orangemen now represent 3,000,000 in their aggregate membership, and their numbers are constantly increasing. It is impossible to read the accounts of the meetings held under Orange auspices without asking the question, "Has such an institution any right to exist?" In answering this question, we do not profess to hold a brief on behalf of Orangeism as an institution, but rather to enter into an enquiry as to whether the principles and aims which it represents are justified under existing circumstances. Briefly stated, Orangeism is an organisation brought into existence for the defence of Protestantism against the encroachments of Roman Catholicism. Emblazoned upon its banner is the motto, "In defence of throne, home, liberty and Empire." Whatever our views may be in regard to the Society itself, it is quite certain that its main principles are such as to commend themselves to every true Protestant. It may be deprecated, as it is by some, that the propaganda of such an institution is provocative of sectarian strife and bitterness. To a certain extent this is true. In the nature of things, the work it is called upon to do is not conducive to peace or the promotion of harmony. It would frankly confess that as things are it has no desire for peace. War, constant war, must be the condition of things before peace can be secured on honorable terms. Probably, the chief value of the Orange institution is that it keeps the Protestant world awake. In the land in which we live the aggressiveness of the Church of Rome is not so evident as in other places where its power is greater. Consequently, we are apt to forget that Romanism is ever on the alert, and that its underground methods are more dangerous than its open warfare. Orangeism, therefore, has this

merit, that it keeps constantly before us the aims and objects of the Romish Church. It does not permit us to forget that Romish pretensions have not changed, though her power to enforce them has; and that to regain this power is the one object she constantly keeps before her.

If the Romish Church, like other religious bodies, was content with aiming to be a spiritual force only, it would not be easy to justify the attitude of Protestant societies in their hostility to her. But inasmuch as she undisguisedly aims to secure secular as well as spiritual supremacy over all the world, the most strenuous opposition to her is abundantly justified. As the *Messenger* says: "No matter how earnestly we desire to secure peace and good will, and no matter how clamant the claims for union, and the fact that there is work to be done requiring all the energy and power we could unitedly put into it, there is that between Romanism and Protestantism constitutionally which can never be reconciled, and each must, as it were, fight for its very existence. Aggression, on the one hand, must be met by repression on the other, and if Protestants elect to rest for a little upon their privileges they will speedily find they have been occupying a fool's paradise, and discover how far encroachments can be made in a very short time." Between the two bodies it is a state of war, and must remain so until the Church of Rome consents to abandon her absurd pretensions. As a contemporary says: "Till Roman Catholicism ceases to urge her false and ridiculous claim of civil and religious supremacy it will be the imperative duty of Protestantism to stand upon the defensive. The reason that the Papacy does not to-day use the grim instruments of half a thousand years ago is to be found in the fact that Protestantism will not allow her to do so. When Cardinal Manning left the Church of England and entered the pale of Rome, he took that impious oath which declares, 'Rebels and schismatics against my Lord the Pope will I do my best to persecute and humble.'" Rome has declared war against Protestantism in every shape and form, and has no scruples about the methods she employs. Anything that will bring success is justifiable. A prominent Roman ecclesiastic recently said: "It is a time of war, remember, and the enemy is Protestantism in every form, high or low State Church or Dissenting." And again: "We are set to win England back to Rome." But although a state of war exists, Protestantism is extremely tolerant. In point of numbers it has the advantage—an advantage it does not use for the oppression of anyone. The Roman Catholic has the same freedom and privileges as the Protestant. Every position in the State is open to him. It is notorious that Roman Catholics fill a goodly number of positions in the Civil Service of the Commonwealth. If the numerical positions of the two bodies were reversed, would this be true of Protestants? As a writer has observed: "We are a tolerant people, and are more than tolerant towards Rome. For she has free scope here. She has her own schools, and is within herself a law unto herself, as no other institution is allowed to be."

The menace of Roman Catholicism to Pro-

testantism is, that it is not content with the same privileges that are extended to other religious organisations, but wants more. Its constant grievance is that it is not recognised as the supreme religious power to which all temporal authorities are in subjection. It was this attitude of the Romish Church which brought about its recent disestablishment in France. Says the *British Weekly*:—"Disestablishment in France has been brought about by the interference of the Roman Catholic Church with civil and religious liberty. More and more men are driven to the conclusion that liberty is foreign to the genius of the Roman Catholic Church. Everywhere that church hates liberty, and bides her time to destroy it." As M. Anatole France says: "The church claims liberty when she can gain anything by it; she is against it when it hampers her. She claims liberty in those countries where she is in the minority because she wishes to be on the same footing with other Christian churches and given scope to grow. Whenever she is in the majority liberty of conscience is immediately assailed. The church is satisfied with nothing but supremacy." Consider for a moment what disestablishment in France means. A little over a century ago France was more Roman Catholic than Italy itself. In it were 130,000 ecclesiastics who possessed among themselves one-third of the entire fortune of the country. Their total yearly revenue was, estimated at present values, four hundred million francs. The material power of the church was at its highest just before the revolution. After that event, its immense power was very much crippled. But as the church learns nothing from history, it continued the same policy as before. Indeed, as the historian puts it, "The connection of church and state became more and more difficult and dangerous. Temporal and spiritual matters were constantly being mingled, and could not be exactly defined." It is not surprising, therefore, that France decided that henceforth church and state should not be united in unholy wedlock. By this act the country saves an annual expenditure of fifty million francs, and clears the political atmosphere of a vast amount of ecclesiastical intrigue.

The fall of the Romish Church in France is one of the noteworthy events of the twentieth century. Its disestablishment is more remarkable when it is remembered that disestablishment in France means disestablishment in a country where the Roman Catholic Church is supreme. "If," says the *British Weekly*, "Nonconformity were represented in England by the Primitive Methodist Church, the representation would be much more effectual in all ways than the representation of Protestantism in France." Surely, but certainly, the power of Rome is being driven out of distinctly Roman Catholic countries. Where is it sending its crippled forces, that they may gather strength and renew the battle under different auspices and by different methods? Where is the Romish Church to find a home? In Protestant lands, of course. Already, in Great Britain, monasteries, nunneries and church orders are multiplying. The Romish invasion of Great Britain has begun. It will not be long before the invasion will extend to all the dependen-

cies of the Empire. In view of these things, what safeguards can Protestantism erect to save itself from harm and preserve its liberty? First of all, it may do so by insisting on maintaining the absolute separation of church and state. Secondly, by insisting that all Romish institutions shall exist under the same conditions as Protestant institutions, and shall not be free from any regulations prescribed by law. And in the third place that Protestants shall do all in their power to promote the spread of knowledge, more particularly in the wider distribution of God's Word, which contains "the truth" by which men are made free. But whatever they do, let the Protestant churches beware of using those weapons for the furtherance of its cause which have in the long run proved to be destructive of Romish power.

From the Field

The field is the world.—Matt. 13 : 38

New Zealand

PAHIATUA.—Miss K. Stewart, of Wellington, passed through from a business trip up the West Coast. She tells of isolated members in several of these rapidly growing and flourishing towns where the brotherhood ought to go up at once and possess the land. We were also cheered by the presence of R. A. Wright, who spoke three times last Lord's day. He is the organiser for the Bible Schools Referendum League, and spoke in the theatre the following night. He is meeting with considerable opposition in certain parts. We have lost by removal Bro. and Sister Burson and Bro. Selby, their son, who have gone to Masterton. They united with the church at the time of Bro. Watt's mission. We hope that with Bro. Dennison, formerly of Wellington, they will be instrumental in forming a church in that very promising field. We have also lost by removal Sister Barnard and family, who have gone to Petone.

July 7.

G. MANIFOLD.

MATAURA.—Bro. Gordon, who is leaving for America, delivered his farewell sermon on June 18 to a splendid audience, at the conclusion of which 2 made the good confession; and at our Thursday evening prayer meeting, at which Bro. Gordon gave a short address, 3 young lads confessed their faith in Christ, and these 5 were immersed the same night and received into fellowship on Lord's day morning. Since Bro. Gordon came to New Zealand some 8 months ago, he has conducted a fortnight's mission in the following places: South Dunedin, Mornington and Gore, and his labors in Matura, which resulted in 24 confessions and 2 restorations. This by no means states all the good that has been done otherwise. The church is sorry to part with our brother so soon, yet the above figures show that it was worth our while bringing him to this land of ours. We rejoice to say that we have secured another evangelist.—T. J. Bull, from Wellington—to carry on the good work, and we pray that the time of reaping will continue. I am sorry to say that our superintendent of the Lord's day School, Bro. Anderson, is leaving with his family for the North Island. Bro. Anderson has taken an active part in church work for a number of years. The church held a social on June 23 to bid farewell to Bro. Gordon and Bro. Anderson and family, and also to welcome Bro. Bull. The chapel

was packed full, and all seemed to enjoy the items of a varied programme. Refreshments were provided and handed round by the sisters. We are grateful to the Gore brethren who so kindly assisted us in making the social a success. Bro. Bull spoke to the church in the morning of the 25th, and preached the gospel in the evening. Our chapel was well filled on Wednesday, June 28th, when G. A. C. Gordon and Sister Alice Properjohn, of Bunbury, W.A., were united in the holy bonds of matrimony, T. J. Bull officiating. The bridegroom was supported by John Taylor as best man, while the bride was attended by Miss Belle Pryde. John Galt gave the bride away. Mr. and Mrs. Gordon left by the afternoon express for Gore, where Bro. Gordon is laboring for a few weeks before departing for America.

July 1.

W. TAYLOR.

Victoria

SOUTH YARRA.—Bro. Waters has been engaged for a further period. We are busy preparing for our forthcoming anniversary, to be held August 6 and 9. A very good programme is being arranged. F. Collins, from Hobart, addressed a good meeting this evening. At the close the young woman who came forward last Lord's day was immersed.

July 16.

T. M.

EAST SUBURBAN CO-OPERATION.—The Sisters' Conference was held July 5, at Cliff-street, South Yarra. Devotional meeting at 2.30. Business meeting at 3. The meeting was well represented by the delegates and members of the various churches in the group. The reports of work done during the year were very encouraging. Although our Union is but a year old, it promises to be of great benefit to all. We are assured that the Lord is with us, and blessing us in our work. The election of the Executive then took place. President, Sister Pond; Vice-president, Sister Sievwright; Secretary, Sister Kenner; Treasurer, Sister Munro. During the afternoon, an essay was read on the "New Year" by Sister T. M. Davis. We were also favored with solos by Sisters Murrell and Barnet.

NEWMARKET.—A conversazione was held in the chapel on July 12, to bid God-speed to Bro. and Sister F. W. Greenwood, and also to welcome into our midst Bro. Stevens, who has accepted an engagement to take up the work at Newmarket. Bro. Gillham expressed sincere sorrow at losing the valuable services of Bro. Greenwood. Bro. Alford said that as superintendent of the Sunday School he was sincerely sorry to realise that Bro. Greenwood was now going from them; but in losing Bro. Greenwood they had gained a good substitute in Bro. Stevens. On behalf of the Bible Class and teachers he had much pleasure in asking Bro. Greenwood to accept a pair of gold cuff links, with their love and esteem. Bro. Greenwood said he felt very sorry in saying good-bye to the church at Newmarket. At the beginning of his labors Bro. Alford had promised him his hearty co-operation, and he was glad to say that he had kept his word. His associations with the officers of the church had been of the most cordial character. Speaking of his work, he said he had found Newmarket a hard field, generally. He had much pleasure in accepting their token of love and esteem. Sister McNab, on behalf of the Dorcas Class, presented Sister Greenwood with a beautiful hand-painted cushion. Sister Greenwood suitably responded. Bro. Bardwell, from Hawthorn, thanked the church for their kind invitation to him to be present that evening. He would urge upon all members to rally around Bro. Stevens, and do all in their power to help the

church along. Bro. Gillham on behalf of the church, Bro. Hatty on behalf of the Christian Endeavor, and Sister Lily Alford on behalf of the choir, spoke a few words of farewell. Bro. Stevens said he appreciated very much the invitation he had received to take up the work that Bro. Greenwood was about to lay down. He would not make any promises of what he intended to do, but was content to leave the issue in the hands of the Master. After refreshments had been partaken of, a profitable meeting was brought to a close by singing "God Be With You," and pronouncing the Benediction. GEORGE MURDOCH.

COSGROVE.—As arranged, Bro. Allan held a meeting here last Thursday evening, and although the weather and roads prevented a large gathering, those who attended spent a very profitable time. The Shepparton brethren intend holding a social to formally welcome Bro. Allan on Wednesday the 19th, to which we of Cosgrove are invited..

July 15.

J. C. S.

KYNETON.—During last month two young girls confessed Christ and were immersed by Bro. Connor at Taradale. We have had visits from Bro. Horsell, of York, S.A., and Bro. Connor, of Castlemaine. Our meetings are well attended, our weekly Bible reading being a source of much good.

July 17.

W. G. HARMAN.

BARKER'S CREEK.—We enjoyed an address this morning from Bro. Barnett, of St. Kilda. One confessed to-night, who, with one who previously confessed Christ under Bro. Quick, was baptised.

July 16.

W. McCANCE.

BLACKBURN.—J. Mackenzie commenced a series of gospel addresses this evening, when we were pleased to see an increased audience, new faces being among them. Our meetings for the breaking of bread are well attended.

July 16.

W. R.

SHEPPARTON.—Already fresh life has been put into the cause here by E. J. Allan's earnest exhortations and good gospel addresses, and we look forward, as soon as our building has been renovated, to seeing many souls won for the kingdom.

July 17.

KYABRAM.—Two lately baptised were received into the church at our morning service to-day. In the afternoon a party of us drove to St. Germain's and held a gospel service, at which one married lady made the good confession, who will be baptised next Lord's day.

July 16.

J. W. PARSLow.

BAYSWATER.—Fine meeting Lord's day morning, when two were received into fellowship by letters. Splendid meeting at gospel service

THOS. CLEMENTS.

FOOTSCRAY.—On Wednesday afternoon last the sisters of the Sewing Class tendered a farewell social to Mrs. A. R. Main, who has left the district. Mrs. Main was installed to the secretarial work of the class from its inception in August last, during which time she won for herself the golden opinion of those whom she had as co-workers. After a most enjoyable repast, in which about twenty-five ladies indulged, the second part of the programme was opened. The Misses Lee, and Mesdames Bradley, Barrington and Burton, contributed solos and recitations. The president, Mrs. J. Sharp, expressed her regret, and that of the class, at losing the services of their first secretary. Mrs. Burton, who succeeds her, then presented the guest with a handsome pair of vases. Mrs. Main thanked the class for their pretty gift, and regretted having to sever her connection with them.

July 17.

E. G. BURTON.

N. CARLTON.—The work here has been going along with leaps and bounds under the supervision of A. L. Gibson. We have been having good attendances at the Sunday evening meetings, and a good interest is manifested. Since last report two have been joined to the church by faith and obedience. A young man from the school was immersed last evening, while 9 others made the good confession.

July 17. J. M. HUNTER,

RICHMOND (Balmain-st.).—One confession last week—a married man. Splendid audiences continue at gospel meetings. We celebrate the third anniversary of our Y.P.S.C.E. next Sunday and following Tuesday.

July 17. P. J. P.

ECUCA.—Two weeks ago we had the pleasure of going to Shepparton to give the new evangelist, J. E. Allan, an introduction to his circuit. The brethren are trusting great results will follow the advent of the new preacher. On our visit to Ballendella this week, William, son of Bro. Heffernon, made confession of faith in Christ, at the gospel meeting, and was at once baptised.

July 15. J. W. PARSLOW.

MELBOURNE (Swanston-st.).—Splendid meeting last Lord's day. In the morning 7 were received into fellowship, fruits of the special mission. Bro. Harward addressed the church on "Personal Effort and Service." Crowded attendance at night, and the address on "New Testament Revivals" was worthy of the occasion. The meetings are keeping up well, and good interest is maintained. Ernest Pittman conducts the singing portion very effectively, and the new hymns are much enjoyed.

July 17. R. L.

West Australia

BUNBURY.—P. A. Davey paid us a flying visit on Tuesday. A drawing-room reception was held at Sister Dixon's residence, where friends had a pleasant time listening to him. In the evening the wind increased to a hurricane and debarred many people who intended coming. About 80 people attended the lecture. Albany Bell presided. The lecturer spoke eloquently about the need of evangelising Japan and the necessity of helping the Foreign Missions.

July 7. L. J. M.

BUNBURY.—Record gospel meeting last night. Extra seating accommodation had to be provided. Great interest manifested. The young man who confessed Christ last Sunday was immersed.

July 10. L. J. M.

South Australia

WILLIAMSTOWN.—On July 2, a young man made the good confession. He was buried with Christ in baptism the following Thursday evening.

July 14. ERNEST G. WARREN.

HINDMARSH.—The church has decided to publish a brief history of the past 50 years; it will be illustrated and sold at popular prices, 1/- and 1/6. Orders for same will be taken by J. Caudle, C. Worrell and D. Battersby. F. Pittman is the editor, and the souvenirs will be issued in September. The Christian Guild held a very successful meeting on Tuesday, when short talks on mechanical subjects were given. The institution promises to be a very useful one.

July 9. G. E. D.

NORWOOD.—We have received two members, husband and wife, from the Baptist Church, Adelaide,

into our fellowship. Death has removed another of our members, a young woman. At the gospel service last night three young women from the elder class in the School confessed Christ.

July 10.

WAMPOONY.—On Thursday, 6th inst., a welcome social was tendered to Bro. and Sister Clydesdale, the occasion being the commencement of his labors in the West Wimmera Circuit. A very pleasant evening was spent, followed by supper, 90 brethren and friends being present.

July 8.

NORWOOD.—We had splendid meetings yesterday. Six who were baptised on Thursday evening were received into fellowship. At the gospel service last night two—a man and wife—made the good confession. We received over £20 from our appeal for Foreign Missions.

July 17.

HINDMARSH.—This morning T. J. Doley gave an excellent address. Norman Parham was received into our fellowship by letter. In the evening H. J. Horsell, of York, preached the Word to a large audience. The Sunday School are making preparations to have their building cleaned and renovated. The treasurer, J. Brooker, stated that he had £13/10/- in hand for this purpose.

July 16.

GLENELG.—We are having glorious times. Large congregations are very attentive to the gospel message. Last Lord's day one from the Sunday School made the good confession and was baptised to-night by Frank Moore, of the Kermod-st. church, N. Adelaide. After the service three others from the Sunday School made the good confession before the largest congregation that we have had since the opening of the chapel five years ago. The church is greatly cheered, and we thank God very heartily for his grace bestowed upon our young student preachers. A. G. Saunders, Fred Saunders and Frank Moore will be remembered as long as the church in Glenelg exists. We are indebted to our supply brethren very much indeed, but to those who continue for a little while the greatest blessing belongs. We had to-day the largest Sunday School that we have had. This greater good has been given us since the few brethren and sisters have held a prayer meeting before the evening service. To God be all the praise.

July 16.

QUEENSTOWN.—On June 14 the Band of Hope celebrated its fifth anniversary by a very successful public tea, and a service of song entitled "Bart's Joy." This was ably rendered by a choir of forty-five voices, and conducted by W. J. Pilkington. The connective readings were given by Mrs. Pilkington. Mrs. Horne presided at the organ. By request the service of song was repeated on July 10. Four pledges were taken at the close.

July 12.

A. MARQUARDT.

New South Wales

LISMORE.—One addition to-day by faith and obedience. At the quarterly business meeting just held, we decided to increase our H. M. weekly contribution. We are actively making preparations for our mission to be commenced on Sept. 3rd. We are also looking forward to a lantern lecture for August 10th. We are taking Carey's and Livingstone's mottoes—Attempt great things for God and expect great things from God, and anywhere provided it be forward.

July 9.

E. A. W.

PETERSHAM.—On Thursday evening last a social was held at the Petersham Tabernacle with the dual object of celebrating the decision of this church to become self-supporting, and also for the introduction of new members. John Kingsbury was present as a representative from Enmore, and delivered a nice address. The chairman, Bro. Illingworth, explained the proposed extensions to the chapel, which were warmly received. Other items of interest completed the programme of a most successful meeting. We had 1 confession and 3 baptisms on Wednesday evening last at prayer the meeting.

July 17.

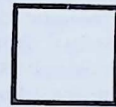
ROOKWOOD.—Last Wednesday night we again witnessed the ordinance of believer's baptism, and on Sunday morning our young Sister Myrtle Browne was received into fellowship. We commence our cottage meetings this week, to prepare for the mission in September, which will be conducted by A. E. Illingworth, who has very kindly offered his services for a fortnight. We also have a Young Men's Mutual Improvement Society meeting every Friday night, and although our numbers are small, we believe that these meetings are doing good to the members.

July 17.

A. ALLEN.

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.

One confession at Enmore last Sunday night.

T. Hagger commenced a mission in Coolgardie, W.A., on July 16.

At Prahran, on Sunday evening, a young man made the good confession.

On June 20, W. G. Alcorn visited Mt. Walker, Q., when there were three baptisms.

J. J. Franklyn, of Nelson, is at present in Wellington, and will preach at Dixon-st. for a couple of weeks.

A. Meldrum and F. W. Greenwood spoke at a public temperance meeting at Warragul on Monday night last.

The Victorian Sisters' Conference officers will hold a meeting at Newmarket on Wednesday, July 26th, at 8 o'clock.

A young woman made the good confession at Port Pirie at the close of C. J. Hunt's address on Sunday evening, July 9.

At the close of W. Meekison's address at Middle Park on Sunday evening last, one young man made the good confession.

G. T. Walden will attend the Australasian C.E. Convention at Hobart in October, and will remain to conduct a mission there on behalf of the Hobart church.

We have "The New Testament in Modern Speech," by R. F. Weymouth. This book lends a new charm to the reading of the sacred record. Price, 3/6; by post, 4/-.

W. Hayes, of Dandenong, spent Sunday and Monday with the church at Brighton. On Sunday evening there were four confessions, and another on Monday evening.

We have received a letter from E. T. King, Bairnsdale, in reply to Chas. Watt's articles on the Jewish Sabbath. But there is too much poetry and not enough proof in it.

A. J. Saunders is expected to arrive in Melbourne next Tuesday, and will hold a meeting in the chapel at Berwick on Wednesday evening. Bro Saunders is on his way to America.

We have a few copies of a fine large type Testament for sale at 4/-, post free 4/6. Just the thing for constant reading or to take and leave in the chapel for regular Lord's day use.

We are glad to notice the good news from North Carlton. This is a fine field, and the church there is in a position to do good work. Harward and Pittman begin a mission there on July 30.

We regret to have to announce that Mrs. Smith senr., so well known as a member of Swanston street church, but lately residing in Perth, W.A., died at her daughter's home in that city yesterday morning.

Splendid meeting Sunday morning at Newmarket. Crowded meeting at night. Two received by letter in the morning, one confession and baptism at night. This was F. W. Greenwood's farewell there.

Acknowledgments for Foreign Mission Sunday will appear next week. Will church and Foreign Missionary treasurers kindly send along their amounts in hand to ROBERT LYALL, 39 Leveson-street, North Melbourne.

We have been favored with a "souvenir booklet," issued in honor of the twenty-first birthday of the church at York, S.A. It contains 16 pp. in a neat cover, fitted with illustrations and much information of an interesting kind.

FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee -

ROBERT LYALL.

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

The General Committee of the Sunday School Union of Victoria will meet in the Christian chapel (side room), Lygon-st., on Monday, 31st July, at 8 p.m. All delegates are earnestly requested to attend. —J. Y. POTTS, Hon. Sec.

T. Hagger writes:—"Bro. Watt's pamphlet on the Sabbath question promises—judging from instalments already published—to be a splendid production. We have been wanting a pamphlet like this. Send me on 1 doz copies as soon as ready."

We are making a great effort to improve our Sunday School paper, *Pure Words*. Will the parents of our children examine it carefully from month to month? We are glad to say too that our circulation is increasing, only this week getting orders from Cheltenham and Ballarat, Vict., and Buckingham, S.A.

We have received 10/- for W. W. Davey fund from "A Brother," South Yarra. This leads us to say that any little help for this aged brother will be thankfully received. W. C. Craigie, the treasurer, is paying Bro Davey 10/- weekly. It is not much, but it is a great blessing to this aged couple.

R. W. Barr writes from Butler, S. A.:—"Six persons met here last Lord's day to remember Jesus. There was one visitor present beside these. An invitation has been sent to Bro. Moysey, of Kadina, which he has accepted, to come over here and spend a fortnight among us as soon as we can get a building."

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.

On Wednesday, June 14, in the Christian chapel, Dorcas-st., South Melbourne, a very pretty wedding took place, when Sister Ada M. Casson was united in marriage to G. Newman in the presence of a crowded assembly. The ceremony was conducted by Jas. Johnston, M.A. The bride was attended by her sisters, also by the sister of the bridegroom. Chas. Newman acted as best man. The chapel was tastefully decorated by friends of the bride. The happy couple were recipients of many useful presents, among them being a silver cruet from the church, and from the Band of Hope a silver fruit stand.

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

We have for sale a very beautiful set of 4 oil paintings of the Tabernacle, about 5ft. x 4ft., suitable for giving addresses from. They are in a neat box, and we will sell them for £4 the lot. They were prepared for the purpose of using in gospel work. They may be seen at the Austral Office. We are offering these for a brother who needs the money.

J. Colbourne writes:—"Record morning meeting here in Brisbane since my arrival. One was received by letter from the church at Lismore. We had several visiting brethren from country churches. Our Lord's day evening congregations are good. We have had some few additions lately, and we are expecting and working for more. More brethren are reading the AUSTRALIAN CHRISTIAN. Three young men made the confession in addition to those reported at Zillmere. More are expected."

Coming Events

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

JULY 24.—The Second Term of the Normal Class commences on Monday, 24th July, at 8 p.m., at the University High School, opposite Trades' Hall. All teachers and Sunday School workers are invited to attend. Enroll now. Fees payable to Jas. Johnston, M.A. J. Y. POTTS.

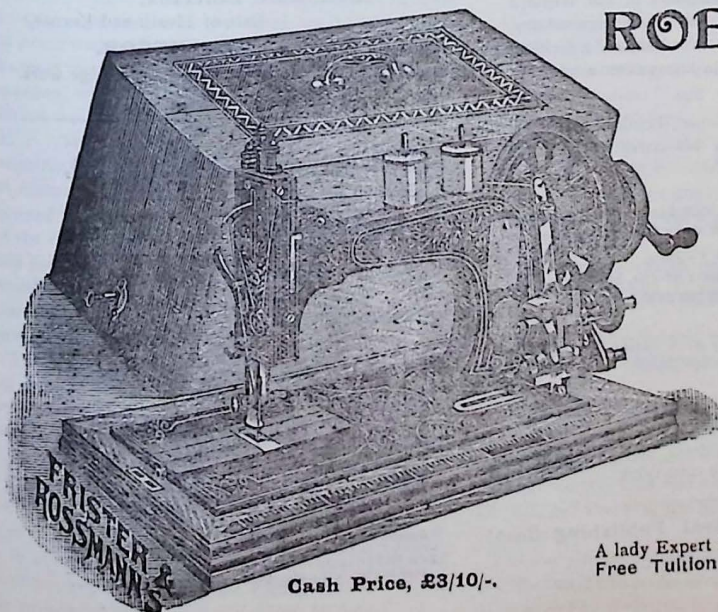
FOR SALE.

105 Acres Orchard or Grazing Land. Small deposit, balance 12 months. 35 acres all cleared, small Dwelling, £525. Also 10 Acres.

THOS. CLEMENTS, Bayswater.

Bayswater. 27½ Acres, 14 of Orchard. Nice patch Oranges and Lemons. Rest in crop and grass. A good Brick Villa, 6 rooms and kitchen, outbuildings and Stables, on Main Road, 1½ miles Station. A good home and nice living. Terms.

THOS. CLEMENTS, Bayswater.



ROBERTSON & MOFFAT,

Bourke Street, Melbourne.

Agents for the Marvellous

FRISTER & ROSSMANN'S Improved Lock stitch SEWING MACHINES.

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

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

Duplicate Parts kept in Stock.

A LADY EXPERT GIVES FREE LESSONS.

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

Cash Price, £3/10/-.

DEAF PEOPLE HEAR WHISPERS

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

Another Marconi heard from. He makes the deaf hear.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Obituary

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

BULLEN.—On May 27, after a brief illness, Bro. Bullen, of the Lake-st. church, Perth, was called home. He was a young man who came to us from the Unley church, S.A., about a year ago. His widow is a daughter of Bro. and Sister Lee of the Unley church and a member of the church here. She is left with three little ones to mourn her loss and to look forward to a reunion. Much sympathy is felt with her in her bereavement. "Blessed are the dead which die in the Lord."

Perth, W.A.

E.

TRINNICK.—Again the hand of death has removed from our midst one of our members in the person of our young Sister Miss Blanche Trinnick, daughter of Mr. and Mrs. J. Trinnick, of the church at North Fitzroy, at the early age of 22. Continued ill-health necessitating surgical attention, our young sister underwent an operation in the Homoeopathic Hospital which terminated fatally on the 1st July. She was laid away in the Melbourne Cemetery on the 3rd July in the presence of a very large assemblage of brethren and friends, who showed in many ways their sympathy and respect to our Bro. and Sister Trinnick in the hour of their sorrow.

N. Fitzroy.

J. W. BAKER.

THE GLORY SONG.

The Great Torrey-Alexander Mission Hymn. Phonograph Record of this great song with Organ Accompaniment, price 1/6 each, posted 2/-. List of other Sacred Records Free.

C. SMITH & CO., 196 Russell-street, Melbourne.



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CONSULTING CHEMIST
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The Pillar of Salt: A Story of Station Life.

BY ROBERT JOHN CLOW.

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

The Royal Colonial Institute Journal, London, says:

The author has woven his narrative together with considerable ability.

The Register, Adelaide:

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

The Tocsin, Melbourne Labor Paper:

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

The Sydney Morning Herald:

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

The Brisbane Courier:

The book is clever as well as good.

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

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

Obtainable from Austral Publishing Co.

Price, 1/6; post, 1/8.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Church, Bet Bet, per Sister A. Russell	£1	1	0
N. Fitzroy, per Sister Forbes	9	11	1
Brunswick, per Sister A. Lochhead	2	12	0
South Yarra, per Sister Craig	1	2	3
Hawthorn, per Sister Judd	2	0	0
Wedderburn	13	0	0
South Melbourne	1	16	1
Daylesford	0	14	0
Shepparton	5	0	0
Malvern, Conference Fee	0	10	0
Terang	0	10	0
Bro. D. McCance, Morea	0	10	0
Church, South Richmond, Mite Boxes	0	2	6
Ascot Vale, per Sister Potts, Mite Boxes	0	5	0
Sister Holdsworth, Mite Box	1	0	0
Sister Walker, Mite Box	0	4	0
Sister Stevenson, W.A.	0	6	7
Sister Enderby	1	0	0
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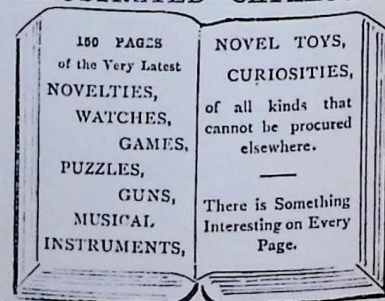
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The Society of Christian Endeavor

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

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

First-Fruits.

Topic for August 7.

SUGGESTED SUBJECTS AND READINGS.

God's gardenGen. 2: 4-9
A fruitful landNum. 13: 26-28; 14: 6-8
The Lord's vineyardIsa. 5: 1-4
Fruit of the SpiritEph. 5: 9-13
Fruit like its treeMatt. 7: 15-20
Offering first-fruitsDeut. 26: 1-11
Topic—First-fruits for God (Consecration Meeting.)	Lev. 23: 9-14 Deut. 16: 9-12

What was the Jewish law about offering first-fruits?
How much more have we than the Jew?
What are some first-fruits we can offer?

A CONCISE account of the first-fruits from Eadie may be found helpful: "The first-fruits of harvest, of the vintage, the threshing-floor, the wine-press, the oil-press, the first baked bread of the new crop, and the first fleeces of the flock were required by God to be given for the use of his ministers, the priests (Ex. 23: 19; Num. 15: 19-21; 18: 11-13). These offerings were brought to the temple. No particular quantity was designated, but it is supposed that a sixtieth part of the whole was the least measure. The manner of offering the first-fruits is prescribed in Lev. 23: 10-14. A sheaf of the first-ripe barley was brought on the second day of the passover, and waved by the priest before the Lord; and after being threshed in a court of the temple, a handful of it was cleansed and roasted, and pounded in a mortar; oil was mingled with it, and it was then offered to the Lord in the name and on behalf of the nation, as an acknowledgment of dependence and gratitude. Until this was done, the harvest remained untouched. Trees were unclean for three years;—the fruit of the fourth year was devoted—it was 'holy to praise the Lord withal'; and in the fifth year the owners had full possession (Lev. 19: 23, 24; Num. 18: 12). The law of first-fruits was of wide extent. Not only was the sheaf we have referred to presented to God, but loaves baked of the recent harvest were offered in gratitude to the God of the seasons, who had crowned the year with goodness. There was also a heave offering of the threshing-floor. The sheaf seems to have been offered at the beginning of the barley-harvest, and the two loaves at wheat-harvest. These offerings were waved or heaved by being presented to the different quarters of the heavens, in token of God's universal dominion and providence. The first-fruits are thus emblematical of abundance and excellence (Rom. 8: 23), and also the earnest or sample of a full harvest at hand (1 Cor. 15: 20)."

These two things were beautifully and graphically set forth in the ceremonies connected with the first-fruits—the people's dependence upon God, and their gratitude to him. The harvest came from him, and they were ready with a thankful acknowledgment. "The farmer only expends about five per cent. of the actual power used in growing his crops. The rest is the power exerted in the sun and the rain." It is ever God who gives the increase. "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

"Largely thou givest, gracious Lord,
Largely thy gifts should be restored.
Freely thou givest,
And thy word is 'Freely give.'
He only who forgets to hoard has learn'd to live."

The first-fruits represented all. All came from God; this first was returned, not as meaning that that portion was his due, but that he had a just claim upon all. The heathen were accustomed to offer part of their food and make a libation of their drink to their gods in token that these had bestowed the whole upon them. That is the right view for us to take as regards our gifts to the Lord. It is not that he has a claim on a tenth, but that we give a part to represent all. "To set apart a definite portion of every shilling or pound that we earn as 'the Lord's portion' is an acknowledgment that all we have comes from him, and that he has the right to all."

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

"May we thy bounties thus
As stewards true receive,
And gladly as thou blestest us,
To thee our first-fruits give."

What a splendid lesson is contained in Lev. 23: 14: "And ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God." Put God first; he refuses to have any other place. Put him first in your gifts, as the Jews were here taught to do. The Lord's work should never be the first to suffer when a lessened expenditure is imperative. "We must always begin with God; begin our lives with him, begin every day with him, begin every meal with him, begin every affair and business with him; seek first the kingdom of God."

Points.

Consecration is not the act of our feelings, but of our will.—F. B. Meyer.

The hardest thing in the grammar of life is to learn to put "mine" and "thine" in just the right place.—W. W. Moore.

One may use for selfish purposes that which has been dedicated and belongs to God, but in so doing he robs God. Ye are not your own.—Chapman.

Our life is a trust, not a gift; let us use it accordingly.—Speer.

Consecrate means to make wholly sacred. The gift of the first-fruits means the gift of the entire harvest.

First, it is the duty of consecration; but if it is persisted in, it speedily becomes the joy of consecration.

God wants us to give him something that has cost us something, the result of our planting and reaping (Lev. 23: 10).

What we give God must be without blemish (Lev. 23: 12), and there is no blemish so great as self-seeking.

Let our gifts keep pace with our blessings (Deut. 16: 10), and it will do no harm if they even run ahead of them.—The Endeavorer's Daily Companion.

Sir Hiram's Confidence.

AND CALEB COBWEB IS NOT INCLINED TO MAKE FUN OF HIM.

Sir Hiram Maxim, the great inventor, was approached not long ago by a Hindoo juggler, who, while performing his tricks, asked Sir Hiram to lend him a watch.

The inventor remembered the famous story of Robert Houdin, who, performing before the Pope, pounded to pieces in a mortar a valuable watch that the Pope gave him, rammed the fragments into a gun, and fired them at a rose-tree. On the tree the amazed company saw hanging the identical watch, or what seemed the identical watch. In reality it was an exact duplicate, which the clever conjuror had had made, and had hung there before beginning his trick.

Remembering Houdin, then, Sir Hiram handed over his watch, which was a costly affair. It was smashed, all right; but, alas! the juggler was unable to restore it. It is still smashed, and no duplicate watch, from a rose-tree or any other mystifying source, has come to take its place in the pocket of the chagrined owner.

One moral is plain: Don't trust a Hindoo juggler.

But another moral is brought out by experience and observation: Don't trust any one that intends to smash what is precious, and promises to give you back something "just as good."

Your innocence, for example.

Or your faith.

Or your health.

Or your conscience.

If there is to be any smashing in your neighborhood, let it be a smashing of what is bad and worthless, and can stay smashed to the satisfaction of all concerned.—C.E. World.

Satisfied with a Copy.

While I was riding during the present summer on a trolley car, at Niagara Falls, an incident occurred which drew my attention. We had gone through the mist to the end of the road on the Canadian side, and had viewed at close range the wonders of the Horseshoe Falls and were returning. When we were almost opposite the American Falls, as our gaze was fixed in rapture and awe upon the scene of wondrous power and beauty before our vision, a traveller on the car was overheard saying, "Here is where we are now."

Turning slightly around, I saw that he had a printed picture of the Falls; and this he had spread out before him, and was looking at it. I said to my companion beside me, "Why doesn't he look at the original before him instead of a picture of it on paper?"

Then I thought of the multitude who are satisfied with nothing but pictures and mottoes of Christ, when the real Christ in all his living power and beauty is so near, and will manifest himself to us. Let us not be satisfied with paper photographs made by men, when the real is so near. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—Irving W. Ketchum.

Notes and News.

Kyabram Society is still on the up-grade. The membership is now 17, comprising 12 active, 3 associate and 2 honorary members—an increase of 5 active and 2 associate since the Society was formed in November last. This is good.

Endeavorers! Look out for great Rally of our Societies, to be held Wednesday, 23rd August. Full announcements soon. The Rally will be in aid of the Victorian C. E. Union, and will prepare the way for the coming Victorian Convention, the date of which has been fixed for Sept. 4-8.—A. L. G.

Sisters' Page

Trust in the Lord and do good

V.S.C. EXECUTIVE MOTIO, 1905-6:—

"By love serve one another."

Be what thou seemest, live thy creed;

Hold up to earth the torch divine:

Be what thou prayest to be made:

Let the great Master's steps be thine.

—Bonar.

WHAT WE HAVE TO WATCH.

When alone, we have our thoughts to watch; in the family our temper; in society our tongue.

Do everything well—make that the rule of your life, and live up to it—and you will find it most conducive to your own happiness, and to the happiness of those with whom you are brought into contact or communication.

The test of friendship is its fidelity when every charm of fortune and environment has been swept away, and the bare, undraped character alone remains. If love still hold steadfast, and the joy of companionship still survives in such an hour, the fellowship becomes a beautiful prophecy of immortality.

The Victorian Sisters' Executive met on 7th inst., Mrs. Chown presiding. Home Mission report told of funds largely in arrears. Two Sisters' Prayer Meetings held during the month, viz., Northcote and Middle Park; good interest. Ten visits have been paid to the hospitals, 138 books, magazines, and various papers distributed. Flowers through the kindness of Sisters Gill and Wilson have been gratefully received at Melbourne and Alfred Hospitals. Benevolent Asylum and Blind Institute were also visited and comforts given.

Additions from Schools: N. Carlton, 1; Ascot Vale, 3; Prahran, 1; Balmain-st, 1.

After roll call the meeting merged into the Quarterly Prayer and Praise Meeting. The O.T. lesson was read by Mrs. McLellan, and the New by Mrs. Pittman. Quite 30 sisters took part in the chain prayer. A paper on the "Life of Carey" was read by Mrs. F. M. Ludbrook. Prayers were offered for the many sick and bereaved.

The next meeting will be held on Friday, Aug. 4th, when Sister Clara Nicols will give a Bible reading, and we hope to have an address on Temperance from Mrs. McLean.

MRS. THURGOOD'S LETTER.

Our well-beloved sisters in Australia:—

Here we are; just home from our Western Penn. District Convention, held in Washington, Pa. Such a happy crowd gathered at the Union Station, about 114 delegates representing the churches. It was only an hour and a half's journey into the beautiful country, and our city eyes were refreshed with the stately trees and luxuriantly blooming flowers. Then hospitable homes were opened for our entertainment, and the afternoon opening session was very pleasant indeed. The Conference was a most delightful one. The president's address, by R. S. Latimer, was good as usual. He referred to the first Convention in that city, 7000 of a membership in 1894, first time; 16,000 of a membership in our churches this time. He also gave the slogan, "Loyalty to Western Penn. and the King." No divided interest this year. Never before have we attempted anything like this great simultaneous evangelistic campaign for October 29, 1905.

The reports from the mission churches were full of earnest, devoted effort, and many of our young ministers seemed full of hope and rejoicing over the fine possibilities of their fields.

The Sisters' C.W.B.M. session had a crowded house, and splendid reports. We had a gentleman speaker this time, W. R. Warren, and his subject was "The Children's Work." Among the many beautiful things he spoke of was the lovely little girl who said, when told of the great future that was before her, "I will be good," and all through

the reign of Queen Victoria that resolve had permeated her long, useful, beneficent life.

A splendid session was that of the Christian Endeavor Society. "How It Was Started," "What It Has Done," "What It Will Do," etc.—excellent speeches—and our Sister Vasicek, who is a worker among the foreigners, gave us some of her experiences.

The Bible School session was another fine service. Some of the subjects were—"The Place of Geography in Teaching," "The Place of Illustration in Teaching," and the best of all, "The Value of a Graded School."

All these beautiful subjects were talked over in our three days' session, and although it did not spoil the work, a very hard rain came on as the good-byes were said, and a dripping crowd reached the station, to be whirled over the rails at a rapid speed to Pittsburgh, where many had to go much further out to their different suburbs and home. And to-day it is our great pleasure to talk it over with our dear sisters in Australia. We are always refreshed after a convention, and there is a strong impulse started to do a better and stronger work than ever before. We will soon be having the reports of our Conference in sunny Australia, and how eagerly every bit of it will be read and enjoyed, and every improvement noted with thanksgiving, for "though sundered far, by faith we meet around one common mercy seat." God be with you all until we meet again some sweet day.—Your loving Sister,

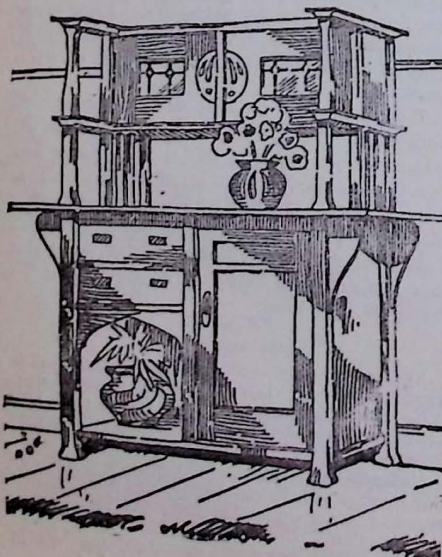
ANTOINETTE K. THURGOOD.

DORCAS.

The Burwood Boys' Rally was held on June 7th, 22 sisters being present. Garments repaired, 28; stockings mended, 17 pairs; 9 boys' flannel shirts made and 3 sheets hemmed. Donation—1 doz. flannel, Mrs. Davies.

Thursday, June 15, General Rally was held, 22 sisters being present. Donations—Parcel of clothing (16 garments) Anonymous; parcel of clothing, Mrs. R. Lyall; £2 from the Dunmunkle sisters, and 14/- additional concert ticket money; 3 garments from Mrs. Wilson; a patchwork quilt, Mrs. Anderson. Distributed—1 pair of blankets and 2 singlets to a sister in need, 2 doz. flannelette, 2 doz. flannel and 2 doz. calico to Mrs. Pittman's Home, 2 jackets and 1 skirt to a needy case, 9 garments and 1 hat to Sister Clara, 4 garments to South Richmond, 1 overcoat and 2 flannel shirts to a needy case through Mrs. Chown, 1 jacket and skirt to a needy case through Mrs. Croule, maternity bag to North Carlton, a quilt and woollen shawl to an aged sister.

A Burwood Boys' Rally was held Wednesday, July 5th. 16 sisters present. 33 garments mended and 6 pairs of stockings. Donations—Parcel of samples from Lygon-st. Dorcas, pair of sheets and 1 shirt from Mrs. Wilson, 1 doz. flannelette from a friend in Swanston-st., woollen shawl, Mrs. J. A. Davies, 1 quilt, Mrs. Holdsworth. Distributed—3 garments to a case in Richmond, 5 garments to a widow through Mrs. Holdsworth, 3 yds. flannel, 1 doz. flannelette, 2 shirts and 1 singlet to a sister in need. 11 garments to N. Fitzroy poor through Sister Clara, 1 doz. flannel, 1 doz. flannelette, 1 doz. calico to a family in need.—C. KEMP, Supt.



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A Story of
the Pioneers

Jessie Brown Pounds

CHAPTER XXVIII.

THE LOG HUT BY THE ROAD.

It was impossible that such a curiosity-loving community as ours should wait always to know the cause of Charles Easton's sudden departure. While his easy habit of dispensing hospitality in Colonel Sylvestre's name had made him some friends among the rougher class, there had always been a few of the more sensible persons who looked upon him doubtfully, and wondered that Colonel Sylvestre should have accepted his claims so readily.

People were not in the habit, in those days, of starting upon journeys abruptly. Nowadays, a business man slips across the continent without bothering to kiss his wife good-bye; but when travel was difficult and slow, no sane man wished to miss the importance which a leave-taking gave him. That a man should disappear before day-break, without a word to his friends, was preposterous.

It began to be whispered about Rocksford that Charles Easton had left his home unceremoniously. There was immediate alarm. His creditors began to compare notes, and to see the seriousness of the situation. They asked each other openly—so I was told by Mr. Osburn, who kept us posted concerning Rocksford affairs—whether Easton was supposed to have quarrelled with his father-in-law. At all events, they said it was time that their claims against the Sylvestre estate were pushed.

Colonel Sylvestre's will, as I have said before, gave all his property to his daughter Martha. What I had not known before was, that Charles Easton was made sole executor of the will. This fact made it more necessary that the cause of his absence be known.

Nor was this all. We had tried to keep the presence of Mrs. Redding at our house a secret, but in the hurrying to and fro which followed Colonel Sylvestre's death she had been seen by several persons, who were but poorly satisfied with such embarrassed explanations as we could give them. We feared every day lest she should be connected in the minds of the people with Charles Easton's disappearance.

"It would be better to have it all over,"

Rachel said, in a tired voice, one day when I called to bring my mother home. "Hushing things up never brings any good. The only thing I fear is the shock for Martha. Her life hangs by a thread. Sometimes I think we can not save it, and save her reason too. For her sake we must be careful how we move."

I came home and told Stephen what she said. Next morning, when I came downstairs, his horse was saddled at the door.

"I must go and hunt that man," he said. "I have thought it over, and it is the only way. If I need the authority of the law, I will get it; but the first thing is to find out where he is and what he is about. I can do this quietly, and as quickly as any one. Tell Rachel."

I told Rachel, and it seemed to me that the message should have evoked some expression of gratitude from her. But it did not. She merely walked to the window and looked out, as if she expected to see Stephen riding away to his hard task.

The days went by. I began my term of school in the new schoolhouse which had replaced the slab-floored structure of my childhood. Mrs. Redding and little Mark went back to their friends, the other side of Rocksford. Rachel nursed Martha, cared for little Ray, and put off the men who came to her to discuss business matters. Thus we waited for Stephen.

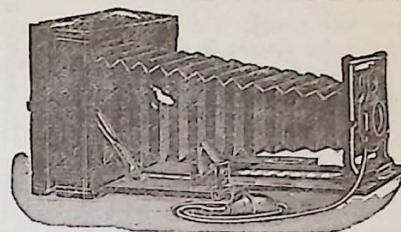
One day, just as I was starting for my school, a rough-looking man rode up to the door and gave me a note. It ran about like this:

DEAR BROTHER:—Bring Mrs. Redding and the boy and follow this man. Put into the waggon some quilts, and such food as

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DENTIST,

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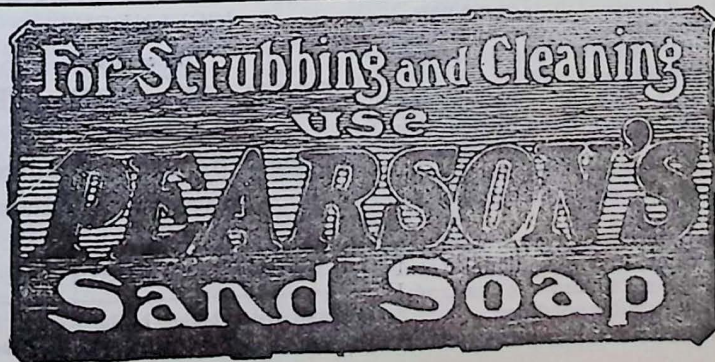
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STEPHEN.

"I think so."

"It is safe enough, I dare say, though I think he has little knowledge of the situation. When I left home, I had only one idea of Easton's whereabouts. I felt sure he would avoid Rocksford, for he is so well known there. So I started out in the opposite direction. I rode for days. I have friends in nearly every town, and I was able to make my search a thorough one without awakening suspicion. Nowhere did I get the slightest trace of him, or even a hint that I could imagine might point toward him. At last I got thoroughly discouraged, and started for home. I took this road because it was a strange one, but without any real thought of getting my clue here. As I passed this cabin, I saw Easton's horse tied to the fence. I should have known him anywhere. I came to the door, and heard a groan inside. I did not risk knocking, but walked straight in. Easton was lying on a miserable bed on the floor, in the most excruciating pain. I learned afterward that he had left the road on which Turner met him, and had kept in hiding until dark. Then he tried to cross by this road, but it was new to his horse. Somehow, the horse stumbled and threw him. He lay by the roadside until morning.

Stephen came close, and bent over the bed.

If there was in his heart any sorrow for his sin, these words were the only evidence he gave of it. That night he died, and his wife was denied the comfort of offering him forgiveness.

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