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CHRIST IN PROPHECY. Alan Price, B.A.

In considering the question of the existence of God, we tried to start with our minds a blank as regards any previous ideas we had upon the subject. We propose to deal in a similar manner with the question now before us. Let us imagine that we have never previously seen a Bible, merely heard that such a book existed—one that has swayed the destinies of the world and carried light and liberty in its train. We must presuppose a historical acquaintance with the general facts narrated therein, more particularly as regards the life and teaching of a certain Jew, by name Jesus of Nazareth, who provoked the wrath of his fellow-countrymen and was ultimately crucified as a felon. We must also suppose that we have read of the story that was believed by his followers—that he had risen from the tomb of Joseph of Arimathæa, and had gone up into the clouds. With this knowledge, and in absolute ignorance of the prophetic portion of the Old Testament, we open the book to ascertain whether it contains any prophetic references to the advent of the person who has done so much to influence the history of man.

If we find such references, and they all can only refer to the one man Jesus of Nazareth, we are forced to the double conclusion that Jesus is the Christ foretold by the Old Testament writers and that those writers were true prophets.

The prophecy of one man, alone, fulfilled in after years might be taken as a happy "hit" from a bow drawn at a venture, but when several men "shoot" from various positions in time manage to "hit" that one person only in all time, with unerring precision, we must confess that they have all taken deliberate aim and their aim has been directed by some unerring hand; the chances of it being otherwise are as one to infinity, or practical impossibility.

The book abounds with such references. Let us select from them sufficient to outline the earthly career of the Christ.

Christ's Coming Foretold. Gen. 49: 10—"The sceptre shall not depart from Judah . . . until Shiloh come; and unto him shall the obedience of the peoples be." The old man Jacob on his deathbed tells of a coming King of the tribe of Judah who should exact obedience. Listen to the echo of the New Testament: "Hosanna to the Son of David, even the King of Israel." These words were spoken of Jesus of Nazareth, who was able to claim the royal

title as direct lineal descendant from Judah and David.

The Time of His Coming. Dan. 9: 24-27—"Seventy weeks are decreed . . . to make reconciliation for iniquity . . . to bring in everlasting righteousness . . . to anoint the most Holy. . . . After the [seven and the] threescore and two weeks [from the going forth of the commandment to build Jerusalem] shall the Anointed One be cut off." In actual fact, taking the marginal dates of the Bible as correct, Jesus of Nazareth suffered about 478 years after the command to rebuild Jerusalem, whereas the sixty-nine weeks—each day as a year—would make it 483 years. But it must be remembered that the measurement is in weeks, or sevens of years, and therefore 478 years fall within the sixty-ninth period. Again, the dates recorded are those of a time when chronology was not the exact science it is to-day. Daniel therefore prophesied the suffering of the Anointed One—the Christ—Jesus of Nazareth.

His Birth of a Woman, and that a virgin. Gen. 3: 15—"I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Isaiah 7: 14—"A virgin shall conceive, and bear a son, and shall call his name Immanuel" (God with us). Jesus of Nazareth, the seed of a woman, was bruised on Calvary, but though bruised, he crushed beneath his feet the power of him that had the power of death. Jesus of Nazareth was born of a virgin, yet was God revealed in human form.

His Birthplace. Micah 5: 2-5—"Thou, Bethlehem . . . out of thee shall One come forth unto me that is to be ruler in Israel. . . . He shall stand and feed his flock . . . in the majesty of the name of the Lord his God." Jesus, the supposed Nazarene, was carried as a babe from his birthplace in Bethlehem; he claimed to be the Shepherd of the sheep. He dared to take the inexpressible name "I Am" upon his lips and claim it as his own, glorying in all the majesty of the title.

His Genealogy. The seed of Abraham, in whom all the nations of the earth should be blessed (Gen. 22: 18); the seed of Isaac under a similar promise in Gen. 26: 4; the seed of Jacob, as in Gen. 28: 14; of the tribe of Judah, in Gen. 49: 10; the seed of David, in Psalm 89: 4. "Jesus, thou Son of David," thou hast surely blessed the nations of the earth!

His Manner of Life. "Despised and rejected of men; a man of sorrows and acquainted with grief" (Isaiah 53: 3). These words were written over 700 years before the advent of him of whom they were written, treasured up among the unquestionable and precious Scriptures of the Jews, and fulfilled only in the life of the despised Nazarene, who wept at the grave of Lazarus, and broke down at the sight of the beloved city, whose children he would have gathered together as a hen her chickens, but they would not.

His Mission and Work. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61: 1). Listen to the New Testament echo: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Ask the broken-hearted widow of Nain, the publican and the sinner, the palsied and the lame, whether these words were fulfilled in Jesus of Nazareth and in him only.

His Betrayal. "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41: 9). "They weighed for my price thirty pieces of silver, and cast them to the potter in the house of the Lord." Judas Iscariot, who dipped his hand with Jesus in the dish, betrayed his Master for thirty pieces of silver. This money was ultimately used to buy the potters' field, and thus in every sense the prophecies were fulfilled.

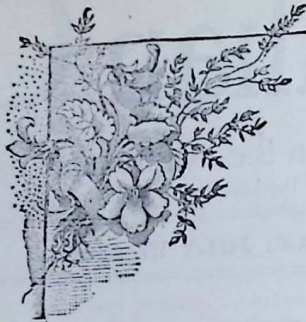
Mocking and Scourging Silently Borne. "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting" (Isaiah 50: 6). "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he opened not his mouth" (Isaiah 53: 5-7). The words of an eyewitness could not have better described the meek yet majestic attitude of Jesus of Nazareth in that awful hour of degradation and pain.

The Crucifixion. Read Psalm 22, and you might almost imagine the writer, with pen in hand, at Calvary itself, noting the heart-broken cry of the dying Man, the scoffing laugh of his tormentors, the distorted attitude of the crucified One, the pierced hands and

feet, the cruel soldiers sorting out and parting his outer garments, while they cast lots for the woven tunic. To this let us add the words of Isaiah 53—"He was taken from prison and from judgment," "numbered with the transgressors [thieves]," "stricken for the transgression of the people"—and the picture is complete.

His Burial.—Again Isaiah 53 tells us "he made his grave with the rich." Joseph of Arimathea, a rich man, took the body of Jesus and laid it in his own new tomb.

His resurrection. "Thou wilt not leave my soul in hades; neither wilt thou suffer thine Holy One to see corruption" (Psalm 16: 10). The Apostle Peter, in commenting upon this passage, pointed out that it could not refer to David, for he saw corruption, and his body still lay in the grave well known to the people of that day. To whom can they refer but to *Jesus of Nazareth*, who broke the bands of death asunder and was snatched from the taint of corruption, proving by that one act that all he spoke, all he did, all he claimed to be, were stamped with the seal of God's approval, and that he was *the Son of God*?



The Angel of the Commonplace.

*Lighten the morning, fill the day
With visions from the infinite;
Throw hope across the saddened way,
Change the soiled robes for garments white
And let us see through winsome grace
An angel in the commonplace.*

*Let us exalt all common things
To high endeavor and great aims,
And see the glint of angel wings
Shining across familiar names,
And understand that it is given
To earth to be the door of heaven.*

*Oh, homely faces of dear friends,
And household pictures in the fires,
And humble duties with wise ends,
And faithful loves and pure desires,
Could we not better lose than these
All unfamiliar joys that please?* —Ex.

Fellowship with the Father.

B. W. Huntsman.

—1 John 1: 1-4.

Fellowship "with the Father and with the Son," is one of the great blessings of Christianity. God must reveal himself to his children, and it is only natural that we should want to know him. The chief delight of Eden was the unbroken fellowship with God, and its greatest grief the marring of that simple and pure approach to him. Ever since, there has been an earnest desire to know more of God. Constant appeals have been made to him for aid in distress, for victory in war and deliverance from enemies. The promise of the prophet concerning the coming of "Emmanuel" was a cheering one. But greater still was the appearance "in the fulness of time" of the Son of God, Son of man, Saviour of the race, whom to know is life eternal, through whom we learn most of God, and without him "no man cometh unto the Father." But was his coming real, or is the Christ simply the hero of somebody's imagination, such as the creations of poets, or the gods of ancient mythology? Is the Christ simply a beautiful vision, a theory of life, with no real historical existence? If so, then our fellowship has no sound foundation. We are deceived. We have believed in vain. It is this question which John answers. The Christ of the gospels is to him no dream, but a glorious reality. One whom he personally knew, and still lives to bring us to God. It is this fact which makes our fellowship real, and gives us certainty when we approach God in prayer.

The Basis of True Fellowship with the Father.

It lies in the fact that the "Word of God" was manifested in human form. We needed someone to reveal to us not simply God in creation and providence, but the Father per-

sonally redeeming his children from sin. The one who reveals him to us John calls the "Word of Life." As the "Word of God" he delivers God's message; as the "Word of Life" he imparts eternal life. "In him was life, and the life was the light of men." The Word who was manifested, and revealed the Father, was with him from the beginning. "That which was from the beginning." The pre-existence of the Word is emphatically declared. He existed with God before his advent as a Son, therefore he knew the work and will of God. But the essential thing which gives certainty to our faith and hope is that not only was the Word divine, but that his manifestation was real and tangible. The writer who bears testimony was among those who heard him, and listened to his simple, marvellous, soul-penetrating and life-giving utterances. They saw him with their own eyes, in all the walks of life, healing the sick and helping the needy, so that their faith did not rest upon the testimony of others. They "handled" him with their own hands. They knew that the Master was a real person. Had they not eaten with him, and been with him in many scenes of joy and sorrow? After his resurrection he asked for the closest scrutiny, inviting them to feel him, and touch the marks of nails and spear, and know beyond doubt that he was the risen Lord. We are far removed from the time and scenes of our Lord's earthly career, and the further we go, the greater the danger of evolving a purely mystical Christ. But coming down testimony of those who lived with him, heard, Christ "whom not having seen we love, on whom though now we see him not we yet

believe," was a real living person, raised again for our justification, glorified to be our Mediator.

True Knowledge Essential to Fellowship.

"The eternal life which was with the Father, was manifested unto" the disciples, and "that which they have seen and heard" they have declared unto us. What for? "That we also may have fellowship with them." Here is a mutual knowledge of these great and precious truths. The possession of knowledge implies the responsibility of sharing it with others. Mutual knowledge produces a mutual faith, a mutual love, a mutual loyalty to the same divine Master. Without this knowledge brought down to us, we could have no real fellowship with the first disciples. But to-day we mutually share in the knowledge which they possessed. It was a gracious providence which used these first disciples and faithfully recorded the doings and utterances of our Lord in a language most universal and most perfect, and still further to preserve them for us, unto this present hour, through the storm and stress of past centuries, and it is a blessed privilege that through their testimony we may come to know the real Christ.

Mutual Fellowship with the Father and the Son.

The object of being taught these things is that we may have fellowship "with the Father and with his Son Jesus Christ." What does this mutual fellowship mean? Mutual help. God helps me in my struggles and difficulties, and in so far as God uses human instrumentality, I help God in the accomplishment of his purposes. It means mutual interest. God is interested in me, and I am interested in all that pertains to God. It means mutual companionship. God is my friend and companion, and I am his. It means mutual resources. God's resources are for my benefit, and mine are for the advancement of his will.

Fulness of Joy from Mutual Fellowship.

"That our joy may be made full." This is the purpose for which these things are written. Many other things concerning Jesus might have been recorded, but enough has been written for us to find real joy. Mutual

knowledge and mutual fellowship produce mutual joy. The true Christian life is essentially one of continuous joy. This fellowship with God will not only bring a fulness of joy, but will deepen our spiritual life and make us sharers with him in the redemption of the world.

10), "Love worketh no ill to his neighbour, and therefore is the fulfilment of the law." Reminding us of our Lord's teaching to the young lawyer (Matt. 22: 35-40), who asked Him, "Master, which is the great commandment in the law?" And He said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law and the prophets." Now this "great and first commandment" is found, not in the decalogue, but in Deuteronomy 6: 5. And the "second" is found in Lev. 19: 18. Were anyone to ask Mrs. White the question, "which is the great commandment in the law?" she would reply, "Remember the Sabbath day to keep it holy." But the Lord makes no reference to it, does not even go to the "tables of stone" to find the first or the second! And by referring to 1st Cor. 14: 34, it will be found that Paul quotes Genesis 3: 16 as "the law."

(To be Continued.)

W.A. Home Missions.

A. W. MANNING.

THE STATE EVANGELIST.—Bro. Hagger reports that a church has been organised at Northam. There are 11 members, and the Home Missionary Committee are sending supplies for Sunday services after Bro. Hagger leaves for Coolgardie.

BRO SCAMBLER reports that meetings at Bunbury are good; Sunday evening, July 9, record meeting. One confession during the month. The brethren at Harvey are making an effort to secure a hall one Sunday in each month, and Bren. Scambler and R. W. Ewers will make regular visits.

R. W. EWEERS reports having visited Harvey during month; preached to 20 persons. At Collie owing to mining troubles things are not looking very bright, but the good work is going on.

BRO. SAUNDERS has left Boulder. He has done good work there, 11 having been added by faith and immersion.

YORK—Gordon Lake is preaching in this place when no supplies are available from Perth. The meetings are small, and the field is hard.

PLAN SYSTEM.—J. Althorp is preaching to good audiences at Leederville, and H. J. Yelland at Maylands. Bro. Price has been to Midland Junction 2 Sundays, but owing to the wintry weather the meetings have not been very large. Henry Wright was with him last Sunday to assist in the singing.

HOME MISSION MEETINGS will be held at Leederville, Aug. 16, Wednesday, and at Subiaco, Sept. 13.

SPECIAL DAY OF PRAYER FOR
W.A. HOME MISSIONS,
Sunday, Aug. 13.

Is the Jewish Sabbath Binding upon Christians?

Chas. Watt.

IX.—The Pope and the Sabbath.

After what has been said on the question, it may well be thought a work of supererogation to enter on this phase of it. Nevertheless the silly statement that "the Pope changed the Sabbath," is made by the zealous proselytisers of the Seventh Day Adventist sect. And "sage experience" has oftentimes shown that however silly the statement, silly men and women can always be found ready to accept it, if only it is made with sufficient insistence. Say it loud enough and long enough, and foolish people are not wanting who will believe it. Nevertheless, the Sabbath has not been changed by anyone, neither by Pope nor council; it has been simply nailed to the Cross of Christ along with the rest of the "old covenant" of which it formed a part. In a recent discussion on this question, my opponents, feeling the force of my reply, and after a whispered consultation, came boldly out with a Revised Version. "The Seventh Day Adventists do not say the Pope changed the Sabbath, but that the Church of Rome did so." I showed them that they were squarely opposed to their great prophetess, Mrs. E. G. White. However, being determined to meet them on their new ground, I at once placed myself in communication with the highest authority of that church in Auckland, and asked, "Does the Church of Rome anywhere claim to have changed the Sabbath?" And here is the reply received: "The idea that the Church of Rome claimed to have changed the Sabbath by any enactments is absurd. Any laws passed by the Church were passed solely because, after the resurrection of Christ, the apostles and early Church, under the guidance of the Holy Spirit, always met for worship on the first day of the week, never on the Sabbath." Thus this bubble has been most effectually pricked.

Nevertheless, the Sabbatarian "pastor" on platform and in press, will still continue using the weapon that "the Pope changed the Sabbath." He well knows that the charge of "following the Church of Rome" will be an effective weapon where a more solid argument would be lost. They print in their tracts that "the Pope changed the Sabbath at the Council of Laodicea, in the year 364 A.D." And being put so circumstantially, timid souls get frightened, for they think "there must be something in it." No, dear soul, there is nothing in it; it is a cruel hoax from beginning to end.

(1) At this early date (364 A.D.) the Bishop of Rome had no kind of authority or power over the other bishops, nor for 200 years later.

(2) Neither the bishop of Rome nor any representative of his Church were present at this council.

(3) This council was not a catholic (general) council, but a purely Greek one, a small, local, private affair of only 32 eastern bishops, and held 1000 miles from Rome. How absurd, then, to say that an insignificant Greek council like this could revolutionise the whole world on Sabbath keeping! And how ridiculous to say that the Pope of Rome changed the Sabbath at a council at which he was entirely unrepresented, and which, moreover, was held without either his knowledge or consent!! The other notion of the Seventh Dayists that Constantine changed the Sabbath is still more absurd, and utterly unworthy of notice.

X.—What Law are Christians Under?

This is an important query because, while they are certainly not under the old Mosaic law, they are with equal certainty under the new. Just what that is will be our inquiry in this chapter. Sabbatarians are continually harping upon "The law," and by that they always mean "the Ten Commandments." But possibly many of themselves will be surprised to learn that there is not a vestige of authority for this. There is not one text in which the term "the law" stands for the decalogue only. No doubt it is referred to in several as a part of the law, but not in any distinctively exclusive sense. Indeed, the expression is used to signify the whole law, ceremonial, civil and moral. Thus—Luke 2: 27, ceremonial; Acts 23: 3, civil; 1 Tim. 1: 8-10, moral. What a fatal mistake then to use the term "the law" as always and only referring to the Ten Commandments. This tends to lead the uninformed astray, by giving an entirely false idea of Scripture teaching.

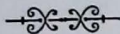
As a matter of fact, the expression frequently met with in scripture, "the law and the prophets," would indicate that "the law" stands for the whole of the five books of Moses. Thus in Matt. 7-12, "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." This is why Paul writes (Rom. 13:

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The Leader

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

:O:

Christianity and the Colonies.

Though it is not allowable now to speak of the various divisions of our Commonwealth as colonies, we must be pardoned if, in this article, we continue to use the old nomenclature. For though Australia is now a nation, it still retains the essential features that go to make a colony, namely, "a body of persons settling in another country, but continuing subject to the parent state." United Australia may be said to be a large colony, whose fortunes are bound up politically and otherwise with those of the mother country from which it sprang. This connection is one which Australians are justly proud of, and one which they earnestly desire to be worthy of. It is characteristic of the colonies of the British Empire that they desire to be well thought of by the people of the Home land, and are somewhat restive under adverse criticism. In this respect they are more sensitive than the sturdy Briton, whose longer history and greater achievements have given him an assured position among the nations of the world. The Australian is as yet only a beginner in nation building, but though only a beginner he has an intense desire that his attempts in that direction should be fully appreciated. As a rule, his achievements are not passed by without receiving their due meed of praise. It sometimes happens, however, that the irrepressible "globe trotter"—who is apt to consider that a few days' sojourn in a strange land fits him to fill the position of a critic—says some rather crude things, which are very properly resented because of their untruth. Criticisms of this kind do no lasting harm and need not trouble us. It is otherwise, however, when competent and friendly critics point out our faults and indicate in what direction we should bend our energies in order to achieve our object in making a nation worthy of our traditions. Such a critic, for instance, as Dr. Bevan, whose long residence in Australia qualifies him to speak with some knowledge of the things with which he deals, should be heard with respect. This gentleman, who is now on a visit to England, has been saying some

things about us which it is worth our while to listen to and profit by. In a lecture delivered in the City Temple, London, he spoke of "Christianity and the Colonies," in the course of which he set forth our national prosperity, and warned us of some of the dangers that threaten our national life. On the whole, we think, he drew a fair picture of Australian life, and gave evidence of a keen and friendly interest in the development of those things that make for our highest welfare.

In the first place, he spoke of the great nations of the past and the work they had done in colonising the world—the Phœnicians, the Greeks, the Romans, whose energy had driven them out of the bounds of their habitations to seek other borders and other homes, and who in doing so had helped the forward march of civilisation. In later times, other great nations carried on this work of colonisation. The Spaniard, the Portuguese, the Dutch and the French, have all had their share in this department of progress. But in no other nation of ancient or modern times has the colonising power been exhibited to the same extent as in the development of the British Empire. In no other nation have its colonies contributed to its greatness to the same degree as in the case of Great Britain. As Dr. Bevan says: "The great empire to which we belong has built up its vastness, its population, its wealth, by its great system of colonies of all kinds, reaching from what is merely a military occupation to those self-governed constitutional colonies to which some of us have the honor and joy of belonging." He also pointed out the noteworthy fact that the history of these colonies, with the exception of our own, has been a history of decay. The ancient colonies of Greece and Rome are practically non-existent, while those of Spain, France, Holland and Germany, in modern times, have either been lost to them or are in a state of decay—a burden, rather than a help to the nations to which they belong. In modern times, the greatest colonising power, with the exception of Great Britain, has been Spain. Of this nation Dr. Bevan says: "Think of the day when the King of Spain was really the chief monarch of the world, when he decided the imperial rule of Europe, when he gathered his wealth from the great Western world, and fitted out his mighty armadas and threatened to destroy the liberties of all nations and bring them to his feet; and to-day there is no nation so poor as to do that kingdom reverence. Slowly but certainly she has gone down, and at last her last colony has been wrung from her. No more pathetic, as no greater instance of the destruction of a nation, than that of the great Spanish Empire."

As we thus review the history of the colonies of the past, may we not ask ourselves the question, Will history repeat itself in our own case? This is the question Dr. Bevan asks. "You may ask," he says, "will the history of our colonies be that which has marked the story of the colonies of other peoples? Are they, too, to fall into ruin with the ruin of a great empire? Will this vast sway cease to be exercised? Will these populations, these scenes of trade and commerce, and manufacture and wealth, pass into other hands, and they themselves become

ashamed and dishonored, a mere name and a memory?" In the pride of our present strength, we may laugh to scorn such questions. So would the citizens of Rome and her colonies in the days of their ancient power have treated with contempt such apparently vain questions. So would Spain, when her ships ruled the sea. Without doubt both had their prophets who spoke words of warning which were unheeded. But because they listened not to the voice of wisdom, their glory and renown are now things of the past. So, too, will it be with us, if we, like them, fail to recognise certain great principles of life which are necessary to the permanent greatness of a nation. The great truths which history is always teaching must not be disregarded if the greatness and unity of the Empire are to be maintained. It is a mistake too frequently made to think that mere material prosperity is the foundation of a nation's greatness. It is not so. True greatness—the greatness that endures—has foundations deeper and broader than that. It is true to-day, as it was in the past, that it is righteousness alone that will exalt a nation. There is a nemesis that always pursues the wrong-doer, whether that wrong-doer be represented by the individual or the nation. As Farrar says: "If not in our three score years and ten, yet in the long millennium of history, we see the great tidal waves of retribution overwhelming every nation which forgets the eternal distinctions of right and wrong—we hear that voice of seven thunders which every true historian has always heard, proclaiming aloud 'for every false word and unrighteous deed, for insult and oppression, for lust and vanity, the price has to be paid at last.' Truth and justice alone endure and live. Falsehood and injustice may be long-lived, but Doomsday comes to them in the end."

The freer life of the colonies is not without its perils as well as its advantages. In old lands like England, established customs have their restraining effect upon the movements of the people. There is no escape from old institutions. The people live under the shadow of traditional authority, political, social and religious. It is omnipresent. Not so in the dependencies of the Empire. In the wider, freer life of Australia, there is plenty of room for escape from traditional authority and custom. As Dr. Bevan says: "There are thousands of places in the wide colonies of Australia that are scores and hundreds of miles from any place of worship, families who have not seen a minister for years. . . . The modern colonial life is not altogether helpful to the religious life; it is very often perilous, and needs special conditions and special service and special aid." To a very large extent colonial life fills up the balance of time left from the earning of money with amusement and sport; the worst feature of which is that gambling is a predominant characteristic. The mania for gambling has got hold of our Australian life: to such an extent, indeed, that the secular press has been moved to denounce this peril to our national well-being. That the preacher of the gospel should denounce this evil seems natural enough, but his evidence as to the greatness of the evil is discounted by his profession. But when the modern newspaper,

which is not usually religious, is moved to warn the people of a growing and dominating evil, the fact of its being such must have thrust itself upon its notice with tremendous force. In this, as with other evils, it remains to be seen if there is anything of the "Puritan conscience" in us that can be awakened and that can assert itself so as to make itself heard and in the end command obedience. In these new lands of ours, we have all the elements that make for political and commercial greatness, but if these elements are being undermined by evil practices—such as gambling and drinking and a lack of reverence for religious things—we have at work the seeds of a disease that will ultimately lead to the arrest of progress and consequent decay. To help to save our Commonwealth from the perils that threaten it is the duty of the church. To carry the gospel to its remotest parts and make it effectual in pulling down the strongholds of sin is its mission. To save these colonies from the peril of seeking to raise a national life without the indwelling and inspiring power of the cross of Jesus Christ is at once the duty and privilege of the church of God. The church should be the conscience of the nation, imparting to it that moral fibre and love for principle, without which all seeming greatness is built upon a foundation of sand.

S.A. Home Missions.

AN URGENT APPEAL.

Dear Brethren and Sisters in Christ,—We are again in urgent need of funds to continue Home Mission work. Money is very slow in reaching our Treasurer. The Harvest Thanksgiving Offering was very disappointing. We must have your practical assistance at once, if the work is to be kept going. In order to carry us to Conference, Sept. 12-14, we must have £100. If this help is not forthcoming, it is probable we shall have to withdraw several evangelists from the field after Conference. We are sure, dear brethren, you do not desire this action; but we cannot expect men to devote their time, and receive nothing whereby to live. How discouraging to preachers to continually have this trouble of finances dangling before them! They have quite enough to think over, pertaining to the spiritual aspect of affairs, without worry and embarrassment regarding how they are to make ends meet.

The preacher has a duty: "to preach the gospel." Brethren, we have a duty: "to see to it, they receive the means by which they can devote their time for this great work." Brethren and sisters, "Pay up"! The Evangelistic Committee ask every church connected with the Union to set apart one Lord's day before the end of August, for a Special Offering for Home Missions. Let it be "special" in the true sense of the word. £100 is not much for 4000 Christians. We invite individual donations as well as church collections. Let us all rise to the occasion and freely give.

"For souls redeemed, for sins forgiven,
For means of grace, and hopes of heaven
What can to thee, O Lord, be given,
Who givest all?"

"We lose what on ourselves we spend;
We have as treasure without end
Whatever, Lord, to thee we lend,
Who givest all."

H. J. HORSELL.

P.S.—Remit offerings to Dr. F. Magarey,
North Terrace, Adelaide.

From the Field

The field is the world.—Matt. 13:38

—O—

Queensland

VERNO.—J. Colbourne paid us a visit on July 16. He addressed the church, and preached the gospel in the evening, both meetings being largely attended. He also preached on Monday evening, a good number being present. On leaving the chapel, three young women desired there and then to give themselves to the Lord. Our brother in the presence of the audience, who were gathered in groups talking, took their confession in the bright moonlight under the blue canopy of heaven. The occasion was a solemn one. On Tuesday a father of a family also decided for Christ, and the four were immersed in the Brisbane River in the afternoon. The gospel was again preached this evening, when a young man came out on the Lord's side.

July 18.

JOHN SUCHTING.

—O—

West Australia

BOULDER.—A farewell social was tendered to A. J. Saunders on his leaving Boulder for America. A very enjoyable evening was spent. Bro. Saunders has done a good work in this district, and had gained the confidence and esteem of the brotherhood. He carries with him the best wishes of the members for his future success.

July 17.

R.H.S.

—O—

Victoria

PRAHRAN.—At the annual business meeting, held last week, the retiring deacons (Bren. Ryall, McLeod, Brown, S. Pittman, Holland and Sheehan) were re-appointed in a body by special resolution, as a mark of the church's esteem. Bren. Delzoppo and R. Smith were then added to their number. Some important business, tending to the peace and prosperity of the assembly, was transacted. A large number attended.

July 25.

D.E.P.

FRENCH ISLAND.—On Lord's day, July 16th, we had with us Bro. and Sister John Bell, of Balmains-st., Richmond. At noon on the beach he addressed a gathering of 57, and took the confession of 6—his brother, James Bell, and wife, and 3 of their children, and one of our Bible School senior scholars. The same hour he immersed them. At our afternoon meeting, after these had received the right hand of fellowship, and the memorial loaf had been broken, our brother gave a gospel address, and 3 confessed Christ in response to the invitation.

July 18.

G. T. H.

CHINESE MISSION.—It may not be generally known that there is in Prahran, Vic., a Chinese Mission which is practically an offshoot from the school in Carlton. Its president is Sister F. M. Thompson, of

the church in Prahran, and the main body of the teachers belong to that church. It has for a long time past been assisted by Bren. Pang, Hing and Ernest Lin, of the church in Carlton, and latterly we have been sparing Bro. James to go down and assist. And now, after years of patient labor, the work has borne fruit. On Sunday, the 9th inst., one scholar came out and confessed his faith in Jesus, and on the 16th was by Bro. James buried with his Lord in baptism at the Chinese chapel in Carlton, and on the 23rd was received into fellowship there by Bro. Pang. On the 16th another came forward to Bro. James and made the good confession, and was last Sunday baptised. We need not say how rejoiced are the hearts of the patient workers in Prahran over these two having been won for Jesus, and that they go forward with renewed zeal.

July 24.

F. McCLEAN.

N. CARLTON.—We have to report that eight more made the good confession last Sunday night. We are praying and looking for an abundant harvest during the mission.

July 24.

J.M.H.

KANIVA.—A tent mission, conducted by H. Leng, will be started at Narracoorte on Sunday, August 6. This is a new field, and we are hoping and praying for good results. The churches in this circuit are subscribing over £20 for the local expenses of the mission, and many intend going to Narracoorte and staying for a few days to help give the mission a start. The brethren everywhere are asked to unite with us in prayer on behalf of this work.

July 24.

H. P. L.

BALLARAT (Dawson-st.).—On Lord's day, July 2, we were favored by a visit by G. S. Bennett of South Australia, from whom we received a capital address. The following Sunday we had Alwyn Fischer from York, who also addressed the meeting. The next visitor was P. A. Davey, who spent a week with us, and highly interested the church by accounts of his work in Japan, illustrating with lantern views, on Friday evening, July 14, in which he was kindly assisted by Mr. West Lau, the town missionary, with the use of his lantern. We had with us this morning, July 23, T. R. Morris of Brighton, from whom we had a word in season. The Sunday School anniversary was held on Monday, July 17, when after the usual tea a good programme of singing and recitations was gone through, to the satisfaction of all present.

July 23.

T. H. VANSTAN.

MELBOURNE (Swanston-st.).—Three more received into fellowship last Lord's day. Splendid meetings, morning and evening. Bro. Harward's address on "A Soul-stirring Enquiry: or, What Will You Do with Jesus?" was one of the most powerful of the series. Special mission closes next Friday evening.

July 25.

R. L.

PRESTON.—P. A. Davey exhorted the church. His address to the Bible School was thoroughly enjoyed, especially by the younger ones. The gospel meeting was packed by a very earnest and attentive audience. The Bible School held a pound night last Friday, and a very enjoyable evening was spent. An opportunity was taken by the senior boys to present their late teacher, Mrs. Moate, a beautiful Bible and morning and Sankey's hymnals.

BARKER'S CREEK.—Two confessions, Mrs. Ellery and Harriet Kerr, the former being straightway baptised. This completes my first year with the churches at Drummond and Barker's Creek, during which twenty at the latter place, and four elsewhere, have been added to the church. Drummond not continuing, the Barker's Creek brethren have renewed

the engagement alone, and as they are working harmoniously we look for greater blessings from the Lord.

July 23.

W. McCANCE.

South Australia

GLENELG.—We had another record meeting to-night. The three candidates mentioned in my last were immersed, and four others made the confession. Frank Moore, of North Adelaide, preached.

July 23.

WM. BURFORD.

PROSPECT.—We celebrated our Sunday School anniversary to-day. We had Bro. Huntsman to address us. The children and friends listened attentively to "The Story of Ruth," and the practical lessons, after which Bro. Ludbrook distributed the prizes to the successful scholars. The outlook for the School is very promising.

July 23.

J.C.W.

MILANG.—After an absence of some years from Milang, our aged Sister Freestone has returned to our district, and this morning received the right hand of Christian fellowship.

July 23.

S.H.G.

HENLEY BEACH.—Owing to Bro. Fischer not being able to carry out all the duties of evangelist on account of the claims of other necessary interests, the church has asked Bro. Horsell, of the York church, to assist in the visiting and mid-week service, for which help we are thankful both to the York church and to Bro. Horsell. Bro. Fischer continues in the work of preaching the gospel. We were greatly cheered last night by seeing a young woman step forward and confess Christ. Sister Poole, one of the foundation members of the York church, has been called to her rest. She has patiently waited for the summons, and her joy is now complete. For some years she has been in membership with us, living with her daughter, Mrs. Johns, who together with Mrs. Lawrie (her granddaughter), nursed her in her declining years.

G. HURCOMB.

New South Wales

NOTES FROM NEW SOUTH WALES.

New South Wales has been fortunate enough to secure the services of Thomas Bagley as State Evangelist, and he will begin his work by holding a mission at Lismore in September. This will greatly increase the financial obligations and we hope that our members will see that the Committee, in carrying out the wishes of Conference, are well supplied with funds.

Our Manning River brethren hope soon to have a man located in their midst to carry on evangelistic work.

Between 20 and 30 brethren are located at Inverell, and its neighborhood, and it is thought that soon a church will be established there.

The Conference Committee are taking steps to establish another church in one of the suburbs of Sydney.

The Erskineville Mission, that is being carried on by a number of young people from the Enmore church, is making splendid progress. They have three open-air meetings during the week, have a flourishing Sunday School, and a splendid evangelistic service on Sunday nights. This mission is an illustration of what a few consecrated young people can do, and if there could be similar bands from all our churches in Australasia, we might have scores of churches established during the next few years. But

remember, while these young people have had a local habitation for only six months, they have been holding open-air services and distributing our literature for over three years past, so only those young people who have plenty of grit and stick-to-itiveness need hope for the same success that the Erskineville young people have attained.

Our Petersham brethren are finding their building too small for the night audiences, and the Sunday School, and are taking steps to enlarge.

Paddington bids farewell to Thomas Bagley, after eight years' association, on Tuesday, 15th August.

P. A. Davey will be in N.S.W. from August 5th to 27th, and will speak at about thirty meetings.

Bro. McDonald, one of the officers of the Marrickville church, and for some time superintendent of the Sunday School, passed away on Thursday, July 19th, after a long illness. He will be greatly missed from the Marrickville church. He was a faithful, energetic worker in the vineyard of the Lord.

Joseph Kingsbury, one of the faithful workers of Sydney and Enmore, passed away recently at the age of 60 years. For many years he had been laid aside, but when he was able was one of the most efficient and consecrated workers that the churches had.

Another of our young men, Sep. Trigione, expects to leave for Kentucky University shortly to study for the work of the ministry.

Bro. Williams' work at Marrickville is meeting with encouraging success, and the meetings there are keeping up well.

Here and There

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

Two confessions at Middle Park on Sunday evening, W. Meekison preaching.

After H. Swain's address at Fitzroy last Sunday night there was one confession.

F. Collins, of Hobart, after a brief holiday, left Melbourne to-day for his home in the Island State capital.

The church at Mooroolbark is having fine morning meetings just now. Last Sunday morning one was received into fellowship.

A young woman was baptised at Port Pirie on July 16, and two others made the good confession. C. J. Hunt was the preacher.

Coolgardie mission started on July 16th with fine meetings. The evening service was held in the Town Hall. One decision up to Tuesday night.

Bren. Kruse and J. J. Franklyn, from Nelson, have been preaching at Dixon-st., Wellington, N.Z., for some weeks, as H. Morrison, of America, has been delayed.

The Dorcas Rally for the Burwood Boys' Home will be held on Wednesday next, August 2, in the Lecture Hall, Swanston-st., from 10 a.m. All sisters welcome.

"Tokyo, Japan, June 5.—Baptised a school teacher, a university student and a woman yesterday; 35 since January 1. Work growing finely.—W. D. CUNNINGHAM."

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.

"At Balmain-st., Richmond, a young man confessed Christ last week. Splendid meeting at C.E. anniversary. 140 members broke bread on Sunday."

N. Smith and J. Spaulding, en route from Invercargill, N.Z., to Tasmania, were at Enmore Sunday morning. At night one made the good confession.

Mission at Northam, W.A., closed with five additions—three by baptism, one from Baptists, and one by restoration. There are twelve members in the church there.

At Castlemaine on Sunday evening two young married men made the great decision and confessed the Lord Jesus. Bro. Mudford conducted the meetings on the previous Sunday.

We acknowledge 10/- for W. W. Davey fund from the church at Hawthorn, which gives that amount quarterly to help in this work—an example some of our churches might follow.

A. W. Connor, of Castlemaine, would be glad to hear of baptised believers in or around Bridgewater or Derby, Victoria. A family is going from Castlemaine to the latter place. If you know, write him at once.

"The H.M. Treasurer in W.A. is behind to the extent of £111, and he looks decidedly worried. Will those members to whom God has lent some money kindly return it to his treasury for W.A. Home Missions?"

FOREIGN MISSION FUND.

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

ROBERT LYALL.

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

Under the auspices of the Enmore Literary and Debating Society, G. T. Walden delivered a very interesting lecture at the Tabernacle on Friday evening last. The subject chosen, "Dress, Debt and Diet," was one which not every speaker would have the courage to tackle, but is nevertheless one upon which truth can and ought to be said. Bro. Walden spoke very forcefully upon each of the three headings, and no doubt his exhortation to a higher moral sense in the matter of debt and a more rational and simple manner of dress and a better regulated and more judicious diet, will be of lasting benefit to his hearers.

The Sixteenth Annual Convention of the Victorian Christian Endeavor Union will be held in Melbourne this year from September 5th to 8th. The Convention Headquarters will be at the Independent Church, Collins-st., and the ordinary gatherings will be held there; but as large numbers are expected the Masonic Hall and the Baptist Church have also been secured for the principal meetings. Large and influential committees are already at work arranging the details. The Junior Demonstrations will be specially interesting; while for all meetings the leading workers and speakers of the Christian Endeavor movement in Victoria have been selected.

We have received four letters on the subject of the College of the Bible, or rather on Bro. Tate's letter; they are from J. C. Skinner, A. G. Chaffer, Henry Baker, and R. J. Clow. They would take up at least one page, and possibly one page and a half in the CHRISTIAN. Now we are prepared to give space for the practical discussion of the question of a College of the Bible, but we have not the room, neither do we think it profitable if we had, to discuss such questions as paying the students, or sympathy with them, or

whether a church should employ a preacher on half-time, etc. If brethren are not prepared to look at and discuss the question from a larger standpoint, the whole thing will lapse as far as the CHRISTIAN is concerned. Bro. Clow says a few things along practical lines, but they are impractical and impossible. "There are a large number of brethren of organising ability and business capacity in the Commonwealth who could give £2000 towards establishing a college. Such an one could then appeal for assistance, and ten or fifteen thousand would easily be raised." That there are plenty of men in Australia who are able to give £2000 we believe, but they do not happen to be associated with those people who desire to be known as Christians only. Then you have not only to find the man with the £2000, but rarer still you have got to get one who has the disposition. Let us have something possible and workable.

Acknowledgments.

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

FOREIGN MISSION FUND.

JULY ANNUAL OFFERINGS.

VICTORIA.				
Churches—		Shepparton	..	1 13 0
Pakenham	.. £2 11 3	Dunolly	..	2 0 0
French Island	.. 0 17 0	Taradale	..	2 10 0
Horsham	.. 1 7 1	South Yarra	..	2 15 5
Ballendella	.. 0 10 0	per Mrs. Lewis	1 17 6	
Daylesford	.. 0 5 0	Prahran	..	2 4 6
Meredith	.. 2 12 9	Bayswater	..	1 10 0
Terang	.. 1 13 0	Walhalla	..	0 15 0
Geelong	.. 0 11 6	Warragul	..	1 0 0
Newstead	.. 1 14 3	Preston	..	2 4 10
Kerang East	.. 1 3 6	Croydon	..	1 0 4
Ascot Vale	.. 4 16 0	Richmond,		
Melbourne,		Balmaln-st.	..	1 0 0
Swanston-st.	23 4 0	Neptune-st.	..	1 0 0
per Miss		Brighton	..	3 6 10
Huntsman	1 3 9	Bairnsdale	..	0 9 0
Miss Lawson	2 10 0	Dandenong	..	2 15 0
Doncaster	.. 1 7 6	Blackburn	..	1 0 1
Footscray	.. 3 2 6	Mooroolbark	..	1 6 3
Brim	.. 3 12 0	Brunswick	..	2 16 9
Bet Bet	.. 5 0 0	Cheltenham	..	7 16 1
Surrey Hills	.. 1 4 0	Mystic Park	..	0 17 6
Maidavale		Hawthorn	..	3 8 2
(Hopetoun)	.. 0 10 6	Kaniva	..	4 2 0
Cosgrove	.. 1 7 0	Mildura	..	2 6 5
Port Fairy	.. 1 5 6	Echuca	..	0 8 0
Warrnambool	.. 1 0 0	Middle Park	..	3 10 0
Emerald	.. 2 17 5	Border Town, S.A.	3 16 0	
Berwick	.. 8 5 4	Collingwood	..	1 0 0
Warrum West	.. 3 0 0	North Fitzroy	..	18 3 6
Dunmunkle	.. 3 2 0	Barker's Creek	..	2 16 0
Wamboony, S.A.	1 12 9	Middle Bridge	..	0 10 6
Tab., Fitzroy	.. 5 7 6	Maryborough	..	0 11 6

Other Contributions—				
A. Stevenson, Portland	..	£0	4	6
Bro. and Sister Paul and Bro. Carey, Boolarra	..	0	12	6
J. Scott, Broadford	..	2	0	0
E. W. Pittman	..	1	0	0
R. Howard, Drouin	..	1	0	6
R. Gerrand, Lancefield	..	0	2	6
R. J. Milligan, Dunmunkle	..	0	5	0
Miss Gamble, Marden South	..	0	5	0
M.E.M.	..	2	0	0
Geo. Collings, Brunswick	..	5	0	0
"Promise"	..	2	0	0
E. Ryland, Trentham	..	0	12	6
Miss A. E. Kemp, Swanston-st., Melb.	..	1	0	0
Bro. Munroe, Richmond North	..	0	2	6
Thos. Hair, Clear Lake	..	1	1	3
"Gippsland"	..	2	0	0
Bro. and Sister Tomlinson, Lillimur	..	0	12	0
C.E. Society, Nth. Fitzroy (one quarter for orphan in India)	..	1	5	0

NEW SOUTH WALES.				
Geo. S. Warren, Temora	..	£0	6	0
TASMANIA.				
Launceston	.. £0 15 0	Impression Bay	£1	2 6

QUEENSLAND.				
Churches—		Vernor	..	£3 2 7
Mt. Whitestone	£0 13 6	Eel Creek	..	2 0 0
Maryborough	.. 1 9 3	Ma Ma Creek	..	1 10 0
Zillmere	.. 3 15 0	Brisbane	..	6 0 0
Greenmount	.. 0 12 6	Roma	..	17 18 0
Other Contributions—				
John Carey, Killarney	..	£1	2	4
Sunday School, Maryborough	..	0	8	9
Sunday School, Roma	..	1	14	3
CHINESE MISSION BUILDING.				
E.E.H., Melbourne	..	£0	10	0
C. Morris, Ballarat	..	1	0	0
ROBERT LYALL, Treas.,	F. M. LUDBROOK, Sec.,			
39 Leveson-st., N. Melb.	21 Collins-st., Melb.			

Coming Events

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

JULY 30.—North Carlton church, Rathdowne-st., near Princes-st. Harward and Pittman mission opens Sunday, July 30. Will the brethren everywhere please pray for the success of the mission? The field is white unto harvest, and we anticipate a great reaping time. Any help from sister churches will be greatly appreciated.

JULY 31.—The Normal Class for S.S. workers meets Monday, July 31, 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.

AUGUST 6 & 8.—Collingwood Sunday School Anniversary. Sunday, 3 o'clock, J. W. Northey; 7, H. Swain. Tuesday, Grand Public Demonstration by Children. Chairman, E. T. Penny. Special Singing by Children. E. A. PAYNE, Sec.

AUGUST 6 & 9.—Williamstown Church of Christ Sunday School, Third Anniversary Services. August 6—Afternoon at 3, A. L. Gibson; Evening at 7, H. G. Peacock. August 9—Musical Entertainment. Splendid Programme. Action Songs, Solos, etc., by the Scholars. Collection at each meeting.

MARRIAGE.

GOLDSWORTHY—MANNING.—On June 28, at the residence of the bride's parents, Ridgeway Villa, Plympton, by Mr. B. W. Huntsman, S. Herbert, youngest son of the late J. Goldsworthy, Milang, to Elizabeth Rose, second daughter of W. T. Manning, Plympton, S.A.

BEREAVEMENT NOTICE.

Mrs. R. B. Davis and family desire to express their sincere thanks to the brethren and sisters for kind sympathy extended in their recent time of bereavement, and for the letters, telegrams and floral tributes so thoughtfully and kindly tendered.

268 Elgin-st., Carlton, July 18, '05.

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The 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.

Character-Building.

Topic for August 14.

SUGGESTED SUBJECTS AND READINGS.

The base of character...	...Luke 6: 46-49
The material1 Cor. 3: 12-18
The planTitus 2: 11-14
The master-builder1 Cor. 3: 9-11
The completionZech. 4: 6-10
"Eternal in the heavens"	...2 Cor. 5: 1-8
Topic—The building of character	...2 Pet. 1: 1-11
	(Jude 20, 21)

DONALD SAGE MACKAY has a suggestive and illuminating paragraph on "Character" which we take the liberty of quoting: "Exactly as it is spelt, it is a Greek word meaning originally the sculptor's chisel, the tool with which the sculptor did his finest work. Then it came to mean the image itself chiselled out of the marble or brass. The finished figure in stone, fashioned into the exquisite lineaments of beauty of which Greek art was the master, was known as the 'character' of the sculptor. Therefore, just as that 'character' was the reproduction of the artist's ideal of beauty in stone, so in the moral sphere character is the reproduction in life of a man's thought of God. Character is our interpretation in life of our thought of God. That ideal for you and me is presented in Jesus Christ. The word 'character' is nowhere found in our English Bibles, but in the Greek New Testament the word occurs just once, and then with a most solemn meaning attached to it. In the first chapter of Hebrews, Christ is spoken of as the 'express image' of God. These two English words, 'express image,' have in the original but one equivalent—this Greek word, 'character.' Literally, therefore, the words read, 'Christ, the character of God.' What a beautiful and suggestive description of Christ—the character of God! On the plastic flesh of a human life, Jesus chiselled out for all men to see and adore the character of his heavenly Father. Study that character revealed in Christ and you know God; reproduce it and you become like God.

Character must be distinguished from reputation. Reputation is what others think a man is; character is what God knows him to be.

It is more likely that we shall confuse character and temperament. "Temperament is the soil, character is the seed you deposit in the soil. The soil may be rich and generous, but the seed planted in it may be that of a rank and ill-favored weed. So a man may have a very good disposition, temperamentally he may be generous and attractive, and yet on the other hand he may be a very bad character."

A word in our reading from Peter is interesting—the word rendered "add" in verse 5 and "ministered" in verse 11. It has been supposed that the apostle is alluding to the ancient chorus, in which

they danced, holding one another by the hand; so some have rendered: "Join hand in hand with your faith, courage," etc. The word is used also of furnishing a chorus at one's own expense, a meaning nearer the idea of our translators. "Our word 'chorus' is a transliteration of the Greek. Peter urges us to chorus our virtues. Just as one instrument in an orchestra is joined to another, or stop after stop in an organ is drawn out till a large number are chorused together and can make harmonies and glories of music impossible to a single instrument or a single note, so virtue is to be added to virtue, till the whole character is a chorus of virtues, and makes the music of heaven."

Someone may find this selected outline talk on our reading from Jude (20, 21) helpful:—

These words erect before our spiritual vision what we may term "The Christian's Arch."

I. The Keystone of the Christian's Arch.

"Keep yourselves in the love of God."

II. The Base of the Christian's Arch.

"Building up yourselves on your most holy faith."

III. The Piers of the Christian's Arch.

"Praying in the Holy Spirit."

IV. The Archway of the Christian's Arch.

"Looking for the mercy of the Lord Jesus Christ unto eternal life."

The following beautiful illustration from Ian Maclaren may be found useful:—"Do not let us suppose that character requires great circumstances for the making. Character can be made in poor circumstances. There are huge manufactories in this country, with magnificent machinery, with chimneys belching forth clouds of black smoke to pollute the air, where they turn out carpets of most wonderful aspects, which would almost make you ill to look at, and which perish quickly in the using. Far away in the East, in some poor little hut, an Eastern workman is working with threads of many colors beside him; he has been toiling for years, and when he has finished he will have turned out a single square of such beautiful coloring and such perfect workmanship that when it comes to this country it will be bought at a great price, and the owner's great-grandchildren will see it fresh and beautiful. So much for the great manufactory and the whirling wheels and the noise and the smoke; so much for the quietness and obscurity of a single workman!"

"All are architects of Fate,
Working in these walls of Time,
Some with massive deeds and great,
Some with ornaments of rhyme.

"Nothing useless is or low;
Each thing in its place is best;
And what seems but idle show,
Strengthens and supports the rest.

"For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

"Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen."

The cultivation of character is a slow and steady growth. Everybody knows the illustration of oaks and pumpkins. "'Rome was not built in a day,' nor can a man be made in this broader sense by hasty 'jerry building,' or any process of rapid hot-house development. The 'incubators' which mature him are mostly of a slowly regulated action. The rearing of the edifice of character from basement to topstone, and the acquisition of the power of self-discipline, are the daily work of years—nay, of a life-time—and require as much persistent, and often even strenuous effort, as any other attainment or accomplishment in art or science, or success in any sphere of life."

Thoughts.

Character is a perfectly dedicated will.—*Novalis*.

"The buildings that are to last for a long time are built most slowly."

"It often takes as long in a great office building to obtain a proper foundation as to erect the superstructure. So in a life."

"When a building is made, they often cut on a conspicuous stone the name of the owner, calling it, for instance, 'The Morgan Building.' So let us carve conspicuously on our lives the name of Christ."

Character is the product of daily, hourly actions and words and thoughts; daily forgiveness, unselfishness, kindness, sympathies, charities, sacrifices for the good of others, struggles against temptation, submission under trial. O, it is these, like the blending of colors in a picture, or the blending notes of music, which constitute the man.—*Macduff*.

Man is the only animal ever created with a character, and he lost that according to the official record; and while many disclaim faith in the doctrine of the "fall of man," they present a worse doctrine of man's origin, making his beginning simultaneous with the creatures of jungle or bush.—*French E. Oliver*.

Character is like beautiful scenery—scarce in some places. Begin landscape gardening at home, your neighbors will like it. Character is home grown. What kind of seed are you sowing?—*F. E. Oliver*.

Character, as God sees it, gives its quality to prayer, and they who are nearest akin to God in holiness get the most frequent answers to their requests.—*William M. Taylor, D.D.*

The Secret Place.

If Christian Endeavor is to take its proper place as the world's greatest spiritual force among the young, it will do so along spiritual lines. Christian Endeavor is spiritual force set in motion. Running waters alone are pure. Service is the divine law of efficiency. And we can serve the Master to his glory only when guided by him. In order that our service shall be acceptable to God and a real joy to ourselves, that we may have power over our own sinful natures and power with men, we need to go frequently to the source of power for divine wisdom and guidance. "To the secret place I go."—*Lyman S. Stone*.

Obituary

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

BROOKER.—On March 29th Sister Brooker, senr., peacefully passed away to her eternal rest. She had reached the ripe age of 79, being born on July 7, 1825, at Camberslang, in Lanarkshire, Scotland. In 1855, with her husband, Mr. W. Brooker, senr., of Croydon, she left the old land in the "Caroline," arriving in South Australia on May 1, and settling in Hindmarsh, in which district she remained till death. In the early days of colonial experience she was called upon to endure much affliction. Three years after her arrival in Australia her partner in life met with a serious accident which maimed him for life. While working at his trade (building) at Port Adelaide, standing on a scaffold 40 feet high against the Union Bank, then in course of erection, the heavy cornice suddenly collapsed, and with it Mr. Brooker and his fellow-workman, the late Mr. Libon, fell to the ground. Though very severely injured, Mr. Brooker's life was spared, in order that, though crippled for life, he might be a comfort and guide to his family, and a great help to the church of Christ in Hindmarsh, which in those days was in its infancy. Against almost insuperable obstacles Mrs. Brooker patiently struggled, proving for 58 years an excellent helpmeet to her afflicted husband, and training his family in the ways of righteousness. Brethren who have been connected with the Robert-st. church for many years all readily testify to her consistent Christian life, and many amiable qualities. Honestly we can all say of her, "She hath done what she could." We revere her memory as one who was highly esteemed by all who knew her, and whose Christian consistency ever exerted a quiet, lasting influence for good. We gladly recall her loving work as deaconess, going amongst the poor and the sick and the aged, with her cheering and wise counsel. We recall her work in the Sunday School, where for many years she was an efficient teacher of the young ladies' Bible class. We recall her knowledge of Scriptural truth; her firm convictions concerning the position we occupy as a people in the religious world; her patient endurance of suffering; her regular offerings, amid all the difficulties of life, to the church of God; her anxiety, even during her last hours, lest her envelope had not been sent to the meeting; her longing for home; and we feel that we have been called upon to part with one who

"Though dead, yet speaks in wisdom's ears,
And in example lives,
Her faith, and love, and gracious deeds,
Still fresh instruction gives."

It is our earnest prayer that the good Lord will comfort and sustain, amid his grief and affliction, the surviving husband, and will still enable the three surviving sons, Mr. W. Brooker, junr., Mr. T. H. Brooker, and Mr. J. Brooker, and the daughter, Mrs. J. W. Snook, to continue following in the footsteps of their departed mother, and that parents and children and grandchildren may all be permitted to reunite in the home above. G.E.D.

BOAK.—Allan Boak, who entered into his rest at Murrumbena on the 7th of April last, was one of the pioneers of the church of Christ in the district, in which he has for many years been a well-known and highly-respected resident. He was a native of Stirlingshire, Scotland, and came to Victoria in the early "fifties." A few years after he settled at Clayton, and became identified with the church of Christ in that place. He subsequently removed his residence to Murrumbena, and was instrumental along with

others in establishing the cause in that place. Although not gifted as a speaker, he took an active part in the church work; while his house was always open to and hospitality provided for preachers or speaking brethren who came from a distance to help on the work. He enjoyed good health till within a few weeks of his death, and when the end came it found him ready to depart. A large concourse of friends and neighbors testified to the high esteem he was held in by following his remains to the Oakleigh Cemetery. He died at the ripe age of 77 years, and leaves a widow and 7 sons and daughters to mourn their loss. Murrumbena, V.

A. BOAK.

MOORE.—It falls to my lot to report the death of Bro. Moore, an old and esteemed member of this church, aged 74. He was baptised by Bro Colbourne, with his sister wife, 25 years ago, and during all that time he was faithful to Christ. His familiar figure will be missed, as he was one of the most punctual of our number at the various meetings, including the meeting for the breaking of bread. He took a very active part in the work of the church, as well as the Young People's Society, and the brethren and sisters mourn his loss. His death was unexpected—a slight cold at first, which he was apparently getting over, then serious symptoms of heart affection, and almost before those who were near and dear to him could realise it, he was gone. He was ready, however, and by his faithful, consistent course, endeared himself to us. Our heartfelt sympathy goes out to our Sister Moore and the family in their time of bereavement. North Melbourne. J. G. B.

WAUCHOPE.—On June 23rd, Sister Mrs. Wauchope, senior, fell asleep in Jesus at the home of her daughter, Mrs. Wright, Ellendale, Port Pirie, S.A. She had reached the age of 73. About five years ago she saw and obeyed the Lord's will, and became identified with those who desire to be known as disciples. She was a loyal and sincerely devoted follower of Christ, and whenever possible was to be found remembering the Lord in his own appointed way. Several times of late she was wheeled to the chapel in an invalid's chair, the last occasion being when one of her sons made the good confession, which caused her great joy. She had been ill for some time past, and many times desired that the Lord would take her to his house of many mansions. Of her it could truly be said, she "kept the faith." We laid away her body on Sunday afternoon, June 25th, in sure and certain hope of a glorious resurrection. At her request, two of her favorite hymns were sung at the graveside—

"Safe in the arms of Jesus," and "Oh, think of the home over there." Bro. Hunt officiated at the grave, and spoke of the bright hope our sister had in Jesus. Port Pirie, S.A.

LATTER.—In April last Philip J. Latter pass'd away at his home, Leitchville, Vic., at an advanced age. In the days when the late Bro. Hamill labored in the Ballarat district, Bro. Latter was associated with either the church at Buninyong or Mt. Clear; but for a number of years now he has been isolated about 30 miles from Echuca. When the writer was working under the Victorian Home Missionary Committee, about 9 years ago, he found Bro. Latter, and afterwards frequently called upon him until he left the district, since when occasional letters have passed between us. Our brother was a constant reader of the *CHRISTIAN*, and loved to hear of the progress of the work. Faithful to the end, he has now passed into the great beyond, to receive from Jesus the crown of life that shall never fade away.

THOS. HAGGER.

SHEPARD.—On the 3rd July our young Sister Miss Eva Shepard departed this life, aged 19 years. She was a bright young Christian woman and loved the church and Bible Class. For nearly two years she has been suffering, and death has released her from it all. She died triumphantly in the Lord. May the dear Lord comfort the parents and family. Norwood, S.A.

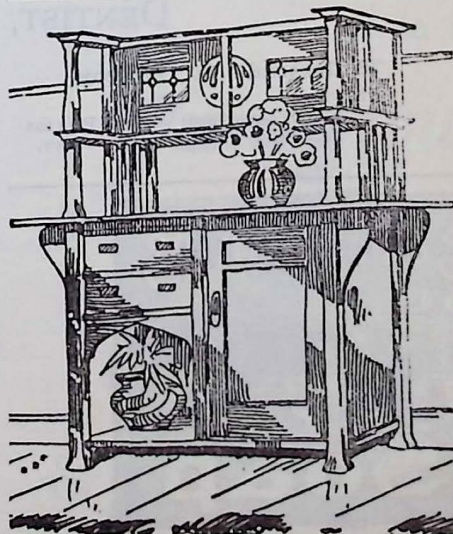
A. C. RANKINE.

GRIEVE.—On the 19th of July, Bro. and Sister Grieve, late of Moonta, but now of Broken Hill, were called upon to give back again to God their baby boy, Bertie. Ever since their arrival in Broken Hill the little fellow has been afflicted, but he bore his pain with patience, and three days before he completed his first year of life God called his little spirit back to himself. Our brother and sister know that God is too wise to err, and too good to be unkind, and though they feel their loss to be sad, they desire to say, "The will of the Lord be done."

Broken Hill, N.S.W.

M.W.G.

WHEELER.—On July 3 there passed away at Port Pirie West, Benjamin Wheeler. He was a faithful member of the church for many years, meeting with the church at Alma, where he was much loved by the brethren and respected by all who knew him. He and Sister Wheeler came to live at Pirie West in March, 1905. His quiet, faithful, godly life won our love. His end was peace. He loved his old Welsh Bible and read it constantly. He died at the age of 76 years. Port Pirie. CHAS. J. HUNT.



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CHAPTER XXIX.

THE SECRET PAGE.

Slowly, after long weakness and many relapses, Martha came back to life. The necessary facts concerning Easton's end were gently told to her by Stephen. She asked no questions, but listened with a pinched and piteous face. When he finished, she buried her face in her hands.

"My poor, poor baby," she murmured. "My poor little Ray!"

After that, it was a long time before she walked again. But by degrees she began to go about the house, and even to venture out a little. For a long time she shrank from meeting people, and I was much surprised one Sunday, in early summer, to see her sitting in the little church, beside Rachel, who held Ray on her lap.

After this, she was seldom absent from her place, on Sunday morning. We had preaching only now and then, but church-going in those days meant something besides attendance at a literary lecture or a sacred concert, and those who believed kept faithfully their tryst with the Lord, on the first day of every week.

We soon found that the financial affairs of the Sylvestres were in sorry shape. My father was appointed administrator of the Colonel's estate, which, according to the terms of the will, belonged to Martha. One-half of the farm was already hers, and, when she came to learn the conditions of the will, she refused to accept anything beyond this.

However, as Rachel well knew and as we all soon learned, it mattered little what the conditions of the will were, or what were the wishes of the two women with regard to the property. Easton had already squandered a large part of Colonel Sylvestre's ready money. Whether he had made a pretense of borrowing this, or whether he had helped himself to it, of course we never knew. Rachel told me that her father made a practice of keeping large sums about the house, and that she had often protested against this habit as involving the family in danger. The Colonel had been wont to laugh at her fears, and in his ridicule Easton had always joined. The probabilities are that, when he found flight necessary, he took whatever he found in the

strong-box. If so, this was the money he gave me to return.

The notes which the Colonel had signed with Easton were paid as they were presented. That this might be done, all of the farm was sold except forty acres of the east part, which included all of the buildings. Rachel would have sold the whole and gone to seek a home for herself and her sister elsewhere. But against this, Martha, usually so acquiescent, protested.

"I could not bear to have strange eyes look at me," she said. "I could not bear it, Rachel."

So they stayed on in the old house. Rachel managed the little farm with wonderful skill, and saw that Martha lacked none of the comforts to which she had been accustomed.

A year passed quietly. It has ever seemed, in my life, that surprising events are closely crowded together, and succeeded by periods of calm, in which all days are much alike. I taught the district school in the winter, and helped my father in the summer. Stephen went on longer journeys than heretofore, for the circle of his influence was widening, and he was sent to preach in distant places. There was little to mark this year, except the growth of little Ray, who alone, of us all, the time seemed to change.

But other changes were before us. I come to write of them with a pen which often falters, for I feel that I have dipped it in my own heart's blood.

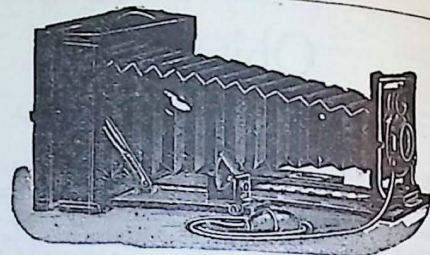
One sunny morning I called at the Sylvestre home, and found Martha looking brighter and stronger than she had looked since her sorrow. Ray was in her lap, cooing out the pretty baby talk which it puzzled everyone but her mother to understand.

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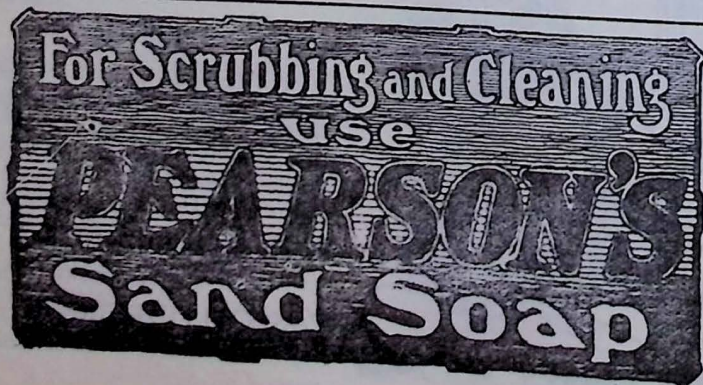
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Martha greeted me kindly, as she always did. I took Ray from her, and the little one played with the buttons on my coat while I talked to her mother. Little children have ever been my friends, and I should lose much out of the memories of my long life if I were to forfeit the happy hours I have spent among them.

We talked of many things that morning. I had not meant, even when I began to fill these pages, to write down what I said. The story has been sacredly kept in my heart through all the years, and I meant that it should die with me. But as I have written on there has come to me a desire to have those of my name, who may read these pages, know the secret of my lonely life. As we grow old, the desire to be kindly remembered by the world we are leaving seems to grow upon us. I would have those who will sometimes think of me when I am gone think of me as neither a cynic nor an alien from life's common interests, but as one who had and kept a human heart. So I tell the story of that June morning, concerning which I had meant to be silent.

I told Martha how glad I was to see her stronger.

"I am stronger," she said. But her voice lacked the old ring, and she looked out across the hills, as if seeing there something that others did not see.

Then she turned quietly and looked at me. "I have changed a great deal since the days when we used to be together," she said. "I have lived, oh, so much, in such a little while. I do not blame any one except myself, but I hope that, when Ray is a woman, those who care for her will keep her from knowing the dark side of life while she is as young as I was."

I remembered afterward how strangely she spoke of Ray's future, as if it were a thing in which she was to have no share. But at that moment my mind was full of the past, and I did not dwell upon the words.

"I wish I could have saved you from it all, Martha." I felt that my words were bungling enough, but they were from my heart. "I have always loved you, Martha—you must have known that. I was so unworthy that I dared not tell you. I was always hoping to grow more worthy. I felt sure you did not care for me except as a friend who had been your playfellow from childhood. I thought you cared for me even a little less than for Stephen. Was I not right, Martha?"

"Perhaps you were right," said Martha, with a little blush. "But why do you tell me all this now? It is all past—all past."

"No," I said; "it is not likely to be all past for me. I have few virtues, but constancy is one of the few. If such a thing be possible, you are dearer to me because of the past; dearer because of what you have suffered. I did not mean to startle you. I did not mean to tell you this to-day. But sooner or later I must have told you. I will not ask for an answer. Indeed, I do not want an answer, for I know what, in your surprise, you would be sure to say. I have nothing to offer you. I am not good, and I shall never be great. But if you will let me try to serve and comfort you, and be a father to

little Ray—oh, Martha, the world will not hold another man as blessed as I."

Two or three times she had waved her hand as if she would stop me, but I paid no heed. When I was done she leaned back in her chair and shaded her face with her hands.

"It is all past now," she repeated wearily. "I am so weak and tired"—

"I would take such care of you," I broke in, eagerly. "Perhaps with care you would be well again in time. If not, I could at least wait upon you and watch by you when you suffer."

"I can not—you are so good—but truly I can not, Joseph. Don't think I don't feel it all. I am sorry you care, because I can not give anything back, and yet I am a little glad, too, because it is a comfort to know one person would take me, poor, bruised creature that I am. But I can not. All such things are in the past now."

"Don't say that, Martha. Don't try to give me an answer now. Think about it for a long time, until the newness has gone from the thought. Try to remember that I am never far away, that I am always thinking of you, that it is my dearest desire to serve you. Only try to get used to the possibility of such a future, Martha; that is all I ask of you now."

She did not remove her hands, and her attitude showed such utter weariness that I reproached myself for having stayed so long.

"Good-bye, Martha," I whispered. I was not sure that she heard me. At any rate, she did not answer, and I stole out softly and left her alone.

A few days later, as I was leaving the house after a talk with Rachel concerning business affairs, Martha slipped this note into my hand. It is yellow with age, and worn with much handling. I shall copy it here, and then burn it, for I could not bear the thought that it might fall into irreverent hands:

DEAR JOSEPH:—If I should think it over for many years, it would make no difference. What you ask for can not be. Sometime—I hope and pray it may be soon—you will know the reason why. Till then, you must be content to trust me.

I know what you have offered me, Joseph. I pray that you will be rewarded for your goodness.

MARTHA.



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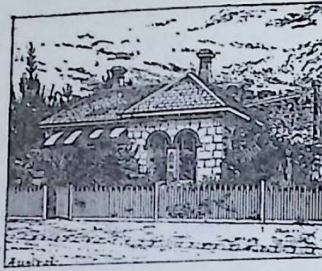
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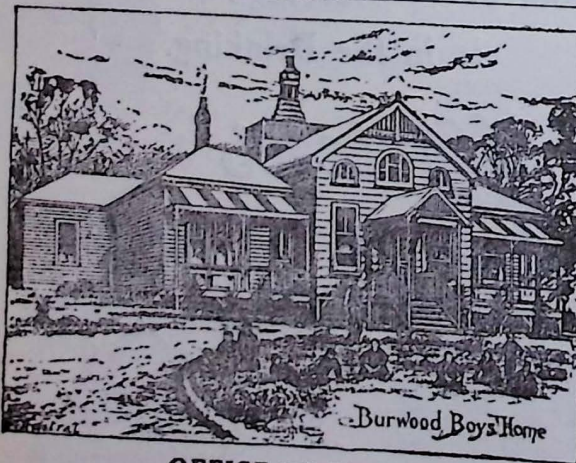
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