

# The Australian Christian

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

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

Vol. VIII., No. 31.

THURSDAY, AUGUST 3, 1905.

Subscription, 6s. per Annum.

## MISSIONARY FACTS. Percy Pittman.

### 1. A GENERAL VIEW.

Jesus Christ died in order that every man on the face of the earth might have an opportunity of becoming a child of God. After 19 centuries of Christian activity (or inactivity), more than half the population of the world has never once heard the name of Jesus.

It is estimated that there are 1,587,000,000 people in the world to-day. These may be divided according to religious beliefs as follows:—

Protestants ...	185,000,000
Roman Catholics...	230,000,000
Greeks ...	115,000,000
Jews ...	10,000,000
Mohammedans ...	197,000,000
Heathen ...	850,000,000
Total ...	1,587,000,000

We have then, to-day, 850 millions of souls to be won for Christ. Remember, also, that these are all "virgin soil." Protestants, Catholics, Greeks, Jews and Mohammedans are contaminated with sectarian prejudice and heretical teaching, but in the hearts of the heathen-millions we may sow the pure seeds of primitive Christianity.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

Let the watchmen of the house of Israel consider, that three millions a month die in their iniquity in heathen lands. Every day in the year, 96,000 pass away without the knowledge of salvation. In China, 30,000 will perish to-day; in Africa, 13,500; in India, 24,000. Each minute, 21 souls drift into eternity in China, 9 in Africa, 16 in India. This week, 210,000 Chinese will die, 94,500 Africans, and 168,000 Indians, all without a ray of sunshine from him who is the Light of the world, and all without a note of warning from the watchmen of the host of Christ. "Their blood will I require at your hands."

But the cry is, "We must care for the heathen at home." By all means, but on the other hand a sense of fairness and justice will lead us to strive for a due and proper proportion. What are the facts of the case?

In Christianised countries, each preacher of the gospel has an average of 800 persons (Christian and non-Christian) to labor amongst. In heathen lands, every missionary has on an average at the very least 100,000 non-Christians to evangelise. Africa, indeed, has one missionary to every 49,559 people; Japan, one to 60,172; India, one to 73,986; but China has only one to 132,136 persons, and other parts of the earth are less favored still.

"To whomsoever much is given, of him shall much be required." More than half the world's population is under Christian governments. To the British nation has been given dominion over 350,000,000 people. To the British nation has also been given the glorious gospel of salvation. And yet only one in seven of the souls over whom we hold sway is even a nominal Christian. Is it not time we took up in earnest the "white man's burden"?

Nor can it be said any longer that the gates of heathendom are closed against us. During the last 30 years it has become possible to preach the gospel to 700,000,000 people who could not be reached before. Every nation has opened its doors to the missionary. All the marvellous triumphs of inventive genius in locomotion and in educational facilities are at our disposal. The time is ripe for one great united movement for the evangelisation of the world.

What is the whole of Christendom doing at present in Foreign Missionary effort? At the great Ecumenical Conference on Foreign Missions, held in New York in 1900, the following International Missionary Summary was prepared:—

Total number of Missionary Societies in the world ...	537
Total number of Missionaries ...	15,460
Total number of "Ordained" Missionaries ...	5,063
Total number of Missionary Physicians—Men ...	484
Total number of Missionary Physicians—Women ...	218
Total number of Native Helpers ...	77,338
" " Christians ...	4,414,236
Total Income from Home and Foreign Sources ...	£3,825,224
Total Native Contributions ...	£368,351

When we remember that in Great Britain alone there are more than 40,000 ministers of religion (3 times the number of the whole of the missionaries in the Foreign field); when we remember that in Great Britain alone there are 2,000,000 Christian workers of all sorts (more than 12 times the number of all the "native helpers" in the world), it should not be a difficult thing for the home lands to immediately spare enough workers to evangelise the whole heathen world.

How many missionaries would the Christians at home require to send out in order that all men might hear the gospel without delay? J. R. Mott, in his work entitled "The Evangelisation of the World in This Generation," says (p. 161): "Leading authorities on all the great mission fields have been asked to estimate how many missionaries, in addition to native assistants, would be required so to lead the missionary enterprise as to accomplish the evangelisation of those countries within a generation. The highest number suggested by anyone is one missionary to every 10,000 of the heathen population. Few give a lower estimate than one to 100,000. The average number given is one to 50,000. The number most frequently specified is one to 20,000. If we follow the last proportion, it would call for an increase of the present missionary force from 15,000 to 50,000."

Note this, that only 35,000 preachers need to be sent out into the great harvest-field so as to let the whole world know that there is a Saviour for perishing souls. Surely the 185,000,000 Protestants can spare 35,000 preachers, out of the millions that are competing for place and honor in the home fields.

But at present the whole company of God's people throughout the world contribute less than £4,000,000 for Foreign Missions. They spend far more on picnics and socials.

It is estimated that at the close of the first century there were not more than about 200,000 Christians in the whole world. At the beginning of the twentieth century the disciples of Christ alone have a total membership six times as large as the whole church of the first century. Brethren, what opportunities are ours! What responsibilities are ours! What are we going to do for the world that knows not Christ?



# Is the Jewish Sabbath Binding upon Christians?

Chas. Watt.

But we must now find out definitely what law Christians are under. Turn to 1st Cor. 9: 21, and for the connection read the preceding verse. I shall take the translation by C. and H. as being the best available: "To the Jews I became as a Jew, that I might gain the Jews; to those under the law as though I were under the law (not that I was myself subject to the law) that I might gain those under the law; to those without the law as one without the law (not that I was without law before God, but under the law of Christ) that I might gain those who were without the law." Here the apostle makes a two-fold statement. First, that he was not subject to the old law; and second, that he was under the law of Christ. This states with a force that is irresistible, that the law, under which Christians live, is "the law of Christ," and that they are not subject to any part of the law of Moses, except in so far as it has been incorporated with "the law of Christ." And much of it has been so incorporated; every moral precept it contained in fact. But where has the fourth commandment been enjoined? Nowhere, absolutely nowhere.

The apostle writes (Gal. 6: 2): "Bear ye one another's burdens, and so fulfil the law of Christ." Not "Keep the Sabbath and so fulfill the law of Christ." He never gave this law to any one. In Acts 1: 1, 2, we read, "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which He was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen." That commandment was, no doubt, the royal commission for the conversion of men, and is found recorded in Matt. 28: 19, 20: "Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Now, what did Jesus command them? In John 13: 34 we read, "A new commandment I give unto you, that ye love one another, even as I have loved you, that ye also love one another." "If ye love me ye will keep my commandments" (14: 15). "He that hath My commandments and keepeth them, he it is that loveth Me" (14: 21). "If ye keep My commandments ye shall abide in my love." "This is my commandment that ye love one another, even as I have loved you." "Ye are my friends if ye do the things which I command you" (15: 10, 12, 14). Then Paul writes (1 Thes. 4: 2): "For ye know what commandments we gave you by the authority of the Lord Jesus." And Peter writes (2 Pet. 3: 2): "That ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles." Now John expressly states

(1st letter 3: 23): "And this is His commandment that we should believe in the name of His Son Jesus Christ, and love one another as He gave us commandment." And in 4: 21: "And this commandment have we from Him, that he who loveth God love his brother also."

Thus, the law under which Christians live, is "the law of love"; that which James calls "the royal law" (2: 8), and "the law of liberty" (1: 25; 2: 12). The old law, on the other hand, is termed "A yoke on the neck of the disciples" (Acts 15: 10); and those Christians who went back to it, "desire to be in bondage over again" (Gal. 4: 9).

## XI.—The Sabbath in the Gospels.

Quite recently Dr. Caro, of Auckland, announced himself, by a flaming calico sign, to review the writer on this subject, but at the last moment got one of their "pastors" to take it up, himself occupying the chair. In his introductory remarks he said, "I refused to accept Mr. Watt's challenge to debate, because Paul wrote to Timothy. But foolish and unlearned questions avoid, knowing that they do gender strifes." This was the most difficult "argument" I had to reply to, as I could not dispute either the folly of the question of Sabbath keeping or the ignorance of those who attempted to defend it.

This "Pastor" first quoted Luke 23: 54-56 to show that the women at the tomb of Jesus, "prepared spices and ointments, and rested on the Sabbath according to the commandment." But he did not seem to know that this was before Christ rose, and those women lived under the old law (compare John 16: 12, 14).

The next passage quoted was Matt. 24: 15-21, and especially verse 20: "But pray ye that your flight be not in the winter, neither on the Sabbath day." And the pastor made the amazing statement that "Christ enjoined them to pray that their flight be not on the Sabbath lest they be tempted to violate God's law"! And a level-headed, intelligent man like Dr. Caro sat still and listened to such balderdash without repudiating it! It is really wonderful how foolish some people can become on matters religious. Think, for instance, of a John Henry Newman writing the beautiful "Lead Kindly Light," while following a glow-worm into the awful gloom of Papal superstition and idolatry! We wonder if this "pastor" thought that fleeing in the winter would "violate God's law." And why not? The same reason is assigned for both. What had "them that are with child, and them that give suck" to do with violating the Sabbath? It was a question of securing their safety and not of Sabbath-breaking. If the reader will turn to Nehemiah 13: 19-22, he will find sufficient reason for the prayers that their "flight be not on

the Sabbath day." For with the gates of the city shut from before till after the Sabbath, and with the stern Levites to guard them, the possibility of escape would be faint indeed. Those Levites were strict Sabbatarians.

The next point was John 20: 19, 26. And the pastor labored to show, by the aid of a diagram, that "after eight days," could not be the next "first day of the week." In this wise—S. M. T. W. T. F. S. S. M. T. From Sunday till Monday first day, till Tuesday second day, till Wednesday third day, till Thursday fourth day, till Friday fifth day, till Saturday sixth day, till Sunday seventh day, till Monday eighth day; and as it was "after eight days" it must have been Tuesday that he again appeared." (Prolonged applause). Yes; this is the sort of argument that the Sabbatarians delight to applaud! In my review I tested this method thus.—In Mark 8: 31 we find the words "after three days," referring to the rising of our Lord from the dead. Now applying the gentleman's method, we put down F. S. S. M. T. From Friday till Saturday first day, till Sunday second day, till Monday third day, and as it was "after three days," the Lord must have risen on Tuesday! But in Matt. 26: 61 we find the same event given as "in three days," and in Matt. 16: 21 it is given as "the third day." This effectually demonstrated the weakness of the pastor's "argument," as well as the strength of our position that "after eight days" meant just on the next first day of the week.

(To be Continued.)

## Victorian Missions.

M. McLELLAN.

Synopsis of reports to July 18th:—

H. G. HARWARD and E. W. PITTMAN are at present conducting a mission at Swanston-st. Eleven decisions. Nine of these have been baptised. The mission continues to the 28th July. The Nth. Carlton mission begins on July 30th, to be followed by a tent mission at Brighton; then one at Bendigo.

H. LENG and J. CLYDESDALE report very heavy rains in the Kaniva circuit. Services have been held at the following places:—Wampony, Border Town, Lillimur, South Lillimur, Kaniva, Bunyip, Yanipy, and Mundalla. On August 6th a mission will be commenced by Bro. Leng at Narracoorte, S.A.

R. G. CAMERON has been lab ring at St. Arnaud and Wedderburn. He has resigned as evangelist under the Committee from the 31st July. He intends settling in the Wedderburn district, and will give what help he can.

A. W. CONNOR during the month has spoken at Kyneton, Taradale, Newstead and Castlemaine. Meetings good. Two additions by faith and baptism at Kyneton.

W. G. ORAM is now in the "Mallee" district. Held service at Warmur West, Brim, and Maida Vale.

J. W. PARSLow has conducted services at Echuca, Kyabram, Ballendella, and St. Germans. Three additions by faith and baptism, and two confessions.

J. E. ALLAN.—On 29th June Bro. Allan left Melbourne to take up the work in the Shepparton district, and since then has held meetings at Shepparton and Cosgrove.



# The Church in Action. F. Pittman.

## 2: In Prayer.

Prayer is as essential to church life and work as it is to the development of Christian character. It is the church's "vital breath"; the coupling linking the human to the divine; helplessness leaning on Omnipotence; infirmity casting itself upon Almighty strength; sinfulness embracing spotlessness; corruption panting for incorruptibility; the fettered soul pleading for liberty. By prayer, heaven's divinest gifts are caused to descend upon the needy. How necessary, therefore, is reproduction of the custom of the first church, which "continued steadfastly in the apostles' doctrine, the fellowship, the breaking of bread, and the prayers."

In my recent travels I have visited certain mining districts, and seen the full and empty carriages connected together, continuously moving along their appointed courses, the emptied vessels raised up by the descent of refilled ones. In like manner the descent of divine blessings should cause our empty vessels to be raised again and again to receive mercies for ever-recurring needs from the storehouse of God's inexhaustible love.

"Let faith but climb the tree of prayer, and watch And wait, the Lord will surely pass that way."

In most cases there is no need to wait. As certainly as in mining operations the empty vessels at once return well filled, so heavenly treasures shall descend as regularly as our vessels of prayer are raised.

The exercise of prayer, like all other exercises, must be attended to in "decency and order." I therefore contend for

### I. PREMEDITATION.

Too often are the prayers regarded as but part of the "preliminaries," to be hurried through and dispensed with as soon as convenient. "Preliminaries," of course, implies that which precedes the main business. But who has any right to relegate prayer to the region of the preliminaries? What Scriptural authority is there for this? Is not the church's prayer a part of the *main business*? And if so, surely premeditation is an indispensable requisite of acceptable prayer.

Yet herein most of us, I fear, if weighed, would be found wanting. We prepare our addresses to be spoken to the audience, but are apt to neglect the duty of premeditation upon what is said to our Lord and King. Surely we should be as thoughtful in what we speak to God as in what we say to man! The very worst comment that could be made of any prayer was that of one who, upon hearing a world-famed preacher pray in public, remarked that it was "the finest prayer ever delivered *before* an American audience." It is before God we stand in prayer, and to Him we speak, and surely if premeditation is necessary when we speak to man, it is essential when thus we address the King.

PREMEDITATION would act as a preventive of much irrelevant matter being included in the church's prayers. It would tend to keep in mind the thought that it is God whom we address, and not man. Much that would be

necessary in addressing man may well be left out when we speak to our Father in prayer, for he "knows all." There would be less "vain repetitions"; less generalities, which have been defined as being "the death of prayer"; less *formality* in prayer, for while we deprecate praying out of a book, the prayers of many are invariably the same, and might just as well be read from one stereotyped copy.

Let us endeavor to remember that "meditation is prayer's handmaid to wait on it both before and after the performance. It is as the plough before the sower, to prepare the heart for the duty of prayer; and the harrow to cover the seed, when 'tis sown. As the hopper feeds the mill with grist, so does meditation supply the heart with matter for prayer."

### 2. BREVITY.

How often services are spoiled because brethren do not remember that they are not heard for their much speaking? Who of us have not been prayed, time and again, into a "good frame of mind, and then prayed out of it"? Some brethren will never cease erring in this respect this side of heaven, yet it is to be pitied that when they pray in public, they consider not the desire of others, or the Scriptural injunction to indulge not in "vain repetitions," but follow invariably their own natural inclinations to longevity in prayer. Standing is undoubtedly an appropriate and reverential attitude when we pray in public (and surely the able-bodied in God's house should adopt this attitude), yet we shall never obtain uniformity in this respect so long as brethren err so grievously in the direction of extraordinary longevity of prayer. As a rule, brethren who are guilty of trespassing in this respect take no heed to *what has gone before* (repeating everything as though it comes with a special freshness from their lips), and take no heed for *what will come after*, even though the speaker's address may be spoiled and the service lose its impressiveness. Not to be too hard in my criticism, I further assert that such brethren frequently take no heed of *what ought to go up*. God does not need a lesson in astronomy, or an excursion around the globe, all the affairs and the myriads of creatures of which he knows all about. Things celestial and terrestrial are all known to our Father, who can receive from us no information, and wants only to hear thanks offered, and petitions asked. A little boy once said to his father, "Pa, does the Lord know everything?" "Yes, my son," replied the father, "but why do you ask that question?" "Because," said the boy, "our preacher, when he prays, is so long telling him everything; I thought he wasn't posted." A tendency to deviate from the spirit of true prayer in this respect can be checked by an earnest prayerful desire to get *out of self*, and to centre our thoughts upon the needs of a perishing world, and the redeemed of Christ's kingdom.

### 3. FERVENCY OF SPIRIT.

It has been said that when prayer mounts

upon the wing of fervor to God, then answers come down like lightning from God. "An arrow, if it be drawn but a little way, goes not far, but if it be pulled up to the head, flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire, which sends it to heaven, makes it pierce the clouds. . . . We might be like Bartholomew, who is said to have had a hundred prayers for the morning, and as many for the evening, and all might be of no avail. *Fervency of spirit* is that which availeth much."

The general subject of prayer is far too great to exhaustively deal with in this brief article; an attempt has been made simply to state a few salient requisites of public prayers. Some of the statements made are inapplicable to private prayer. When we offer prayer in public we should feel bound to consider others—the needs of the congregation, and what is necessary for the proper conducting of the service. Let there be *premeditation*, and there will be less formality, and irrelevancy, and a greater freshness and more definiteness in our prayers. Let there be more *brevity*, and more brethren will be enabled to take part (which will be a great improvement); our prayers will be more specific and our petitions more expressive of the desires of the whole church. Let there be *fervency of spirit*, and there will be increased effectiveness. Our God is ready and willing to supply all our needs, but he will be "enquired of." He will show us "great and mighty things," but his children must ask of him.

After the death of a certain woman there was found in her hand a slip of paper, upon which were words we might all well use:—"Lord, give me grace to feel my need of grace; and give me grace to ask for grace; and give me grace to receive grace; and, O Lord, when grace is given give me grace to use it. Amen."

## How to Help.

We are frequently asked this question: "How can I help forward the interests of the CHRISTIAN?" If you will read the balance of this paragraph you will find how George Manifold and his brother, T. W. Manifold, of Pahiatua, N.Z., propose to help, and by the way how they propose to help others:—"Please send twenty-three copies of CHRISTIAN for three months, beginning from June 22, containing the first of the series of articles by Bro. Watt, 'Is the Jewish Sabbath Binding upon Christians?' Send them in one parcel addressed to my brother, T. W. Manifold, who will act as agent. He is doing this to increase our subscription list to the church paper, and will guarantee the money, but expects that most, if not all, will be willing to pay the eighteenpence for the three months, and eventually become permanent subscribers. The leakage in our membership complained of at almost every Conference would be reduced to a minimum if the eldership and diaconate in every church saw that every home was supplied with a copy of the CHRISTIAN. Our isolated members in New Zealand would never drift into sectarianism if they had read our church paper a year. The grumblers and do-nothings would have something else to do and think about when they read every week of the whitened harvest fields awaiting the reapers. The paper in my judgment gets better than ever. I would far sooner do without my daily paper than give up our church paper. I shall have to be very poor when I write and tell you to stop it."

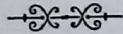


# THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. MASTON - - - - - EDITOR.



All Communications should be addressed to  
THE AUSTRAL PUBLISHING CO., 528 Elizabeth  
Street, Melbourne.

TERMS.—In Australian Commonwealth, Two  
Copies or more to one address, or Single Subscription  
posted Fortnightly, 6/- In New Zealand, Four  
Copies or more to one address, or single Subscriber  
posted Monthly, or Two Subscribers posted Fort-  
nightly, 6/- Single Copy posted Weekly to any  
part of the world, 7/-

## The Leader

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

### A Plea for a Church Simply Christian.

In looking through the pages of the *British Weekly* of June 5, our attention was directed to the advertisement column of books just issued from the press. Among other books of interest we noticed one, the title of which at once appealed to us as setting forth an idea which we did not expect would be advocated by anyone outside of our own people. The advertisement referred to runs as follows:—"The Coming Church: A Plea for a Church Simply Christian. By Rev. John Hunter, D.D., of Glasgow." Naturally, we were anxious to see the book itself, so that we might learn how nearly the ideas of the author approximated to our own. However, we were not able to see the book, as no copies had found their way here. Later on, we expect to get one, in which case, if the contents are up to expectations, we will give a review of it for the benefit of our readers. In the meantime, the title itself is so suggestive that it very easily furnishes a text that may be profitably considered. From past experience we have learnt that the title of a book is not always a true index of its contents, but assuming that in this case it is, the appearance of a book advocating that the coming church shall be simply Christian is a sign of the times which we should hail with very great delight. It is also very helpful to us as a people to find that very gradually, but very surely, the positions advocated by us are being taken up by others. It may be, of course, that the positions thus taken up are not put before the public in precisely the same way as we ourselves would put them, but inasmuch as the principles underlying them are recognised, there is a possibility that some day those principles may be carried to their legitimate conclusion. "A Plea for a Church Simply Christian" sounds wonderfully like a sentence taken out of our own current literature. To us it is no new idea. It merely expresses the thought which gave rise to our existence as a religious organisation. And though the author of the book, through his unscriptural titles, such as "Rev."

and D.D., gives rise to the suspicion that he is not thoroughly in harmony with what he advocates, yet if his plea is an honest one, he ought to be found side by side with us in advocating a complete return to Christianity as it was at the first.

A plea for a church simply Christian means this. It means a complete return to Christianity as it was at the first in all its essential principles. Times without number it has been pointed out by the leaders of our movement that the only cure for existing divisions is the abandonment of all that is distinctly human in religious societies, and the acceptance of that which is distinctly divine. This involves the acceptance of a common standard in regard to what the church should be. If there is no such common standard in existence, it is obviously idle to discuss the matter at all. The absence of such a standard would in itself be a sufficient justification of existing divisions. It would mean that as there were no rules laid down for our guidance in the building of the church—no divine architect furnishing us with plans—we were at liberty to build such structures as our own wisdom might devise. Practically this is just what the builders of churches have been doing since the days of the apostles, the result being that the church of Christ, instead of being a fair and stately structure, harmonious in all its parts, is a nondescript affair in which human architects have done their worst to disfigure the beautiful design of the great founder of the church. But though there is this want of harmony, and division is rampant, it is not denied that there is a common standard. Even among the division makers themselves it is deplored that the churches have gone so far astray from the original design. With very few exceptions it is agreed that the church of the New Testament is the standard and model for all churches for all time. This is what we understand the author of "The Coming Church" to mean when he urges "a plea for a church simply Christian." To carry out this idea it will be necessary to go back to the time when the church was in deed and truth "simply Christian," and to take the church as we then find it as our model. To do this we must go back through the centuries, past Luther, past the English and Romish churches and all their various offshoots, and get back to the beginning of things, when the Christian church was born into the world. This means the restoration of the church to what it was as it came fresh from the hands of its great founder and lawgiver.

The reasons why we should do this are very well given by F. G. Allen, in his "Old Path Pulpit." He says: "Every one must admit that the church of God, during the first age of its history, when everything, both in faith and practice, organically, was given it by inspiration of the Holy Spirit, was just such a church as God would have. Had he desired it otherwise, he would have ordered it otherwise. Not only was this true for that age, but for all ages. He who saw the end from the beginning, constituted his church to meet the wants of his cause in all times and in all countries. This being true, it follows that the restoration of that church in all respects as it was at the beginning, is the

thing above all others that God in his providence would have accomplished. If he does not look upon a work of this kind with special favor, then we are without evidence that he looks with favor upon the observance of any divine precept or example. That which was pleasing to the divine Father in the establishing, and perfecting of the church must be well pleasing to him now. If this be not true, then we are left in this age without a criterion of truth. . . . Since the church of God at the beginning was purely a divine institution, its restoration is a divine work." This is very clearly put, and should meet with the approbation of all good men. And having established a criterion of truth, the next thing to do is to make a practical application of it. For example, take the churches of the twentieth century, and compare them with the church of the first century, in the matter of unity. If this is done, it will be seen at once that there is a vast difference between the two. The church of to-day is divided into so many sects and parties that it has become a reproach to it. Outsiders deride the church because of its divisions, and wise men within it feel very keenly the sin and the misery of it. The church of the early days was a united body, and knew nothing of the party names which to-day have rent asunder the seamless robe of Christ. Is it not therefore clear that since the church of God in the apostolic age did not contain sects and denominations such as now claim to be identified with that institution, it follows that whenever the church is restored as it was in that age, it will be divested of all these denominational peculiarities? The "coming church," then, if it takes the divine model as its guide, will be simply Christian. It will honor the name of Christ by refusing to be recognised by any name of human invention. Not only in this respect will it revert back to the original idea of unity, but in many others also. The coming church in its adherence to the simplicity of the apostolic age will know nothing of the clerical grades and ecclesiastical jargon of modern times. Even now the pretensions of a usurping priesthood are an offence to intelligent men and women in the church and out of it. In the coming church, men and women will not consent to be robbed of their birthright, but will claim all the privileges which the constitution of the apostolic church gives them.

In the coming church, it will be sufficient for a man to say he is a Christian—there will be no need for him to say what kind of Christian, as he requires to do now. As F. G. Allen says: "When you talk to men about being a Christian, they want to know what kind of a Christian; or, in other words, they want to know what you are in addition to being a Christian. When you tell them that you are simply a Christian; that you decline to be anything else, they know not where to place you. When you tell them that you belong to the church of God, or, which is the same, the church of Christ, they want to know to what branch of the church, or what denomination you belong. When you tell them you don't belong to any denomination, but simply to the church of Christ, they are unable to give you a local habitation and a name." Yet this is one of the



simplest things in all the world. This was precisely the position of the first Christians. They were Christians, or disciples of Christ, and they were not anything else, and they did not belong to anything else. In this consisted their unity." And here we have the key that unlocks the problem of Christian unity. It is to be Christians only. Not Roman Catholics, Episcopalians, Presbyterians, Wesleyans or Baptists, but Christians only. Drop all that is human out of the denomination and you have a church that is simply Christian. It is in this way, and in this way only, that the much desired unity of the churches will be brought about. The quarrel among the churches is not on account of differences as to New Testament teaching and practice, but on account of what men have added thereto by their creeds and confessions of faith. The way to bring about unity is for all who love the Lord Jesus Christ to repudiate the merely human in our modern Christianity and to insist on being known as Christians only.

## A Story of Six Dollars.

Eighteen years ago a Home missionary, riding to a distant appointment, met an earnest young man who had prepared himself for college, but saw no way to go. The preacher encouraged him, and running over the account of his probable earnings and expenses, prophesied a sufficient saving in the intervening weeks to justify a beginning. Just at Christmas time the young man came to the preacher to say that the undertaking was hopeless. The mill where he had been working had shut down; there had been unlooked-for expenses; he had barely enough left after buying his clothes to pay his railroad fare. But the preacher, undaunted, said, "If you really mean business, go home, pack your trunk, come back and stay with me to-morrow night, and the next day start for college. I can fit you out with second-hand text books; I can get you free tuition, and I will lend you six dollars for your first month's board."

The young man accepted the offer. Then the preacher's wife asked, "Where are you to get the six dollars?"

"I have one dollar," said the minister, "and I shall find the rest somehow."

In the post-office that day was a letter, and in the letter a five-dollar bill from a remote place where the preacher occasionally preached. The woman who sent it said that as she was making up her Christmas gifts she wished to show her gratitude for the occasional religious services which had been so helpful a reminder of days back East. The preacher very rarely received such gifts. He went home, and said to his wife:

"It is a special providence, my dear. It is exactly the sum we lacked." And both rejoiced when next day they placed the money in the hand of the young man and saw him on the train.

The story of that young man's education would be full of interest. He sawed wood during the school year, and worked as a carpenter during vacation. He then graduated. Some time after the preacher was in another and distant field. His work necessitated a weekly drive of nineteen miles and back

across bleak prairies. He needed a fur robe. The price was six dollars.

"I will consider it overnight," said the preacher, for he did not have six dollars. But on his way home he stopped at the post-office, and found a letter from his friend, the graduate, who had worked late in the fall to clear up all college debts before going on into his future duties. In the letter were the six dollars.

"Another providence, my dear!" cried the preacher, as he threw the warm fur robe round his wife. And they knelt together and thanked God for it all.

In time the home missionary was called to a larger church, where no cold drive was necessary, and the fur robe was stored in the attic. But one day there came a request for articles needed by a preacher with two appointments, miles apart, in a cold and thinly settled region. Then the robe came down from the attic, and was packed in the barrel with the other warm articles. "Our six dollars is still drawing good interest," the preacher said.

## From the Field

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

—10—

### Tasmania

HOBART.—On June 26th a farewell social was held in the Hobart chapel to say farewell to John Orr, Rhodes Scholar for Tasmania for the year 1905. Joseph Adams, senr., occupied the chair, and on behalf of the church presented Bro. Orr with a pair of gold sleeve links, composed of block on one side with recipient's initials embossed thereon, and map of Tasmania on the other. The chairman and others wished our brother further success in his new sphere. The chapel was beautifully decorated, and a splendid programme given.

### New Zealand

CHRISTCHURCH.—To add to the comfort of our chapel during the winter months we have lately installed two gas heaters. Last night's quarterly business meeting was one of the most pleasant and best attended we have had for some time. J. Rhind and J. Gall were appointed deacons. It was announced that the Sisters' Sewing Bee, which in the past has chiefly devoted itself to raising funds for the liquidation of the building debt, is about to enlarge its sphere of usefulness by undertaking Dorcas work, and will in future be known as the Dorcas Society. The church seems determined to encourage this practical Christian work all it can, and will devote a Lord's day morning collection to the purchase of material. We are glad to report one confession recently at Durham-st., and one at St. Alban's. Bro. Langford has been asked to carry on the preaching at Durham-st. indefinitely, and the gospel meetings there have brightened up considerably. The attendance at St. Alban's is also encouraging.

July 20.

G.P.P.

SOUTH DUNEDIN.—Last Friday evening a social was held in the chapel to wish God-speed to S. J. Mathison, who is leaving to take up evangelistic work with the Home Mission Executive, S.I. District.

The gathering was a large one, its special feature being the large number of brethren present from sister churches. T. M. Turner and J. Inglis Wright gave short addresses, in which they impressed upon those who were remaining behind the extra responsibility resting upon them. During the evening the opportunity was taken to hand to Bro. Mathison a purse of sovereigns as a mark of appreciation in a small measure of his services in the past. This evening S. J. Mathison preached his farewell address, at the conclusion of which we had the joy of witnessing two young women come forward and make the good confession.

July 16.

K. H. KIPPENBERGER.

OAMARU.—We have had a visit from S. J. Mathison, who spoke acceptably at the prayer meeting, and also at a gospel service. Good meetings continue, J. R. Clarke preaching. H. R. Urquhart visited us and gave an exhortation on "Overcoming." The business meeting was held this week. The secretary reported 21 additions for quarter; losses, 5; present membership, 151.

July 16.

W. K.

### Queensland

BRISBANE.—On July 16 the right hand of fellowship and welcome was extended to a young lady who was recently immersed by J. Colbourne, and on Lord's day, July 23, three were received into the church by letter from the church at Lismore. During the past fortnight two of our aged members have been called to their rest, W. Hope and Sister Garthsides, both of whom were received into the church during the ministry of W. T. Clapham, our late brother being previously connected with the Baptists, and our Sister Garthsides, being convinced of the truth as it is in Christ Jesus, was immersed by Bro. Clapham on Feb. 10, 1897. Owing to the age of our late sister, she was unable to attend our meetings, but evinced great interest in the church up to the last. At her decease she had reached the ripe age of 84 years. May her reward be great. Our Bro. Hope at one time took an active part in our prayer meetings, but recently, owing to bodily infirmity, was unable so to do. He leaves a widow to mourn her loss. His age was 72 at the time of his decease. We pray that our heavenly Father will comfort the bereaved ones.

July 23.

A.S.W.

### West Australia

FREMANTLE.—Work moving along steadily here, Bro. Smedley speaking to good audiences. At the conclusion of service last Lord's day evening our hearts were gladdened by one man making the good confession.

July 26.

J.V.

NORTH PERTH.—Bro. Cumming delivered a powerful address to-night; at the close, five came forward and made the good confession. It is now twelve months since the work was started at North Perth. Bro. Cumming has preached continuously since Christmas, with the exception of four Sunday nights during the mission conducted by Bro. Hagger. The additions to the church for the last six months have been by faith and obedience, twenty-three, and by letter, four; against this we have lost one, by letter to Subiaco. Total membership at the end of June, thirty-eight. Last Thursday evening we held a social to commemorate our anniversary. A capital programme was provided. The occasion was taken to present Bro. Cumming with a Bible, as a token of



appreciation for his preaching services, which he had so willingly given.

July 23.

S.S.M.

## Victoria

WEDDERBURN.—Very successful anniversary services were held last week. On Lord's day, 16th, A. W. Connor addressed the church in the morning, and spoke to large audiences in the afternoon and evening. He conducted gospel meetings on Monday and Tuesday evenings, and again on Thursday. We were also favored with a visit from Miss Olive Symes, of Harcourt, who delighted all with her sweet singing. The tea-meeting on Wednesday was a pronounced success, over 180 sitting down to tea, while at the after meeting there was a great crowd, many being unable to gain admittance. C. McDonald occupied the chair. The principal item on the programme was a cantata, "Faith, Hope and Love," rendered by about forty members of the Bible School, who had been trained by Miss Holland, ably assisted by Miss F. Treble as organist. Bro. Connor gave an effective address.

July 24.

R.G.C.

HAWTHORN.—The members and friends of the Hawthorn church at a social meeting held on Thursday evening, the 27th July, tendered a very hearty welcome to Bro. and Sister Greenwood, who are taking up the work here. The anniversary of the Hawthorn church also being celebrated at the same time, a large and representative gathering was present and much appreciated the programme of short addresses and choral items rendered. W. Hunter occupied the chair, and A. B. Maston and J. T. T. Harding occupied seats on the platform and assisted in extending the welcome to Bro. Greenwood. The following brethren also took part:—W. H. Bardwell, who gave a short and interesting sketch of the church progress; Joseph Colliogs, representing the S.S.; R. H. Bardwell, the Mutual Improvement Society and Choir; J. W. Marrows, the Y.P.S.C.E.; and Bro. Black, the members and friends. Bro. Greenwood evidently keenly appreciated the warm welcome he received, and held out such hope of building up the church here that every one went away filled with desire to assist him in every possible way in the work for which he is so eminently fitted.

July 28.

W. PLUMMER.

MELBOURNE (Swanston-st.).—The Harward and Pittman mission closed last Friday evening. We had a splendid time and 11 additions to our membership. The educational value to our own members, young and old, and those outside who have been attending the meetings for some time, was very valuable. The church is under obligation to Bren. Harward and E. W. Pittman for their efficient service, and also to Sidney Pittman for his assistance as organist during the whole mission. A social meeting of members of the church was held on Friday, at the close of the preaching service, when Bro. Dunn, Bro. Meldrum and others expressed the thanks of the church to Bren. Harward and Pittman, and best wishes for success in the mission about to be held with the church at North Carlton. Last Sunday evening Bro. Meldrum began a series of 6 addresses on "Great Reformers," the first being on "John Wycliffe, the Morning Star of the Reformation." Good attendance.

MIDDLE PARK.—An interesting ceremony was held in connection with our church on Saturday evening last, at the residence of Sister Lewis, when Brethren Meekison, McKean, Martin and Bridgen baptised Mr. Lewis, who has for some months past been suffering from a form of paralysis. Bro. Lewis has

latterly been disturbed in his mind on account of his previous neglect of this ordinance, and on the evening mentioned our brethren procured from a friend the loan of a very large bath, which was placed in Bro. Lewis' room, and filled with warm water, in which he was immersed. This service has removed his anxiety and brought him peace, and the church is praying for his recovery. There were good attendances at both morning and evening services last Lord's day. At the evening service, Bro. Meekison speaking, one young man made the good confession.

July 31.

J.S.M.

KERANG.—Fine meetings last Lord's day at Kerang East and here. Sisters Bertram and Benson of Bendigo were present. Baptised two young ladies.

July 26.

ARTHUR ANDERSON.

RICHMOND (Balmain-st.).—Two baptised into Christ last week, and two more confessed Christ. Our motto, "Each member work and pray for ten," is already bearing fruit, and great results are expected from our tent mission in September.

July 31.

P. J. P.

NORTH RICHMOND.—Good meeting last Sunday evening, when B. J. Cox preached his farewell address. At the close a married woman made the good confession. J. W. McCallum will take up the preaching in this place on Sunday next.

Aug. 6.

A. MUNRO.

## New South Wales

ROOKWOOD.—Last Monday we held our first cottage meeting at the residence of Bro. and Sister A. Larcombe, about 24 being present. We are now busily engaged in preparing for the coming mission, which we commence on September 10. Good meetings on Sunday. Bro. Mitchell from West Australia gave a splendid address at the morning service. We also had Bro. Moore from Victoria present with us on Sunday night.

July 24.

A. ALLEN.

## South Australia

MILANG.—Since last report six have received the right hand of fellowship—Sister Miss Wells, who was immersed by Bro. Wilson, and five additions by letter, namely, R. Burns, junr., from the church at Unley; Bro. and Sister D. Griffen and Daisy Griffen, from the church at Hindmarsh; and a brother who met with us some years ago and has been restored. Sister Mrs. H. Goldsworthy, who was formerly a member of Grote-st., has received her transfer to the church here. G. Wilson, of Hindmarsh, has been laboring here for six weeks, and is continuing until the end of the month.

July 21.

S.H.G.

YORK.—We have just celebrated our 21st church anniversary. Special services were held for 10 evenings. Lords day, July 16, H. J. Horsell presided, at 11 a.m., and A. T. Magarey, who gave the first exhortation 21 years ago, gave a nice address. At 2.30 the Sunday School scholars rendered a service of song entitled "Singing Joe." At 6.30 F. Pittman preached the gospel. Monday evening, Sunday School demonstration. W. C. Brooker presided. J. W. Cosh gave an address. Reports were presented and there was special singing. Tuesday, Temperance evening. W. Jeanes chairman. T. Adcock, secty. of S.A. Alliance, gave a splendid address. A number of members from Temperance societies wore their regalia. Wednesday, Literary and Ambulance demonstration. Several items were nicely rendered, and the Ambulance pupils

did credit to themselves and their instructor. Thursday was a big night. Some 170 limelight views were shown with reference to the history of the church here. W. C. Brooker was the lecturer, and did his part well. Mr. Miners kindly manipulated the lantern. Friday, C. E. night. H. J. Horsell presided. A male choir of about thirty gave several selections in fine style, and Mr. Benkers, Congregational preacher, delivered a stirring address. This meeting was particularly for young men. The meetings throughout the week were splendidly attended, and on Sunday and Thursday evenings the place was packed. Second week.—Lord's day, July 23. At 11 a.m. W. Brooker presided, and T. H. Brooker exhorted the church. At 2.30 F. Wickes gave an illustrated address from "Consider the Lilies," etc., and as he did so, painted Christ and the lilies upon the wall. It was really splendid, and will live long in our memories. H. J. Horsell preached in the evening. Monday and Tuesday evenings were gospel services, F. Pittman and H. J. Horsell being the preachers. Both services were well attended. Wednesday, 26th, a children's tea from 4 to 5, and tea for adults 5.30 to 7, when we had record attendances. Public meeting at 7.30. Great meeting indeed. W. Burford was chairman. Addresses were delivered by F. Pittman, J. Fischer, T. J. Gore, B. W. Huntsman, A. M. Ludbrook, A. C. Rankine and H. J. Horsell. W. C. Brooker presented the secretary's report, touching upon the work for the past 21 years up to the present time. A beautiful "souvenir booklet" has been issued, the work of our secretary and E. Black, illustrating faces of 4 foundation members, past and present evangelists, groups of various societies in connection with the church and views of local interest. These are being sold at 6d. each. Our choir and male quartet must be mentioned for their excellent work all the year round; also N. Hewitt, who conducted service of song, and Sisters Norman and Ford as pianist and organist respectively. Altogether we had a most successful time, and our coming of age has produced a marked effect upon the people around. May it prove but the foretaste of good things to come.

July 28.

H. J. HORSELL.

GOOLWA.—On July the 19th a welcome social was tendered to G. S. Bennett in the Institute Hall, which was nicely decorated by some of the members. J. M. Gordon presided over a large meeting. A. W. Pearce, of Point Sturt, also spoke in high esteem of Bro. Bennett. During the evening, Sister M. K. Kemp favored us with two solos, and Miss E. White with one. Bro. Bennett in reply thanked all the kind friends who had helped to make the evening so pleasant, and also assured them that in anything they took up for the good of the place they would always find in him a willing helper. At the close of the meeting a good supper was partaken of by nearly all present.

July 22.

J.E.S.

YORK.—Splendid meetings to-day. Several who have been sick were present again. Welcome to Lord's table was given to Sisters Mauger (Norwood), Simons (Unley) and Sister Mrs. Horsell of Strathalbyn. At the conclusion of the gospel service a young woman confessed her faith in Christ.

July 30.

H. J. HORSELL.

## Here and There

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

A young lady decided for Christ at Prahran on Sunday night.



**£100 required for S.A. Home Missions before Conference.**

A. J. Saunders from W. A. spoke at Enmore on Sunday morning. Bro. Chandler was also present.

Coolgardie (W.A.) mission is being well attended; three confessions and one baptised believer added up to July 23.

H. G. Harward would like to obtain a copy of the Haley-Butchers debate. If any person can supply this, write to 253 Rae-st., Nth. Fitzroy.

Bros. Saunders, Moore, Mitchell and Chandler left Sydney on Monday for the United States, where they expect to study in some of our Colleges.

During the last fortnight there have been 9 additions to the church at Hawthorn—8 by letter and 1, a young sister, by confession and baptism. The gospel meetings are showing a very satisfactory increase in attendance.

The Building Committee responsible for the enlargement of the Enmore Tabernacle presented its report at a business meeting of the church on Wednesday last. The report was adopted, and the Committee thanked for its work.

The secretaries of S.A. churches are reminded of the statistics they were asked to forward for Conference report. Several have not yet complied and the time is up for receiving same. We do not want to publish 1904 figures. Hurry along, secretaries.

A number of Bro. Bull's friends in Wellington felt they could not let him leave for the new field of labor without some tangible proof of their affection and esteem, so they hastily agreed to make a contribution, and before his departure he was the happy recipient of a number of sovereigns.

A New South Wales brother writes:—"Inclosed you will find my subscription (10/-) for this year; he would be a lame man who would expect the paper for any less sum, for I am sure it is about the best got up and most readable of all church papers which I am taking, and I am subscribing for six in all." This is the kind of thing which cheers up an editor.

Speaking at T. J. Bull's farewell at Wellington, W. F. Isett, secretary of the N.Z. Alliance, in referring to our preachers, said that while he sometimes had anxiety as to whether new preachers coming to neighboring churches would be hot or cold on the No License question, he invariably found that the preachers of the churches of Christ were staunch No License men.

The Sydney Daily Telegraph of July 29 says:—"The public welcome on Thursday evening to Mr. John Sing, who has been appointed Chinese missionary in Sydney, was marked by a tea and subsequent public meeting in the church of Christ, Campbell-street. The function was under the auspices of the Foreign Missionary Society. Addresses of welcome were delivered by several Chinese Christians."

**FOREIGN MISSION FUND.**

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

ROBERT LYALL.

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

Footscray School was visited on July 16th. There is an average attendance of 160. Bro. Aitken, the superintendent, has occupied that position for some years as many an office in church and school is held, i.e., till the brother better qualified comes along. Those better men are hard to find. A. Easton is the secretary, and looks after his business well. The teachers have good attention; the singing is good, accompanied by the organ; a well attended Bible Class is conducted by A. R. Main. This School should be a factor towards righteousness in the Manchester of Victoria.—B.J.K., S.S.U. Visitor.

**VICTORIAN MISSION FUND.**

Church, Lygon-st., per Sister Hinz	£6 8 8
" " Mite Boxes, per Sister E. Jane	3 16 4
Church, Cheltenham, per Sister Gouldthorpe	1 2 6
Church, Lillimur	7 2 6
Church, Kaniwa	3 0 0
Wm. Tyrie, Green's Creek	1 0 0
R. Oliver, Fernhurst	0 10 0
H. Pang	0 10 0
M. McLellan, Sec., 123 Rathdown-street, Carlton.	0 10 0
W. C. Craigie, Treas., 263 L. Collins-st., Melbourne.	

**FOREIGN MISSION FUND.**

Doncaster	£1 7 6
Doncaster has already contributed this year £12/10/- to support Bro. Shah in India	
Church, Polkemmet	2 0 0
Church, Williamstown	3 1 9
Isolated Member, Bullarto	0 2 6
Wm. Tyrie, Green's Creek	1 0 0
TASMANIA.	
Church, New Ground	3 2 6
Church, St. Helen's	1 0 0
QUEENSLAND.	
Church, Gympie	1 18 2
School, Gympie	0 4 4
NEW SOUTH WALES.	
Church, Wagga	0 9 0
SOUTH AUSTRALIA.	
S.A. Committee, per Thos. Colebatch	100 0 0
ROBERT LYALL, Treas., 39 Leveson-st., N. Melb.	
F. M. LUDBROOK, Sec., 21 Collins-st., Melb.	

**Coming Events**

**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.

**AUGUST 6 & 9.**—South Yarra (Cliff-st.) Church and S.S. Anniversary. Sunday Morning, R. Campbell Edwards; 3 p.m., F. M. Ludbrook; 7, E. J. Waters. Wednesday, 7.45, Grand Public Demonstration. Grand Singing by Scholars; Quartettes, Dialogues, etc. Free. Chairman, E. J. Waters.

**FOR SALE.**

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.

**OLIVER D. SNOWDEN, BROADMEADOWS FARM DAIRY.**

39 Fergie Street, North Fitzroy. Pure Milk delivered twice daily in Fitzroy, North Fitzroy, Clifton Hill and Northcote. Post cards promptly attended to.

**E. T. TUCKER BAKER & CATERER** 602 High-st., E. Prahran. Picnics and Tea meetings catered for. Bread delivered to South Yarra, Armadale, Malvern and St. Kilda. All goods first quality. Postcards promptly attended to.

**GREGG & PATERSON** (late Gartshore)

SADDLE, HARNE-S AND COLLAR MANUFACTURERS. Tel. 2378. 543 Elizabeth St. (op. Austral Publishing Co.), North Melbourne.

Collars a Speciality. J. PATERSON. J. C. ADDIS.

**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.

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

SURGEON DENTIST,

Late of Heath and Kernot,

132 HIGH ST., WINDSOR.

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

Established 1891.

Telephone 3497.

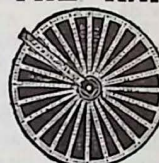
**STIMSON & FIRTH,**

Growers' Agents,

FRUIT EXCHANGE OF N.S.W.,

Off Bathurst Street, Sydney.

Account Sales promptly rendered. Correspondence Invited. Interstate Fruits a Speciality.

**A FREE GIFT.****THE RAPID RECKONER**

GIVEN AWAY.

SEND us at once the Names and Addresses of at least Five Sufferers from Rheumatism, and we will post to you a Mysterious Puzzle. There is nothing to pay; only mention this paper and send us the five names and addresses, and you will receive the Wonderful Puzzle. Then when any one of the Five Rheumatic Sufferers named by you orders from us Wright's Rheumatic Remedy, the Celebrated Canadian Cure, we will present you with the Rapid Reckoner Calculating Machine absolutely free and carriage paid. The Rapid Reckoner will enable you to make the most intricate calculations IN AN INSTANT, add, subtract, multiply or divide, without the possibility of error. Like most clever inventions, the Rapid Reckoner is very simple, it cannot get out of order, and it can be thoroughly understood in a few moments. We give a printed and signed guarantee that Wright's Rheumatic Remedy will cure any case of Rheumatism, Sciatica, Lumbago or Kidney Troubles, and that, if it fails to do so, we will return the purchase money in full. One month's treatment 6s. 6d., carriage paid. Send for particulars. The Union Mfg. & Agency Co., 259 and 261 Collins Street, Melbourne.

**Prahran Dairy.**

J. SHINKFIELD,

Registered Dairyman, 9 Wattle St., Prahran.

Purity and Cleanliness Guaranteed. Pure Milk delivered twice daily to all Suburbs. Post Cards promptly attended to.

**RUBBER TYPE**

Office Printing Outfits

No. 0 has 83 letters, 2 sets numbers, spaces, all punctuation marks, tube of ink, pad, tweezers, and typeholder; complete, in neat box. Price, only 1/3, post free to any address.

No. 2 has 5 Capital and 5

Small letters of principal letters, required sets of other letters, also numbers, punctuation

marks, and spaces in division box. Each outfit comprises complete alphabets (capitals and small), &c., as above, solid rubber

type, by the best maker in the world; one patent Excelsior self-

inking stamp pad, one typeholder, holding three lines of type for

stamping, one pair of tweezers, for placing type in holder, complete, in neat box, only 4/6 p. st. free.

No. 3—Same style as above, but larger size of type, larger

pad and holder for four lines of type. Price, only 5/6 p. st. free.

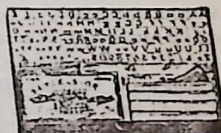
These outfits are far cheaper than a set rubber stamp, which

can only print the one thing. You can use the outfits for all purposes, such as programmes, visiting cards, address on billheads,

window price tickets, and for stamping linen, &c. As a "spelling

object lesson" for children they are unique. Address Orders to

STAR NOVELTY COMPANY (Dept. L.) 229-231 Collins St., Melbourne. Box 466, G.P.O.

**ALICE**

THE NEW

**"RAJAH GOLD" NAME BROOCHES.**

Gold-cased, appear like solid gold. Good pins. Any name from A to Z (post names included). PRICE, 1/6 each; any 4 names for 5/-. Post free anywhere. Make a club of 4, and send 5/- postal note for any 4 names; you'll certainly be pleased with them. As we expect a rush, order as once. (Mention this paper.)

STAR NOVELTY COMPANY.

229-231 Collins Street, Melbourne.

**MAY**

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

Mirrah, Forget-Me-Not, Regard, Baby, Mother, Good Luck, Pat, &c., &c.



# 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.

## Winsomeness.

Topic for Aug. 21.

### SUGGESTED SUBJECTS AND READINGS.

Winsomeness: its nature	...	1 Cor. 13: 4-7
Its example	...	Rom. 15: 1-7
Its motive	...	1 John 4: 7-11
Its fruit	...	Jude 22-25
Its law	...	2 Cor. 3: 1-18
Its reward	...	Prov. 11: 27-31
Topic.—The duty of winsomeness	...	(Prov. 15: 13-15; 17: 22; 1 Cor. 9: 19-22)

"SOULS have to be won; and this requires a winning way—a kind of winsomeness—in those who seek them." Stalker's words suggest the subject of this topic. It is not merely a desirable and beautiful trait that we are to consider, but a quality that helps in the great work of saving men.

Who will define winsomeness, analyse it, tell us exactly what it is and how to cultivate it? You can tell when a person has this grace; but it is almost impossible to say wherein the charm lies. One person attracts; another, apparently equally good, pious and zealous, rather repels: why?

"The camellia," writes one, "is a beautiful flower, but the camellia growing in the Queen's royal gardens can never take rank with that queen of all flowers, the rose, though it be blown in the humblest peasant's yard—it has not the fragrance. God might have made the flower without fragrance; the sky without the beauty of gold, vermilion and saffron and its rainbow of promise; the bird's wing without its rich plumage and its little throat without sweet song; the diamond without its sparkle—and so he might have made you and me, and every Christian, without that sweet fragrance, beauty, music and sparkle of love; but the truth is he has not done it. Every step in the progress of a Christian ought to be marked by gentleness, sweetness, patience, compassionateness, forbearance, overflowing love."

Drummond tells of a young girl whose perfect grace of character was the wonder of all who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written these words, "Whom having not seen, I love." That was the secret of her beautiful life. Her conversation was with him who is in heaven, and she was "changed into the same image."

The Saviour himself is our great exemplar as a soul-winner. How winsome the manner of Jesus must have been! The children were attracted; the common people gladly heard him; men and women sunk in sin came eagerly to him. How often are good men so austere and forbidding that those who have fallen are, as it were, warned off. Without condoning one single sin, Jesus attracted to himself the sinners, whom he loved.

We do not as a rule think of Paul as a very winsome person. Yet he was a great soul-winner.

He inspired such love that some for his sake would have plucked out their very eyes; others, he said, on his behalf "laid down their own necks." Paul helps us to understand one thing, that winsomeness is not softness or effeminacy: it is not incompatible with strength, robustness of character, with sternness on occasion.

Our whole manner, our appearance, our faces, should certainly be witnesses of our Christianity. A few years ago a Japanese came to Dr. Leighton Parks, in Boston, and said, "Sir, can you tell me where to find the beautiful life?" Dr. Parks learned that he had lived in a boarding-house in San Francisco with a man whose life had been so unselfish and sunny and helpful that this Japanese had named it "the beautiful life," and yearned to possess it.

No winsome person is there who is not himself happy and cheerful. No pessimist ever was winsome, no grumbler. A winsome person counts his blessings, "magnifies life's joys." In one of his letters the poet Southey tells of a Spaniard who always in eating cherries put on his spectacles that they might appear larger and more tempting; and Southey says he in like manner made the most of his enjoyments and packed away his troubles into as small a compass as he could.

Our reading from Corinthians emphasises the need of tact and skill in winning men. Tact is really "touch." "A visitor to a glass manufactory saw a man moulding clay into the great pots which were to be used in shaping the glass. Noticing that all the moulding was done by hand, he said to the workman, 'Why don't you use a tool to help you shape the clay?' The workman replied, 'There is no tool that can do this work. We have tried different ones, but somehow it needs the human touch.'" Tact in soul-winning is simply this necessary human touch. One young Scottish student was asked how he became a Christian. He replied, "It was the way Mr. Drummond laid his hand on my shoulder and looked me in the face that led me to Christ."

The soul-winner, A. C. Dixon notes, must impress sinners with the fact that he is genuine, that there is no sham about him or his religion. There is little winsomeness about a fraud. Spurgeon tells how Charles Dickens was kept from becoming a Spiritualist. He went to a seance and asked for the spirit of Lindley Murray. When the spirit in due time appeared, Dickens asked, "Are you Lindley Murray?" The spirit replied, "I am." Dickens at once knew it was a fraud, for Lindley Murray would have used good grammar.

## Thoughts.

A child of God should be a visible beatitude for joy and happiness and a living doxology for gratitude and adoration.—C. H. Spurgeon.

A lovely heart exhales sweet odors like an alabaster box; it pours forth joy like a sweet harp; it flashes beauty like a casket of gems; it cheers like a winter fire; it carries sweet stimulus like returning sunshine.—N. D. Hillis.

Fishing does not mean a gaily-painted boat and a swallow-tail coat. You want to get your heart on the fish and not on yourself.—A. T. Pierson.

Winsomeness is a matter of the heart, not of the face, just as two pieces of iron may look exactly alike, and only one of them be a magnet.—Amos R. Wells.

There is no other way to win a soul than by seeing in him one whom Christ loves, and whom Christ, your Saviour, would have you win to him.—Munhall.

Men ought to prize the reputation of knowing how to win young men and clear away their troubles. It is the greatest honor you and I can enjoy.—Moody.

A man ought to carry himself as an orange-tree if it could walk up and down the garden, throwing out perfume from every little censer that it holds up to the sky.—Beecher.

## Religion in the Face.

A beautiful story is told of a young lady missionary in Japan, whose peaceful face witnessed for Jesus.

Miss B— was travelling by steamer from one Japanese seaport to another. On the same boat was a Japanese merchant, whose business anxieties had so worried and annoyed him that he was seriously contemplating suicide. He noticed Miss B— sitting quietly by, looking over the water with such an expression of peace upon her face that he found himself turning to look at her again and again.

He did not know her, but he said to himself, "It must be that she is one of the foreign Christians. Perhaps it is something in her religion that makes her face so calm and bright."

Addressing her with profound respect, he made known his strange request and sorrowful reason for asking the way that gave the heart a peace so great that the face spoke it in every look. He listened to Miss B— as she told him the gospel story, and it made such a deep impression upon him that he resolved to accept as his own the Saviour whose gift is peace.

Does your face and mine bear testimony that we have "been with Jesus"?—Western Christian Advocate.

## Only Once.

The bread that bringeth strength I want to give,  
The water pure that bids the thirsty live;  
I want to help the fainting day by day:  
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,  
The faith to conquer crowding doubts and fears,  
Beauty for ashes may I give away:  
I'm sure I shall not pass again this way.

I want to give good measure running o'er,  
And into angry hearts I want to pour  
The answer soft that turneth wrath away:  
I'm sure I shall not pass again this way.

I want to give to others hope and faith;  
I want to do all that the Master saith;  
I want to live aright from day to day:  
I'm sure I shall not pass again this way.

—Life motto of Editor Ford of the  
Youth's Companion.



## West Australian Letter

D. A. Ewers

Church matters have been rather quiet in our State the last few weeks. Bro. Hagger having closed his work at Northam has gone to Coolgardie, where he opened a mission on the 16th. After he has done there he will conduct a mission at Kalgoorlie, and then in September at Maylands, near Perth. This will, I suppose, close his work in W.A. Bro. McCrackett is expected next week, and after a welcome meeting on the 27th will at once proceed to Kalgoorlie, beginning his work there on the 30th.

We have been losing a few of the workers from this State. W. L. Ewers left by mail boat on the 10th for Lexington College of the Bible, via England. On the day before, he was presented by the members of the C.E. Society and S.S. teachers with a purse containing some money to purchase books for his studies. He also received a travelling rug and travelling bags from his fellow employees at Albany Bell's. Henry Louey was farewelled by the workers of the Chinese Mission Class at a social on the 13th. He goes to China on a visit to his relatives, and hopes to return within a year. Yesterday A. J. Saunders, after twelve months' useful work at Boulder, left for Melbourne, en route for Waco University, Texas. Two more promising young men have thus left this State for America and may never return.

Is it not about time something definite was done to put our educational work on a sound financial footing? To me this appears about the most pressing need of our cause in this land. Scores of our brainiest young fellows have gone to America to more fully equip themselves for the ministry of the gospel, and scores more contemplate going in the near future. The great majority will stay there. What is wanted is for some one to move in this matter by donating a substantial cheque as an example to other fairly well-to-do brethren. The scheme outlined in a recent leading article in this paper would

give a good start to the work. Who is prepared to make the initial move?

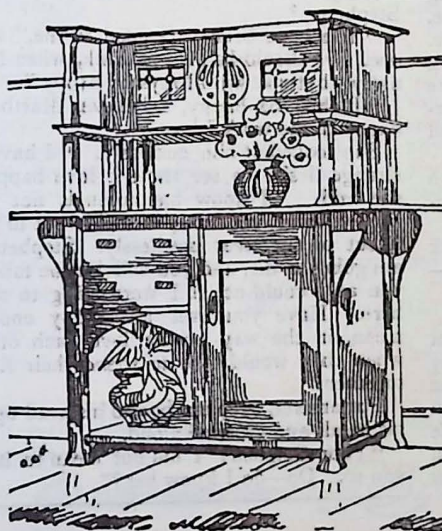
The Perth Sunday School anniversary was celebrated on Lord's day, 9th, and Wednesday, 12th inst. On the Sunday, Alan Price gave an interesting address to the scholars, and on the 12th the scholars rendered the Foreign Mission Children's Day Exercise, "The Conquering Christ." As usual the building was packed, and some late-comers had to go away for want of room. All the items were excellently rendered. W. A. Smith, who trained most of the children in their dialogues, marching, etc., got a surprise, when at the close of one of the principal exercises Miss Gladys Little presented him, on behalf of the other girls in the piece, with a very nice album in recognition of his untiring efforts in preparing them. The singing was conducted by Albany Bell, the superintendent of the School, who also presented the prizes to the successful scholars in the various classes. Miss Higges efficiently presided at the organ, while the writer was chairman. The assistant secretary, J.

Maloney, read the report. I don't remember the figures, but the School is increasing in numbers and interest, and in the near future we ought to expect several additions to the church from this source. I may add that the secretary's report showed there were 280 scholars, an increase of 44 for the year, and 18 regular teachers, an increase of two, besides superintendent, secretaries, librarian and treasurer.

Last night a church social was held in Lake-st. In addition to musical and elocutionary items, we had two half-hour discussions, the speakers being limited to five minutes each. The topics were: How to increase the efficiency of Lord's day morning service, and How to improve our church finances. It was a very enjoyable meeting, and some good things were said.

Lake-st. has sustained a loss in the death of Mrs. W. Smith, who was formerly a well known member in the Ballarat and Swanston-st. churches. She was called home on the 18th. I will send an obituary notice.

"Bethany," Palmerston-st., Perth, July 20.



## The "Stockfeld" Studio

285 COLLINS ST.,

opp. The Block.

Telephone 3227.

We make cheap exclusive Furniture of Original design, and shall be glad to submit designs in color. Call and Inspect Examples.

Copper Work a speciality.

Classes forming for Repoussé Copper Work, Drawing, Painting, etc.

R. H. STOCKFELD

Domestic Architect and Designer

VASCO LOUREIRO

Artist and Designer

## ROBERTSON & MOFFAT,

Bourke Street, Melbourne.

Agents for the Marvellous

FRISTER &amp; ROSSMANN'S

Improved Lock-stitch

SEWING MACHINES.

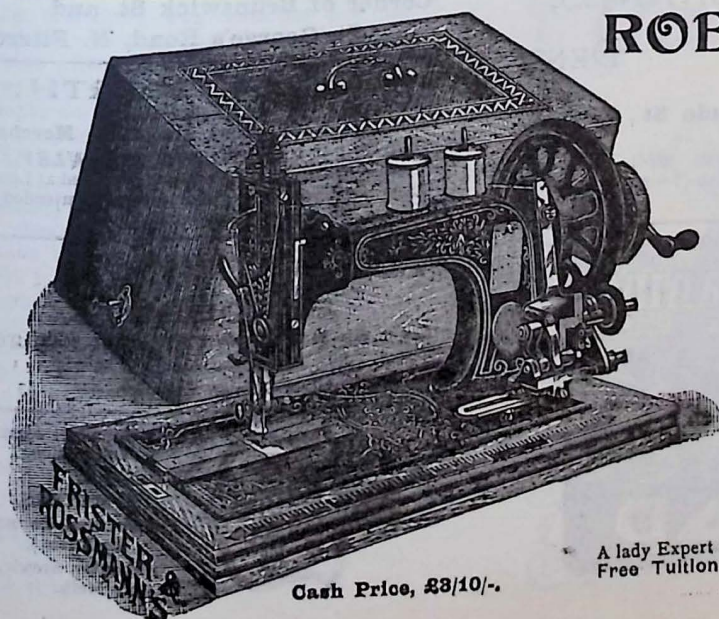
These machines are of superior quality, made by experienced skilled mechanics, in the finest and most thoroughly equipped Factory, and offered at Cash Prices that you cannot overlook, if economy is to be considered. Let it be noted that the Prices quoted are Distinctly for Cash, and attention is directed 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/-.



# Rachel Sylvestre

A Story of  
the Pioneers

Jessie Brown Pounds

## CHAPTER XXX.

### THE HEAVENLY GATES.

I do not now know how it was, or just when, that we accepted the fact that Martha was going to leave us. I am quite sure that it was Rachel who first mentioned it to me.

"She grows weaker every day," she said once, when I inquired for her sister. "She will never rally. Joseph, she is going away."

"Going away!" I repeated, with lips which seemed to be frozen.

"Going away—to God."

"Rachel—don't be so sure! She is so young—she may get well."

"Do you suppose I would be sure, if I could help it?" She bent her eyes upon me, and in them there was the prophecy of a loneliness almost unendurable. "No woman could suffer as she does, and go on living long, unless she was terribly strong, like me. I could not die of mental suffering, I suppose. I am like a tree, that gets strong by battling with the wind. But Martha is like a delicate flower that has been ground down by somebody's heel. It is not possible that she will ever hold up her head again."

"She is better suited to heaven than to earth," I said, with a feeble attempt at comfort for us both.

"She is eager to go—so eager that I think she hastens the time. She is only sorry—for Ray and me."

"Oh, Rachel, how can you bear it?"

"God gives strength. At first I thought I could not let her go. At times, I feared my old doubts would engulf me. But I held on—just simply held on. And then, I began to see. I saw that I could never make life over for my darling. God could, but even he needed a new world for it. Then I took my hand away, and gave her up to him."

After this, I could not but notice Martha's rapid decline. Each time I saw her she seemed to have grown more frail in body, more heavenlike in spirit. Rachel was right. She was going away—to God.

What I am to tell you now was told to me by Stephen. He will not mind my setting it down, for it is the last scene in that life so unspeakably dear to us all.

Stephen remained with us during the last weeks of Martha's life, for his visits were a

source of great comfort to her, and he would not deprive her of them. With him, more than with any one else, she allowed herself perfect freedom in the expression of her religious faith; and my brother told me that often, when he was with her, he felt himself to be on the very borderland of the upper country.

One day, when they were alone, she followed his prayer with a short petition of her own. She prayed for the salvation of sinners, for a higher life for Christians; then, in a trembling voice, she asked God to make her ready for his presence, and to take care of Rachel and Ray. She seemed to be in a kind of ecstasy of happiness and anticipation.

Her emotion seemed to exhaust her and she lay quiet for a time. Then she opened her eyes and fixed them wistfully upon Stephen.

"You have been very good to me," said she. "I should be glad to think, when I go away, that you will always be happy."

"I shall be happy, I believe, Martha—happy in the work I love."

She looked at him curiously. "I have a strange desire to see those I love happy," she said. "I know happiness is not the highest thing, yet surely we ought not to put it out of our lives needlessly. Stephen, I am going to die, and you will let me talk to you as I could not if I were going to stay here. Have you ever loved any one—I mean, in the way people love each other when they would like to spend their lives together?"

For answer, Stephen bowed his head upon his hands and groaned aloud.

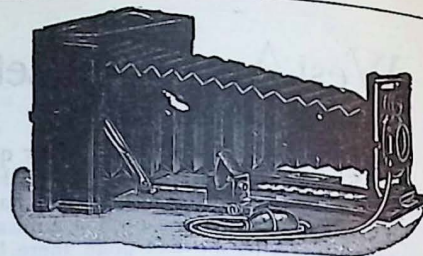
"Poor Stephen! I did not mean to hurt you so. Do—do I know her?"

MR. R. BARNES,

DENTIST,

78 Gertrude St., Fitzroy.

Bourke-st. (Red) trams } Pass the  
Collins-st. (Yellow) trams } Door.



## PHOTOGRAPHIC CAMERAS

Of All Descriptions, to suit All Pockets, from the Schoolboy's to the Squatter's. Send for Photo Novelty Circular.

W. WATSON & SONS,

78 Swanston Street, Melbourne.

## T. WEBSTER, Dental Surgeon

L.D.S., M.A.C.D.

Crown and Bridge Work a Specialty.

306 QUEEN'S PARADE, CLIFTON HILL

Cheap Pictures and Picture Framing.

## W. HARKINS,

Picture Framer, Mount Cutter, Plush Worker, and Fancy Goods Dealer,

294 Rathdown Street, Carlton.

Nearly opposite Church of Christ.

Pictures framed at the Lowest Prices. Lodge Presentation Certificates a specialty. The cheapest picture shop in the State.

## Duchess Necklets and Pendants.

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



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

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

## R. ROBSON, UNDERTAKER.

Est. '53. Tel. 1844.

Corner of Brunswick St. and  
St. George's Road, N. Fitzroy.

## W. WENTWORTH,

(Late Edwin Fisher),

Wood, Coal and Coke Merchant

## BURNLEY RLY. SIDING, BURNLEY.

Every description of Firewood delivered at Lowest Rates for Cash. Post-cards promptly attended to.  
TELEPHONE 2815.

The Best and Cheapest DRAPER  
in Carlton is . . .

## E. ROBERTS,

645 to 651 RATHDOWN ST., NTH CARLTON.

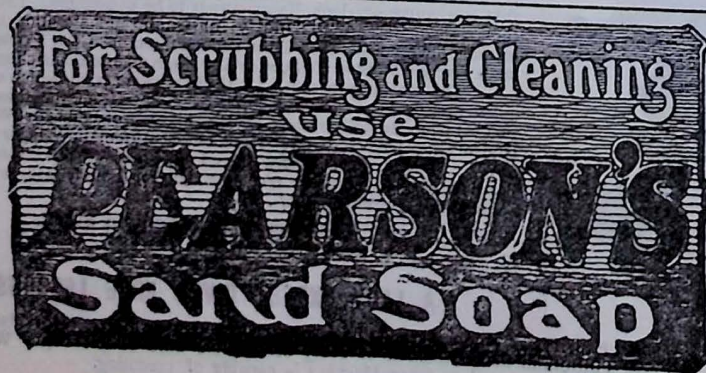
Free Gifts on All Purchases.



Cure the worst forms of  
Indigestion.

BOXES—1/6.

J. MEYERS,  
CONSULTING CHEMIST  
(by Exam.),  
9 Eastern Arcade,  
Melb.





Stephen nodded. "Did Rachel never tell you?" he asked.

"It is Rachel, then. I thought it was. No, she never talks about such things. We never chattered foolishness as other girls do. Perhaps it would have been better if we had. But—did you never tell her, Stephen?"

"Many times. I have promised not to do it any more, for it only brings unhappiness to us both."

"Rachel is proud and reserved by nature, and it could never be easy for her to learn how to love. But, can't you see that if she ever did care for a man, it would be more than any man was ever loved before?"

Stephen smiled. "I have never doubted that for one moment," he said.

"Listen—I can not talk to her about such things. It has never been our habit, and she would guess that I had talked with you. I may be mistaken in my thought about it, but I want you to tell her just once more."

Stephen shrank back. "I can not, Martha. It will grieve her, and to no purpose. I have her friendship now. It has been won through a hard fight, and it is worth a thousand times more than the love of any other woman. I can not forfeit it."

"You will not. Rachel knows that you are the best man in the world. I told her the other night that you were, and she said it was true. Such friendship can not be forfeited."

"No, Martha, I can not speak now. If a promise will comfort you, I will make this one now: If there should come in the future a time when I can speak without hurting Rachel, as I would hurt her now, I will speak once more. I can not do it yet."

"But I want you to do it now," persisted Martha. "If harm comes, I shall be more sorry than any one, but something tells me that you must not wait. Go and find Rachel, Stephen. She can not be far away. Please go quickly."

He started out, more because the tension of his feeling had become too great than because he really meant to do Martha's bidding.

In the orchard he found Rachel. She had a book in her hand, but she was not reading, and there was upon her face the look of sadness that she never allowed to rest there when she was with Martha.

That look was more than he could bear. In simple words he told his love, and asked her to let him try to comfort her. She lowered her head for a moment; then she raised her brave eyes to his, the greatest joy of her life shining through its greatest sorrow.

"I don't deserve it," she said humbly. "I have been so hard and bitter—I don't deserve it!"

Stephen never told me how he answered. Presently they went in to Martha. She was asleep, and they sat down together beside her. When she awoke, she looked from one to the other with a question in her eyes. "Martha," said Stephen, gently, "will you trust me to take care of Rachel?"

Her happiness was beyond words. She drew Rachel's face to hers and kissed it. Then she took from her hand an old-fashioned cameo ring.

"It was my mother's," she whispered. "Now it is almost too loose for me to wear,

but Rachel's fingers were always slimmer than mine. Put it on her hand."

Stephen slipped the cameo on Rachel's finger, then raised the firm, slim hand to his lips. "Till death shall us two part," he said, solemnly.

Martha was silent for a moment, as if in deep thought. Then she said: "If it is not too much to ask, I want to see you married, before I die. Don't be vexed with me for saying so, Rachel dear; it will make me so happy to know that Stephen will have the right to take care of you and Ray. It is the only thing that will make me happier than I am now."

"You will surely live till then, Martha. You are wonderfully bright and well to-day," Rachel told her.

"When is 'then'? I mean now—at once. It would make me so happy!"

It was strange how she dwelt on this word "happy"—she whose short life had been so full of pain.

"Why should we wait, Rachel?" Stephen asked. "We are not young any more, and we know each other. Martha has spoken the truth. I ought to have the right to take care of you."

Why should they wait, indeed? Rachel had no heart for guests and gowns. There had been one fine wedding in the Sylvestre home, and no one wished to revive the mockery of it.

I was despatched for Bro. Cady, and at ten o'clock the next morning, Stephen and Rachel were married. There were no guests present except Bro. Cady, my parents and myself. I think this day was the consummation of many a secret longing on the part of my dear mother. Even in the days when she had feared Rachel's influence over Stephen, she had loved the girl, and felt that the two were somehow intended for each other.

After the ceremony, Stephen and Rachel knelt together beside Martha's chair. She

folded their hands together between her own, and said tenderly, "God bless you, and make you very useful together, my dear brother and sister!"

Then she asked my mother, who was holding little Ray, to put the child in Rachel's arms.

"She is yours, dear," Martha said—"yours and Stephen's. It isn't often that a mother can leave her child and feel so sure that all is well. She is a little wilful, but you will understand, and will make a noble woman of her. If you should sometime feel like giving her your name, please remember that it would have made me very glad. But tell her about her poor mother, and that she prayed for her baby until the last."

We were all in tears except the speaker. Her eyes were dry, and heavenly bright. As she raised them, she caught sight of me, and I fancy that a great wave of pity came over her.

"Let Joseph love Ray a great deal," she said. "Ray is very fond of Joe."

She had not used this little nickname since our childhood. It was the last word I ever heard her speak. The strain was too great, and I slipped away to be alone.

Stephen and Rachel carried her to her bed. She never left it, though she lived for nearly a week after this. During this time she seemed to be conscious, although she seldom spoke, and never expressed a wish of any kind. All the eagerness of the past few weeks was gone. The things for which she had continued to live were accomplished, and she was done with life.

One evening, just at sunset, she opened her eyes and looked into the radiant west.

"Ah!" she said, "it is sweet to die when the sun is going down."

Rachel bent over her in sudden apprehension.

"Kiss me!" Martha whispered.

The kiss was given quickly, but none too soon; already the dear lips were turning cold.

*Van Houten's*  
**Cocoa**



The most Delicious  
of all cocoas.

"A perfect beverage,  
combining Strength,  
Purity and Solubility."—  
*Medical Annual.*

A Cocoa you can Enjoy.



## HOMŒOPATHIC MEDICINES

at  
*Reduced Prices.*

THREE 1s. Bottles for 2s. 6d.

TWELVE 1s. Bottles for 9s.

*Special Prices for Larger Quantities.*

**EDWARD G. OWEN,**

Homœopathic Chemist,

189 Collins Street, Melbourne.

N.B.—ALL MEDICINES POSTED TO ANY PART  
OF VICTORIA AND THE COMMONWEALTH.

## DEAFNESS And Head Noises.

**Millsom's Wonderful Chronic Deaf  
Discovery.** (By Royal Letters Patent.)

Cured himself after being 43 years deaf, and has cured many others. No operations and no medical contrivances. Write for full particulars and references to the discoverer, T. C. Millsom, 31A High-st., St. Kilda, Vic.

Two Months' Self Treatment, £1/1/-

## BROWN & SCOTT'S

SELL

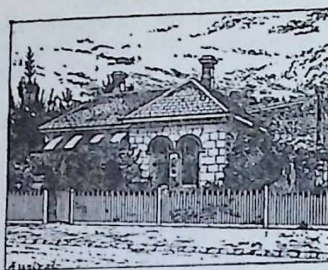
Good Family Drapery, Clothing, &c.,

**CHEAP,**

at 401 & 403 Brunswick Street, Fitzroy.

## RESCUE HOME,

AIRLIE AVENUE, ARMADALE,  
VICTORIA.



ESTABLISHED 1890.

THE design of this Institution is to save young women who have strayed from the path of virtue—to save them physically, socially, and spiritually. It is entirely dependent upon voluntary offerings. Much help may be rendered by using the collecting cards. Goods in kind may be sent to TOORAK STATION over all Victorian Railways free of charge.

JOS. PITTMAN, Hon. Sec.

## PAULINE

### Reliable Paper Patterns.

Ladies by using the above Patterns will find Home Dressmaking a pleasure. They enable a mother to dress herself and children fashionably at a very small cost. Remember they are ABSOLUTELY RELIABLE, and are obtainable from Agents at all centres of the Commonwealth and New Zealand.

Manufacturers: J. & M. INVERARITY,  
161 SMITH ST., FITZROY.

Monthly Catalogues Posted, 1d.; Quarterly, 4d.

## HENRY J. R. LEWIS

ECONOMIC

**Funeral Furnisher** & **Certificated Embalmer,**  
Johnston & Hertford Sts., Fitzroy,  
High Street, Northcote.  
Funerals to Suit the Times.  
Established 1843. Telephone 1160.

## JOHN MILLS,

HOUSE, LAND & INSURANCE AGENT

258 Lygon St., Carlton.

Rents Carefully Collected. Auction Sales Arranged.  
Loans Negotiated.

Insurances Effected. Electoral Registrar for Carlton.

## B. COX

Watch & Clock Maker, Jeweller,  
&c.

262 Brunswick St., Fitzroy.

MODERATE CHARGES.

## "NATARA"

(OCKENDEN'S)

Dries up a

**COLD IN THE HEAD**

IN A FEW HOURS.

The Best Remedy yet Introduced.

Price 1/6 and 2/6. All Chemists.

Wholesale:

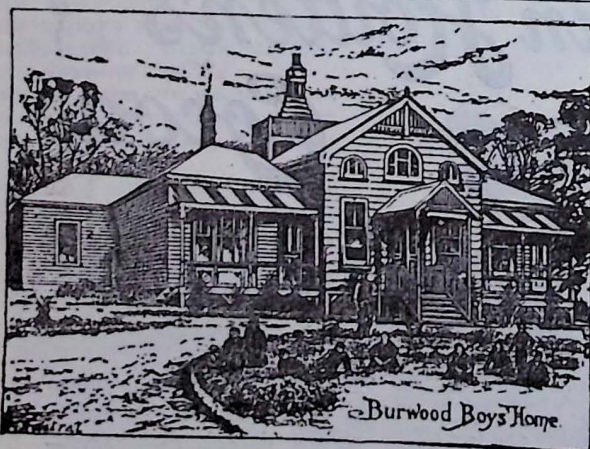
ROCKE, TOMPSITT & CO.

## B. J. KEMP GROCER

Tea Vendor

460 Spencer Street, Melbourne

Direct Supplies of Dairy Produce



Burwood Boys' Home.

### OFFICE BEARERS.

Pres.—Mr. R. Campbell Edwards.

Vice-Pres.—Rev. A. Hardie.

Hon Treas.—Mr. J. Colclough.

Mont Albert Road, Canterbury.

Hon. Sec.—Mr. Fitz Snowball,

Queen Street, Melbourne.

Sup.—Mr. A. E. Yarcoe.

Hon. Physician.—Dr. Armstrong,  
Canterbury.

Hon. Chemist.—Dr. Loughnan,

Committee.—Rev. Alfred Jones, Mr.

F. G. Dunn, Mr. C. Quittenton,

Mr. S. Laver, Mr. W. O. Craigie,

Mr. John Griere, Mr. Caddick,

## BURWOOD BOYS' HOME.

A HOME FOR NEGLECTED, ORPHAN  
& AND FATHERLESS BOYS.

No Really Destitute Boy Refused.

Contributions can be sent to the Treasurer, Members  
of the Committee, or A. B. MASTON, Austral Co.

Reference can be made to the Committee and Officers, and also to M. W.  
GREEN, G. B. MOYSEY, D. A. EWERS, A. B. MASTON, G. T. WALDEN.

Of All the Work in which Christians  
can engage, this is the Most Encouraging  
and Reproductive. You sow to-day, and  
to-morrow you Reap the Harvest. Our  
Readers everywhere are asked to

ASSIST THE GREAT WORK OF SAVING THE BOYS.