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## IS IT WORTH WHILE TO PRAY?

JOHN F. COWAN.

[This article is based on the Sunday School lesson for July 9, and can only be understood and appreciated by reading it in that light and in the light of the Scripture on which it rests. For fear some of our readers should not have their Bibles at hand, we give the passage below. We found much help and comfort from this article, and give it here because we wish to help others.—Ed.]

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IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto Jehovah, and said, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of Jehovah to Isaiah, saying, Go, and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city. And this shall be the sign unto thee from Jehovah, that Jehovah will do this thing that he hath spoken: behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down.—Isa. 38: 1-8, R.V.

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WHEN you have something that you feel you must pray for, yes; it is worth while. But when you pray just to multiply words, and satisfy your conscience with a dumb show, no; it isn't. Is it worth while to breathe? Genuine prayer is the breathing of your spiritual life. If you have soul life, you are just as sure to pray as live bodies are to breathe. Is it worth while to speak to your father, under the same roof? Is it worth while to correspond with the folks at home? Is it worth while to take to the bank cashier the cheque father gave you for your expenses? Is it worth while to send for a doctor when you are sick? Then it is worth while to pray.

### THE LIFE INVULNERABLE.

Did Hezekiah bear a charmed life? Death came just so near to him, and stopped. Was Isaiah mistaken about the message? Was it a case where the "receiver" of the line was out of order? The answer, evidently, is that Hezekiah's life was yet unfinished. The man whose work is not done leads a charmed life. As the *Pacific Baptist* says,

"As a weaver who removes a fair piece of tapestry before it is done, God seemed to be ending the king's life before it was finished. Have you known of an incomplete life—nerveless hands dropping chisel or brush or pen before the masterpiece is done, a mother's voice stilled before the children have been trained in the way they should go, a business man's affairs left in a tangle, a Christian going empty-handed?"

But the incompleteness of such a life may be only seeming. Years are not the only evidence of God's pleasure, yet they are a very gratifying possession to the righteous. Hear Robert J. Burdette saying, on his sixtieth birthday, to a visitor's question:

"But you are still very vigorous?"

"Oh, I do my daily stunt. But I don't rush at my work with a warwhoop as I used to do. I have a stroke of paralysis every day, right after my noontide dinner. It lasts about an hour, and is incurable. I break and lose more spectacles every week than I used to break in five years when I didn't wear any. I can hear a great deal better than ever I did in my younger days. For I can't hear a thing with my left ear, and I use that, O, very, very often, to rest the one I can hear with. So, though I don't hear so much, I hear a great deal better."

But the significant thing is that he thinks he still has years of work to do, and expects to be spared to do it.

"Wouldn't you like to be young again?"

"Indeed I would, my boy, and I'm going to be when I get to be about ten or fifteen or twenty years older. But I don't want to be young again in this world, because then I would grow old again. It is a sign of weakness—intellectual, physical, and moral weakness—to want to be younger in this life. A man ought to be ashamed to have such a feeling."

### A GOOD LIFE OF PRAYER.

A clean life is always a prayer for a long life. Every disobedience of divine law is a prayer to be cut off early. Hezekiah's obedient life pleaded louder than his words. If you would pray for long life, pray with your teeth as you masticate your food; pray as you fill your market basket; pray by turning the wineglass down; pray by early retiring; pray by a control of all your passions and appetites; pray by righteous living.

Ten Boone County, Kansas, septuagenarians gave suggestions recently about how to live to seventy.

Says R. B. Price, president of the Boone County National Bank: "If you will saw

your cook wood you will add ten years to your life. Do not quit work. Old age comes on more rapidly to those who are out of active business than to those who work hard."

"Go to bed early, and get up early," is the first rule which John Butler, aged seventy-seven, would lay down. "Never stop to loaf. Let liquor alone. Wear out, but do not rust out. Liquor and laziness cut many people's lives short."

"Throw physic to the dogs," advises Dr. W. T. Moore, aged seventy, the well-known Christian minister. "Keep in good humor, and you will keep in good health."

In the opinion of William L. Parker, aged seventy-five, founder of Parker Memorial Hospital, "men live too fast, although they really do not work as fast as they once did."

"It is generally thought that a quiet life is the healthiest," says J. M. McGuire, aged seventy-two, "but this is a mistake."

"Behave yourself, and go straight along," is the counsel of L. Carlos, aged seventy six, a veteran of the Mexican and Civil wars.

These suggest the only consistent praying for lengthened lives, but there is another phase of the question.

### GOD'S SOVEREIGNTY.

God does not answer our prayers, always, just because we have kept our blood clean and our vitality husbanded, though that counts mightily under the surgeon's knife or in the contagious ward; but, taking the subject of answered prayer in a general way, God exercises his divine sovereignty, as is illustrated by these words from the *Christian Observer*:

"We give according to our own wisdom. Not the child's whims, but our own knowledge of its needs, is our guide in giving. We say to our boy going from home to school, 'Write to us for anything you want. He writes for money for champagne suppers, and we do not send it, because it would ruin him. So we receive not because we have asked amiss to spend on our lusts. The boy writes again for an encyclopedia, not sincerely, but to make the home folks think he is becoming quite learned. So we make eloquent prayers for what we do not earnestly desire, and they rise no higher than our heads. But when the boy writes for something that he really wants and that will be helpful to him, we send it. Blessed thought that our Father in heaven grants our prayers according to his infinite wisdom!'"

Perhaps someone says: "That relieves us of the necessity of asking for many things



we want. God will give what is best without our prayers."

We excuse ourselves from wrestling in prayer by saying, "Well, I have prayed, and though I have not received the thing asked, God will answer in his own way."

Sixty-six petitions out of sixty nine in the Old Testament were answered just as asked. The very thing desired was granted. Three were answered in a different and better way. R. B. Taylor, in the *Christian Observer*, says that of seventy definite prayers recorded in the Old Testament, all were answered except one.

#### MORE THAN HE ASKED.

We are told what Hezekiah "said," but he may have had much more in his heart when he prayed. Big, broad-hearted praying brings big, overflowing answers. He who prays small may lose all. There is an Irish story of a man who thrust his head in a hole in a wall, during a thunderstorm, and prayed, "God save what's out o' me!" And the wall fell and took his head clean off. Those that tell the story point to it as a judgment for "praying small." God save us from "praying small" just for ourselves and ours. Hezekiah asked for his life in such a broad-minded spirit that God gave him the city, and a sign that it should be saved.

S. D. Gordon, in his book, "Quiet Talks on Prayer," suggests that each Christian arrange a scheme of prayer for missions and other interests of the kingdom of Christ, so that each day of the year he shall pray specifically for some specific mission field; as China, Alaska, mentioning by name as many of the missionaries as possible, the schools, Endeavor work, medical missions, etc., covering the whole field of home, foreign, and city missions and temperance and other reforms every month or six months. This is broad praying.

#### "SIGNS" THAT GOD HEARS.

God gave Hezekiah the sign of the sun-dial. Is it right to ask for signs? Christ said it was an "evil generation" that sought for a sign; but what they wanted was not merely a sign, but just an excuse for being captious. Hezekiah was sincere and humble in his request. From his chamber windows, without arising from his bed, Hezekiah could probably see the shadow going backward up the steps of the sun-dial after it had descended. Call it an eclipse of the upper limb of the sun by the moon, or the refraction of light, or what you will, God was perfect Master of all conditions, and could grant anything his servant asked.

You teacher, you mother, would you have a sign from God that your prayers for your boys and girls are to be answered?

An Eastern king was seated in a garden, and one of his counsellors was speaking of the wonderful works of God. "Show me a sign," said the king, "and I will believe." "Here are four acorns," said the counsellor. "Will your majesty plant them in the ground, and then stoop down for a moment, and look into this clear pool of water?" The king did so. "Now," said the other, "look up." The king looked up and saw four oak trees where he had planted the acorns. "Wonderful!" he exclaimed; "this is indeed the work of God." "How long were you looking into

the water?" asked the counsellor. "Only a second," said the king. "Eighty years have passed as a second," said the other. The king looked at his garments; they were threadbare. He looked at his reflection in the water; he had become an old man. "There is no miracle here, then," he said angrily. "Yes," said the other, "it is God's

work, whether he does it in eighty years or in one second."

It is God's work, whether your teaching bear fruit immediately or when the boys and girls are men and women. The effect of the word on your own character is a sign; its effect on Christendom is a sign.—*Christian Endeavor World*.

## Is the Jewish Sabbath Binding upon Christians?

Chas. Watt.

The pastor then quoted Mark 2: 27: "The Sabbath was made for man, and not man for the Sabbath." But if the reader will glance at verses 23-28 he will see how Christ treated those rabid Sabbatarians of His time. This is as true of circumcision as of the Sabbath, and it is true in the same sense and to the same degree. Circumcision was made for man—but not for all men.

### XII.—The Sabbath in Acts.

This is an important phase of the matter, as it shows the practical working out, by the Lord, of this question. The book is not a record of "The Acts of the Apostles," but of "The Acts of the Lord through some of His Apostles." Seventh Day Adventists claim that "the Apostles kept the Sabbath after the resurrection of Christ," and they point to certain statements in Acts in support of their contention. We shall go with them to every passage and if we find only one little text that sustains the Sabbatarian view, the writer shall forthwith recant all that he has written or spoken on the question.

Acts 13: 14.—Paul at "Antioch of Pisidia," "went into the Synagogue on the Sabbath Day and sat down." Now, did Paul go to the synagogue because he was "keeping the Sabbath," or for the opportunity it afforded him of preaching the Gospel to the Jews who were assembled there? Let the 15th and 16th verses decide.

Acts 13: 42-44.—"The next Sabbath." The people being Jews "besought that these words might be spoken to them the next Sabbath." This emphasises what has been said; the Jews knew that no opportunity would be given them of hearing the wondrous story, that had proved so attractive, till their next Synagogue meeting; and the apostles readily agreed. (See verse 46.)

Acts 15: 21.—"For Moses from generations of old hath in every city them that preach him, being read in the Synagogues every Sabbath." Yes, in "every city" there was a synagogue of the Jews where Moses was preached, but the "Sabbath" and "preaching Moses" were together "nailed to the cross" (see Matt. 17: 1-8).

Acts 16: 13.—Paul at Philippi. There was no synagogue in this military Roman colony, so Paul waited "certain days" to find out where "the place of prayer" was. He expected the few Jews would have some spot where they would meet on the Sabbath. He, however, found only a few "women," but to

them he preached the gospel. Not a word here about Paul "keeping the Sabbath."

Acts 17: 1-3.—Paul at Thessalonica. At once, on reaching this important centre, the apostle makes for the "Synagogue of the Jews; and, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the Scriptures, opening and alleging that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, Whom, said he, I proclaim unto you, is the Christ." From this passage it is perfectly evident that the one object of the apostle in going to the Jews' synagogue on the Sabbath was to preach the gospel to them, in accordance with the divine instructions, "to the Jew first."

Acts 17: 17.—Paul at Athens. "So he reasoned in the synagogue with the Jews and the devout persons, and in the market-place every day with them that met with him." This is a most important passage. The Sabbath is not mentioned, but we infer that it was on that day he "reasoned in the synagogue with the Jews and the devout persons." And the same thing that led him into the synagogue on the Sabbath led him into the market place "every day," viz., to convince all that "Jesus is the Christ."

Acts 18: 4.—Paul at Corinth. Here we are told "he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks." The same thing exactly; we never find that Sabbath-keeping led the apostle into the synagogue on that day, but always that he might "persuade" men. In verse 6 the apostle finally breaks with his countrymen and turns to the Gentiles, and never again do we find him seeking out the synagogue on the Sabbath. Thus the Book of Acts supplies not one scrap of evidence that any apostle ever kept a Sabbath after the resurrection of the Lord.

### XIII.—"The Lord's Day."

Some hold that when John wrote (Rev. 1: 10): "I was in the spirit on the Lord's Day," he did not refer to "the first-day of the week," but to "the day of the Lord," which Peter says (2nd letter 3: 10) "will come as a thief in the night." I think such are mistaken, for two reasons.

(1) By reading a few verses farther in this letter of Peter's it will be seen that he refers to the final close of this age. And in that case what would be the use of all the warnings of the churches that John received? Besides, in Rev. 16: 15 Jesus says, pointing



forward to that day, "Behold I come as a thief"; the very word Peter uses. Now if John were in the spirit in that day, he had come "as a thief"!

(2) Jesus is now "Lord and Christ" as we find by referring to Acts 2: 37, and, therefore, everything connected with the Christian dispensation is the Lord's. Thus in Acts 9: 1, the disciples are termed "the disciples of the Lord." In 1 Cor. 11: 27, we have "the cup of the Lord," and "the blood of the Lord." And in verse 29, "the Lord's body." In chapter 10: 21 we have "the Lord's table." And, consequently, the day on which this table was spread, "the first day of the week," is "the Lord's Day."

Now while we have failed to find in "Acts of Apostles" one reference to any Christian "keeping a Sabbath," we shall have no difficulty in finding them engaged in worship on "the Lord's Day." In Acts 20: 6, 7, we read, "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." On this I desire you to note the following points:—

- (1) Paul arrived at Troas on Monday.
- (2) He remained there "seven days." For what purpose?
- (3) He allowed the Jewish Sabbath to pass without any notice being taken of it, although much pushed for time (see verse 16.)
- (4) When "the first day of the week" came round, he met with the church to "break bread." So important was this ordinance that the historian does not even say the Church met to hear the inspired apostle preach for the last time. No, even this, important event as it was, had to take a subordinate place to the breaking of the bread!!

But in order to test the value of this testimony, suppose for a moment the words had been, "And on the Sabbath day, when the disciples came together to break bread?" But it does not say this; it says, "And on the first day of the week, etc." And thus the great question of the day for Christian worship is settled for ever.

Then, again, in 1 Corin. 16: 2, we read, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Now the reason for coupling "the first day of the week" with "laying by in store" will be seen by referring to Acts 2: 41, 42. "Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls, and they continued steadfastly in the apostles' doctrine, and in the fellowship, in the breaking of bread, and in the prayers." Now it is conceded that the word "fellowship" just means, joint participation in financial as well as other matters. Consequently, when the disciples in Corinth laid by them in store on the first day of the week, it is clear as noonday it was when they "came together to break bread."

## Letter from America.

Since I last wrote great things have been doing in Lexington. The occasion has been the celebration of the fortieth anniversary of the removal of Kentucky University from Harrodsburg to this city. It took the form of a reunion of the alumni and old students of the institution. Perhaps the biggest day of all was Wednesday, June 7th. As the seating capacity of Morrison chapel could not accommodate the crowd, arrangements were made for the holding of some of the exercises in Graiz Park, a portion of the campus. Hugh McLellan of Richmond, Ky., formerly of Melbourne, Vic., was one of the few speakers honored with a place on the programme. O. A. Carr of Sherman, Texas; C. L. Thurgood and his good wife, of Pittsburg, Pennsylvania; Mrs. A. B. Maston and her daughter Melba, of Melbourne, Victoria, were among the visitors to the great reunion.

Let me tell you a little about a feature that does not find a place on the official programme. Bro. and Sister Thurgood so arranged matters that we were able to have a real Australian reunion all to ourselves. The home of Wm. M. Irvine, nephew of Sister Thurgood, was thrown open to us, and we greatly enjoyed the hospitality shown. Bro. Carr recited a piece which I believe he learned in Australia. We sang the "Song of Australia." We talked and talked and talked. We sang "God be with you till we meet again." We did not forget the dear ones at home. Bro. Thurgood asked Bro. Carr to offer prayer. We reverently stood, and from his heart Bro. Carr prayed to the Father in heaven for the safe-keeping of the loved ones across the sea and for the safe return of those here preparing for the great work of the Master in the homeland. Mrs. Irvine served a delightful supper, after which we joined hands around the room and sang "Old Lang Syne." The evening will long be remembered by us all. It was a great pleasure to be with those who are so much esteemed and loved by the Australian brotherhood.

Vacation has come and the boys have separated. A few are in the city taking work in the Summer School of the State College. You know what that means, don't you? Working in the vacation to shorten the course and to get back earlier to beloved Australia.

HORACE KINGSBURY, Editor.

Lexington, Ky., U.S.A., 21st June, 1905.

## SNAPSHOTS OF BRITISH CHURCHES.

### Hamilton St., Blackburn.

Having had various opportunities of taking photos of a few of the British churches of Christ, by exposing our mind to receive impressions by eye and ear, and by meditation developing and fixing these ideas, we wondered if others across the sea would be glad to see "prints" of the same.

Here now is a little community, chiefly weavers by trade, only seventeen figures on

this particular Lord's day morning in the picture, where in the foreground is the bread which we break, and the cup of blessing which we bless. Many children and a few friends make up a nearly full room. For here there are no wealthy, nor even well-to-do, in the things that are passing and perishing. Look at the room again; it is the ground floor of an ordinary cottage, with the "middle wall of partition" broken down, while the two erstwhile sleeping rooms are now, in the afternoon, filled with the noise of little feet, clad sometimes in the comfortable clog, comprising four of the school classes.

But, though small, this is a church with a history. Originally a branch from the neighboring assembly in Anvil-st., it has been the home whence have gone into more public service, for the sake of the "glad message," more than one faithful worker. Here with these disciples, though in their previous meeting place, worshipped Percy Clark, now of Siam; this district was the scene of his early life, where always for many years he held within him the hope of one day being a missionary of the Cross in other lands, when as yet he had not known its demands in their full simplicity and power. Like Jabez of old, he has had his request granted.

Hence also has gone T. E. Entwistle, now laboring in this country as evangelist with the brethren in the Midland churches, much to their appreciation, and to the drawing in of very many from time to time into the great drag-net.

The eye rests upon the presiding brother, John Wilson, an early disciple of over 35 years life with the churches of God which are in Christ Jesus. For over 23 of these he travelled 5 miles with some of his growing and increasing family, on every first day of the week, to meet with his brethren and serve in the gospel of our Elder Brother. And though he has, for the last 4 years, borne the brunt of the work, with all its joys, its seasons of refreshing, its seasons of disappointment, its troubles, his faith has not wavered; even when left quite alone, and there was no one to help him, then his heart has been strengthened by the ever-present help in time of need.

And so, this morning, there are four received into fellowship: three were obedient on Thursday last; one has left his former connections, viz., the established church of England, in favor of the church established by the Saviour. In the afternoon the room is crowded, and the earnest attention of about 80 children of all ages is only disarranged slightly by the sudden flash, the startling thunder-peals.

At even, ere the sun did set, the room is again full, after the open air invitation meeting, and close attention paid, though a noisy babe is contending, for a few moments, for the mastery of voice.

On Tuesday evening another brother will conduct the Bible study and praise meeting; one who was only prevented by constitutional weakness and severe illness from giving all his time to the work of the gospel, and even spent some months with the Training Brethren in Birmingham for that purpose.

May the little church prosper amid its difficulties until the end come and the crowns be awarded.

STEPHEN LUDBROOK.

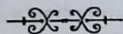


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## The Leader

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

### The Christian or Gothic Ideal— Which?

In the formation and development of the national life, a great deal depends upon the ideals which the people have before them. To a greater or lesser extent all men are hero-worshippers. And just as they select their heroes and make them their ideals, so are their lives influenced for good or evil. The youth whose mental pabulum is found in the biographies of such characters as Dick Turpin or Jack Sheppard is bound, sooner or later, to find his ideal limited by the walls of a prison-house, or else to have such low conceptions of life as to make him anything but a moral force in the community. On the other hand, the youth whose education and taste have been assisted by the contemplation of the lives of the noble and good is likely, because of his lofty ideals, to make a good citizen and be himself a power for good in the Commonwealth. It is therefore evident that the ideals we form have a large share in shaping our lives as individuals, and, in the aggregate, of moulding the character of the nation of which we form a part. Much depends then on our ideals. On this point a writer in the *Argus* of last Saturday says: "It is a curious fact, but a fact nevertheless, that almost all writers on ethics take it for granted that there are only two ideals worth considering—the Hebrew and the Greek. For Christian teachers the saint, for the rest the man of culture is the highest type of development." This consensus of opinion, however, is now rudely disturbed by a Mr. H. W. Garrod, who, in a recent number of the *Hibbert Journal*, "calls attention to the fact that neither of these types has any very great influence on the average Englishman. He makes no pretension to culture, and he has no desire at all to be a saint; rather would he resent the title if it were applied to him. What he does seriously covet is to be a gentleman; that is to say, a man of honor." Further, we are told that "this type of character is peculiarly the inheritance of the Gothic nations, and is the direct outcome of the ideas of honor and chivalry which origin-

ated amongst them," and that "the ideal types of the Hebrew race were not gentlemen." And because of this Mr. Garrod urges that "teachers of morality should abandon the exotic ideals of saintliness and culture, and should substitute for them our own native ideal of honor and chivalry," which, he contends, is the most effectively operative amongst us. In other words, that we should abandon the Hebrew or Christian ideal and reinstate the Gothic.

Now, the *Hibbert Journal* is reckoned to be a first-class magazine, but the number of its readers is not very great. If the *Argus* had not given publicity to the article written by Mr. Garrod, very few Australians would have known that the Gothic ideal of a gentleman, and not the Christian, was the correct one. In all probability, even after this information has been given, the majority of people will hold to their old ideas and refuse to accept Mr. Garrod as an authority on what constitutes the best ideal of a gentleman. In the first place he may be told that if the present ideal of a gentleman is of Gothic origin, then, on the authority of Tennyson, he has a poor case, for the great poet exclaimed, "The grand old name of gentleman defamed by every charlatan, and soiled with all ignoble use." And in the second place, the "gentleman" descendants of the ancient Goths are so few in number that they can scarcely count for much. For Thackeray says: "A gentleman is a rarer thing than some of us think for. Which of us can point out many such in his circle—men whose aims are generous, whose truth is constant and elevated; who can look the world honestly in the face, with an equal manly sympathy for the great and the small? We all know a hundred whose coats are well made, and a score who have excellent manners; but of gentlemen, how many? Let us take a little scrap of paper and each make out his list." But of course Thackeray was a satirist and somewhat cynical in his remarks about men and things. Nevertheless, we think he had a truer conception of what goes to make a gentleman than our admirer of the Gothic type of that article. But while we do not accept Mr. Garrod's ideal, that is no reason why we should not do justice to any virtues which the ancient Goth may have happened to possess. Without doubt he had some admirable qualities, some of which, it is to be hoped, we have inherited. The historian tells us of these ancient northern people that military glory being their highest happiness, they had Valhalla; perfidy, unchastity, cowardice being, as they thought, deserving of severest punishment, they had Hel and Nastrand. And poor and sensuous though the conception appears to us, it had a marvellous power over those simple pagans. "It made them pious and virtuous; for blasphemy and baseness excluded even the slain hero from Valhalla, whilst conspicuous virtue could gain for man an entrance there, though death by arms had not released his soul. It inspired them with a courage which even nerved them to sweep the rough northern seas in their little war ships, to be valiant in battle, and to defy the most cruel deaths."

Not a bad type of man for those rude and primitive times, but scarcely the perfect type

for these modern days. A people whose highest conception of life was military glory can scarcely be held up to us as an ideal which we should have constantly before us. Certainly, those who idealise the Goths would be the last to wish for their resurrection to life as dwellers in our midst. Their gentlemanly (?) manners would be rather too pronounced for the times in which we live. Speaking for ourselves, we would rather admire the Goths at a distance than close at hand. Nevertheless, as we have previously said, we admire their virtues, but while admiring them, are not so bankrupt in ideals that we need to regard them as the sole exponents of them. Surely the writer who can find his ideal gentleman in the ancient Goth and not in the ancient Hebrew is a writer whose opinion is not worth much. The proposition that "the ideal types of the Hebrew race were not gentlemen" is so absurd as to be almost unworthy of notice. That some of the types of the Hebrew race were not perfect is not disputed. That in the lives of Jacob, Abraham and David there were blemishes is a matter which the historian does not hide. For these things they incurred the displeasure of God and were duly punished, but in spite of these things, they attained to heights of moral excellence undreamt of by the ancient Goth. Moreover, in the long list of the heroes of the Hebrew race, the greater number of them were men against whose characters there is no stain. What heroes of Gothic times can be placed side by side with the names of Moses, Joseph, Isaiah, Daniel, Ez a, Nehemiah, or that great Hebrew patriot—Judas Maccabæus? What ignoramus is this, who presumes to tell us that "the ideal types of the Hebrew race were not gentlemen"?

Moreover, this writer knows so little of the subject of which he writes that he confuses the Hebrew with the Christian ideal. He has so poor a grasp of Christianity that he seems to be unaware of the fact that no man or number of men form the ideal of the Christian life. In those respects, where the great men of Hebrew history attained to the life of God, they are examples for us to copy. Properly speaking, however, they are not the ideal. The culmination of Hebrew history finds its resting place in the person of Jesus Christ. He, and he alone, is the perfect ideal. No man who ignores this fact is competent to express an opinion as to what constitutes the highest ideal. It is true, as the *Argus* says: "No finer example of chivalry can be found in all our northern literature than the life of Jesus, as it is recorded in the Gospels. The Jewish notions of holiness he deliberately outraged again and again in his voluntary association with the 'publicans' and 'sinners,' in his defence of his disciples when they disregarded the laws of ceremonial purity and Sabbath observance, in his treatment of fallen women; . . . His teaching, indeed, comprehends and sanctions all worthy ideals. Paul found in it the holiness which to a 'Hebrew of the Hebrews' stood for the highest. The founders of the knightly orders of the middle ages recognised in him the fountain of honor; the noblest stories of their achievements centre round the Holy Grail, and their deeds of chivalry were done under the banner on which his cross was emblaz-



oned. There is no need, therefore, to abandon Christ in order to preach the Gothic ideal which Mr. Garrod advocates." All that is good in any age is found in Christianity, and found, too, in a higher form than anywhere else. If it is honor that is in question, there is no higher court of appeal than the New Testament. If it is courage of the highest kind that is wanted, what finer examples can be found than in those heroic men and women who endured the most fearful sufferings, and met death with a smiling face in their loyalty to Christ? Is it chivalry towards womankind that is wanted; what force was it that lifted women from bondage and made motherhood holy, but the gospel of Jesus Christ? If mere military courage is asked for, where will you find it better exemplified than in Cromwell's Ironsides and Havelock's Saints? To anyone who knows anything of the world of men and things, and whose eyes are not fixed on Gothic literature to the exclusion of all else, it is a fact beyond dispute, that the highest type of man—the truest gentleman—is that man in whom are found in fullest degree the undaunted courage, the matchless purity, the chivalrous regard for womankind and the tender compassion for the weak and suffering that were found in the Christ. When you find such an one, it may be said of him in the words of Dryden, "His tribe were God Almighty's gentlemen." When you have said this, there is nothing more to be said.

## From the Field

*The field is the world.—Matt. 13:38*

—O—

### South Africa

BULAWAYO.—I am pleased to report "all's well." Chas. A. White returned from Beira last week, and is staying with us. I have started on class room at back of chapel; Bro. White and boys are putting in stumps; building will cost about £30, but we must have it. Total baptisms to date in Bulawayo, 7 whites and 125 natives. The commercial atmosphere is brightening a little, and trade is rather better. Writer leaves on Monday night next for Gwelo on business, and upon my return I have to go and fix a tombstone away up in the "Old Livingstone Cemetery," six miles up the Zambesi river the other side of the "Victoria Falls." They are one of God's wonders. From a letter I received a fortnight ago, from W. R. Bigham, American Consul General at Cape Town, I quote the closing paragraph:—"Thanking you for your kindness to me on my late visit to your city. Will state that I enjoyed my trip to 'Victoria Falls' very much, and feel that I have seen one of the greatest wonders on earth." Christian greetings to all saints.

June 30.

JOHN SHERRIFF.

### New Zealand

TABERNACLE, DUNEDIN.—We have just had our Sunday School anniversary, which passed off very well. Bro. Mahon and Bro. McDonald gave each an address on the Lord's day afternoon and also at a tea-meeting. We have also had the anniversary of the Dorcas Society. The report showed that they had distributed 260 garments during the past year,

principally to the young, most of these being made by the Dorcas workers in the meeting as well as at their homes. New boots had been purchased, and material had been given for the parents to make up. We have also our half-yearly business meeting. The secretary's report showed 405 on the roll, including the Tabernacle, Roslyn, and the country members. Our evangelist, Bro. Mahon, is leaving us, his engagement terminating at the end of the year. He is leaving the Tabernacle at his own request. Bro. McCrackett, who has left Oamaru and gone to Western Australia, gave us an excellent address the same day he left on the steamer. We wish him God-speed. Bro. Gordon, on his way to America, also spent last Lord's day in Dunedin, and gave a very earnest address to the church. We are expecting by the beginning of 1906 to have an evangelist, so that we shall not have a break in the work.

July 26.

J. L.

WANGANUI.—We have to report three confessions at Mangamahū: our Bro. Ball and his two sisters opened a Bible School with the above result. This brother and his sisters are about sixty miles from here, but they are a band of most devoted workers. We have another, a young Bro. Rose, in the same district, but about twenty miles nearer to Wanganui; he also has commenced school work. We baptised him last January; he tells us that he is fighting against great difficulties, being alone. Sister Clapham writes to the isolated ones every month, and the replies that come in are very cheering. We have adopted the plan of reading these letters to the church the first Wednesday in each month and making it a night of special prayer for these far ones.

July 24.

W. T. CLAPHAM.

WELLINGTON SOUTH.—At the close of last Lord's day evening's address, a young man was baptised into Christ in the presence of a fairly large number of witnesses. The morning meeting was one of the largest in this church's experience, and the contribution was a good one. On Tuesday evening last a united meeting of Dixon-st. and Wellington South churches was held in the interests of home mission work. Addresses were given by R. A. Wright (chairman), J. J. Franklyn, and A. F. Turner.

July 25.

A. F. Turner.

### Queensland

BRISBANE.—On July 30, two were received into the church (husband and wife); on the previous Tuesday, at Zillmere, one came forward and made the good confession. J. Colbourne, who visits Zillmere every Tuesday, preached. Greater interest is being manifested through these visits, and it is hoped that in the near future Zillmere, in conjunction with the church at Brisbane, will hold special protracted meetings. On Friday evening P. A. Davey arrived, and was met at the station by a few of the brethren and sisters. On Saturday a welcome social was held in our building. On Lord's day morning Bro. Davey addressed the church, the school in the afternoon, and the gospel meeting at night. On Monday a lecture upon Japan and the work of the missionary was given, illustrated by limelight views.

Aug. 3.

A. S. W.

### Victoria

BRIGHTON.—The church here has held a most successful annual business meeting. The membership is now 148 in good standing, a net increase of 26 for the year. Reports were read by the secretary,

treasurer, Dorcas, Girls' Club, Mutual, S. School, Choir, and a verbal report from our honorary evangelist, F. M. Ludbrook. The brethren are working heartily together and expecting a good time this year. Bro. Hayes from Dandenong has been with us for an impromptu mission of nine days, when 6 made the good confession, and 3 previously baptised were united with us. The meetings were well attended and good interest was manifested.

Aug. 7.

T. R. M.

WEDDERBURN.—The church here has just sustained a distinct loss by the removal to another part of the State of Chas. McDonald, who for a number of years past has filled the positions of secretary, deacon and superintendent of the Lord's day school, besides doing (in recent years) a large share of the preaching. On Wednesday, 3rd inst., a social gathering was held to bid God-speed to Bro. McDonald. Short addresses were given by Bren. Burge and Petterd, as representing the officers; M. Twiddy, representing the church; and E. W. Holland the Lord's day school. The chairman, R. G. Cameron, on behalf of the church presented him with a purse containing several sovereigns as a mark of his brethren's appreciation and love. Bro. McDonald suitably replied. Several vocal, musical and literary items were given by members of the church and Bible School.

Aug. 5.

R. G. C.

BALLARAT (Dawson-st).—Sunday School anniversary was held last Monday night. A good number of visitors and children attended the tea. At the public meeting, the place was crowded out. Recitations and songs were given by the smaller children of the school. P. A. Davey gave an address to the children both on Sunday afternoon and Monday night. The S. S. Library is in a good condition, having over 200 books.

July 24.

J. VANSTAN.

PRESTON.—Owing to the difficulties under which we labor for the Lord, we find that we must secure a building of our own. As we have a piece of ground in High-st., it was decided at our last church meeting to appeal for funds to put up a building upon it, large enough to worship in and preach the gospel. We know that many brethren and sisters are interested in Preston, so we earnestly appeal for funds to build. Any amounts will be acceptable, either as a donation or as a loan. All donations or communications to be sent to secretary, Wm. Ward, Mary-st, Preston.

July 29.

W. W.

SHEPPARTON.—On Wednesday, July 19th, a social was held at Shepparton to formally welcome E. J. Allan to this circuit. There was a fair gathering of brethren and friends. On account of floods in the river, the Toolamba folk were not able to be present, but Cosgrove was well represented. Bro. Knight acted as chairman. Bro. Skinner spoke on behalf of Cosgrove. Bro. Allan, in replying, said that he was very favorably impressed with the place, and had been kindly received by everyone; he hoped to be able to do some good work for the Master. Solos were sung and recitations given, and while the sisters were preparing for supper, the brethren discussed the best way of working the circuit.

July 31.

C. D.

SOUTH MELBOURNE.—The annual business meeting of the Band of Hope was held on July 12. The election of officers resulted as follows: President, F. Copeland; vice-presidents, Miss. E. Webster, W. Pattison, and G. Newman; secretary, Miss A. Burley; treasurer, Mrs. Candish; registrar, Miss G. Casson; organist, Mrs. G. Newman; also a working committee numbering 22. The pledges taken during the year were 37. Our meetings are well attended,



and a great interest shown. Many thanks to the Temperance Union for the number of speakers that have visited us.

July 31.

A. B.

**BARKER'S CREEK.**—Yesterday morning two were received. Last night Bro. Barnett gave a good address to a good attendance. We held a very enjoyable social last Wednesday night, Bro. Connor presiding, to rejoice over and thank God for the many souls who had been won for Christ here for the twelve months that Bro. McCance has been with us.

Aug. 7.

A. E. G.

**MIDDLE PARK.**—The Middle Park Band of Hope held a very successful meeting on Wednesday evening of last week, being favored with a visit from Sister Darnley and friends from the Women's Conference. There were about seventy present, and Miss Lambrick gave a most interesting address on "A White Australia." Our Band of Hope is making very gratifying progress. At the Sunday evening service Bro. Meekison spoke, when a lad made the confession.

Aug. 7.

J. S. M.

## Tasmania

**HOBART.**—The 18th annual meeting of the Dorcas Class was held on July 25. The report for the year was a very satisfactory one. During the year 41 evening meetings were held, also 10 afternoon meetings, and 115 garments were made. We have a membership of 29, the average attendance being 10. Income for year, Collection, £9/5/2; Work sold, £6/6/7; total, £15/11/9. Expenditure, £13/5/4. Balance in hand, £2/6/5. Clothing and firewood have been distributed to those in need; the sick have been visited, and messages of sympathy sent to those in sorrow. Sis. E. Speakman was elected president, Sis. M. Bradley vice-president, Sis. A. Cooper re-elected secretary and treasurer, and Sis. Daniels re-elected buyer and cutter.

Aug. 4.

A. C. COOPER.

## South Australia

**NORTH ADELAIDE.**—The anniversary tea and public meeting was held on Aug. 2. Dr. J. C. Verco presided over the meeting. W. Lyle, senr., in his report stated the principal events of the year were the tent mission and the building and opening of the new chapel at Prospect. The additions to the church at Kermode-st. have been 48—26 by confession and obedience, 15 by letters from other churches, and 7 formerly immersed; while our losses have been 26—24 by letters of transfer, and 2 by death, showing an increase of 22. Total members on the 10<sup>th</sup>, 288. Total receipts from all sources for the year, £524/10/9. All the organisations in connection with the church are in a satisfactory condition. Splendid addresses were given by Bren. Huntsman, Pittman, and Rankine, and some vocal items by members, under the leadership of Miss Mary Mills, were exceedingly well rendered. Bro. Ludbrook moved a comprehensive vote of thanks.

Aug. 7.

V. B. T.

**NORWOOD.**—We had a splendid gathering yesterday morning. Three were received by letter from North Adelaide church, and one by obedience; the latter, an elderly lady, was baptised last Thursday evening. Our Sunday School has purchased a large platform which will seat our scholars, numbering about five hundred. This will be useful on anniversary occasions.

Aug. 7.

A. C. RANKINE.

**HINDMARSH.**—One confession last Lord's day. The Young People's Guild is proving a great success. Last Tuesday evening, Will Brooker, junr., of the York church, repeated his historical sketch of the York church, illustrated with excellent limelight views. The schoolroom was well filled.

G. E. D.

Aug. 7.

**KADINA.**—Splendid meetings all day. Mrs. G. B. Moysey, junr., was received into fellowship this morning, having been baptised during the week. Since last report Bro. and Sister Neill and daughter have been received by letter. Expecting a great time next Lord's day, when we celebrate fifth anniversary. Expect T. J. Gore to be with us.

Aug. 6.

G. B. MOYSEY.

**MILANG.**—At the close of Bro. Griffen's address to-night, one came forward and confessed Christ.

Aug. 6.

S. H. G.

## New South Wales

**LISMORE.**—Since last report two have been added to the church. We have had the pleasure of a visit from Bro. Fischer, senr., the father of our evangelist, who gave us a very helpful word of exhortation. The preparations for our mission are keeping us busily working, and we expect showers of blessings. Mission commences September 3.

Aug. 6.

E. A. W.

**ROOKWOOD.**—On July 26, we had a splendid address from Bro. Moore of Victoria. We are now busy preparing for our 14 days' mission in September, when we hope to be able to give a good account of our work. We invite the prayers of all the brethren in our attempt to faithfully serve the Master.

July 31.

A. ALLEN.

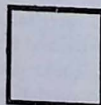
**MARRICKVILLE.**—The services on Sunday evening were very solemn and impressive, being a memorial service in connection with the death of our Bro. McDonald. The building was filled, showing the respect and the esteem in which our late brother was held. Bro. Williams preached from the 23rd Psalm, and delivered a splendid and telling address, which was listened to with great attention and interest.

July 30.

R. M.

## Here and There

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



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

Mission commences at Kalgoolie, W.A., on Aug. 13. Recently there have been one baptised and one restored at Taradale.

P. A. Davey begins a missionary campaign amongst the N.S.W. churches on the 13th inst.

The General Dorcas (Vic.) will meet on Thursday, August 17, at Swanston-st., from 10 a.m.

The mission at North Carlton, conducted by Harward and Pittman, is being fairly well attended.

There was one confession at the Chinese Mission on Sunday evening, at the close of Bro. James' address,

There were two confessions at Footscray last Lord's day evening, one the Sunday before, and one on 23rd July.

Large audiences; splendid interest; 4 confessions; 1 baptised believer added, and 1 restoration in Coolgardie, W.A., mission.

We wish to point out that all items of news, to insure insertion in the CHRISTIAN, must be in hand by 4 o'clock post on Tuesday.

The Dorcas and Prayer-meeting Committee will visit Collingwood sisters at 3 p.m. on 24th inst., at the Tabernacle, Stanton-st.

We have in hand a volume of sermons by H. G. Harward. In the course of a few weeks we expect to make a definite announcement about this book.

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

S. Higgins, an isolated member of the Spring Grove church, N.Z., last year gave £10 to the H. M. fund; this year he has given £12/10/-, a rise of 25%. Who will follow?

Next week we expect to publish the essay read by George Manifold at the last Conference held in Wanganui, N.Z. We may send a few extra copies to New Zealand that week.

The Tasmanian Home Mission Committee are very anxious to find a suitable man to undertake evangelistic work in that State. Write to D. W. Adams, Sandy Bay, Hobart.

In the course of a week or so we expect to begin a new story, "The Governor's Son," which will run through some twelve numbers of the CHRISTIAN. It is a most interesting and helpful story.

The church in Kaitangata, N.Z., has had a visit from H. Mahon, of Dunedin, who held some meetings. The church is hoping to hold a ten days' mission soon, with Bro. Mahon to conduct it.

An interesting debate has just taken place in the N.Z. Parliament on the subject of divorce-cum-lunacy. A Bill was introduced proposing to make lunacy for a period of 7 years a ground of divorce.

"One confession at Hawthorn on Sunday night at the close of a stirring address by F. W. Greenwood. Life is again being enthused in our meetings. A week of prayer has been arranged, to start on the 20th inst. —W.P."

"Sunday School Union, South Australia. Annual social to be held at Prospect, on Monday, August 14. Good programme, addresses, part songs, recitations, etc. Refreshments. Admission: silver coin. —W. JACKSON."

Any Victorian brethren having a mind to attend the South Australian Conference in Adelaide on Sept. 12-14 might let us know, as if there are six going, a reduction can be had on the rail. Do not put it off till too late.

South Australian Conference at Grote-street, Sept. 12, 13 and 14. Who are coming from other States? Names required, please, by Conference Secretary. For accommodation, apply A. Verco or Wm. Manning. Good supply on hand, etc.

### FOREIGN MISSION FUND.

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

ROBERT LYALL.

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"Four have confessed their faith in Christ during the last three Sundays at Paddington, Sydney. Bro. Bagley delivers his farewell addresses on Sunday, August 13th, at 11, 3, and 7. Farewell tea and public meeting on Tuesday, 15th. Tickets, 1/-."

"Would you kindly rectify the following which appeared in the CHRISTIAN of July 6th, under Mornington news: The contracting parties in the marriage were Miss E. W. Glaister and John Jarvie, instead of Miss L. Glaister and Jno. Laurie.—WILLIAM MCG. ALLAN."

Henry Varley was the speaker at the Enmore Tabernacle on Lord's day morning, amongst the visitors being Bro. Russell, of Millthorpe. At night G. T. Walden answered the question, "What does Christ expect of Young Women?" There were two confessions.

Florrie night of Shepparton writes:—"At our C.E. meeting held this evening it was decided that I write you and thank you for your C.E. page. It has been the means of doing each one of the members here a great deal of good. If it were not for the C.E. page we would often go short of an interesting subject for our meeting."

Here is a sample of a lot of correspondence which we receive: "How is it I rarely see anything in the CHRISTIAN about our work in the Mallee? Is it not of sufficient interest, or are our fellows too lazy to send you anything?" If anything happens in the Mallee your "fellows" are too lazy to report it. That is all we know.

The N.Z. Alliance's Annual Convention just concluded in Wellington was the most enthusiastic and successful yet held. The recent introduction into the colony of N.Z. of chocolate liqueurs and other alcoholic confectionery was discussed, strongly condemned, and a deputation appointed to bring the matter under the notice of the Premier.

J. P. Muir, of Ross, N.Z., writes:—"It is with feelings of the deepest sorrow that I send you the present note. On June 28 my wife, Catherine, passed to her rest. She was baptised in Dunedin in the little meeting house, Hanover-st., by the late James Butters, 38 years ago. She arrived in the third passenger ship to Dunedin, and for 38 years was a resident of Ross."

We have for sale a very beautiful set of 4 oil paintings of the Tabernacle, about 5ft. x 4ft., suitable for giving addresses from. They are in a neat box, and we will sell them for £3 the lot. They were prepared for the purpose of using in gospel work. They may be seen at the Austral Office. We are offering these for a brother who needs the money.

E. J. Waters is the superintendent of the South Yarra school, with F. Lewis as secretary. The school is not a large one, quality possibly making up for quantity. Good order prevails. *Pure Words* are distributed monthly; Austral leaflets and Austral roll books are used; the church defrays expenses of school, but collections are taken up every Sunday for charitable purposes.—B.J.K., S.S.U. Visitor.

This week the story "Rachel Sylvestre" comes to an end. We have had many assurances of the interest with which it has been read. We have been asked by a number if it is our intention to publish it in book form. It is not our intention to bring it out in this way. However, we have ordered a supply of the book from America, for which we will take orders now, sending book on arrival. Price 3/-, by post 3/6.

"The members of the Sunbeam Band of Hope, Brighton, celebrated their first anniversary on Wednesday, Aug. 2. A good tea was provided for the

children, after which followed a public meeting, Bro. Pond presiding. Mrs. Tuplin, and the two Misses Munro, assisted with the singing. Bro. Webster brought along his lantern. There was a large audience, and altogether they had a real good time.—CONSTANCE SIEVWRIGHT."

"I am very pleased with the little booklet you have published from the pen of C. Watt, on the Sabbath question. It is brief, clear and forcible, just the thing that is needed here just now. Our Adventists are most energetic in this State, and this little treatise will be read where a larger volume would not. I recommend all who are troubled with these people to circulate freely Bro. Watt's little booklet. Please send me three dozen.—J. COLBOURNE."

"I saw a beautiful thing not long ago. It was a brilliant, successful man, widely known, paying honor and giving loving attention to his father. The father had always been a man of humble parts; he had never been known as a brilliant or particularly successful man. But he has been a good man and a good father; and now that the son has come to honor, there is nothing that he can do too good to show his gratitude to, and respect for, his father. It is a beautiful sight."—*Sol.*

We spent last Sunday afternoon at the Sunday School anniversary, South Yarra. The school seems in fine condition and well conducted. The whole afternoon's service was very fine. The singing by the children and a few of the older friends, conducted by Bro. Pearl, was hearty and full of life, the boys we thought doing exceptionally well. F. M. Ludbrook gave a fine address. We are glad to see the school in such a bright, well lighted chapel. With Bro. Waters as preacher, and in the midst of this great population, a good work should be done.

## Coming Events

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

**AUGUST 23.**—At Lygon-st. Chapel. Grand Rally of all Endeavor Societies in Metropolitan area, preparatory to approaching Convention. Chairman, James Johnston, M.A. Speakers, G. P. Pittman and T. J. Cook. Mr. Cook's address, "An Ideal Endeavor," will be illustrated. Solo, Miss L. Kemp. Responses. Song Service at 7.45. Collection to assist Victorian C.E. Union. Endeavorers particularly requested to take note of this meeting, and to work for its success.

## FOR SALE.

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# The Christian Endeavor

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

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

## Woman's Work for Women.

Topic for Aug. 28.

### SUGGESTED SUBJECTS AND READINGS.

Making good wives...	... Prov. 31: 10-12
The ideal housewife	... Prov. 31: 13-27
The Christian mother	... Prov. 31: 28-31
A woman's need of Christ	... John 4: 16-26
A converted woman	... John 4: 28, 29, 39-42
A woman's devotion	... John 20: 11-18
Topic.—Mission work among women.	Acts 16: 13-18; Titus 2: 3-5.

(Home and foreign fields.)

Tell something about work for women in India.  
What rescue work is done for women in our cities?  
What is woman's condition without Christianity?

It will be quite unnecessary, even in the largest society, to get up a discussion on women's praying and prophesying — our topic gives scope enough for all to touch on matters interesting and profitable without having recourse to such things. Of course the status of Christian women in apostolic days will not be overlooked; and doubtless a careful reading of the New Testament will furnish many other texts than the famous "Let your women keep silence."

Whatever may be our opinion regarding the proper sphere of work for women, it will hardly be questioned that for woman as for man there is opportunity for service in the directions indicated by Miss Frances Ridley Havergal in the following poem:

Lord, speak to me, that I may speak  
In living echoes of thy tone;  
As thou hast sought, so let me seek  
Thy erring children, lost and lone.

O lead me, Lord, that I may lead  
The wandering and the wavering feet;  
O feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.

O strengthen me, that while I stand  
Firm on the Rock and strong in thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach  
The precious things thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart.

Nowhere has woman's work more gloriously appeared than in connection with missionary enterprise.

"A marked feature of the new Acts of the Apostles," says Pierson, "is the apostolate of woman. From the day when Gabriel announced to that Virgin of Bethlehem her destiny as the human mother of the Son of God, woman has taken a new rank in history. Mary of Magdala, to whom first he appeared after his resurrection, was a forerunner of the thousands of her sex who should bear the good tidings of a risen Saviour. That outcast of Sychar who forgot her waterpot and hastened from the well to tell even the men of the city about the Messiah, forecast the myriad women who should forget themselves and all secular cares in the ministry to souls. These were prophecies of woman's work, and have been fulfilled in a startling manner in this new era. As the new age of missions moves

toward the final goal, more and more does Christian womanhood come to the front. To-day more than one-third of the entire force in the foreign field is composed of women. At home women's organizations, the outgrowth of the last quarter century, have had an increase so rapid, an influence so wide, and an impulse so forceful, that no other agency compares with them in value and virtue. . . . To the increased activity of these women who still follow the Master and minister to him of their substance is mainly owing the decided advance of missionary enterprise during the thirty years past."

A most attractive and profitable talk could be given on zanana work. Instruction is in order here, though few Endeavorers will be in the position of the good lady who astonished Bishop Moorhouse with her supposition that the female converts from heathenism were zananas, and the male converts bananas. "The word zanana is derived from the Persian word *zan*, a woman, and it is especially applied to that part of an Indian residence which is set apart for the women, though it has a wider significance, and may refer to anything belonging to a woman. Hence a zanana missionary was originally one who visited women in their own homes, and her work was at first confined to the towns." Lady missionaries now in all parts of the world are spoken of as zanana missionaries; and their work is in zanana, hospital, school, orphanage, widows' homes, among the blind, etc.

In the East generally, and especially in India, women were shut up, beyond hope of being reached by the gospel as preached by men, in the rigid seclusion of zanana, harem or seraglio. Pierson gives an instance: "In Syria a physician was called to prescribe for a favorite wife of a dignitary, but was not allowed even to see her tongue or feel her pulse; and when he insisted that no medical aid could be given without such examination, a female slave was made to thrust out her tongue and reach out her hand through a rent in the curtain, that he might examine his patient by proxy." A missionary who has spent many years in China says that missionaries might labor thirty years in one place without the women ever hearing of Christ. Of Korea, Mrs. Isabella Bishop says that the women there are more secluded than in any other part of the world, being quite inaccessible to any but lady missionaries and Bible women. Many of the women can never go out at night; at certain times the men are rung off the streets by a great bell, and the women are allowed out for a little while.

There are still to be found a few who object to lady missionaries. Let any such remember that, as regards a great host of the inhabitants of the earth, it is a case of lady missionaries or absolutely no knowledge of Christ. "No man, whether he be a missionary or a physician, can carry the gospel to the jealously-guarded women of Eastern households."

Dr. Geo. Smith says that the plan of zanana missions was first suggested by Prof. T. Smith and carried out in 1854 by John Fordyce. J. Gregory Mantle, writing of Bible women, and their minis-

trations to their sisters in heathen lands, says: "David Abeel was the first missionary to suggest a movement of this kind. He was on his way home from China in 1834, and out of a burdened heart he made known the facts, which are still but imperfectly grasped, concerning the condition of the women of India and China." Dr. Clara Swain, writes Amos R. Wells, was the first woman medical missionary. She went to North India in January, 1870.

It is generally recognised that one of the greatest forward movements in recent missionary enterprise was the sending out of women as qualified medical missionaries. It is not a congenial thought to us that the Christian women who longed to relieve the miseries of their Eastern sisters were for long opposed by the teaching and licensing bodies in Great Britain, and so had to go to America or Switzerland for training. The success of the venture was immediate and wonderful. The heroines of medical missions are too numerous to mention names. The success in India is described by A. T. Pierson in one sentence: "All India clamors for capable women who are trained nurses and qualified physicians." Here is testimony from an opponent of the gospel: A Hindu, conversing with a missionary, was asked, "Which of our methods do you fear the most?" He said, "We do not greatly fear your schools, for we need not send children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors, for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and homes are won, what is there left for us?" Women medical missionaries will surely be doubly dreaded by such men.

The British and Foreign Bible Society supports between six and seven hundred native Christian Bible women who circulate, read and explain the "only Book whose message brings light to those who sit in darkness, healing to the broken-hearted, hope to the despairing, emancipation to the enslaved." Of these native Bible women nearly six hundred are in India, Ceylon, Burma, Egypt, Palestine and Malaysia, while the remainder work in China, Japan and Korea.

It is said that one of the most impressive addresses of the Ecumenical Conference of 1900 was that of Miss Lilavati Singh, B.A., a young Hindu lady, professor of English literature at Lucknow College. After hearing her address on the results of higher education, the late ex-President Harrison remarked, "If I had given a million dollars to foreign missions, I should count it wisely invested if it led only to the conversion of that one woman."

We all owe much to the gospel, but women especially should rejoice in the freedom wherewith Christ hath made them free. Sad is the condition of women without the gospel. In many parts of the East it is considered a crime or folly to teach a woman to read. "Education is good," runs one proverb, "just as milk is good, but milk given to a snake becomes venom, so education given to a woman becomes poison." The Chinese say that a woman's sole duty is summed up in the "Three Obediences": when young, let her obey her father; when married, let her obey her husband; and should she become a widow, let her obey her sons. In a fire in Seoul, Korea, a house was burned down, and the mistress perished. It transpired that in attempting to save the inmates a fireman had touched the woman's arm, and she was not considered worth saving after that.



## Obituary

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

**KINGSBURY.**—On Tuesday, July 4th, Joseph Kingsbury fell asleep in Jesus. Bro. Kingsbury had been an invalid for many years, and so had to some extent passed out of the life and work of the Enmore church. Many years ago he was one of the most active and efficient workers that the Sydney church had. In the Sunday School, in the morning service, in preaching the gospel, Bro. Kingsbury was an efficient help, and when I was coming out to Enmore, J. J. Haley, who was the preacher at Sydney when Joseph Kingsbury was an officer, said he would never cease to be thankful to God for the loyal and valuable support that he had from Joseph Kingsbury. And Bro. Haley's experience is the experience of every preacher who has been associated with our brother. He was one who worked up to the full limit of his ability. For many years he led the singing at the morning service at the Enmore church. He loved the work, and he did it well. He also took part as one of our readers. He had a fine, rich voice, and always read to the edification of the brethren. But shortly after the death of Dr. Kingsbury, Senr., Bro. Joe had to give up all active work in the church, and except at wide intervals even attendance at our service. His brothers and sisters did everything that love could suggest to make his days of seclusion happy ones. They visited him regularly. They surrounded him with every comfort, and as far as one

could be happy secluded from the activities of life, Joe Kingsbury was made happy. The end came rather suddenly, yet it was well with him. 'Tis little matter when the righteous fall asleep. It meant for Joseph Kingsbury the going home and entering into the Father's house, the house of many mansions, the being absent from the body and present with the Lord. We believe that he is with his heavenly Father, and with his earthly father, and with the great elder brother who loved him and gave himself for him. No one could know Joseph Kingsbury and not love him. He was gentle towards all. We laid him to rest in the Rookwood cemetery. There were many of the older brethren and sisters present at the service—those who had known him in his active, prosperous days, those who had worked with him in extending and building up the church of the living God, and who had come to show their respect to the life of one whom we can all say was a good man, and one to whom the Lord has said "Well done, good and faithful servant, enter into the joy of thy Lord."

Enmore, N.S.W.

GEO. T. WALDEN.

**HILLIER.**—One of our young members, Miss Eliza Hillier, was killed in an accident at Bega on Thursday, July 6th. Sister Hillier was a comparative stranger to our members, having only been associated with us for about two years, and during much of that time away with relatives in the country. She came out about nine years ago from England to act as housekeeper for a sick uncle and his two boys. Although only a young girl she most efficiently did her work, and remained with her uncle until his death about two years ago. When, on account of the sick-

ness of her uncle, the household treasury became exhausted, she took out her own money that she had saved to enable her to return to England, and used it in keeping the house going. After the death of her uncle she remained in the district for a few months, and then went to make her home with her aunt at Bega, N.S.W. On Thursday, July 6th, she was out driving with a young lady friend, when the vehicle collided with a large waggon. Sister Hillier was thrown in front of the waggon wheels, and frightfully injured, dying in a few hours' time. Those who knew Miss Hillier very greatly respected her for the consistent life that she lived as a Christian, and for the splendid way in which she had looked after her uncle and cousins.

Enmore, N.S.W.

GEO. T. WALDEN.

**LE PAGE.**—Our late Sister Rachel Le Page was one of the oldest members of the Cheltenham church, having been a resident of the district for many years, though not permanent of late, having resided with her daughters and son at intervals; and certainly it may be said of her, that her works do follow her, in the lives of her descendants. During her fellowship with the church she was always to the front in good work, and helped the cause of the Master in every possible way. A large number of the brethren followed her remains from the home of our Bro. Woff, where she loved to stay, to the Cheltenham cemetery, where E. T. Penny conducted a most impressive service. On the following Lord's day W. Judd preached at a memorial service. May God bless all the dear ones left behind.

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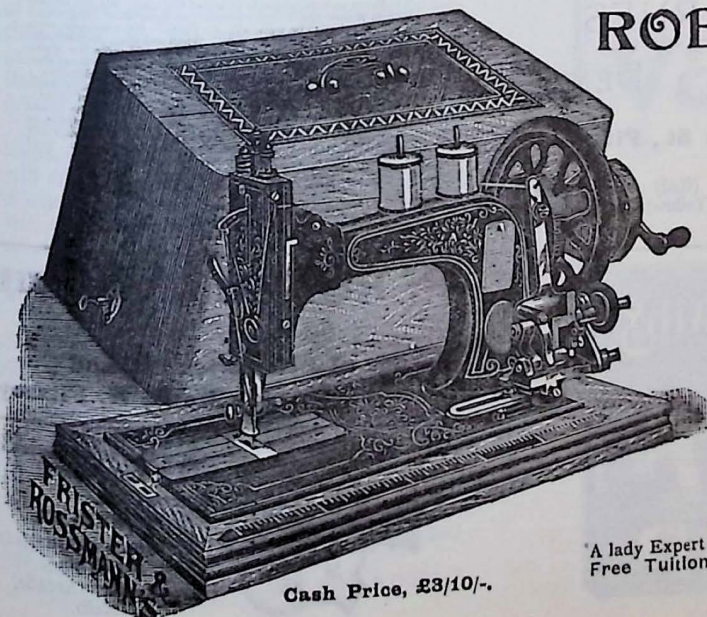
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Stephen seldom preaches now, but his talks at the communion table are a feast to the soul. He is a veritable Gamaliel to a circle of young preachers, who delight to sit at his feet and listen to his teaching. Among these are two of the Sylvestre-Arrondale boys, and this is compensation to Rachel, who long grieved in secret because none of her own sons chose the calling of their father.

Stephen has many times told me that to him it is a marvel all but too great for comprehension, that the people with whom he allied himself in those early days of hardship and persecution, should have grown, during his own ministry, to such numbers and influence.

"But I am glad I lived and worked when I did," he always added. "We are growing a bit comfortable and complaisant, and comfort and complaisance would not suit me as well as the old heroic days. I am glad I lived when I did."

In heroic days, Stephen surely had lived heroically. He has kept back no part of the price of a noble ministry. He has spent and been spent, asking for no man's gold or silver or apparel, but often in cold and hunger and weariness he has preached the gospel of simplicity and power.

His reward has been great. Thousands honor him as their father in the gospel. He has taught a multitude who have themselves become teachers, and thus the power of his life has touched a host of those whom he has never seen.

Few men have done as much, but I am inclined to think that no man has ever had such a helper. Remembering my dear mother, remembering, too, the pure saint who has been in glory for so many years, I still say deliberately that Rachel is the best woman I have ever known. What she has been to the needy, the sorrowful and the wayward is written only in heaven. What she has been to me, the lonely pilgrim, I dare not trust myself to say. Without her counsels and her ministries, the pilgrimage would have been a weary one indeed.

I have shown many of these pages to her, and we have laughed together over the story of her perversity. But I shall not show her this page, for she has ever been chary of praise, except when it comes from Stephen, from whom she has learned to regard it as a matter of course.

For a perfect surrender to the man she loves, commend me to the woman of strong will and strong character. When she makes a choice, her reason is behind it, and she will stand by it to the uttermost. However, this is merely a piece of an old man's moralising, and you need not read it into the story unless you choose.

"When I loved you so long," I once heard Stephen say to Rachel, "did you believe that I would win you in the end?"

"No," answered Rachel, with her wifely smile (indeed, now, she has quite a different smile for her children and grandchildren, and one which they know well). "No, I did not think so. But sometimes I was terribly afraid you might!"

Maude Arrondale just came in and put her pretty hands over my eyes.

"Uncle Joseph, you must stop writing,"

she commanded. "Why, your poor old eyes will be put out altogether if you go on in this light!"

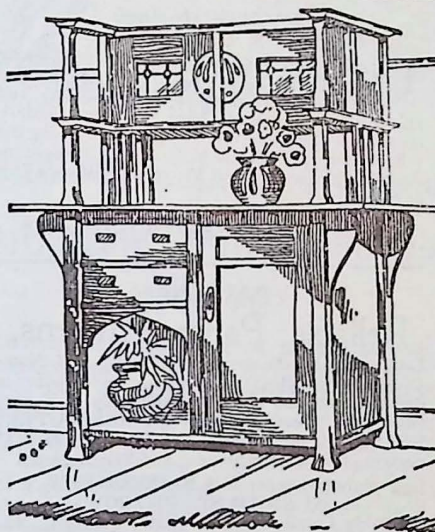
Now, I usually mind Maude, because I like her. And I like her for several reasons. She is a dear young thing, to begin with; then, she is the wife of Sylvestre the Second and the mother of Sylvestre the Third. And, by no means least, she is the granddaughter of that staunch old friend of our household, Bro. Cady. (I tell her this is why she is uncompromisingly rigid in her orthodoxy.)

"I am almost done," I told her. "Let me finish this page, and I promise you I will write no more for many a day."

So she has left me, and I must keep my word. What, then, shall I say at the end?

I can only repeat what I said at the beginning—that my long life has been encompassed with mercies, that I am glad I have lived, and that I shall be glad to die.

THE END.



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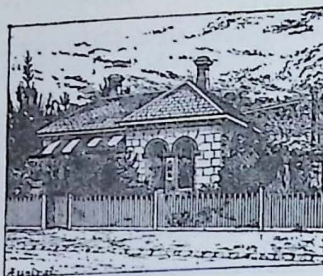
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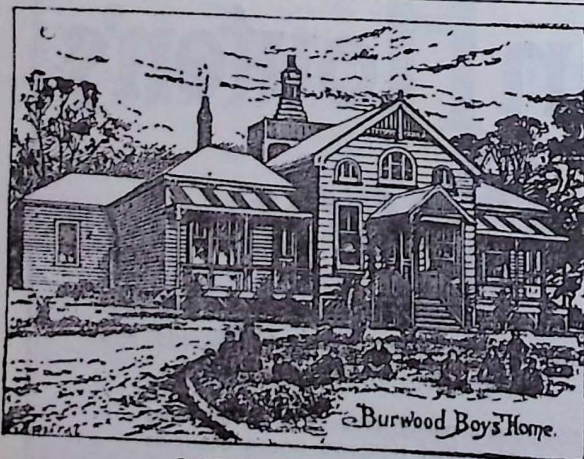
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