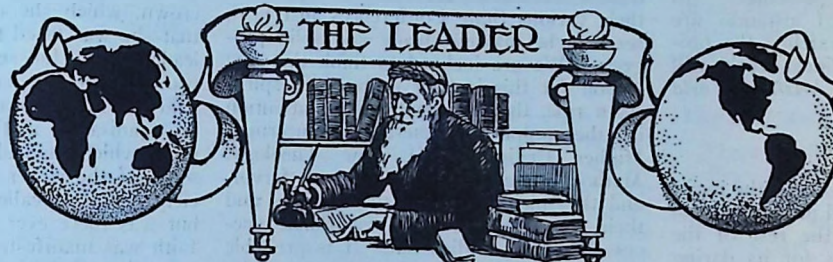


# The Australian CHRISTIAN

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And this is the claim of Rome, that its church or canon law is superior to civil law.

## ROME AND MIXED MARRIAGES.

The question of mixed marriages has been causing considerable agitation of late in the province of Ulster in the North of Ireland. Ulster, as everyone knows, represents the Protestant section of the people of Ireland. Broadly speaking, the North of Ireland is Protestant, while the South is distinctly Roman Catholic. The former is against Home Rule, the latter is for it. The Protestant section is against it because it believes that Home Rule means Rome Rule. Under Home Rule Protestants believe that their privileges and liberties would be considerably curtailed. As one writer puts it, "If Home Rule were granted it is morally certain that the reins of power in Ireland would be in the hands of men servilely obedient to Rome's dictation." In proof of this the recent action of the Church of Rome in the case of a mixed marriage is cited. From this it is argued that if Rome does such things with its present limitations, what would it not do with the increased power that Home Rule would give it? The particular case that has caused the present agitation is stated as follows:—A Roman Catholic married a Presbyterian woman in a Presbyterian church. It was explained to him by his priest that the marriage was invalid according to the decree of the present Pope. It is charged that the priest kept on instigating the husband to put away his wife and to deprive her of her two children. Before this the priest had urged the woman to consent to what he called a canonical marriage, and she refused. The result was that the husband left her and took the children with him. Diligent search has been made for husband and children, but they have effectually disappeared.

### Mixed marriages.

We have not cited this case for the purpose of discussing Home Rule, but rather for the purpose of showing the evil of mixed marriages, and what the action of the Romish Church indicates in regard to

its policy. Incidentally it may be said that the case now before us will not make the Protestant minority in the North agreeable to placing the reins of government in the hands of the Catholic majority in the South. Apart from this, however, it is quite clear that marriages between Catholics and Protestants cannot be regarded as conducive to the happiness and well-being of the parties concerned. It is possible to conceive, of course, that if the parties were left to themselves the union might not work out so badly. But as leaving the parties to work out their own salvation as best they can is the last thing the Church of Rome dreams of doing, the result is dire trouble to all concerned. The Romish Church never loses sight of those who contract mixed marriages, and because of this Rome has gained much while Protestantism has lost. If the whole story of priestly intrigue and brow-beating in this direction could be revealed, it would make one of the most pitiful stories ever written. The Ulster case, with all of its inhuman accessories, happens to have gained public notoriety, but how many cases are there where the misery has been endured in silence?

### Church authority.

In reviewing the Ulster case, the *British Weekly* raises the point as to the right of any church to make a pronouncement on the validity of a marriage ceremony. Within certain limitations it holds that the church has a right to speak. This may be conceded. The church, for example, could never give its sanction to some modern ideas of marriage, even if those ideas became part of the civil law. Proposals to make marriage a matter of a seven or ten years' contract, which have been frequently suggested, could never be accepted by any Christian church. They are contrary to the law of Christ, and would be a menace to the well-being of the community. The Romish Church, however, does not object to mixed marriages on the ground of morality, but because it claims that it alone of

all religious organisations has the right to dispense the sacraments of the church. This stupendous claim no one outside of the ranks of the Romish Church is prepared to recognise. It is granted that a priest of Rome is within his rights in refusing to officiate at a mixed marriage, but beyond that he has no right to go. Priestly domination which results in the desertion of a wife by her husband should be punishable by law. Now, we are quite prepared to insist that New Testament law is above all other law, but we are not prepared to admit that church law is to be so recognised. And this is the claim of Rome, that its church or canon law is superior to civil law. Its claim is that it is supreme in church and State. In every way that it possibly can, with any degree of prudence, it advances this claim and works assiduously for its recognition. One of the things it requires to be taught is that it cannot with impunity flaunt those laws of the land which the general Christian community recognise as being founded in righteousness and which make for the welfare of the people.

### Widening the gulf.

The Ulster case, and similar examples, all go to show that the Church of Rome is determined to make the gulf that exists between Catholics and Protestants as wide as possible. The Roman Catholic citizen, under the rules of his church, in Protestant countries is practically a foreigner. In an article entitled, "Rome's Anti-English Campaign," a writer in the *Australian Christian World* says: "One has only to read the Roman Catholic publications of this and other countries to become convinced that the Papal Church, though professedly intensely religious, is principally a political institution, having for its object the subjugation of all the kingdoms of the earth to its authority in both the religious and political spheres. It is also very clear that, while in every country the clergy seek to obtain, and often acquire, the almost



complete direction of the secular powers, the main object to which the Papacy is directing its energies is the disintegration and possible destruction of the British Empire. This design is not openly advocated in plain terms. That would be impolitic. But it is worked by the members of the church concertedly, yet in their individual capacity, in political circles, in the public press, and wherever an opportunity to do England damage is presented." In proof of this a number of instances are cited. Those who have watched the progress of events in the political world will not dissent to what the *Christian World* has stated.

#### *Its policy.*

Its policy, therefore, is to keep the members of its church separated in national and religious sentiment from the rest of the community. This accounts for its daring presumption in pronouncing mixed marriages, celebrated according to the law of the land, as invalid. Under the circumstances, we can all agree that such marriages are undesirable; but to pronounce them invalid is to exercise a power that only a priest-ridden people will acknowledge. For the welfare and happiness of those who enter the married state it is well that they should be mated with those of a like faith; and in view of this, Protestants entitled to celebrate marriages should decline to unite those of the Protestant and Romish faith. Independently of any other reason, it is enough to know that the Romish priest will do what he can to make such married life unendurable.

## Editorial Notes.

### Methodism and Missions.

The Methodist body of Australia is one of the most aggressive and progressive religious forces in the Commonwealth. It is also one of the greatest workers in Foreign Mission enterprise. The total income last year for this purpose was £35,348, an increase of £4800 over 1909. It might be argued that if that amount had been added to the sum spent on the work within Australia, the home progress would have been much larger. But it is questionable whether even the present income would have been received for the home work had it not been for the interest taken in the regions beyond. However paradoxical it may seem, experience attests that the more we spend on Foreign Missions the more we devote to the home fields. The fact is that Christianity is essentially missionary, and the distinctions we make between Home and Foreign Missions are more imaginary than real. No live missionary church can possibly be satisfied to devote attention to the one to the exclusion of the other. There is a reflex influence

in each which tells for progress on both. And so while over £35,000 has been sent out of Australia, the work at home has made substantial numerical advance. The Methodists are to be congratulated on their missionary zeal.

### Methodism and Modern Theology.

While some religious organisations are reporting little or no headway, the Australian Methodists, according to reports of their various State Conferences just held, seem to be making steady and solid progress. We are inclined to think that one reason for this is their evangelistic spirit. As a rule, they devote but little attention in the pulpit to questions concerning Higher Criticism and New Theology. Methodism had its birth in gospel fervor, and the spirit which led the Wesleys and their coadjutors to such remarkable success has not yet died out. It is probable that in some respects there has been declension, and it would be too much to affirm that all the Methodist ministers of to-day are as evangelistically alive as were the founders of the movement; but on the whole they remain true to the main principles by which their first leaders were actuated. We have been informed that the old gospel story of an atoning Saviour has lost its influence, but the fact remains that the progressive churches of to-day are those which make prominent the teaching that Christ died for our sins according to the Scriptures, while the non-progressive and decadent are those which deny or ignore the great evangelical truths of the New Testament.

### The Church and the Children.

Notwithstanding the advance in methods of Sunday School work, it is not certain that the churches as a whole are retaining their hold on the young as fully as might be expected. We notice, for instance, in the report of the S.A. Methodist Conference a decrease of 1365 scholars for the year. This naturally caused the Conference some anxiety, and it was explained that the decrease was more apparent than real, being largely owing to inflated reports last year. One speaker thought the real decrease would be only about 600. But even this is alarming, and demands serious attention. The fact that every district showed a decrease points to some widespread cause or causes, and the excuse put forward of a declining birthrate does not provide the explanation of such a substantial decline. It would be interesting to know if this is the general experience throughout the Commonwealth. Unless we succeed in interesting and retaining the children, the future outlook must necessarily be a gloomy one. "How to promote a Bible School conscience" may well form a topic for study in every church.

### An Age of Credulity.

The Christian Scientists of America have troubles to face since the death of

their founder. Mrs. Stetson, whose ex-communication from the church was the sensation of the past year in this body, now puts in a claim as Mrs. Eddy's successor. She claims to be the greatest "divine metaphysician" now living, and has prophesied that Mrs. Eddy will rise from the dead. The mere incident that she was expelled from the organisation by the founder does not in her mind weigh against the fact that Mrs. Eddy previously gave her a diamond crown, which she considers an indication that she was fitted to wear it as a sign of leadership. Her supporters put her forward as the inevitable successor of Mrs. Eddy. There appear to be the elements of disorganisation in this remarkable movement, which has had great influence among some of the richer folks of American society. This is called the age of unbelief, but was there ever an age in which more faith was manifested, on such slight evidence, than that of the followers of Dowie, Joseph Smith, Ellen White, and Mary Baker Eddy, to say nothing of the disciples of Spiritism, or the 200 millions who are supposed to accept the absurd doctrine that a small wafer becomes the actual body of the Saviour which hung upon the cross of Calvary?

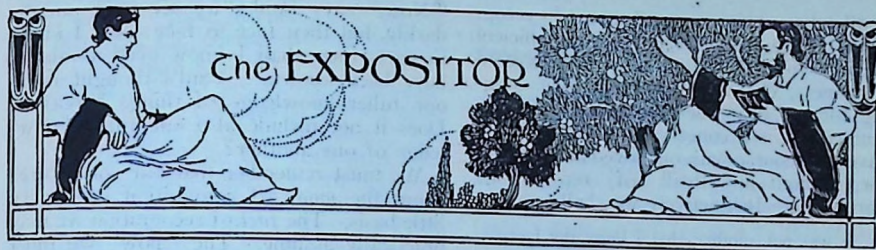
### In the Shadow.

We must all go there sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone; but fear not, it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of his face can be only fixed in the dark chamber; but do not suppose that he has cast thee aside. Thou art still his quiver; he has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when he can send thee most swiftly and surely on some errand in which he will be glorified. O shadowed solitary one! Remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously.—F. B. Meyer.

On the whole it is patience which makes the final difference between those who succeed or fail, in all things. All the greatest people have it in an infinite degree, and among the less, the patient weak ones always conquer the impatient strong.—J. Ruskin.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—F. W. Robertson.





## Shall we Know one another in the Life Hereafter?

By J. Paterson Smyth.

Shall we know one another in that life? Why not? As George Macdonald somewhere pertinently asks, "Shall we be greater fools in Paradise than we are here?"

This is a perfectly apt retort, and not at all slipshod, as it may seem at first. It is based on the belief suggested by common sense and confirmed by Scripture, that our life there will be the natural continuous development of our life here, and not some utterly unconnected existence. If consciousness, personal identity, character, love, memory, fellowship, intercourse go on in that life, why should there be a question raised about recognition? True, there are morbid times with most of us when we are inclined to doubt all desirable things, and there are some gloomy Christians who are always suspicious of anything very specially bright and hopeful in the gospel of Christ. But to the normal Christian man who knows what is revealed and who believes in the love of God, there should never be any serious doubt about recognition in that life.

### Legitimate inference.

Before saying anything about Scripture evidence let me point out that there are some things that are always assumed by legitimate inference even without any definite proofs. If I knew that the inhabitants of Mars were alive, and in full consciousness, and with souls like mine, and capable of intercourse with each other—whether they have bodies or not—I should assume that they knew one another. I should not wait for that fact to be definitely stated by a visitor to Mars who should return to earth. I should assume it without his stating it. Nay, I should require very strong evidence to make me believe the contrary. Now, the Bible says that our dear ones in Paradise are alive—that their life is a full conscious life, with full consciousness of personal identity, that they remember the things of the old earth life, that they love one another, that they can have intercourse together as in the story of Dives and Lazarus. So far as we can judge, the inner life of the "I" there seems a very natural continuation of his life here.

If, then, I am the same "I," the same person, still alive, still conscious, still thinking, still remembering, still loving, still longing for my dear ones, still capable of

intercourse with others, why may I not without definite proof assume the fact of recognition? Surely it should require strong evidence to make me believe the contrary. It is one thing to avoid reckless assertions without any foundation—it is quite another thing to have so little trust in God that we are afraid to make a fair inference such as we would unhesitatingly make in like conditions here—just because it seems to us "too good to be true." Nothing is too good to be true where God is concerned. I do believe that one reason why we have not definite answers to such questions as this is because such answers ought not to be necessary for people who trusted fully in the tenderness of the love of God.

### Our noblest instinct prophetic.

Why, even if the Bible were to give you no hint of it, do you not see that the deepest, noblest instincts that God has imparted in us cry out for recognition of our departed? And where God is concerned it is not too much to say that the deepest, noblest instincts are, in a sense, prophecies. This passionate affection, the noblest thing that God has implanted in us, makes it impossible to believe that we should be but solitary, isolated spirits amongst a crowd of others whom we did not know—that we should live in the society of happy souls hereafter and never know that the spirit next us was that of a mother or husband, or friend or child. We know that the Paradise and earth lives come from the same God, who is the same always. Into this life he never sends us alone. There is the mother's love waiting and the family affection around us; and as we grow older love and friendship and association with others is one of the great needs and pleasures of life, and one of the chief means of training the higher side of us. Unless his method changes we may surely hope that he will do something similar hereafter, for love is the plant that must overtop all others in the whole kingdom of God.

Again, love and friendship must be *love and friendship for some one*. If we don't know anyone, then we cannot love, and human love must die without an object. But the Bible makes it a main essential of the religious life that "he that loveth God love his brother also."

If we shall not know one another, why then this undying memory of departed ones,

this aching void that is never filled on earth? Alas for us! for we are worse off than the lower animals. The calf is taken from the cow, the kittens are taken from their mother, and in a few days they are forgotten. But the poor human mother never forgets. When her head is bowed with age, when she has forgotten nearly all else on earth, you can bring the tears into her eyes by speaking of the child that died in her arms forty years ago. Will God disappoint that tender love, that one supreme thing which is "the most like God within the soul"?

### The fact assumed.

There can be no real reason, I repeat, for doubting the fact of recognition, unless the Bible should distinctly state the contrary. And, so far from doing this, the Bible, in its very few references to the Hereafter life, always seems to assume the fact, and never in any way contradicts it.

Notice first the curiously persistent formula in which Old Testament chroniclers speak of death. "He died in a good old age and was gathered unto his people, and they buried him." "Gathered unto his people" can hardly mean burial with his people, for the burial is mentioned after it. It comes between the dying and the burial. And I note that even at Moses' burial on the lone mountain top this phrase is solemnly used: "The Lord said unto him, Get thee up into the mount and be gathered to thy people." Miriam was buried in the distant desert, Aaron's body lay on the slopes of Mount Hor, and the wise little mother who made the ark of bulrushes long ago had found a grave, I suppose, in the brickfields of Egypt. Did it mean that he came back to them all in the life unseen when he was "gathered to his people"?

David seemed to think that he would know his dead child: "I shall go to him, but he shall not return to me."

Our Lord assumes that Dives and Lazarus knew each other. And in another passage he uses a very homely illustration of a friendly gathering when he speaks of those who shall "sit down with Abraham and Isaac and Jacob in the kingdom." And again, in his advice about the right use of riches: "Make to yourselves friends by the means of the mammon of unrighteousness, that when ye die they may receive you into the everlasting habitations" (Luke 16: 9). Surely that at least suggests recognition and a pleasant welcoming on the other side.

I remember well how, in the pain of a great bereavement, his words to the penitent thief came into my life like a message from the Beyond: "To-day shalt thou be with me in Paradise." I put myself in the place of that poor friendless man taking his lonely leap off into the dark, and felt what a joy and comfort it must have been. "To-day we shall be together again at the other side." Not I will remember thee, but "Thou shalt be with me"; not by-and-bye, when I come in my kingdom, but "To-day." If anybody knew, surely Jesus knew.



If his words meant anything, surely they meant We shall be conscious of each other, we shall know each other as the two friendless ones who hung on the cross together.

Then I see Paul (though he is referring to the later stage of existence) comforting bereaved mourners with the thought of meeting those whom Christ shall bring with him. Where would be the comfort of it if they should not know them? He expects to meet his converts and present them to Christ. How could he say this if he thought he would not know them?

I wonder if anybody really doubts it after all. Just think of it! With Christ in Paradise, and not knowing or loving any comrade soul! Is that possible in the land of love? With our dear ones in Paradise, and never a thrill of recognition as we touch in spiritual intercourse the mother, or wife, or husband, or child for whose presence we are longing! Cannot you imagine our wondering joy when our questionings are set at rest? Cannot you imagine the Lord in his tender reproach, "O thou of little faith, wherefore didst thou doubt?"

#### The "how" of recognition.

Sometimes one vaguely wonders, How can there be spiritual recognition? How shall we recognise each other without this accustomed bodily shape? And in the effort to realise the fact of recognition men have made many guesses. But really we know nothing about the "how." We know that the self in that life can think and remember and love. We know that we can still communicate thoughts to each other. Can we not leave with God the "how" of recognition?

In several places Scripture seems to suggest that the souls of the departed are clothed in some kind of visible spirit shape. They are spoken of as not easily recognised but in some way *seen*, as in the case of Samuel, and of Dives and Lazarus, and of Moses and Elias at the transfiguration, and of our Lord himself in the spiritual body after the resurrection. They seem to be visible when they please and as they please.

But when a mother asks how then can she know him who died as a child twenty years ago, one feels that recognition must be something spiritual and not depending on visible shape. Even here on earth much of our recognition is spiritual. Soul recognises soul. We recognise in some degree good and evil character of souls even through the coarse covering of the body. We instinctively, as we say, trust or distrust people on first appearance. Or again, a slight young stripling goes away to India and returns in twenty years a big, bearded, broad-shouldered man, with practically no outward resemblance to the boy that went away. But even though he strive to conceal his identity he cannot hide it long from his mother. She looks into his eyes and her soul leaps out to him. Call it instinct, insight, intuition, sympathy, what you please, it is the spiritual vision, soul recognising soul. If that spiritual vision apart from

bodily shape plays so great a part in recognition here, may it not be all-sufficient there? In that life where there is consciousness, character, memory, love, longing for our dear ones, and power of communication, is it conceivable that we should have intercourse with our loved and longed-for, without any thrill of recognition? Surely not. Instinctively we shall know.

It was not, mother, that I knew thy face—  
It was my heart that cried out Mother!

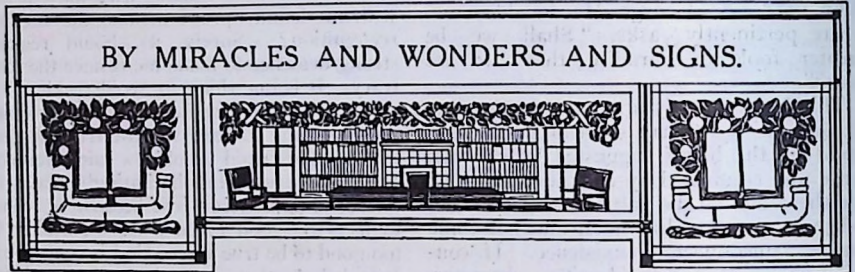
Nay, shall we not know one another there far more thoroughly than we do here?

"Now," says Paul, "we see in a mirror, darkly, but then face to face: now I know in part; then shall I know even as also I have been known." Paul's thought is of our fuller knowledge of things hereafter. Does it not include also our fuller knowledge of one another?

We must remember that our conjectures about the *mode* of recognition have very little basis. The *fact* of recognition we may practically assume. The "how" we must leave with God.

"Soul of my soul, I shall meet thee again.  
With God be the rest."

### BY MIRACLES AND WONDERS AND SIGNS.



Acts 2: 22.

By H. H. Strutton.

The Christian is often met with the question: Have miracles ceased, and if so, why? Or perhaps he is asked how it is that the miracles and special signs and wonders that accompanied the ministry of the early apostles are not common in the experience of present day Christians?

Is it not a sign of weakness in the church to-day that our sick are not healed; that our ministers do not command the direct and visible power of God over their audiences; that our missionaries do not receive the gift of tongues in order to preach directly to the heathen without the waste of time given to years of study; that our church elders do not confer the blessing of the Holy Spirit's presence by the laying on of their hands; or that our sons do not prophesy and our men see visions and have dreams from God?

#### Why are these things absent?

Surely every Christian has asked himself the question time and again: Why are these things absent? Is it because we do not wish for or need such manifestations? Can it be that we have gradually become weaker in our faith and these gifts, either through disuse or neglect, have been lost to the Christian church? Would not the gospel, if accompanied by manifestations of outwardly supernatural or divine power upon the persons of the hearers, obtain a more ready entrance into their hearts, so that thousands should be converted at one preaching?

If we are persuaded of this—and who of us is not conscious of his lack of power as he handles God's gospel—should we not seek that miracle working power from God, that our tongue should be as a tongue of fire; that our word should be prophetic, and

the touch of our hands convey healing to the sick?

#### The answer.

In order to answer these questions we should turn not so much to the records in the chapters in Acts, which plainly reveal that these "miracles and wonders and signs" were done by Jesus before the Jews, and, later, by his apostles, to convince them that he was the Messiah of God, and given as signs by which they would, had they been better conversant with their prophetic books, have recognised him as the one who should come: but rather should we turn to the writings of the great inspired apostle to the Gentiles, and from him learn the import that such signs had, and why they were almost absent, even in his own ministry, as he labored more amongst the Gentile churches.

As he reaches the closing stages in his work, he becomes concerned more for the ones who are to follow it up, and impart further knowledge in things eternal to those of his own converts and others, and he then writes truths that are to serve the church for all time; he detects the errors creeping in that will ever be present with the church, and lays down rules that are not to be swerved from if Christians are to be strong men of God. In his Epistle to Timothy he repeats over and over again his injunctions, given once before to those in charge of that church at Ephesus (Acts 20: 28), that they should take heed to, and feed the flock, or church of God, for that after his time should come grievous wolves among them speaking perverse things. Read how many times in the epistle he refers to the words, "the truth," "the faith," and how he warns against those, who having themselves



"missed the mark," or "swerved from" it, have become "false teachers." In noting the fact that the comparative absence of "gifts" (healing, prophecies, tongues, etc.) in the church of his day, is never commented upon by Paul; that special striving after such attainments is rather discounted; that he himself prophesies that such gifts shall fail and altogether cease, we naturally seek for the reason of this, and try to find what it is that had superseding power over them. It requires no effort to see that these special gifts very soon had the same effect in the early church, as is noticeable amongst those who lay claim to their possession in the present day. They were looked upon by many as the "hall mark" of those belonging to an inner spiritual circle—something to be attained rather than humbly and reverently received, and which gave their possessors the coveted right to stand out as leaders in the congregations, and this was, doubtless, one of the chief reasons for such gifts being withdrawn. From earliest history very few indeed of those endowed with miraculous power, even amongst those nearest to God's mind, have known when *not* to use it. Is it likely then that young Christians would not err in the using of such gifts?

#### Errors combated.

The greatest of the errors in the early church evidently were (1) The denial of the divine Sonship and the endeavor to humanise and materialise all the God-revealed truths concerning salvation. (2) The entrance of teachers who had all the forms of godliness, but were nevertheless serving Satan in the church. Hence Paul lays down the only course to be steered by the pilot in charge, if he would prevent others of his people from making shipwreck of their lives and testimonies:—"Holding faith," "the faith"; "Fight the good fight of faith"; "Lay hold on eternal life"; "Take heed unto thyself and unto the teaching"; "Continue in them"; "Guard that which is committed to thy trust"; "Endure hardness"; "Study to show thyself approved unto God . . . rightly dividing the word of truth."

And it is very significant that in choosing Timothy as the one who should receive his special teaching, and upon whom, as it were, should fall the mantle of his own service, he selects one who from a child has been well versed in the Scriptures—and who knows how to wield the sword of the Spirit. And we also see that, although "gifts" and "miracles" have no place in the list of things that Timothy was to strive after and teach, there are distinct references pointing out that such things will be found in the church,

introduced there, strangely enough, by the adversary.

#### Their misuse.

The reference to Jannes and Jambres as types of those who should withstand—oppose, resist—the truth shows clearly how supernatural gifts from the time of Moses onward have been used by the arch enemy to subvert the minds of believers from the truth. And we are inclined to forget that miracle working power was quite common amongst sorcerers and astrologers of ancient times. People were initiated into rites and ceremonies which enabled them to have communion with the unseen world, and even to command the presence before them of the spirits of the dead, when desired. But such powers were not necessarily divinely

of the creation of a new life within those upon whom the apostles' hands were laid, and covets this power himself, ostensibly that he should retain his old name and influence amongst the people.

*To be concluded.*

## New Light from Samaria.

Archives of Omri and Ahab.

The American expedition which has been engaged upon the excavation of Samaria, under the direction of Dr. Reissner and Mr. Clarence Fisher, says the *Christian World*, has justified itself during the past season by a find of singular interest and fascination. In order that the results may be seen in their proper perspective, one or two prefatory notes are needed.

The city of Samaria is commonly held to have been established upon virgin soil by Omri, King of Israel, at the outset of the ninth century B.C. In the First Book of the Kings there is a characteristic story to the effect that the site was purchased from one Shemer, after whom the city was named. The word actually means a watch-tower, and in this it cannot be doubted that the origin of the name is to be sought. The explorers have identified certain foundations as pertaining to a royal palace, which there is no reason to doubt may have been erected, either by the city founder or by his son

Ahab, whose "ivory house" is casually mentioned in the literary history. At the end of the following century the city was captured by the Assyrians, and any monuments of kingly Israel that may be found upon the site will accordingly lie within the ambit of the period from 900 to 700 B.C. It may be noted that, a hundred years after Ahab, one of his successors, Pekahiah, was slain in "the castle of the king's house."

Until the other day, the only knowledge which we possessed concerning the written Hebrew of this period lay in the two famous inscriptions known as the Moabite stone and the rock record of the Siloam tunnel. The former may be dated within a few years of the death of Ahab, and the latter is usually attributed to the age of Hezekiah. Midway in time between the two may be placed the monuments, bearing Aramaic characters, which were found at Sindsirli, in the heart of a Hittite district in Northern Syria. They are all inscribed in square character on stone, and beside them nothing had been unearthed, save some



Old Home of Alexander Campbell at Bethany, U.S.A.

bestowed; more often than not, we are led to understand, by the records given of them, they were used against the people of God, or for wrong against right. Take this case which Paul quotes, the two magicians who stood against Moses when he was sent of God to Pharaoh. They had no difficulty in performing the miracles Moses did, until the time when he smote the dust, and from it was created the lice which came upon man: the meanest form of created life they had not power to bring forth, and they said, "This is the finger of God." Moses had learned from God something of the plenitude of his power, whereas the magicians had learned that certain enchantments were efficacious in bringing about certain power over existent life, and this is what constituted the differences between their acts and those of Moses.

Coming to New Testament times, we see in Simon the sorcerer one who possessed miracle or wonder-working power, so much so that it was said of him by all who knew him: "This man is the great power of God." He too is confronted with the sight



dubious factory marks which may belong to the same age.

Now in the course of his researches among the rubbish heaps that lay outside the walls of the Samaritan palace, Dr. Reissner was rewarded by the discovery of a mass of potsherds. They are 120 in number, and are covered with inscriptions in the old Hebrew character in ink. That they are of local origin is amply shown by the nature of the lettering employed, and, in fact, it was a matter of pride with the Samaritan people to preserve the ancient character, when their Judean neighbors had developed the new alphabet which is used to this day. In view of the circumstance that the fragments of pottery were lodged in the oldest stratum, it is permissible to attribute them to the earlier period of Omri and Ahab, rather than to the following century. Moreover, a precious confirmation of this was afforded by the presence among them of a cuneiform tablet, mentioning the name of Ahab himself, as well as of his Assyrian contemporary. It is thus quite possible that these homely records may prove to be anterior in date to the Moabite stone itself.

More than one-half of the fragments yield clear and intelligible results, and the full translation of them will be eagerly awaited by all Old Testament students. They seem to represent the documentary vouchers of the Board of Green Cloth in the household of the Israelite king. They are drawn up with the care for detail which is characteristic of the Semitic temperament, and are for the most part receipts for wine and oil. These palace supplies were doubtless of home production, as in the age in question there would be no need for an import trade, except in time of siege. Some of the receipts deal with the hire of messengers, and attest the presence of an organized system of trade and communication, already deducible from the vivid story enshrined in the Books of the Kings. It would appear that the actual names of the parties concerned are in many instances preserved, and these will furnish material for study, in relation to the nomenclature of the Hebrew people during the kingly period which preceded the exile. In any event they will serve to carry to a remoter date the evolution of Hebrew writings, hitherto bounded by the date of the Siloam inscription.

The explorers have also thrown some light upon the later history of the city of Samaria, including, as it does, a strenuous chapter in the grim annals of the Herodian dynasty. Many personages famous in history lived and died upon the bloodstained hill which Isaiah called "the crown of pride." There Ahab and Ahaziah were slain; there Elisha lived and Hosea prophesied; it was under its shadow that Herod strangled his offspring and put his wife Mariamne to death. That relics of any of these will ever be identified can hardly be imagined. But the work of the past season encourages the hope that much still remains to be unearthed, such as will en-

able us once more to visualise the daily life of this ill-fated race. Its home amid the Samaritan uplands was then, and still continues to be, one of the fairest scenes in Palestine.

## The College of the Bible.

The fifth year opened auspiciously on February 15, with a record attendance. The three new rooms rendered necessary by the influx of new students were just sufficiently advanced to permit of use.

The College has a present enrolment of forty—thirty-five resident, and five who live in their own homes. South Australia heads the list of resident students with nine; Victoria comes next with eight; Queensland has now six (one more, who was unavoidably detained, hopes to arrive in a few weeks); New South Wales, six; Western Australia, three; New Zealand, two; Tasmania, one. For the first time the College is thoroughly Australasian.

A small Queensland country church has a remarkable record. Boonah has sent three of its young men to prepare for service.

Other gratifying features should be noted. Amongst the New South Wales contingent are four students from the Campbell Edwards Training Class conducted by G. T. Walden. We are much encouraged by this proof of interest, and trust (and indeed believe, from present rumors) that Bro. Walden's fine class of young men will contribute to our strength next year also. The class in Adelaide, presided over for so long by our much loved Bro. T. J. Gore, is also represented this year by four of its past students. We wish these classes in the sister States much success, and here acknowledge thankfully their help in thus being feeders of our Australasian College.

Classes are now settling down to work. Students find relaxation from mental toil in the garden, tennis court and cricket field. We are much indebted to Bro. R. Campbell Edwards for permission to have a cricket pitch on a most convenient site.

The spiritual life is carefully nourished in College. Helpful devotional services are conducted by students both morning and evening. The literary society tends to improve the mind. We aim that body, soul and spirit be harmoniously developed.

We are pleased to be able to announce that we have secured the services of a Lecturer in Elocution. Mr. J. Howlett Ross possesses the highest credentials, being himself an elocutionist of note, and at the same time a teacher of proved efficiency. He is lecturer in the Training College for Teachers, Victorian Education Department, and also in the Ormond (Presbyterian), Baptist and Congregational Colleges. Mr. Ross has made a special study of the vocal interpretation of the Scriptures and promises to meet the precise needs of our students. Elocution appears as a compulsory subject of our curriculum for two years.

Some of the students have already begun their preaching engagements for the year. We hope to be able to help many churches thus. Both students and congregations will receive benefit. Any church desiring to secure the services of a student is requested to make early application to the Principal.

The financial outlook is hopeful. The States recently visited by the Organising Secretary made a liberal response to his appeal. Victoria still remains the leading contributing State, but she will be pressed hard this year by both South Australia and New South Wales. South Australia will more than double her support this year, and New South Wales, hitherto somewhat indifferent and tardy, will henceforth be one of the leading and most enthusiastic supporters of our educational work. Time was available for a visit to only two of the Queensland churches, but these two churches will now be giving over £40 yearly to the College. The Organising Secretary hopes later on to make a thorough itinerary of the churches of that splendid State. Meanwhile he would be pleased to hear from those brethren and sisters in Queensland to whom he has recently addressed circulars and letters. Don't keep him waiting too long for a reply.

The following is a list of our College agents:—

New South Wales—A. E. Illingworth, 67 Denison-st., Woollahra.

South Australia—W. C. Brooker, 93-95 Rundle-st., Adelaide.

West Australia—D. M. Wilson, 404 Bulwer-st., Perth.

Queensland—Len. Gole, Liverpool-rd., Clayfield, Brisbane.

Any moneys deposited with these brethren will be faithfully forwarded to the College Treasurer, Mr. W. C. Craigie, 263 Little Collins-st., Melbourne.

The College has many friends; it needs more. The most effective way of showing friendship for the cause of Primitive Christianity in Australasia is by coming nobly to the support of this young and promising institution. Brethren, let us hear from you.

A. R. MAIN, Principal.

C. M. GORDON, Organising Secretary.

## Sisters' Department.

### NEW SOUTH WALES.

Monthly meeting held at City Temple, Feb. 24, Mrs. Jones presiding. Scripture lesson, Rom. 12, read by Mrs. Hagger.

Correspondence from Mr. Hagger received re the Conference dinner. Decided to give same; a charge of 6d. to be made.

Correspondence from Australian Protestant Orphans' Society, asking for two sisters as representatives on their committee. Sisters Shearson and Jones were appointed.



It was decided to place a porcelain wreath on Mrs. Santwyk's grave as a token of respect from Conference sisters.

Two new members were welcomed—Sisters Pivett and Saunders.

Decided to hold Sisters' Conference at Enmore on Monday, March 13. Morning session, President, Miss Marshman; devotional led by Mrs. Russell. Afternoon, President, Mrs. Fox; devotional led by Mrs. Jones. Evening, President, Mrs. Maston; devotional led by Mrs. Walden. Reception committee appointed, Sisters Shearston and Hunter.

Notice of motion by Mrs. Hagger, "That clause 7 of Constitution be altered to read 'that superintendents of committees be allowed to preside at their own meetings.'"

Dorcas. Mrs. Edwards reported one visit to Rookwood.

Foreign Mission. Mrs. Russell asked for welcome meeting to Mrs. Strutton. Decided to hold same in City Temple on March 10, also to arrange the tea on the farewell meeting held in City Temple, March 20.

Obituary. Mrs. Lee reported one letter of condolence written.

Prayer Meeting. Mrs. Fox. It was decided to hold a prayer meeting at Erskineville early in March.

Hospital. Mrs. Potter reported month of January: 2 visits to Sydney Hospital; gave 28 books, 16 text cards. R.P.A. Hospital, Sister Dudley 1 visit, Sister Potter 2 visits; gave 36 books, 30 text cards, fruit, biscuits; Feb.: 2 visits S.H.; gave 35 books. R.P.A.H., Sister Dudley 1 visit, self 4; gave 70 books, 25 text cards. 7 visits to sick in their homes. Coast Hospital, Mrs. Fox visited Little Bay; gave 46 papers, text cards; also Feb. 14; gave 36 text cards and papers. On Jan. 10, visit to Newington. 12 sisters present. Several sisters took part. Gave away 10 lbs. tea, 26 lbs. sugar, 6 lbs. lollies, 3 lbs. biscuits, 7 doz. cakes, etc.; 190 books. On Feb. 7, 10 sisters and Bro. Burns; gave 7 lbs. tea, 23 lbs. sugar, 4 lbs. biscuits, 4½ lbs. lollies, cakes, etc., 159 books. Receipts, £14/7; expenditure, 13/5; balance, 11/2.

Treasurer's Report, Feb. 25, 1911:—Received from Mr. Shearston, Ticket money, Home Mission Tea, £5/2/7; from Mr. Hagger, £1/15/-; from Miss Marshman, 1/-; total, £6/18/7. Expenditure—Balance from Tea, £4; Collection, £1 15/-; Sundries, 8/-; Paid to Home Missions, re Tickets, £5/2/7; total, £11/5/7.

Meeting closed with prayer.—E. Shearston.

## Organisms of Character.

Transient deeds consolidate into permanent character. Beds of sandstone rock, thousands of feet thick, are the sediment dropped from vanished seas, or borne down by long-dried-up rivers. The actions which we so often unthinkingly perform, whatever may be the width and the permanency of their effects external to us, react upon ourselves, and tend to make our permanent bent or twist or character. The chalk cliffs at Dover are the skeletons of millions upon millions of tiny organisms, and our little lives are built up by the recurrence of transient deeds, which leave their permanent marks upon us. They make

character, and character determines position yonder. As said the apostle, with tender sparingness, and yet with profound truth, "he went to his own place," wherever that was. The surroundings that he was fitted for came about him, and the company that he was fit for associated themselves with him. So, in another part of this book, where the same solemn expression, "the second death," is employed, we read, "These shall have their part in....the second death," the lot that belongs to them. Character and conduct determine position. However small the lives here, they settle the far greater ones hereafter, just as a tiny wheel in a machine may, by cogs and other mechanical devices, transmit its motion to another wheel at a distance many times its diameter. You move this end of a lever through an arc of an inch, and the other end will move through an arc of yards. The little life here determines the sweep of the great one that is lived yonder. The victor wears his past conduct and character, if I may say so, as a fireproof garment; and, if he entered the very furnace, heated seven times hotter than before, there would be no smell of fire upon him. "He that overcometh shall not be hurt of the second death."—Dr. Maclaren.

## A Beautiful Story.

There is a beautiful story of a boy whose young sister was dying. He had heard that if he could secure but a single leaf from the tree of life that grew in the garden of God, the illness could be healed. He set out to find the garden, and implored the angel sentinel to let him have one leaf. The angel asked the boy if he could promise that his sister should never be sick any more if his request were granted, and that she should never be unhappy, nor do wrong, nor be cold or hungry, nor be treated harshly. The boy said he could not promise. Then the angel opened the gate a little way, bidding the child to look into the garden for a moment, to have one glimpse of its beauty. "Then, if you still wish it," said the angel, "I will myself ask the King for a leaf from the tree of life to heal your sister." The child looked in; and, after seeing all the wondrous beauty and blessedness within the gates, he said softly to the angel, "I will not ask the leaf now. There is no place in all this world so beautiful as that. There is no friend so kind as the Angel of Death. I wish he would take me, too."—J. R. Miller.

## Correspondence.

### TITHES.

With a laudable desire to stir the brethren to contribute more liberally, some refer to the tithes imposed by the Mosaic law, and advocate the adoption of this rule in the churches. After reading the ten points by R. H. Lampkin, in the AUSTRALIAN CHRISTIAN of Feb. 9, I submit that in the New Testament our Lord and his apostles give sufficient instruction, and more than sufficient reasons, to move disciples to give of their substance cheerfully, liberally, and regularly to supply all valid claims. The evil to overcome is irregular attendance and contributing. Dealing with the money difficulty alone is a mistake. The

adoption of the tithe method would not rouse the apathetic, nor warm the cold-hearted. Nine of the points by R.H.L. appear to me to lack force, and the tenth is mere rhapsody. Financial inaction was a trouble in the apostolic age, but there is no suggestion that tithing would cure it. The standing of Israel as a nation differs widely from that of the church composed of individuals in the nations. The law in Israel was enacted by God; administrators were appointed; the tithes, the half-shekel direct tax, and a portion of the sacrifices, were assigned for their maintenance, beside which there were large endowments. Forty-eight cities with extensive suburban lands were allotted to them. From these sources the worship and the government of the State were upheld. The half-shekel tax was on males over 21, rich and poor alike. There was military service in war, but the wages of servants were untouched. The tithe was paid by the freeholders. Its payment was not compulsory, and its estimate was left to the conscience. The Levite receivers had to pay a tithe of the tithe to the priests, and the people after paying the first tithe had to tithe the remaining nine parts for an annual feast to the Levites, the poor and themselves, so that the law of tithing was more complex than simple. Under present day circumstances direct and indirect taxes for governmental purposes and for charitable aid make a big inroad on wage earners. I know something of the difficulties of church finance. That would not obtain if brethren were alive to their duty, and the urgent appeals that have to be made are deplorable; yet it is evident that a demand for the tenth of a weekly wage of 50/- may call for a greater sacrifice than the fifth of an income of £5 a week. While not agreeing with the tithe advocacy, I sympathise with every effort made to make brethren appreciate their privileges and believe their Lord's words in Acts 20: 35—E. Carr, Auckland, N.Z.

## The Society of Christian Endeavor.

### THE SHEPHERD OF SOULS.

Topic for March 27.

Daily Readings.

Sheep without a shepherd. Num. 27: 15-23.  
False shepherds. Ezek. 34: 1-10.  
The shepherd seeking his flock. Ezek. 34: 11-24.  
The one lost sheep. Luke 15: 1-7.  
Gone astray. Psa. 119: 169-176.  
The good shepherd. John 10: 1-6, 10-16.

Topic—The Shepherd of Souls. Matt. 9: 35-38; 1 Peter 2: 25.

What definite mission work am I helping to support near home?

I will pray the Lord of the harvest that he will send.....!

The most powerful preaching and most enduring teaching is through the truth lived.





## GREAT WORDS:

"All the world."  
 "Every creature."  
 "Whosoever will."



Address communica-  
 tions to  
 T. B. FISCHER,  
 Chesterville-road,  
 Cheltenham,  
 Victoria.  
 Phone, Cheltenham, 132

### Mrs. Filmer Tells of Mary, the Girl Who Ran Away.

Re the girl Mary, who ran away from her heathen husband. It is difficult to know just what to do for the best, but we think very little can be done in the matter now, as she has again run away from her husband and gone to work for a trader on another island for a year. Poor girl! I feel very sorry for her. Had she stayed with us as we desired there would have been some hope of helping her and making her life happy, but at present nothing can be done.

We are just settling down after our Christmas festivities. All passed off well. The meetings were splendid. It was quite an inspiration to see 350 people assembled in God's house desiring better things than this world can give. The best of all was that 21 were buried with Christ in baptism—a good beginning for the new year—but we hope for greater things ere the year closes, for we know much can be done through prayer and work. Many barriers may be broken down, for "with God all things are possible." May God bless and guide you all is the prayer of your sister in Christ, R. J. Filmer, Pentecost, New Hebrides, Jan. 9, 1911.

### Bro. Purdy Restored to Health.

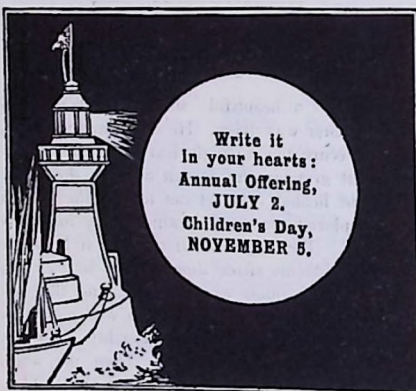
I am at Norfolk Island still, but shall be leaving by the "Malaita" on the 7th inst. for Aoba again. The change has done me a lot of good, and if I take things a little more steadily when I return, no doubt I shall feel better.

This is a lovely island, and a delightful place for a change—a great contrast to the thickly-jungled New Hebrides. The people are most affectionate and kind. Many of them are quite white, while others have a suspicion of color. Their language is a mixture of broken English and Tahitian, from whence their maternal ancestors came. Their ancestors (paternal) were, as you probably know, those who mutinied in the "Bounty." Ultimately they were brought here, where they have resided many years. All are most friendly and courteous to one another.

I am staying with a Mr. and Mrs. Adams, who are Christians. The wife has been immersed, though the husband not yet. I have persuaded them to come down to Aoba with us, and they will follow the month after. They have been in mission work in the Solomon Islands, but had to return on account of fever. However, they are coming to the New Hebrides, and we hope that they will be a help in the work of God there.

Only yesterday I was speaking to a man here whose father, about 50 years ago, took a schooner to the New Hebrides in search of sandalwood. He procured a crew from another island, and landed them at Santo, to the west of Aoba, where

they gathered under the supervision of one of the white crew—an American—the sandalwood. They had cleaned and stacked several tons of it when the natives came down upon them, burned up the sandalwood, and killed the party, except the American, who escaped in his dinghy to the ship. After having killed them, they made a cannibal feast of them for the whole village. So that this ended the sandalwood trade at that time, and Mr. Taylor, with his son, landed and stayed here. The son is now an old man—the father, of course, has gone. This, probably, is quite a true story, for 50 years ago the natives must have been very treacherous. Many such tragedies have been enacted in years gone by.—Feb. 1, 1911.



Later.—Vila was reached last night at 12 o'clock, after a fairly rough voyage. I have heard from Mrs. Purdy by the "Makambo" that all are well at Aoba, and the work progressing, though the sale of frog to the natives by the French continues. Mrs. Purdy writes that she purchased a bottle through a native as a testimony against the seller.—F. J. Purdy, Feb. 12.

### Plague Effects in Harda.

My work these days takes me among many sick people. We know there need not be as much suffering amongst the people as there is, but they are so caste-bound and wedded to the customs of their forefathers that it is hard for them to live sensibly and be advised by foreigners. The town is still almost deserted, but there have been no deaths from plague the last two days, so that we are hoping the worst may be over. We have had some very cold weather, and quite a number of our Christians have been down with influenza, fever, etc. Sarubai has not been out to work for a week past, and Bro. Shah came in from Rahatgaon with fever and rheumatism. These, of course, we can help, but the people in their insufficient shelters in the fields have suffered keenly. We are thankful a number

have consented to be inoculated. I was in a village close to here, and one of the members of the municipality who owns a large garden there told me he insisted on everyone who came to live there being inoculated. I had a nice time there, and the next day he sent a servant to our house with a good supply of vegetables.

I went to Handia last month, and was pleased with the work Mohiny is doing amongst the women there. They have a fine Sunday School. We only have two Hindoo Sunday Schools now. One is for our Christians. The other is my own, and as the parents of the children are camping quite close to the town I have time to get back to our morning service. We are thankful the missionaries here are well. Miss Drake at Bilaspur is very low with consumption, and Mrs. Rioch, of Mungeli, has been ill for three months past. With Christian love.—Mary Thompson, Harda, India, Feb. 6, 1911.

### The S.A. State Secretary Speaks to the S.A. Churches.

Dear Brethren and Sisters,—

Last year we came to you and asked you for £750 for F.M. work as South Australia's portion for the year. A great many said, "You are asking for too much," while others said, "You might get it." I want to tell you now we have more than got it; so much more that we are constrained to set our ideal higher. We are within sight of £1000 this year for heathen missions, and before the books close we want if possible to make this the first year in which any State has raised £1000 for this purpose.

This has been our most happy and encouraging year in the work. More missionaries have been appointed, and greater results reported. Then again there have been more applications for service. One of the hopeful signs of the work is seen in the large numbers who desire to serve Christ in the regions beyond.

Everything put together, we ought to show our appreciation for the work, and our loyalty to God for his blessings, by this year making the offering £1000 for South Australia. We have yet about four clear months before the books close. In that time we want about £75 or £100. Who will be the first to respond? We appeal to the young people of the churches. Ask your Endeavor Society or Bible Class to be one in reducing this amount. Do not stand back because you cannot send much. Send all you can. We will keep you posted as to the results, only let us realise this amount. We are setting new standards this year. Let this be ours for Foreign Missions. Send money to either T. Colebatch, Miller-st., North Unley, or myself.—Yours for greater blessings—Ira A. Paternoster, Sec. S.A. Foreign Mission Committee, Feb. 24, 1911.



## In the Realm of the Bible School.

### A CENTURY REVIEWED.

Sunday School Lesson for March 26, "Review."

A. R. MAIN.

We have finished a quarter's study of Old Testament history. Some folk have been known to find such a study dry. The fault is not with the history. We have dealt during the last three months with studies full of human interest and crowded with permanent lessons. There are many who persistently neglect the Old Testament Scriptures. If we believe that holy men of God were inspired by the Spirit to write the records, such a neglect is inexcusable. "Written for our learning" is the apostolic judgment regarding the things of the Old Covenant. Be sure God did not guide men to the writing of the chronicles of the kings of Israel and Judah, or preserve the records so written, without regard to the help which they would be to men of later day.

That there is ignorance of Old Testament history is clear. Tarbell's "Teachers' Guide" illustrates this: "In a recent entrance examination of a hundred men for Mount Hermon School these questions were given, which are covered by our year's course: What happened after Solomon's death and why? Answered correctly by only five out of the hundred. Name three of the best kings and two of the greatest prophets of Judah. Answered correctly by only two. How did the Northern Kingdom end? The Southern? Why? Not one could answer these questions. Name three men who had most to do with the return of the Jews from Babylon, and tell what each did. Only two named Ezra and only two named Nehemiah. Such answers as these were handed in: 'Peter, Levi, and Apollos'; 'Jesus, Paul, Simon'; 'The King of Babylon, Solomon, and —'. Twice a year similar examinations are given to entering students at Mount Hermon, and the results vary very little, it is said."

Why study our present year's lessons carefully? Because of past neglect and prevailing ignorance; because the God of the Old Covenant is the God of the New; because men's hearts are naturally the same as of old; because these books contain

#### Lessons for all time.

We may learn that the hand of God is in human history. He appoints monarchs and dethrones them. This can be believed of to-day as truly as of old. "These historical books are histories written with a religious purpose. The writers have recorded events in the life of the nation and of individuals that show the growth and the decay of the Hebrew kingdom, and they have interpreted these events, revealing God's controlling hand through them all. There are two ways of writing history: 'You can either leave God out,' as Alexander Maclaren tells us, 'or you can trace all things to him. The former way calls itself 'scientific' and 'positive.' The latter is the Bible way. Perhaps, if modern history were written on the same principle as the Books of Kings, the divine hand would be as plainly visible — only it requires an inspired historian to do it.'"

G. Stanley Hall has said that the Old Testament is from beginning to end one long and impressive argument in favor of the practical wisdom of righteousness as a condition of present welfare and national stability. The lessons we are having this year well illustrate this.

The words of Azariah to Asa in our third lesson may be particularly cited as one of the great permanent truths: "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chron. 15: 2).

Again, consider the Golden Text: "Happy is that people, whose God is the Lord." Is that a transitory word? Do not Israel's wrangles and sins and wars and unhappiness, which so strikingly illustrate this text, preach a continual sermon to us?

The one main lesson which the narrative of the Books of Kings is meant to teach, Canon Farrar points out, is absolute faith and trust in God as an anchor which holds amid the wildest storms of ruin, and of apparently final failure. It shows us that duty is the reward of duty, and that there can be no happiness save for those who have learnt that duty and blessedness are one.

#### One hundred years.

Our quarter's lessons cover a little less than a century of the history of the Northern and Southern Kingdoms. It is an instructive study, and a striking proof of the folly of the people in rejecting a pure theocracy and demanding to be in the fashion, possessing kings as other nations did. Peloubet has a helpful review, from which the following are culled:

The Lord's object was to develop and train a people of God, through whom to make the whole world a people of God. Salvation for the individual and the human race.

The united kingdom did a great work in this direction. But the time came when there was danger of its failure. Hence

The divided kingdom through which there was a double experiment in the development of the kingdom of God.

The course of the development runs in two lines:

- (1) The royal, the course as represented by the kings, the civil history.
- (2) The religious development, represented largely by the prophets.

#### The Kingdom of Judah.

Was about half as large as Israel.

Its capital was Jerusalem, and the Temple was the religious centre.

Large numbers of the more religious people came to Judah from Israel.

Judah was sheltered from attack on the north by Israel's being between them and the nearest and most dangerous enemies, while a desert was a great defence on the south.

This position also saved them from close contact with heathenism and its degradations.

The leading kings were (1) Rehoboam, 17 years; (3) Asa, 40 years; (4) Jehoshaphat, 25 years.

Under Asa and Jehoshaphat there were great religious revivals and religious reforms, alternating with declines.

Here was a great struggle between good and evil, and the good seems to have gained.

In a few cases there were revelations from God. He did everything he could to keep the people obedient to his laws, and train them in the religious life, that they might be the kingdom of God to bless the world.

There were a few prophets of whom little is known save their names.

Note. The conflict of religion with evil in Judah, though not ending in complete victory, made a decided gain for the right.

#### The Kingdom of Israel.

Contained 9400 square miles.

It was a much more fertile country than Judah.

Its territory lay between Judah and Syria, so that it was in close contact on three sides with heathen nations, who had the activity and physical qualities of tribes which loved excursions into other countries for the booty.

Its kings. Of the nine kings parallel with the four kings of Judah, it is worth while to remember (1) Jeroboam, 22 years; (6) Omri, 12; (7) Ahab, 22. Jezebel, Ahab's heathen queen, was the most influential factor in the religious decline.

The kingdom was subject to revolutions, and the nine kings of this period belong to five dynasties.

From the first there was religious deterioration, from the worship of Jehovah by golden calves to the worship of Baal with all its licentious rites. So that true religion was almost obliterated.

Here the true religion in its conflict with heathenism suffered an almost entire and desperate defeat for a time. But there was a rally and reformation under Elijah and Elisha; which was continued and advanced by Jehu, through his annihilation of Jezebel and her children.

#### The prophets.

Our quarter's lessons have largely been concerned with the doings of Elijah and Elisha. G. Campbell Morgan, in his review, says: "The divine government has been persistent, but its instruments have been prophets rather than kings. The prophetic voices and messages have been continuous, some of the prophets being named, and others referred to without names." The prominence of these men's work and its essentially spiritual nature demands that attention be given to it rather than to accounts of wicked kings' sins, victories and defeats.

The reader will have noted the fact that the Northern kingdom has the greatest and the greatest number of prophets. Judah had comparatively few. Elisha and Elijah were sent to Israel. The manifest reason is that the Northern kingdom, which went more rapidly and further into sin than did Judah, needed the prophets more. Sin demands rebuke. The erring need enlightenment and discipline. The ministration of prophets did not mean a greater token of favor, but was a sign of greater sin and need. I wonder if it would apply to-day. We know churches and communities which are apt to boast of their fine preacher; they take it as a personal honor and token of divine favor that such an excellent man of God is laboring in their midst. Perhaps so. Still Ahab, Jeroboam and the rest might have argued that way and wrongly. The presence of the man of God is meant first and foremost to rouse us from our sin God sends his choicest men where the need is greatest. Let us not boast.





## New Zealand.

**CHRISTCHURCH.**—After a period of nearly five years' services, our much esteemed evangelist, Ralph Gebbie, is about to leave us to take up similar duties at Dunedin on May 1. Our brother has done splendid work as organiser, teacher and preacher. His work is such as is difficult to describe; but yet it is felt, and will long remain an impress on the minds and hearts of those who have been closely associated with him. We have been privileged to have an extended visit from Bro. and Sister Strutton. Our intercourse with them was very pleasant and instructive. We wish them God's speed as they once more go forth to labor at the call of duty. W. Mansill is now visiting the various churches, prior to going to the work in Bulawayo. Our prayer is that God may guide and bless him in his labors in South Africa. Our annual business meeting is just past, when the reports were most cheering. Since last report six have put on Christ in baptism.—H.L., Feb. 23.

**INVERCARGILL.**—Arrangements having been made for Bro. Mansill to address the church on Feb. 6, and that date being C.W.B.M. night, it was decided to combine forces. A band of lady workers gave the afternoon to preparations for tea. This part of the programme lent an opportunity for any who wished to make the acquaintance of the missionary. A fair number of members and friends were in attendance by 8 p.m., when Bro. Little took the chair and introduced Bro. Mansill. The president of the C.W.B.M. Auxiliary, Sister H. S. Jamieson, took charge during reading of minutes and roll-call, when about 35 members responded. An earnest address was given by Bro. Mansill on various aspects of missionary work, and the requirements of the South African field in particular, concluding with a brief outline of his past work, leading up to his present resolve and his hopes for the future. Variation was given to the programme by a duet, "Won't Somebody Tell Them?" sung by Sisters L. Purnell and V. Jamieson, and a recitation, "The Deacon's Prayer," by Bro. Watt, the moral of which, no doubt, assisted to produce a response to the amount of £4 when the box went round.—Annie S. Lopdell, Feb. 20.

**DUNEDIN.**—H. G. Harward and J. Binney arrived in Dunedin on Tuesday last, and were welcomed at a combined Dunedin and suburban churches of Christ meeting on Thursday evening, a large gathering being present to meet them. The speakers were W. J. Hastie, T. Arnold and H. G. Harward. On the Lord's day the Tabernacle, N.E. Valley, South Dunedin and Mornington churches availed themselves of the services of these brethren at their morning or evening services, and in the afternoon Bro. Harward addressed the Tabernacle Bible School, while Bro. Binney sang a solo. They anticipate being at the farewell social to be tendered to Bro. Hastie on March 2, and leave on March 3 for Oamaru, where their first mission in New Zealand will commence next Sunday. Bro. Hastie will probably leave Dunedin for America on March 6.—L.C.J.S., Feb. 27.

**AUCKLAND** (Ponsonby-rd.).—We were pleased to have with us this morning our young Bro. John Macdermott, who has been seriously ill; also Bro. and Sister Keam, from Sydney, and Bro. Urquhart, from Dunedin. The latter received the right hand of fellowship, as he is making his home here. Bro. Turner spoke to-night

on "The Wages of Sin." Fair attendance. A collection (£4/1/-) was taken up in aid of the sufferers from a recent fire in the neighborhood. £1/10/9 was also taken up at Richmond. The Sunday School children are to contribute next Sunday afternoon for the same object. The Sisters' Conference Executive invited the sisters of our suburban churches, the Ponsonby S.S. teaching staff, and elders to spend an evening with Sister Carnahan, who is leaving for London shortly for medical treatment. A handsome little travelling case from the Ponsonby sisters and Sunday School staff combined was presented by W. H. Marson. Short speeches were given by Sister Bagnall and Bros. Davies and Laing. Sisters Evans, Bowen, Mushet, Turner, Dewar, Jones, Hume and Pryne took part in the programme. The meeting was calculated to draw the sisters together, and deepen the interest one takes in another.—F.D., Feb. 26.

## Queensland.

**ZILLMERE.**—Pleased to report Bro. Hoens out of hospital; operation successful. On Friday night, Feb. 24, a good number of members and friends gave Bro. and Sister Hoens a surprise party, and took some useful presents to show how glad they were our brother is well again and restored to his loved ones. Feb. 26, one man made the good confession before many witnesses, Bro. Waters preaching; subject, "Past, Present, and Future."—J.B., Feb. 27.

**WEST MORETON.**—Bro. and Sister Strutton have been with us in this circuit. They held a good meeting at Rosevale on Feb. 21, but rain spoiled the rest of the tour as far as meetings were concerned. Their visit, however, has been the means of arousing greater interest in Foreign Mission work and workers. We regret to report that Bro. and Sister Zornig, of Rosewood, have been called to part suddenly with their son Ernest, who was accidentally drowned on Feb. 22. Our prayers and sympathy are with the bereaved ones. At Mt. Walker, on Lord's day, Feb. 26, we had a splendid morning meeting—almost every member present. Also at Rosevale on the same date a record morning meeting, and crowded gospel meeting at night. We have been called to part with two of our members from Rosevale—Sisters Statham—who have removed to Ipswich. The evangelist, on behalf of the church, at close of the gospel meeting last Lord's day, presented Sister A. Statham, who has been organist for the past twelve months, with a beautifully bound copy of Sankey's Hymns and Solos. Everything points to a successful Conference on March 17 at Mt. Walker.—T.G.M.

## South Australia.

**WILLIAMSTOWN.**—For the past two weeks Bro. Griffith has been conducting a mission here, and though we hoped for greater response it has been a time of blessing. The church has been greatly revived. We would have liked to see better congregations at the week-night services, but most who came attended regularly. Our brother presented the truth powerfully and convincingly. On Lord's day, Feb. 19, we were pleased to have with us Bro. and Sister Allen and Bro. Harris, from Mallala. The evening meeting was held in the Council Hall, and it is

thought that in Williamstown the gospel was never before preached to such a gathering. The subject was "The Bible," and though Bro. Griffith spoke for longer than usual, interest never flagged. On the following evening we had the joy of hearing a young girl confess Christ. The mission closed yesterday with two confessions and one restoration. We believe that many more are almost persuaded.—W.G.P., Feb. 27.

**TUMBY BAY.**—At our meeting last Lord's day we were pleased to welcome to our fellowship two visiting sisters from Kaniva, Vic., the Misses McCallum and Goldsworthy. We did not reach our Home Mission apportionment on the day appointed, and so are making another effort. The Butler brethren have raised the amount allotted to them, £4. If it can be arranged we intend to hold a mission in the district during April.—R.H., March 1.

**MAYLANDS.**—On Thursday the half-yearly business meeting of the church was held, and the reports show good, steady progress. Nine have been added by faith and obedience during the term, and 19 by letter, the total on the roll now being 95. The financial statement disclosed a slight balance, and the envelope system of regularly giving is being more heartily taken up. A moiety of officers were elected for two years, viz., Bren, Daniel, Tompssett and Aitchison. An appreciative vote was accorded to Bro. Pillar, who is retiring from the position of deacon. Nice meetings to-day. One confession at the evening service, when Bro. Taylor spoke on "The Supreme Question."—R.L.A., March 5.

**GOOLWA.**—We are very sorry to have had to bid farewell to Sisters Mrs. and Miss Gordon and Bro. James Gordon, who are leaving the district. Bro. Gordon is the founder of this church, which has been making steady progress for nine years. He has been an earnest worker, and will be very much missed. As a token of esteem the church presented Bro. Gordon with an umbrella and an enlarged photo. of the members of the church. We intend holding our anniversary services on Sunday next, and anticipate a profitable time.—M. Graham, March 6.

**STIRLING EAST & ALDGATE VALLEY.**—Good meetings to-day, despite the heat. At Stirling East several visitors met with us, and one was received into fellowship. We are making preparations for our S.S. anniversary, also for S.S. examination. T. B. Verco seems almost recovered from his recent illness. At both Aldgate Valley and Summertown meetings continue fair.—A.G.R., March 5.

**KADINA.**—This morning we had the pleasure of welcoming Bro. Taylor, who has just come from America to take Bro. Warren's place for a month. There was a large number met to break bread. Our brother gave us a good address on "A Good Man," taking his subject from Acts 11:24. We had a good number at the meeting. Bro. Taylor spoke from Phil. 3:14. We are sure that God is going to use our brother in winning souls for Christ.—J. H. Thomas, March 5.

**STRATHALBYN.**—On Feb. 26, we held our anniversary. W. J. Taylor spoke at all meetings to good gatherings, and had splendid attention. On the following Tuesday a social was held, when a very enjoyable evening was spent. All meetings were a success and very encouraging. Bro. Taylor also showed that his four years in America were well spent. Our Sunday School continues to grow, and a deep interest is being manifested in this work.—B.J., March 6.

## New South Wales.

**HURSTVILLE.**—Last Lord's day morning, Feb. 26, Bro. Jeffries exhorted, and in the afternoon addressed the school on life and work at the aborigines' camp outside of Lismore, the children listening with interest and attention while Bro. Jeffries told them about the little black children, and pointed out the privileges enjoyed by them as compared with the lives of the black children. The gospel service is fairly well



attended, the platform being ably filled by W. Fox, who has given some very interesting addresses. Sister Fox rendered a solo. The church and school purpose holding their annual picnic at Sandringham on March 11.—E.J.W., Feb. 27.

**MANNING RIVER.**—On Feb. 17 a large meeting of delegates from Killabakh, Wingham and Taree met at Bro. Western's. They decided to farewell Bro. Williams on March 6, also to take steps to get another evangelist at once. It was decided to hold a special collection on March 26 in all church meetings to square finances and continue on a business basis. Delegates were nominated for Conference. Bros. Edwards, Maccauley, J. Wollard, and Jas. Walker were appointed a standing evangelistic committee in the three churches. Bro. Williams is farwelling in the district, where his visits have been ever most welcome. On Feb. 26, the special collection in Taree realised over £10. Local brethren are resolved to keep up all services till another preacher comes. The outlook is still bright for earnest and effective service.—H. E. Edwards, Feb. 28.

**LISMORE.**—On Feb. 25 and 26 we had Bro. and Sister Strutton with us, giving their lantern lecture on Saturday night. At our morning worship our brother gave the address, which was listened to by a large gathering. Sister Strutton gave a beautiful address in the afternoon to the children and friends of the Bible School, and at night another good audience listened with rapt attention to our brother and sister as they told of their work in far-away India, and repeated the views at the request of the brethren, who also showed appreciation by donating £5 toward the Foreign Mission work. A unanimous call having been given to T. Hagger to labor with the Lismore church, we have received word from him accepting same, and he is expected to commence his labors about June. This has cheered our hearts, and we are looking forward to a great work being accomplished here.—E.A.P.

**PETERSHAM.**—We have been having good meetings lately. Sunday meetings are encouraging, though more of the members could attend the gospel proclamation and help together by prayer. The C.E. Society keeps up its interest in the work, and a goodly number of young people come along and spend the evening profitably. Our prayer meetings have improved of late. Still we have need of a "conscience" in this matter, and Christians need to "take it to heart." We are sorry to lose so many of our good brethren from Petersham, but they go to other places to work with the same church, and we bow and are hopeful. A. Brown, our worthy and able secretary, is leaving us for larger service. Having been appointed by the H.M. Committee to the work in Wagga, he leaves mid-month for his new sphere. Sorry to lose so able a teacher of the Word and worker, but we have "prayed the Lord of the harvest," and must not complain. We thank God and take courage. Sunday, March 5, in the morning we had a fine meeting, perhaps the largest for many months, and one lad was received in Bible School well attended. Gospel meeting better than usual, with two confessions at close.—G.E.B.

**FOREIGN MISSION COMMITTEE.**—The usual meeting was held on Feb. 23rd at "Bethany," Stanmore-rd. Letters were read from the islands. Bro. Filmer states that if we plant rubber at the mission station it will take 14 years to bear, and in the meantime there may be cheap substitutes for rubber invented, so he continues to plant coconuts. Bro. Purdy, taking a short rest on Norfolk Island, made the mouths of the Committee water with the descriptions of the beautiful fruits on that island. Arrangements for the visit of Bro. and Sister Strutton to Sydney were made, and the matter of getting a hall for the Chinese Mission was discussed.

**AURURN.**—Meetings in connection with the tent mission during the first two weeks have been most encouraging. Five have confessed Christ, three of whom have obeyed their Lord in baptism. There is a fine feeling in the meetings, and we look confidently into the remaining weeks for

much blessing and many souls. Last night (Sunday) we had a crowded meeting. An offering was made for the local Cottage Hospital. Mr. John Nobbs, M.L.A., vice-patron and the secretary of the institution were present. The latter returned thanks for the amount collected, viz., £2/11/5, which, subsidised, means £5/2/10 to the hospital, and also mentioned the previous kindness of the church in presenting a cot, complete, also having taken up offerings previously in the same interests. Bro. Hagger addressed the meeting on "A Better High Priest." One young woman responded to the invitation, but we are confident there was deep conviction in the hearts of the people, 170 remaining to the after meeting, and several enquirers at the close.

**ERSKINEVILLE.**—Splendid meetings all day Sunday, March 5. At night a memorial service was held to our late Sister Oates. At this service a sister stepped out and made the good confession. On Wednesday, March 1, we held a very successful social, provided by the old members to welcome the new members added during the mission. The good work started during the mission still goes on, and we are expecting many more additions.—G. Morton.

**NORTH SYDNEY.**—We have pleasure in reporting that good attendances and warm interest are being maintained here. At the breaking of bread on Sunday last Bro. Saunders delivered a stirring address on "Holiness," which was appreciated by all. We were pleased to see visitors from Scotland, and Subiaco, W.A. The increased attendance at the Bible Class and School was very pleasing. One special feature was the presence of more adults, and we are anxious for still more to come. At the gospel-service the building was almost full, notwithstanding that a large number are away for holidays. Bro. Saunders' address on "The Shame and Shams of Excuses," was listened to with close attention.—W.J.M.

#### N.S.W. HOME MISSION NOTES.

Two additions by faith and baptism at Wagga—both men. Bro. Clydesdale will leave that field at Easter; the work is being offered at once to another brother.

Work still advancing in the Hamilton-Mercwether district.

One addition by faith and baptism at Casino. Bro. Rothery has left that district for the Bible College.

Hugh Rodger has finished his term of service, and F. T. Saunders has commenced work at North Sydney. The meetings are well attended.

The Erskineville mission closed with 62 confessions, 1 restoration, and 1 baptised believer added. About 40 have, so far, been received into fellowship. The State Evangelist is now at Auburn.

H. G. Payne has resigned, and will go to New Zealand; the Committee regrets very much the loss of his services.

Receipts for the month, £183/3/11; expenditure, £156/12/2. Debit balance has been reduced by £26/11/9, and now stands at £125/17/9. Brethren are urged to send on gifts for this work, so that the debit balance may be cleared right off before Conference. Send to Thos. Hagger, Francis-st., Marrickville.

## Victoria.

**MURRUMBEENA.**—The work here is being revived lately, and it is expected that a Sunday School will be started soon. Students from the College of the Bible, which is less than a mile from here, have been helping us a little. We will be glad of their continued support, also that of other brethren used to platform work. Please communicate with B. Luke, sec., Carnegie.—March 6.

**DRUMMOND.**—Crowded meeting last Lord's day, and splendid interest. Our building is too small, and we hope to have it enlarged in the near future. Anyone anxious to help in this work should send donations to W. Beer, Drummond.—J.R.C.

**MELBOURNE** (Swanston-st.).—Last Lord's day amongst our visitors were Bro. and Sister Hayward and family, from Mile End, S.A. Bro. Horace Kingsbury addressed the church most acceptably. In the evening Bro. Ferdinand Pittman kindly took the service and preached a good discourse on "The Pre-eminence of Jesus."

**BRUNSWICK.**—At a recent social held by the choir, Bro. Carl Peters, its member, past secretary, and now three years president, was presented by it (through the energetic leader, Bro. J. Barnden) with a silver cake dish. Bro. Peters is one ever ready to do the Master's business, and occupies several responsible positions in this corner of the Master's vineyard. Bro. M. W. Green delivered a helpful exhortation on Jesus' words, "If a man keep my sayings he shall never taste of death." Bro. Way preached. Full house. One confession.—W.T., March 5.

**BLACKBURN.**—We held our sixth annual business meeting on March 4. During that time we have bought two blocks of land, fenced them, placed on them a chapel, and now, with the exception of a few shillings, are free of debt. During that time we have supported regularly a week-end evangelist. At a meeting this morning it was decided to associate with Box Hill and place a resident evangelist in the field. We expect Bro. Nightingale to take up the work shortly.—H. Edwards, March 5.

**ASCOT VALE.**—A special service was held on Lord's day evening, Feb. 26, in connection with the Men's Bible Class, it being the occasion of their second anniversary. Edgar Hall delivered a most earnest and impressive address, which was listened to with rapt attention by a very large audience. Special singing by male choir, and readings by members of the class. This class is doing a good work, and from its ranks members are being trained for active service in both church and Lord's day School. Last Lord's day the meetings were fairly well attended. In the evening T. C. Harward delivered an excellent discourse on the subject, "The One Thing Lacking."—J.Y.P., March 6.

**BALLARAT.**—Bro. Pascoe, of Fremantle, W.A., was received by letter. A. W. Jinks exhorted the church on "Prayer," and, in the evening, preached on "Are There Two Gods?" to a large congregation. Keen interest is being evinced in the gospel meetings. On Feb. 28, the first concert in connection with the Young Men's Class was held, Bro. Jinks presiding. There were 80 present, and the programme and refreshments were appreciated and enjoyed.

**MALLEE CIRCUIT.**—The 1911 Conference is almost upon us. This year we are planning for a big forward movement, and are anxious to see every member of every church in the Mallee wend their way to Warracknabeal by March 15. Isolated members are urged to set aside this date and come to "Warrack" for the feast of good things that we are spreading. We have secured Bro. Bagley, State Evangelist, whose administrative and spiritual influence is State-wide. There is abundant accommodation, and every convenience for "those from afar." This Conference is going to mark off a new era in the work of evangelising the mighty Mallee. So be there. You can't afford to miss a single session. Meanwhile, pray that God's blessing may be with us.—Henry Baker.

**CARLTON** (Lygon-st.).—Scarcely any diminution in the attendances at the meetings on Lord's day, although the weather was very oppressive. In the morning C. M. Gordon presided, and also gave a splendid exhortation. We were delighted to have a number of visiting brethren and sisters, viz., Bren. Cleaves and Gray, from Castlemaine; Bro. and Sister Hogarth and daughter, from Harcourt; Sisters Burge and Trebble, from Wedderburn; Sister Robertson, from Adelaide; Sister Morton, from Belmore, Sydney; also Bro. Warmbrun, of Hobart. At night Horace Kingsbury gave an address upon "Conversion," which was full of power and earnestness, and which was followed with rapt attention.—J.McC.

Continued on page 162.



## Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lutz.

*Continued.*

Luella and her mother went on planning. They told off what Aunt Crete was to do after they left.

"There's the raspberries and the blackberries not done up yet, Crete, but I guess you can manage alone. You always do the biggest part of the canning, anyway. I'm awfully sorry about your sewing, Crete. I meant to fit your two ~~th~~ dresses before we went away, but the dressmaker made Luella's things so much more elaborate than I expected that we really haven't had a minute's time, what with all the lace insertion she left for us to sew on. Perhaps you had better run down to Miss Mason, and see if she has time to fit them, if you think you can't wait till we get back. You'll hardly be going out much while we're gone, you know."

"O, I'll be all right," said Aunt Crete happily. "I guess I can fix up my grey lawn for while Donald's here."

"Donald! Nonsense! It won't matter what you wear while he's here. He'll never know a calico from a silk. Now look here, Crete, you've got to be awfully careful, or you'll let out when we went off. There's no use in his finding out we didn't want to see him. You wouldn't want to hurt his feelings, you know. Your own sister's child!"

"No, of course not," agreed Aunt Crete, though there was a troubled look in her eyes. She never liked prevarication; and, when she was left with some polite fabrication to excuse her relatives out of something they wanted to shirk, she nearly always got it twisted so that it was either an out-and-out lie, which horrified her, or else let the whole thing "out of the bag," as Luella said.

But there was little time for discussion; for Luella and her mother had a great deal of packing to do, and Aunt Crete had the dinner to get and the house to set in order, surreptitiously, for the expected guest.

They hurried away the next morning in a whirl of bags and suitcases and parasols and umbrellas. They had baggage enough for a year in Europe, although they expected to stay only two or three weeks at the shore at most. Aunt Crete helped them into the station-cab, ran back to the house for Luella's new raincoat, back again for the veil and her sister's gloves, and still a third time to bring the new book, which had been set aside for reading on the journey. Then at last they were gone, and with one brief sigh of satisfaction Aunt Crete permitted herself to reflect that she was actually left alone to receive a dear guest all her own.

Never in all her maiden existence had she had this pleasure before. She might use the best china, and have three kinds of pie at once, yes, and plum-cake if she chose. Boys liked pie and cake. Donald would be a big, nice boy.

What did it matter to her if he was awkward and from the West? He was in a large sense

her own. Hannah was gone, and there was no one else to take a closer place. Who but his mother's sister should have the right to mother him for a while? He would be her own as Luella never had been, because there was always Luella's mother to take the first place. Besides, Luella had been a disappointing baby. Even in her infancy she had developed an independence that scorned kissing and cuddling. Luella always had too many selfish interests on hand to have time for breathing out love and baby graces to admiring subjects. Her frown was always quicker than her smile. But somehow Aunt Crete felt that it would be different with this boy, and her heart swelled within her as she hurried into the house to make ready for his coming.

The front hall was littered with rose leaves. Luella had shaken a bunch of roses to get rid of the loose leaves, and had found they were all loose leaves; therefore she flung them down upon the floor. She had meant to wear them with her new pongee travelling-suit. It looked well to wear roses on a journey, for it suggested a possible admirer. But the roses had not held out, and now Aunt Crete must sweep them up.

Luella and her mother had little time to waste, for the tickets were barely bought and the trunks checked before the train thundered up. It was a through vestibuled train; and, as Luella struggled up the steps of one car with her heavy suitcase, a tall young man with dark, handsome eyes and a distinguished manner swung himself down the steps of the next car.

"Hello, Luella!" called a voice from a pony-cart by the platform. "You're not going away to-day, are you? Thought you said you weren't going till next week."

"Circumstances made it necessary," called Luella from the top step of the car while the porter held up the suitcase for her to take. "I'm running away from a backwoods cousin that's coming to visit. I'll write and tell you all about it. Good-bye. Sorry I can't be at your house to-morrow night, but it couldn't be helped."

Then Luella turned another gaze upon the handsome stranger, who was standing on the platform just below her, looking about interestedly. She thought he had looked at her more than casually; and, as she settled herself in the seat, she glanced down at her pongee travelling-suit consciously, feeling that he could but have thought she looked well.

He was still standing on the platform as the train moved out, and Luella could see the girl in the pony-cart turn her attention to him. She half wished she were sitting in the pony-cart too. It would be interesting to find out who he was. Luella preened herself, and settled her large hat in front of the strip of mirror between the windows, and then looked around the car that she might see who were her fellow travellers.

"Well, I'm glad we're off," said her mother nervously. "I was afraid as could be your cousin

might come in on that early through train before we got started. It would have been trying if he'd come just as we were getting away. I don't know how we could have explained it."

"Yes," said Luella. "I'm glad we're safely off. He'll never suspect now."

It was just at that moment that the grocery boy arrived at the back door with a crate of red raspberries.

"Land alive!" said Miss Crete disappointedly. "I hoped those wouldn't come till to-morrow." She bustled about, taking the boxes out of the crate so that the boy might take it back; and before she was done the door-bell rang.

"Land alive!" said Miss Crete again as she wiped her hands on the kitchen towel and hurried to the front door, taking off her apron as she went. "I do hope he hasn't come yet. I haven't cleared off that breakfast table; and, if he should happen to come out, there's three plates standing."

But the thought had come too late. The dining-room door was stretched wide open, and the table in full view. The front door was guarded only by the wire screen. The visitor had been able to take full notes if he so desired.

### CHAPTER II.

#### THE BACKWOODS COUSIN.

Miss Lucretia opened the screen, and noticed the fine appearance of the young man standing there. He was not shabby enough for an agent. Some one had made a mistake, she supposed. She waited patiently for him to tell his errand.

"Is this where Mrs. Carrie Burton lives?" he asked, removing his hat courteously.

And, when she answered, "Yes," his whole face broke into dancing eagerness.

"Is this my Aunt Carrie? I wonder"; and he held out a tentative, appealing hand for welcome. "I'm Donald Grant."

"O!" said Miss Lucretia, delightedly, "O!" and she took his hand in both her own. "No, I ain't your Aunt Carrie, I'm your Aunt Crete; but I'm just as glad to see you. I didn't think you'd be so big and handsome. Your Aunt Carrie isn't home. They've just—why—that is, they are—they had planned to be at the shore for three weeks, and they'll be real sorry when they know—" This last sentence was added with extra zeal, for Aunt Crete exulted in the fact that Carrie and Luella would indeed be sorry if they could look into their home for one instant and see the guest from whom they had run away. She felt sure that if they had known how fine-looking a young man he was, they would have stayed and been proud of him.

"I'm sorry they are away," said the young man, stooping to kiss Aunt Crete's plump, comfortable cheek; "but I'm mighty glad you're at home, Aunt Crete," he said with genuine pleasure. "I'm going to like you for all I'm worth to make up for the absence of my aunt and cousin. You say they have gone to the shore. When will they be at home? Is their stay there almost up?"

"Why, no," said Aunt Crete, flushing uncomfortably. "They haven't been gone long. And they've engaged their rooms there for three weeks at a big hotel. Luella, she's always been bound to go to one of those big places where rich people go, the Traymore. It's advertised in all the pa-



pers. I expect you've seen it sometimes. It's one of the most expensive places at the shore. I've almost a notion to write and tell them to come home, for I'm sure they'll be sorry when they hear about you; but you see it's this way. There's a young man been paying Luella some attention, and he's going down there soon; I don't know but he's there already; and his mother and sister are spending the whole season there; so Luella had her heart set on going down and boarding at the same hotel."

To be continued.

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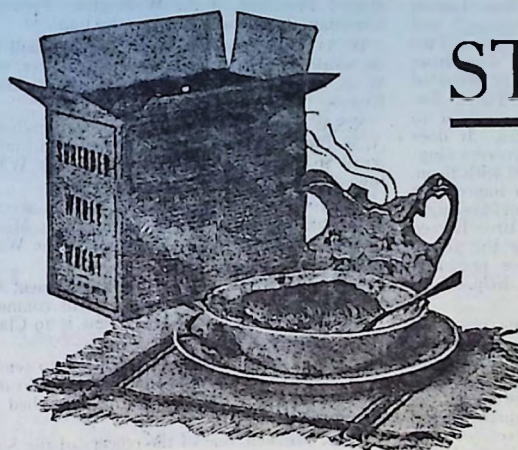
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## From the Field—Continued.

**CASTLEMAINE**—Had a good meeting of members at breaking of bread yesterday morning. Bro. Jermyn presided, and Bro. Gale gave an excellent exhortation. In the evening he spoke to a full house, taking for his subject, "The Unity of the Spirit." It was illustrated by a diagram.—E.H.B., March 6.

**NORTH RICHMOND**—At the close of Bro. Davis' address on "Roll Away the Stone," four made the good confession; one of these was a man 92 years of age.—March 5.

**TARADALE**—One addressed by faith and obedience last month.—J.R.C.

**GEELONG**—At the mid-week meeting on Thursday evening last, two young ladies made the good confession and were baptised the same hour. Good meeting Sunday morning, when there were several visitors present. Sister E. Lowne and Bro. Poon Goocy were received into membership by letter from Meredith and Horsham, also Sister A. Hodgson. In the evening a memorial service was held to the late Miss Annie Hart. There was a large congregation, and the service was most impressive. At the conclusion a fine young man stepped forward and made the good confession.

**COLLINGWOOD**—Good meetings all day Sunday. We had with us Bro. Frith, who gave a fine address in the morning. Bro. Larsen preached, his subject being "Repentance," and we had the joy of seeing five come forward. Two were baptised after the service. Four were from the Sunday School, and the other has attended our meetings for a little while. Our Junior Endeavor Class is held on Sunday mornings at 10 o'clock. It now numbers 50 members. It does one good to hear these young Endeavorers singing. Their leaders must feel delighted with them. The Senior Endeavor Class are also improving; we have about 27 attend. The Wednesday night prayer meeting is also improving. Bro. Larsen has a class on Thursday evening for the young converts, and has started a class for presiding brethren and readers. It is a great help.—T.S., March 6.

**PRAHRAN**—On Feb. 22 a meeting was held in the chapel to welcome Bro. Gordon, and to bid farewell to Bro. Marrows. We had a splendid time. Bro. Baker was in the chair. Bro. A. R. Main and Bro. Kingsbury and representatives from nearly all the East Suburban churches were with us, and gave a few minutes' address of welcome to Bro. and Sister Gordon. We took the opportunity the meeting offered to make small presentations to Bro. Marrows and Bro. Swain, as a slight token of our appreciation of their services—Bro. Marrows in his two years' work with us, and Bro. Swain for so kindly conducting the mission. Our meetings are all very promising. The gospel meetings are well attended.—A.E.M., March 6.

**HARCOURT**—It is with deep sorrow we report the death of Miss Susie Leversha, one of our Sunday School scholars. After a brief illness she departed this life, but we feel that we need not to sorrow as those without hope. She was trusting in Jesus, and intended making a public avowal of her faith in him. We would comfort the bereaved ones with the words of our Master: "I go to prepare a place for you, that where I am ye may be also." Because he lives we shall live also.—J.A.M.

**WARRAGUL**—We had a visit from Bro. Black last Lord's day. Good meeting. One married lady came forward at our evening service and confessed Jesus, and was baptised by the writer yesterday afternoon.—R.W.J., March 7.

## FOR SALE.

Several hundred lantern slides on the Restoration Movement; also about 100 of Australia.—Thos. Hagger, Francis-st., Marrickville, N.S.W.  
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## Here &amp; There.

Conference time is drawing near.

Two confessions at Hawthorn, Vic., last Sunday night.

Victorian Sisters' Conference silver anniversary next month.

Several more evangelists are still needed in New South Wales.

The event of the year will be the erecting of a meeting house in one day.

Good attendances and four confessions at the Auburn, N.S.W., tent mission.

A scholar from the Perth Chinese Class confessed the name of Christ on Feb. 19.

The Victorian Sisters' Prayer Meeting Committee will visit Lygon-st. on Tuesday, March 14, at 2.30 p.m.

Geelong, Vic., is still going ahead. Three confessions and two received in from sister churches during the week.

H. G. Harward and J. Binney have arrived in New Zealand, and were given a welcome meeting by the church in Dunedin.

S. H. Mudge, of Wellington, N.Z., has been elected President of the Wellington Provincial Christian Endeavor Union for 1911-12.

W. D. More, now of Moree, N.S.W., will take the work in the Newcastle district at Easter, when W. A. Strongman will go north to the Richmond River.

N.S.W. Conference Sermon will be preached by A. E. Illingworth, in the City Temple, on Sunday, April 16. Theme: "The Vista from the Watch-tower."

A. Brown, of Petersham, N.S.W., has accepted an engagement with the N.S.W. Home Mission Committee, and will take the work in the Wagga district.

C. A. Quick has accepted an engagement with the church at South Yarra, and will commence work on the 19th. His address now is 19 Clarke-st., Prahran.

N.S.W. church secretaries are asked to send on their statistics at once to Thos. Hagger, Francis-st., Marrickville; they should have reached him on March 6.

Thos. Mitchell, one of the officers of the Swanston-st. church, was thrown out of his buggy and severely hurt. We are glad to say that he is now progressing favorably.

C. T. G. Rose, of S. Australia, has accepted an engagement with the N.S.W. Home Mission Committee, and will go to the Richmond River, with Casino as headquarters.

Arrangements have been made for W. H. Nightingale, of the College of the Bible, to preach for the Box Hill and Blackburn churches. Geo. Black, another student, goes to Fairfield Park.

N.S.W. church secretaries are asked to send on at once statistics for Conference; promptness here will save the H.M. Organising Secretary much work. Send to Thos. Hagger, Francis-st., Marrickville.

We hear that Mrs. D. A. Ewers is coming to Melbourne to attend the silver anniversary of the Victorian Sisters' Conference. It goes without saying that Mrs. C. L. Thurgood, the founder of the Conference, will also be present on that occasion.

W. D. Cunningham, of Tokyo, Japan, writes: "Two churches and five schools of the Yotsuya mission are growing. 16 baptisms last year—200 in ten years. Two additional evangelists, ten native workers, employed. Twelve of our converts employed by other missions—three of them missionaries in China and Korea. One English and one Japanese monthly and "Training for Service" published. Planning to open a station in Munchuria. Three new buildings needed this year. Please ask your readers to hold a rope."

Erskineville land fund.—Total amount raised to March 6 is £258. Who will help to raise the remaining £92? Send cash or promises to H. G. Payne, 8 Pine-st., Newtown, N.S.W.

Arrangements have been made for meetings extending from Tuesday, April 11, to Tuesday, April 18, in connection with the N.S.W. Conference. Some of the gatherings will be held in the City Temple, and some in the Enmore Tabernacle.

For South Australian secretaries only:—D. A. Ewers, Mile End, would like to have all the Home Mission Day offerings in as soon as possible, that the complete list may be published. Most of the churches have already sent in, but a few have not yet done so.

Sydney church has arranged for a series of special meetings for the deepening of spiritual life from Monday, March 20, to Friday, March 24, inclusive. These gatherings will be held in the City Temple, and all the brethren around Sydney are invited and urged to attend.

Arrangements have been made for an united N.S.W. Conference thanksgiving service in the City Temple, Sydney, on Wednesday, April 12. J. J. Franklyn will lead the meeting, and addresses will be given by Chas. Watt and G. E. Burns. Country delegates and other visitors are urged to try to reach town for this inspiring gathering.

The N.S.W. Conference Home Mission gathering will be held in Enmore Tabernacle on Friday night, April 14th. J. Stimson will be in the chair. Good musical items will be provided, and addresses will be delivered as follows: "The Challenge of the Harvest," F. T. Saunders; "A Dash for the Pole," Thos. Hagger; "Why Continue to Preach First Principles?" W. D. More.

R. Steer writes: "Enmore has now placed in my hands a century of shillings for the Hamilton building fund. I have an odd sixpence over. That is rather lonely. Would any Enmore brother or sister reading this mend it by adding to it? We propose to keep the list open for a further term. I desire to thank all subscribers, and although I have not published names, their record is in God's hands."

The quarterly meeting of the officers of the churches in and around Melbourne was held last Monday night in the lecture hall of the Christian chapel, Swanston-st. H. Kingsbury was in the chair. A paper was read by J. Pittman on "The Relation of the Officers to the Church." Quite a number of brethren spoke to the subject, and thanked Bro. Pittman for his thoughtful deliverance.

M.J.S. submits the following query: "Is there any proof in Scripture that we shall know our loved ones in heaven?" In another part of the paper this question is answered at length by J. Paterson Smyth. We have given this extract from Mr. Smyth's book, "The Gospel of the Hereafter," because the subject is of general interest, and cannot be satisfactorily dealt with in a few words.

The decree of the Pope in regard to mixed marriages reads as follows:—"I decree that this form is necessary for Catholics amongst themselves, and for Catholics who marry non-Catholics. I decree every other form, whether approved by the State, or by any schismatical or heretical sect to be invalid. I further decree that every such form is as worthless as a form invented by the parties themselves, and useless as if no form whatever were observed."

Bro. and Sister H. H. Strutton are touring the churches, and are having splendid meetings. For the sake of our N.S.W. brethren we mention engagements in and around Sydney. March 12, Mosman, North Sydney, City Temple and Auburn. 13th, Petersham. 14th, Lilyville. 15th, Paddington. 16th, Belmore. 17th, Drawing-room meeting in City Temple. 19th, Marrickville, Erskineville, Enmore. 20th, Farewell: tea, 6.30 p.m.; public meeting, 8 p.m., City Temple. The Victorian meetings will be mentioned in next week's issue.



On Tuesday night last the most unique gathering in the history of the Australian Brotherhood was held. It consisted of a band of over 60 men, met to arrange plans for building a meeting-house in one day. It was an enthusiastic meeting—not a meeting of theorists, but of men who meant business. T. Bagley gave an inspiring speech, and all present seemed determined to make the thing a success. All they asked for was a fine day. W. C. Craigie acted as chairman of the meeting.

Fully twenty per cent. of the £500,000,000 of wages earned in Great Britain goes in drink. In other words, £100,000,000 are spent by the wage-earning class out of the £160,000,000—which is our present drink bill—now spent in drink. This provides for labor a wage of £7,500,000, but spent on the many useful articles of which the working man and his family stand in need, would provide a wage fund of £40,000,000. The difference between these two figures, 32½ millions, in the matter of wages alone, would clear off all their unemployed, providing work for 500,000 at 25/- a week the year through, and this leaves the even greater question of the expenditure itself untouched.

It is announced, says the *Southern Cross*, that the heirs of Mrs. Mary Baker Eddy, founder of so-called Christian Science, have decided to contest her will, by the provisions of which something like 1,500,000 dollars was left to the mother church in Boston. It seems the lawyers for the heirs have unearthed a Massachusetts statute which limits gifts to churches. In 1868 a law was enacted which provides that no gift shall be made to any church which carries with it an income in excess of 2000 dollars a year. If the contest is unsuccessful on this ground, it is proposed by the heirs to fight the will on the ground that Christian Science is contrary to public policy, and against the public good.

Ira A. Paternoster, of Hindmarsh, S.A., writes: "During the past month I have sent a letter to the secretary of every church in Australia making the usual appeal for Federal work. So far only two have replied, their reply amounting to 9/3. The appeal is for one penny per member per year from every church. The matter needs our earnest attention, as Federal expenses are going on all the time, and very little is coming in to show for it. We will thankfully receive last year's contribution from those churches failing to send in any returns. All money should be sent direct to me, and cheques, money orders, postal notes, etc., should be made payable to me. Personal donations from individual members will be thankfully received."

On Tuesday week last a social meeting was held in the Christian chapel, North Melbourne, to celebrate the golden wedding of Bro. and Sister M. W. Green. There was a very large gathering of old friends, and the chair was occupied by J. G. Barrett. The following brethren congratulated Bro. and Sister Green:—F. G. Dunn, representing the Home Mission Committee; F. M. Ludbrook, the Foreign Mission Committee; P. A. Dickson, the Preachers' Association, and T. Bagley, the State Evangelist. Congratulations were also read from representatives in different States. The chairman, on behalf of a number of brethren, presented Bro. and Sister Green with a purse of sovereigns. Bro. Green acknowledged all the kind things said about him, and thanked the brethren for their good wishes for himself and Sister Green. During the evening some excellent recitations and musical selections were given. The officers would like to thank all those who helped to make the meeting a success, and also those who so liberally helped in the presentation purse, especially the brethren of South Australia, through Bro. Ewers.

Writing in the *Christian World*, F. C. Spurr speaks glowingly of the potentialities of Queensland. His introductory note reads as follows:—The northern territory of Australia constitutes the "grand problem" of the Commonwealth. How vast a problem that is I never realised until my recent visit to Queensland. There, in very truth, is the color line, drawn, not by the caprice

of man, but by the hand of Nature. And the grand question to settle is, Can the white man live and toil in the north as he does in the south? One party says "No," the other party says "Yes." When the question is finally settled, then a great era of prosperity may commence. The natural wealth and resources of the north are almost incredible. Yet they are largely untapped, and the bottom reason for this is the nebulous state of the color question. Once demonstrate that the white man can live in these tropical regions, and then will come a great immigration and an abounding prosperity. But while the doctrine of a "White Australia" is proclaimed coincidentally with the dogma that the white man cannot toil in the north, so long will there be arrested progress.

#### THE ONE DAY BUILDING CAMPAIGN.

100 men have volunteered their services to erect the chapel at Preston on Saturday, March 25th—45 carpenters, 23 painters, 13 plumbers and 20 general workers. We still need 15 carpenters and about 10 plumbers. We prefer volunteers. Men, don't lose this chance of a great day's service. The only building of its kind erected in Australia in one day. Thousands of people will witness operations during the day. Pictures will be taken at every stage of advancement, and will in all probability be reproduced by the bioscope people. The building will cost over £400. The church has a membership of about 40. We would like to get the cause on a good basis, and after conducting a gospel mission, leave a regular preacher in charge of the work. It is important to leave as small a debt as possible on the building; many of our small churches have been hampered with a large debt. Any gifts towards this splendid work will be greatly appreciated by the little band of faithful workers at Preston. At the close of the campaign all acknowledgments will be made in the *CHRISTIAN*. Send to Bro. G. Dickens, sec., Station-st., Preston, or to T. Bagley, 178 Kerford-rd., Albert Park.

## The Australian Christian.

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#### COMING EVENTS.

MARCH 15.—Northern Conference of Churches of Christ in S.A. will be held in Balaklava on Wednesday, March 15. Sessions, 11, 2.30 and 7. Jas. E. Thomas, W. C. Brooker, W. J. Taylor and others are expected.—A. G. Day, Secretary.

MARCH 15.—The annual Conference of the Mallee Circuit, Victoria, will be held at Warracknabeal. Afternoon at 2.30, business session; H. Eyerett, President. Evening at 8 p.m., big public demonstration. T. Bagley, State Evangelist, will speak at both gatherings.

#### ACKNOWLEDGMENTS.

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## Obituary.

**GRAHAM.**—William Graham, aged 33 years, passed away at his residence, Tyalgum, on Feb. 16, from the effects of sunstroke. Our brother confessed his faith in Christ during T. Hagger's mission at Tyalgum, and was baptised the same night by W. Rothery. The news of his sudden death came as a great shock; his sunny smile and cheerful disposition will be greatly missed. We committed his remains to the tomb in the Tyalgum Cemetery. The church extend their deepest sympathy to his bereaved mother, sisters and brothers. May he who is a Husband to the widows and a Father to the fatherless comfort them in their sad bereavement.

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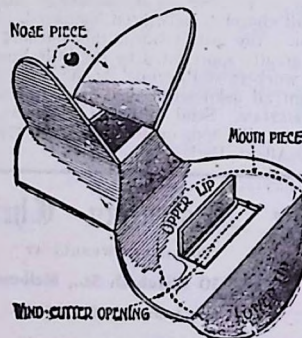
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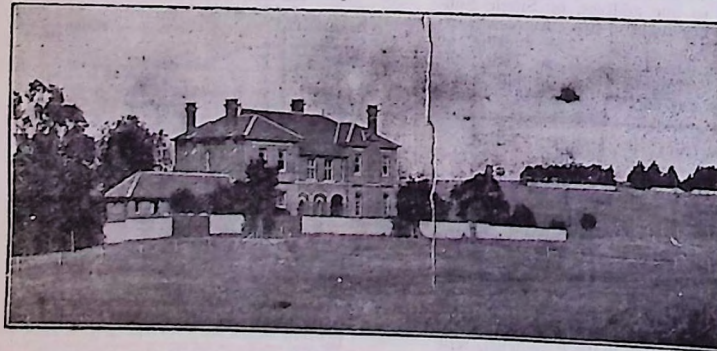
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