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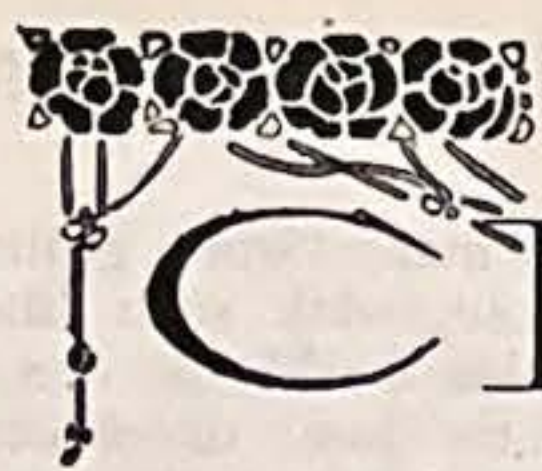
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The Australian

# CHRISTIAN



Vol. XIV., No. 15.

Thursday, April 13, 1911.

It has taken nearly a century to modify the sectarian spirit, which in Campbell's day held complete and almost undisputed sway.



In those days he was "as a voice crying in the wilderness" when he urged the union of all God's people. Now, thousands have taken up the cry.

## PROGRESS TOWARDS UNITY.

The great Missionary Conference recently held in Edinburgh has been the means of bringing once more before the religious world the necessity there is for unity among the churches if the evangelisation of the world is to be effectively carried on. One of the leading thoughts emphasised by this world-wide representative gathering was the inefficiency of present divided efforts to secure the desired end. J. R. Mott, whose knowledge of the mission fields of the world is, perhaps, as extensive and as complete as that of any man living, said: "If the present situation in the world's fields is to be met, there must be united planning and concerted effort by all the evangelical forces of Christendom. The united adoption of well considered plans on the part of societies represented in this Conference would be *more than equivalent to the doubling of the present missionary staff in the field.*" From this it will be seen that the problem of Foreign Missions depends very largely for its solution on the unity of churches in the home land. And this thought of world-wide evangelisation is bound to become an important factor in hastening the time when any possible union of the churches will be effected.

### The necessity for union affirmed.

It is worth while, therefore, to enquire what progress has been made in the direction of the union of churches throughout Christendom. In the first place, it may be said that the time for discussing the necessity for union has long since passed. It is no longer a debatable question. All Protestant bodies are unanimous in affirming the desirability of union. The Roman Catholic Church does not speak of union, but of re-union. In effect it says to those outside its communion, "You have wandered away from the fold, therefore come back." The invitation thus held out, however, is not sufficiently tempting. The fold is too much like a prison to lure back those who have tasted the sweets of liberty. The Romish

Church, therefore, stands outside any contemplated union. The matter is not quite so hopeless in the case of the Church of England. Nevertheless, it practically takes the same ground. It also speaks of re-union. Here, the "historic episcopate" blocks the way, and that too, in spite of the fact that some of its wisest sons have declared that its idea of the episcopate has no solid foundation to rest upon. The Church of England, therefore, stands outside any contemplated union. Probably when it ceases to be recognised by law as the established church, it will be more amenable to reason.

### What has been accomplished.

With these two important bodies eliminated, there remain for consideration those churches which are generally spoken of as Nonconformist. Here, the prospect is very much brighter. The various branches of Methodism have become united, and Presbyterianism has, for the most part, healed its divisions. And now, the three great organisations known as Presbyterians, Methodists and Congregationalists, are seriously considering the question of becoming a united body. In Canada, union between these three has already been consummated. Elsewhere, it is still in the region of debate. It is probable, however, that Australia will be the next country to follow the example of Canada. There seems to be no insuperable objection to those three bodies becoming one. They have already agreed that, as far as doctrine is concerned, there is no barrier to their coming together. None can claim to have a distinct mission which the others have not. It has been truly said of them that they have lost their controlling and justifying ideas. Their separations belong to the past. Within certain limits their unity is complete. But, even under these favorable circumstances, their becoming a united church is not likely to be realised for some time to come. The views of representative men, expressed in last Saturday's *Argus*, clearly indicate this.

The representative of Methodism was decided in his opinion that "like every other great synthetic change, it would have to develop gradually. It could not be judiciously forced." Dr. Gosman, representing the Congregationalists, evidently regarded the question of church polity as a difficulty in the way, but was hopeful that it might be overcome. The clerk of the Presbyterian Assembly, Mr. Tait, saw trouble ahead in human weaknesses, predilections and prejudices.

### Make a beginning.

Mr. Tait was very strong in his denunciation of the evils of division. He said, "First, it was a scandalous and wicked waste of men and means; second, an irresistible temptation to unworthy jealousy and competition; third, a foolish multiplication of services in some places, and a corresponding neglect of other places." Well, if these three bodies are in earnest in regard to the idea of uniting, it would be quite easy, as far as they are concerned, to avoid increasing those evils in the future. They might appoint a united committee to deal with the question of starting new causes in unoccupied territory. They could make it a rule that one church should represent the three bodies in new places which it was thought desirable to occupy. In this way an object lesson would be placed before the members of the three denominations, which would familiarise them with the idea of union and perhaps help to bring it about. Certainly, if what has been said is true, these three bodies are guilty of a grave offence if they continue multiplying their respective churches by having each of them represented in new localities. What a splendid example of the spirit of unity it would be, if, in regard to the capital of the Commonwealth, the three bodies referred to intimated to the Government that one site only would be sufficient for the needs of all.

### Our mission.

In the growing spirit of unity which we



see manifested round about us, we have reason to rejoice. True, it leaves much to be desired, but as a promise of good things to come, it is something to be thankful for. The change which has come over the minds of the people since the days of Alexander Campbell is certainly most remarkable. It has taken nearly a century to modify the sectarian spirit, which in Campbell's day held complete and almost undisputed sway. In those days he was "as a voice crying in the wilderness" when he urged the union of all God's people. Now, thousands have taken up the cry, and the air is filled with the tumult of their voices. There is this difference, however: in the early days, the cry was not simply for union, but for a union built upon the Bible and the Bible only. Now-a-days the cry is for union, but as far as one can see, there is no appeal to the Bible for the conditions essential to unity. Probably it will take another century for the religious world to realise that the only permanent basis of unity is God-given, and not man-made. In a humble way, it will be our mission to emphasise this almost forgotten phase of a great question. The three religious bodies we have referred to, finding they have no distinctive mission, and therefore no justifying cause for a separate existence, are seeking union one with the other. We, too, if we lose our distinctive character, or prove unfaithful to our mission, may as well cease to exist as a separate organisation.

## Editorial Notes.

### The Spirit of War.

What is to be the outcome of the remarkable revival of military activity? It would almost appear that the civilised and Christian (?) nations of the world are become insane in their mutual distrust, and preparations are being made on an unprecedented scale for the wholesale destruction of humanity in the name of self-defence. It surely behoves Christians of all nations to discountenance the spirit of war. The Baptist Congress held in Melbourne last week unanimously passed the following resolution: "That this Congress, remembering the world-wide approval which a few years ago greeted the proposals for steady and gradual disarmament, views with disappointment and alarm the amazing multiplication of armaments on the part of the great powers, and the Congress urges upon all members of our congregations the increasing necessity for cherishing jealously the great ideal of peace, which is involved in the very essence of Christianity, and the need for discountenancing on every possible occasion those elements in modern life which tend to glorify and precipitate war; that this Congress respectfully requests every Baptist minister in the Commonwealth and New Zealand to read

this motion from his pulpit on some Sunday during 1911, and to make such references to the general subject as each may deem to be desirable and proper."

### Workers and War.

Fortunately there is, coincident with the feverish preparation for war, a growing desire in the world for peace, and there are not wanting signs of this among working men as well as among the better known leaders of thought. As the bonds of fraternity are strengthened among the world's workers it is quite within the range of possibility for them to dominate the situation and put a stop to war. It has already been hinted that should war be declared, the labor unions of the belligerent nations might call out all their men on strike and thus paralyse national commerce. It may be the time is not ripe by many years for such a drastic solution of war problems, but it is certain that a strike of this kind would be at least as reasonable and probably much more popular than many that have been entered upon. As working men are realising their power in labor and commerce so they will realise their power in international complications, and when they are prepared to drop their tools at the first call of the trumpet for war, strife between nations must cease. Possibly along this line rather than that of arbitration, there may be developments to restrain the savage lust for blood which still exercises its influence. Vested interests behind the world's armaments constitute a mighty power, but more potent still may yet be the sentiment of Christian socialism. However that may be, we are persuaded that the Prince of Peace shall yet rule, and meantime his subjects are called upon to exert all their influence in antagonism to the spirit of war.

### A Rash Statement.

For the last three or four years some of the principal Protestant bodies of Great Britain have annually reported a small decrease of membership. Some opponents have seen in these figures evidence beyond doubt that Christianity is losing its hold of the people, and have already begun to sing the song of victory. Others, who are believers, have been too ready to also conclude that the churches and the masses are at cross purposes, with an ever widening breach between them. One worthy pastor in the recent Baptist Congress in Melbourne is reported as stating that "There was not a Protestant denomination which had not gone back in the course of 11 years." It is rash statements such as these which are calculated to strengthen the hands of those who affirm that "Christianity is played out." Many thoughtful men who have no axe to grind fail to reach the conclusion that our Baptist brother has arrived at. But a few years ago a most remarkable revival swept over Wales and extended to other portions of the home country, tens of thousands uniting with the churches. As was to be expected, a reac-

tion set in, and many "stony ground" converts dropped out, while such "thorns" as "the cares of this world, the deceitfulness of riches and the lust of other things" choked the word in many other hearts. But before we are prepared to believe the extraordinary statement that even in England every denomination has gone back during the last 11 years, we should want to see the church statistics of 1900 and 1911. We know of at least one body of believers, which, however, is undenominational and comparatively small, that during the period in question has increased by some thousands—those known as disciples of Christ. In the United States of America, according to Dr. H. K. Carroll, during the past 20 years, while the population has increased 41 per cent., the communicants of churches have increased from 20,618,307 to 35,332,776, or 71 per cent. In the same time the disciples of Christ who 20 years ago numbered 641,000 increased 118 per cent. It is also certain that the Protestant denominations have not gone back in Australia during the past 11 years, the Baptists themselves, with whom the speaker is associated, having made good progress. Those with whom this paper is associated have doubled their numbers during the last 14 years and trebled them within the last 24. Probably had we all the data before us, it would be found that the churches generally have grown here in as rapid a proportion as in America. However sincere our desire may be to bring churches and workers into closer sympathy it is utter nonsense to make such assertions as that to which we have referred.

### The Sisters' Silver Jubilee.

The silver jubilee of the Victorian Sisters' Conference this week is of more than passing interest. Twenty-five years ago Mrs. C. L. Thurgood laid the foundation of a work which will remain as a permanent monument to her memory long after she herself has passed away. The Sisters' Conference has ever worked most harmoniously with the General Conference for the extension of Home and Foreign Mission work, and has proved a most valuable auxiliary. Not only in the collection of funds, although this has been a decidedly substantial result, nor in Conference catering arrangements, although these have been much appreciated, but also in the cultivation of the interest of the womanhood of the churches and in the organisation and prosecution of Dorcas, prayer meeting, hospital, and Bible School work, the Victorian sisters have more than justified their Conference existence. Other States have been influenced by the success in Victoria, and Sisters' Conferences have been organised in N.S.W., W.A., Queensland, and S.A. These are all doing excellent work, and some of them bid fair to rival or surpass their elder sister. So far as we know, no other religious body in Australia is thus advanced in organised sisters' effort. It is well known that the Christian Women's Board of Mis-



sions in the United States is not only the leading women's missionary organisation of that country, but it leads every missionary organisation of our American brotherhood, with the possible exception of the Foreign Christian Missionary Society. It handles an income of from £70,000 to £80,000 with remarkable economy and practical success, and has demonstrated not only the missionary enthusiasm but also the business ability of our American sisters. Their success in combining Home and Foreign Mission work under one board of man-

agement is one of the strong arguments used in America for amalgamating the F.C.M.S. and the American Christian Missionary Society which devotes its attention to Home Missions. The good work done by the Australian sisters during the past twenty-five years is but the foretaste and promise of the position they are destined to occupy in the development of our work in the years to come. We tender our hearty congratulations to the Victorian Sisters' Conference on the attainment of their silver jubilee.

sible, to regulate his criticism by it. It may turn out that this method, as it is the simplest, is likewise the sanest, and the most satisfying, if the object is to set the Old Testament in its proper light.

#### *A supernatural divine revelation.*

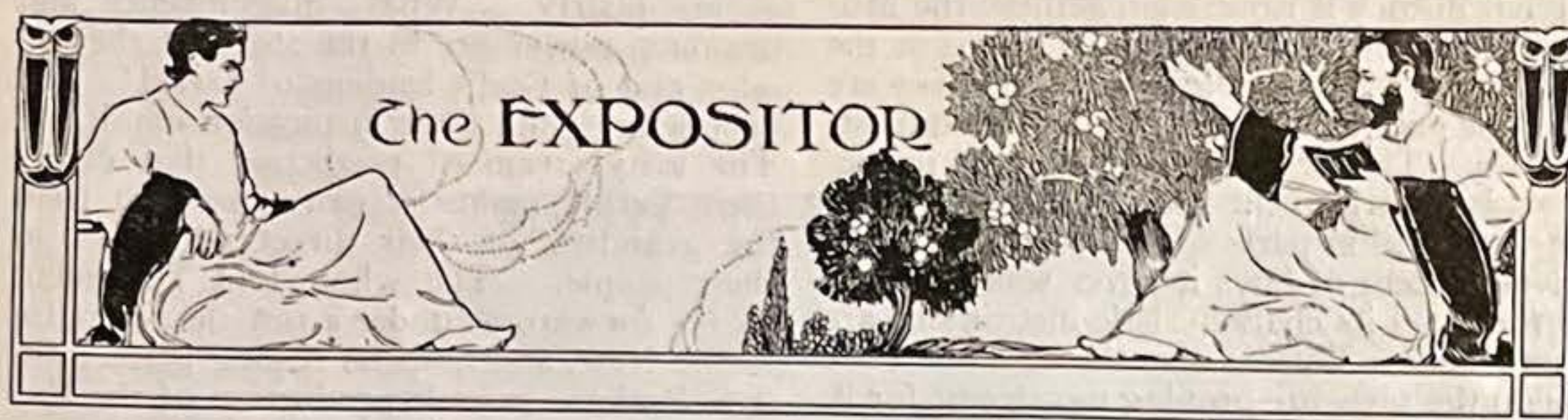
In what was said on Holy Scripture it was seen; (1) That the Old Testament professes to be the record of a continuous, supernatural, historical revelation to early mankind and to Israel; (2) That the presence of this revelation imparts to the contents of the book a unique coherence and unity—a structure; and (3) That the light and power of the revelation are manifest in the record, and evince a work of the Spirit in that also. The bearing of these positions on the proper understanding of the Old Testament may now be more specially illustrated.

The Old Testament claims, beyond question, to be the *record of a supernatural divine revelation*. This is obvious on the most cursory reading of its pages. If the fact is denied, the whole attitude to the Old Testament is altered. From being the story of a divine revelation, it becomes the record of a human religious development—remarkable, no doubt, but involving no element of superhuman interposition. All is explicable from the laws of the development of the human spirit. It is an "evolution" from small natural beginnings to nobler conceptions of God and his ways, still not beyond the power of man's own spirit to attain. Miracles—the supernatural element generally—are eliminated. This is the newer "historical" way of interpreting the Old Testament, which some assure us is the only intelligible way for thinking men.

It is, however, not the Bible's own way. The basis of the Biblical revelation is a "Thus saith the Lord," not a "Thus thinks man." God, on the Bible's showing, enters actually, in speech and deed, into history, and gives to man the knowledge of himself and of his ways which is needed for his enlightenment and progress. This makes all the difference of a change from natural evolution to supernatural revelation.

#### *A continuous revelation.*

The revelation in the Old Testament is truly supernatural, is continuous, is historical. The Revealer, from beginning to end, is the one true God, the Maker of heaven and earth, the Sole Ruler in providence and grace. It is this God made known to the fathers by his name El Shaddai (Gen. 17: 1), revealed to Moses by his name Jehovah (Exod. 3: 14, 15; 6: 2, 3), who chose Abraham and his seed to be the bearers and guardians of his special revelation to the world, who formed his covenant with Israel at Sinai, and who spoke later by his Spirit in the prophets, preparing the way, in the fulness of times, for the fuller revelation in his Son (Gal. 4: 4). The content of the revelation, as before seen, is his purpose of *grace* to mankind.



## The Problem of the Old Testament.

By Professor James Orr.

Professor James Orr, in his recent work "The Faith of the Modern Christian," discusses in one of the chapters the present position of affairs in regard to criticism of the Old Testament. In this he shows that there is a decided reaction in regard to extreme views, and that the Old Testament still remains untouched as a record of divine revelation leading up to Christ. In view of this the following extract will be of interest to our readers:—

"Truth, like a torch, the more it's shook, it shines." A shaking of the Old Testament has been going on vigorously through recent years, but the sparks which fly in the process do not always carry much illumination. It is not the purpose here to discuss anew the often-threshed-out questions of the critical analysis and dating of the books of the Old Testament. A more profitable task will be to seek a solution of the fundamental Old Testament problem, viz., the light in which it is to be regarded as a record of divine revelation leading up to Christ along the lines of a believing study of the Old Testament itself.

#### *The general critical question.*

On the *general critical question*, it may only be pointed out that what is known as the "Higher Criticism" of the Old Testament is far from being in the assured condition which many would persuade themselves that it is. Things have gone so far in the critical schools in the disintegration of the text, the rejection of age-long tradition, and the rash propounding of theories, that reaction in some degree was inevitable. And reaction undoubtedly there is. The prestige of the reigning school of Wellhausen is giving way. Archæologists almost in a body are severing themselves from it. Individual

adherents are signifying their dissent from it in important particulars. In Germany, with the rise of the new "Babylonian" school under Winckler, the placards are changing. In Holland, Prof. B. D. Eerdman, the pupil and successor of Kuenen, long an adherent of the theory, now formally withdraws from the school of his master, and subjects the whole documentary hypothesis to a destructive criticism. The theory based on the distinction of the divine names in Genesis, inaugurated by Astruc in 1753, is allowed by an increasing number of scholars to be no longer tenable.

#### *The pervading unity.*

The Old Testament, indeed, with its thirty-nine books of all kinds—history, law, poetry, prophecy, wisdom literature—presents a vast field of study, in which innumerable questions arise that cannot be settled without careful critical investigation. The book, nevertheless, as was sought to be shown earlier, has a pervading unity—a thread of divine purpose which holds its parts together, and relates them to one another, and to the completed New Testament development. The problem of the Old Testament is, at bottom, the discovery of this clue, and its right application to the elucidation of the history and religion. Critical help is gladly welcomed, but it cannot be permitted to subvert the essential character of the revelation, or to turn order into confusion by rejecting the plainest indications of the book as to its own origin and meaning. It is not always sufficiently borne in mind that the Old Testament has a witness to bear to itself, affecting in numerous respects the right understanding of its message. It should be the student's business to attend primarily to this witness, and, where pos-



It is a different account which is given on the development hypothesis. There a beginning is made with polytheism—or something even lower—not with monotheism. The early Israelites shared the superstitions and low religious beliefs of their neighbors. The Jehovah (Yahweh) they worshipped was a storm-god of Sinai, a being who had as little reality as the gods of Egypt or Canaan. The prophets rose to higher conceptions, and introduced the belief in one God, whom they identified with this older Yahweh of the popular belief. Of early revelation, covenants, promise, there can be no mention.

#### **In conflict with facts.**

Unfortunately, this newer reading of the history not only *contradicts the Bible's own account*—destroying the reality and continuity of the revelation—but is in conflict with the facts to be explained. Everywhere in the Old Testament—in Genesis, in Exodus, in later books—Jehovah appears as the one true God, sole and supreme. It is this one God who creates the world, who creates man, who judges the world by a flood, who rules in his providence in Canaan, in Egypt, in the wilderness—everywhere, over all. It is the God of all the earth who chooses Israel (Exod. 19: 5). Increasingly, accordingly, there is observable a tendency to give up this extreme part of the critical hypothesis, and to push the knowledge of the one God back to early—at least to Mosaic—times. Some would derive it even from Babylonia. The Bible derives it from God's own self-revelation, when the knowledge of himself was being lost and obscured by growing heathenism (Joshua 24: 14). Certain it is that the prophets knew nothing of this first discovery of the truth of the one God with which they are credited. A recent critical writer, B. Stade, admits this unreservedly. In his *Biblical Theology of the Old Testament* he writes: "It is characteristic of these prophets that they had no inkling of how new and unheard-of their thoughts were. They give them out as if they were self-evident to their hearers, and had been earlier the recognised content of the religion of Jehovah. They knew no other conception than their own, which flowed to them from divine revelation." Most will feel that probably the prophets knew their own history as well as their critics do.

#### **Structural unity.**

If the *continuity* of the Biblical revelation is authenticated by impartial investigation, the *structural unity* which this imparts to the Old Testament is no less clearly made good. The history in the Old Testament follows a natural, well-defined course. The earliest period shows the origin of sin, the dawn of promise, the distribution of the races of mankind, leading up to the call of Abraham, for the preservation of the truth, and the founding of a kingdom of God upon earth. Patriarchal promise is followed by

historic fulfilment in the Mosaic age, with laws and ordinances suited to the ends in view. The monarchy inaugurates a new era of prophecy and promise. The light of prophecy broadens and grows brighter as the fortunes of the natural Israel decline. Every finger points forward to a new covenant, when redemption will be complete, the Spirit will be given, and God's glory will fill the earth under the reign of the Messiah.

This structural unity of the ancient books criticism again subverts by its bold analysis and amazingly *free recasting* of the history to suit its own presuppositions. The patriarchal history it rejects altogether; the Mosaic it converts into legend. What is at the beginning it puts at the end. The books are of late date, and correspondingly untrustworthy. The Levitical legislation, in particular, is a work of the Exile. Old usage may be embodied in parts of it, but as a divinely given system of laws it never was heard of before, and its characteristic institutions are quite new. This is the theory; but once again the facts are proving too strong for it. The analysis is being questioned, the "documents" are doubted, the scheme which puts the law later than the prophets is being denounced as arbitrary. All this, with important consequences for the value of the histories, will soon be more heard of than it is.

#### **Glaringly improbable.**

But even as the case stands, how glaringly improbable is the new construction! Nehemiah 8 gives the account of the introduction of the Pentateuchal law through Ezra, and nothing is plainer than that it was no new law that Ezra brought in, but a law understood and received by everyone as the genuine law of Moses. Could the people be deceived? Could priests and scribes, who knew something of their past history, and had their elaborate genealogies, be deceived? Is it conceivable that an immense, complex code, imposing heavy burdens in tithes, and a not less heavy yoke of ritual, could be laid upon a whole community, keenly divided in interests and refractory in spirit, without a murmur of dissent, or the least opposition to its adoption and solemn ratification by covenant? The situation has only to be fairly faced to see the impossibility of such a thing being carried through. The laws were evidently old, and there is no good reason for doubting that in substance, if not in large part in form, they go back to the age from which they are declared to have come. A similar argument might be applied to the Deuteronomic law, which recapitulates mainly the laws of the Book of the Covenant in Exodus 20-23. The Bible's own structure still approves itself as the best.

#### **Its inspiration manifest.**

It does not fare otherwise with the claim to *inspiration* in these ancient Scriptures. The element of inspiration in the Old Testament is evinced by the very manner in which the truths, the historic stages, the

prophetic ideals, the dominating purpose of the revelation are preserved in its pages. What can exceed in grandeur of religious conception the account of the Creation in Genesis 1? It lays the basis for all that is told afterwards of God's relation to his world. Not less remarkably does the narrative of the Fall—whatever differences may arise as to its interpretation in detail—furnish the ground for the whole picture in the Bible of a world turned aside from God, the Bible of a world turned aside from God, and lying under his displeasure (Gen. 6: 5; Psa. 14; Isa. 1: 2). Covenant and promise are penetrated with a prophetic spirit which events justify. What magnificence and dramatic power are in the story of the exodus and of God's leading of Israel! The prophets—is not their inspiration manifest? The lofty strain of prediction that exalts them hardly makes it more manifest than the grandeur of their direct addresses to their people. The whole Old Testament moves forward as under a resistless impulse to the New, and finds its resting-place in it. The Psalms—no sole production of the Exile—breathe the very essence of the religion. Doubtless there are limitations, defects, imperfections in the Old Testament revelation which only the New Testament could remove. This is to be freely acknowledged. But the great fact of an inspired Word stands clearly out to view even in that ancient record.

### N.S.W. Letter.

By Thos. Hagger.

We in New South Wales have been greatly interested in the erection of the Preston meeting house, and desire to extend hearty congratulations to Bro. Bagley and the church. The Sydney papers have reported the matter, and one—the *Daily Telegraph*—has given us fine illustrations of the work, and made the effort the text of a sub-leader on "Co-operation." So that in this State as well as in Victoria we have received a splendid advertisement. And why should we not do things that let the people know we are here? We are identified with the greatest and grandest cause on the earth, and the people need the pure and simple Christianity of the New Testament for which we plead. Let us attract attention, therefore, that we may point to the plea which the Lord has given us to advocate.

Your correspondent is glad that you have called attention to the wisdom of distributing our distinctive literature more thoroughly. The AUSTRALIAN CHRISTIAN should be put into reading rooms and libraries wherever possible, and our books should be placed on the shelves of all the public libraries. Each church ought to have a library of our best books and pamphlets to loan out, besides which thousands of



tracts and booklets should be distributed by means of bands of workers, and through the post. Some of the churches in this State keep a small stock of literature for sale in the chapel; this is also good. Neal Dow said he had to sow Maine knee-deep with literature before prohibition was won for that State, and so we need to sow Australasia knee-deep with literature in order to win these fair lands for Christ and the New Testament church. Bro. Editor, agitate this matter until greater things are done.

The Tercentenary of the issue of the Authorised Version of the Bible has been fittingly celebrated in Sydney. The large and spacious Town Hall was thronged with children last Saturday afternoon, when, by song and speech and pageant, the importance and history of the English Bible was impressed upon a selected host of young folk. On Monday, the Town Hall was again in use, when a monster public meeting was held. At this latter meeting the Churches of Christ were represented on the programme by A. E. Illingworth.

Quite a fuss has been made by some of our Anglican friends and others because the Royal Agricultural Show is to be opened on "Good" Friday. The representatives of the newspapers waited upon various prominent preachers and others for their views of the matter. Among those waited on was Geo. T. Walden. The *Daily Telegraph* seems to know that we repudiate the ecclesiastical title of "Rev." as being unscriptural, and so did not refer to Bro. Walden in that way. But apparently the editor thought some title must be given, and so he was described as the "Head of the Churches of Christ." This was at once amusing and painful; amusing because it indicates a great paper floundering about in search of some way to designate a preacher of the gospel to distinguish him from other believers; painful because Christ is the only head of the Churches of Christ, and the paper tried to put the servant in the place of the Lord. It seems to me that there is great need for us to emphasise the truth that the Lord's Supper and not a day commemorates the death of Christ, and that the only day appointed for celebration in Christianity is the Lord's day, which commemorates the resurrection of our Lord. It is evident that "Good" Friday belongs to the apostasy, and not to pure Christianity; and

the true Bible Christian has 52 Easter Sundays in every year. There is also need for much teaching on the priesthood of all believers, and that Christ, and he only, is head of the church.

Spurgeon was once asked the secret of his success, and pointing to the floor of the Metropolitan Tabernacle, he said, "In the room beneath you will find 300 praying Christians. Every time I preach here they gather together and uphold my hands by continuous prayer and supplication—there you will find the secret of all the blessing." Brethren, if we want to see the spiritual life of the assemblies deepened, if we want to see churches established and converts won faster in these home lands, if we want to see greater inroads on the awful power

losses be vastly less if as much effort were put forth to keep people in the fold, as to get others to come in? God help us to strive to save those already won!

April 1.

## Christianity and Islam.

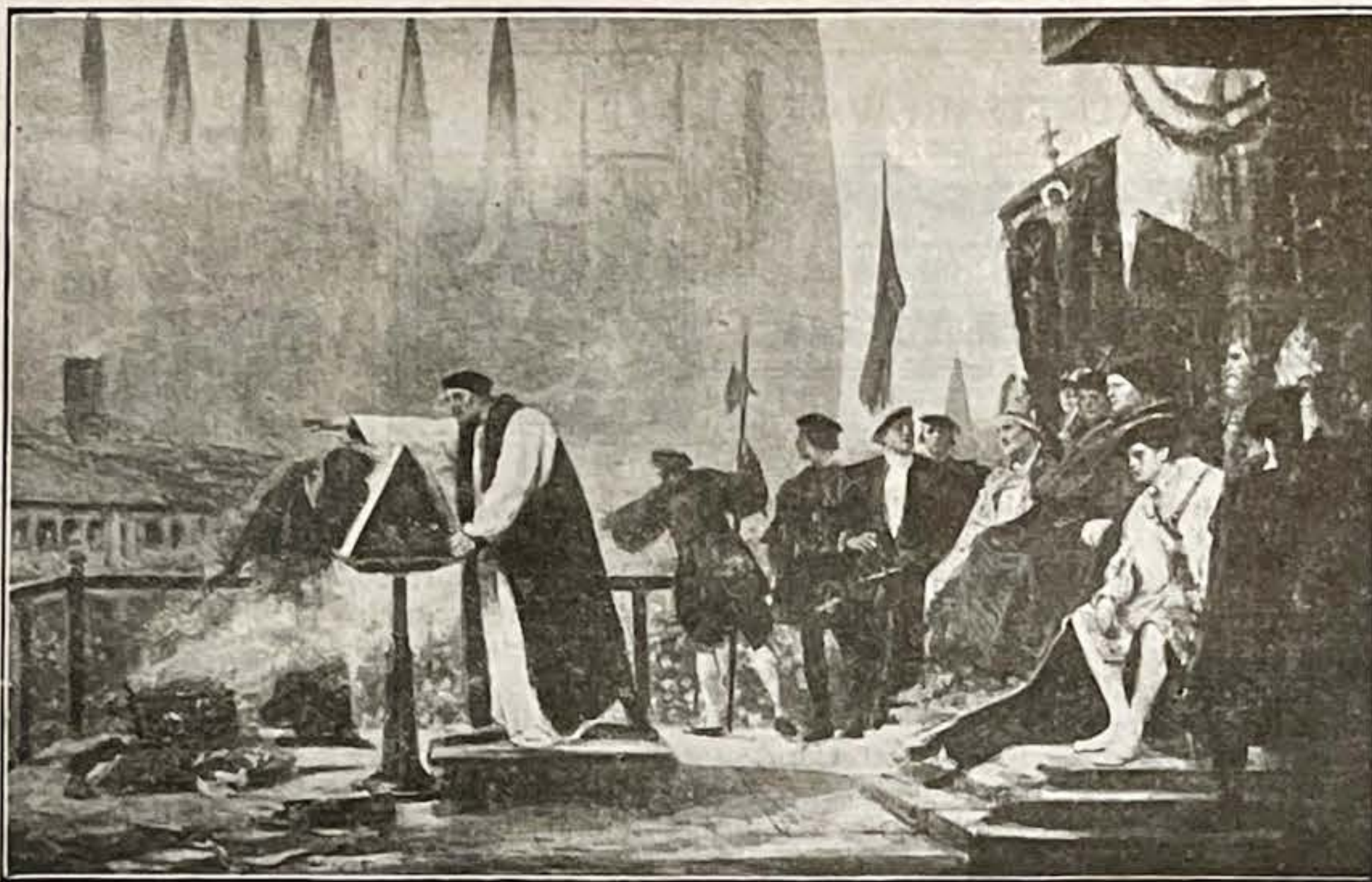
By H. H. Strutton.

I have read with interest your leader on the above subject in the last number of the *CHRISTIAN*, and heartily endorse your remarks as to the impossibility of Mohammedanism, or, for that matter, any other of the Oriental religions, ever holding universal sway on this earth.

It was thought, centuries ago, that Buddhism would easily overcome the then existent beliefs. It began in India, and bid fair to sweep Hinduism out of the country. One of its fundamental doctrines was "to use no force," and consequently it readily agreed to its teachings being adopted by the leaders of Hindu thought; hence the wily Brahmin by agreeing to absorb or incorporate the doctrines of Buddha on the foundations of Hinduism, and to give him a place amongst the Hindu incarnations, used the most effectual way of overcoming the new cult, and to-day Buddhism has almost disappeared from India proper.

Looking at Buddhism and its prospects to-day we naturally conclude that a religion which opposes everything by inertia, and teaches, in this matter-of-fact practical age, that there is nothing material or real in existence; that the divine Creator of this world is not a personal being, and that the final goal of all mankind is to be merged into nothingness or Nirvana, needs not to be taken seriously into account as a great future power over mankind.

If we examine the first principles of Mohammedanism, we notice three items that proclaim it incapable of becoming the leading religion of this world. You touch upon the first when you quote the words: "The primary belief, then, of Islam, is not the unity of God, but the apostolate of Mohamet." This is, in every respect, true. The Mohammedan never repeats "There is no God but God" without following it with "and Mohamet is his prophet," and if other nations are to accept their teaching of God's unity, they must give to Mohamet



The Burning of Luther's Works.

On this spot—outside St. Paul's Cathedral, London—now stands the newly erected St. Paul's Cross, whilst opposite, ironically enough, is the repository of the Religious Tract Society.

of heathenism, then "don't stop praying." But perhaps some of us have hardly begun; well, let us start now in real earnest. "Pray, brethren, pray."

While your correspondent contends that proper discipline is for the good of those who offend and for the church herself, he fears that not a few misunderstand what proper discipline is. It is not for the purpose of getting rid of certain individuals, but in order to save such. Hence it should be carried out in much prayer, and with the gentle spirit of the Master, and the cutting off of one who has erred should be the very last act, after every effort to bring to repentance has failed. The church exists to save people, not lose them; this will mean not only the winning of others, but keeping those already won. The church is described as a fold—a sheepfold, and this conveys the idea of security and protection for the sheep and lambs. Is not this often lost sight of? And would not a little care, a little shepherding, often save? Would not church



the place we claim for Christ—the *sent one* of God."

The next essential you also refer to when you say that "the mere idea of the possibility of Mohammedan supremacy.... assumes that the educational uplift in the world is to come to a standstill." In India, as in other lands, the early successes of this religion were made at the point of the sword, and the point of the pen is proving its undoing.

Lack of education has been the drag upon the wheels of Mohammedanism in India, and, I believe, in other countries also. The stated reason for the fact that the chief native posts in the Indian Government have, in the past, been filled by Hin-

dus, is that so few Mohammedans were sufficiently educated for such positions.

Then, thirdly, the ordinary treatment given to its women by Mohammedanism is such that they can never be raised up socially. They are degraded in every respect and are counted as mere chattels, nor have they any hope of a better future here or hereafter. The few exceptions to this rule are educated, and treated more as the equals of man, in spite of the teachings of the Koran, and not because of them, and are due to the fact that those who favor these advanced views have been made ashamed of the conditions prevailing in their homes as they compare such with the Christian homes they come in contact with in their travels abroad.

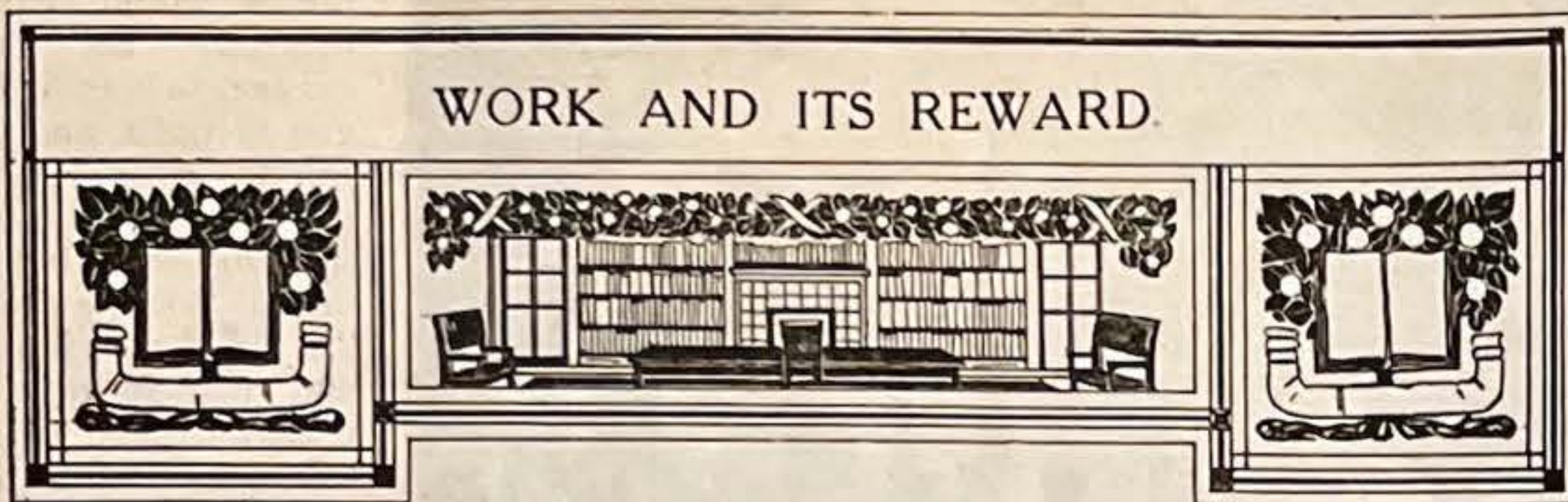
of the Fall. "Thorns and thistles shall the ground bring forth," was one of the punishments of God for man's disobedience.

The question will naturally be asked, Why does God allow his people to labor in vain? Why is a drought sent upon the land, and all made to suffer, and why is the godless man allowed to prosper? We do not know God's purposes, but the innocent are often made to suffer temporarily in order that some purpose which we cannot see might be accomplished. An example of this might be taken from the experience of our own country, where for years no reward came to many, but with the years of plenty the stored up reward for the years of fruitless has been given. Truly a test of man's ability is to remain steadfast in extreme circumstances, and the means of bringing out some knowledge that will be useful in future similar conditions. Another example of God's manner of rewarding his people may be seen in the case of the black slaves of America. Whatever God's purpose may have been in allowing human beings to do such hard toil under such inhuman conditions we do not know, but it does appear that these people have received some reward for their bondage in that it has raised them to a standard of equality with those who were previously their masters, while other native races have lost their strength when civilisation overtakes them. Much more might be said of God's dealing with nations in this respect, for the same principle applies to communities as to individuals. We are each but a part of the whole, and each capable and responsible for the working out of our own salvation, and as the enjoyment of eternal life will depend upon the manner in which the earthly life has been occupied, so the reward of all work will be according to the spirit in which the work has been done, and the example of God should be followed to make the latter portion of earthly life free from the necessary toil, and enjoy the result of labor. Such enjoyment again must depend upon the manner in which the privilege has been obtained, and when earth's labors are finished, still be prepared for the new life and labor which has been promised to all who labor for it in this life, and with Kipling we can say:

"When Earth's last picture is painted,  
And the tubes are twisted and dried,  
When the oldest colors have faded,  
And the youngest critic has died,  
We shall rest,—and faith, we shall need it;  
Lie down for an hour or two;  
Till the Master of all good workmen  
Shall call us to work anew.

"And only the Master shall praise us,  
And only the Master shall blame;  
And no one shall work for money,  
And no one shall work for fame.  
But each for the joy of working,  
And each in his separate star  
Shall draw the thing as he sees it  
For the God of things as they are."

## WORK AND ITS REWARD.



By O. V. Mann.

President, Park-st., Unley, Church of Christ Men's Mutual Improvement Society.

### Concluded.

But there are works and rewards of a lesser degree and which all influence the greater. There are works which are fully rewarded in this life, rewards which come to one generation through the work of the preceding one, and there are works for which no reward is received. Taken generally, most people have some ambition in life, a desire to attain something, some result that they may see and enjoy during their lifetime. These objects can vary in kind and number, and most work can be made worth its doing for what it brings in life. To accomplish such requires effort and the results are not always the same as looked for, nor do they come in the manner expected. But work honestly and conscientiously performed, if not satisfactorily remunerated, will be reflected in the character of the person performing it according to the spirit in which it is performed.

### So much to do.

As life at the longest is short, there should be no excuse for idleness. The late Cecil Rhodes, who is remembered for what he accomplished, and for the amount of work he performed during his life, expressed a word of regret at not having had the opportunity to do more when he said towards the close of his life, "There is much to do, yet so little done."

The most successful men are hard-working, hard-thinking, for success is not a gift, but only comes by industry and well-ap-

plied knowledge of the work performed. And knowledge has to be acquired, and it requires a good portion of one's lifetime to acquire it. But the student who succeeds gets a reward in being able to perform greater and more valuable work than his fellow who neglects to use his time wisely. So in all the spheres of life, we can see that the man who applies himself assiduously to his calling will rise to positions of trust and honor. "Seest thou a man delight in business," said Solomon, "he shall stand before kings"; and Paul, in exhorting the Corinthians to be ever abounding in the work of the Lord, adds: "For as much as ye know that your labor is not in vain." Work can be what one makes it, either a medium through which a lost position might be regained, or a humble position improved, or an ambition gratified. No other way can these be attained that will give the same satisfaction as when earned by one's own exertion. Thus inherited rewards cannot be appreciated to the same extent as when acquired through one's own exertion. An acquaintance with the history of an inheritance may, however, assist the receiver to place some value upon it.

### Some drawbacks.

In speaking of the blessedness of labor, we are not unaware of the accompanying drawbacks. Labor is often disappointing. Toil is often times fruitless toil; we look for much and we get little. There is still something in it that is left as a memento



## Correspondence.

## PASSEOVER BREAD.

To the Editor.

Dear Bro.,—Kindly allow me through your columns to remind church officers that this is the time to procure the "Motzo," or passover bread. Sufficient to last a church of 200 members for one year can be bought for five shillings. They are very appropriate for the "breaking of bread"—clean, convenient and hygienic. A handy tin to hold the year's supply is a round hat box, costing 3/6. The supply is then always at hand and ready for use. S. Snider, Atkin-st., North Melbourne, is the maker.—C. Morris, Ballarat.

## DIVES AND LAZARUS.

To the Editor.

Sir,—In your issue of March 30, I have read William D. More's able and analytical exegesis on the "Rich Man and Lazarus."

I now humbly request that Mr. More will kindly inform me of his (Mr. More's) authority for calling the story a "parable." If the inspired writer calls it such, that settles the matter.

I would kindly ask Mr. More to read carefully and unprejudicially 1 Peter 3: 18, 19, 20, and let me know if Peter in those verses is speaking in a parable. I see in said verses reference to Christ's death, and his preaching to spirits, which sometime, or more strictly rendered, one time, were disobedient.

In 1 Peter 4: 6 we have preaching also to dead or disembodied persons, the said preaching being for a definite purpose, and if I mistake not has reference to those in 1 Peter 3: 18, 19, 20, but on this I shall not be positive.

With all due deference to Mr. More, I consider that Christ and his apostles had far more experimental and deeper knowledge of the next or unseen world than any commentator this side the grave knows, or is likely to know.

Allow me to say that hell is what God has made it, and which all the commentators, historians and opinionists will not alter, and whether the fire be material or ethereal or solar, I know not, nor do I care to know.

I may be wrong, but in Mr. More's exposition I detect very marked strata of Christadelphianism and Universalism.—Thomas Geraghty.

## USING OUR LITERATURE.

Sir,—Your leading article of the issue of March 30 was very timely, and one can only hope that some practical result will come of it. My opinion, however, is that the best results will not come from any vastly comprehending scheme; but from individual faithfulness on the part of the members of our churches. I myself am to-day a worker in the cause of primitive Christianity through reading some of Bro. Maston's tracts. I feel sure that there are many of our brethren wearing unscriptural names and engaging in unscriptural practices among the denominations simply because they have not been taught a more excellent way. We have a means of teaching this more excellent way by the free use of our tracts and books revealing it.

Our weekly journal, the AUSTRALIAN CHRISTIAN, is to one among the denominations a most entertaining and interesting paper. "Familiarity breeds contempt," in this connection as well as in others, and it is not as highly prized among those more familiar with it as it is by those to whom it is newer. This is no reflection upon the sustained interest of the journal. It is more the result of too much eating of good rich food. Again I will quote my own experience. When I first came in contact with the AUSTRALIAN CHRISTIAN, I was absolutely charmed, and I asked the brother if I could get a copy. He told me to take his, and I kept on repeating this taking business until I was able to get a copy of my own. You see, the paper had taken me, and I feel convinced that it will take the majority of people who love clearness and simplicity in the things of God.

Then there is your publication, *Pure Words*, which is the most wholesome and readable thing of its kind I have yet found. No home where there are children who read should be without it. Our own people ought to feel it as a matter of conscience that their children will be given something wholesome and helpful to read. These two journals should get into the homes of people far beyond our own borders, and then we would see the power which they could exercise.

Now, sir, for practical results. I know our brethren are shy of organisations being multiplied, or leagues being formed within the church for any special object, otherwise I would suggest the forming of a "Tract League" amongst our young people in every congregation. But the end may be served as well if our Endeavor Societies would take the matter up. Purchase the tracts, and let them be responsible for the distribution of the same. It will require some pocketing of pride, I am convinced; but let us recall that Christ emptied himself and became obedient unto death. Every C.E. Society should become responsible for the systematic distribution of at least a dozen CHRISTIANS and the same number of *Pure Words* each week. More certainly if they could ensure the safe delivery of more. I would like to hear of the C.E. Societies acting upon these suggestions.

Let us faithfully plant and water the seed, and God will be sure to give the increase.—Yours hopefully, G. Burns.

The Society of  
Christian Endeavor.

## GOD IN NATURE.

Topic for May 1.

Daily Readings.

The Palm—in the valley. Exod. 15: 23-27.

Its beauty. Lev. 23: 38-44.

Its usefulness. Song of Solomon 6: 11.

The Cedar—on the mountain. Ezek. 31: 2-9.

Its vitality. Hosea 14: 5-8.

Its fruitfulness. Num. 24: 2-7.

Topic—God in Nature: The Trees of the Forest. Psa. 104: 16, 17; 92: 12-15.

How do the flowers indicate God's love for his children?

In what sense is spiritual progress like nature growth?

Memorise and quote a passage illustrating God's control in nature.

Victorian Churches of Christ C.E. Union.—Conference Rally, Easter Monday night, 7.45 p.m., Lygon-st. chapel. The response for Y.P.S.C.E. is the first verse of "Blest be the tie that binds," and for Juniors the first verse of "I am so glad that our Father in heaven" (Sankey's No. 2). Endeavorers will please note that the collection to be taken will be for the Union funds.

Lectures to Men on Public Speaking.—In furtherance of its efforts to serve the church, the Victorian Christian Endeavor Union has arranged for a course of lectures on the above subject to be delivered to men during the winter months. The expressions of opinion concerning the proposal have been such that it is felt that the lectures will be welcomed by, and beneficial to, all who have occasion to speak in public. An invitation to attend is extended to all men interested in this subject; the course will be free, but a collection is to be made to defray expenses. The lectures will commence on Saturday, April 29, at 8 p.m., in the Conference Hall, Wesley Church, Lonsdale-st., and will be continued as under:—April 28, "Reading," by Mr. A. McCallum; chairman, Mr. Jas. Brake. May 27, "Vocabulary," F.

E. Harry; chairman, Dr. Montgomerie Paton. June 24, "Voice and Gesture," J. C. Martin; chairman, Mr. H. E. Wootton. July 29, "Preparation," A. Irving Davidson, M.A.; chairman, Dr. J. R. Lee. August 31, "Delivery," F. C. Spurr; chairman, Major R. McK. Oakley. Sept. 30, "Use of Illustration," D. J. Flockart; chairman, Mr. C. Carter.—W. J. Northey, Hon. Sec.

We are at our best when we try to be it not for ourselves alone, but for our brethren; and we take God's gifts most completely when we realise that he sends them to us for the benefit of other men who stand beyond us needing them.—Phillips Brooks.

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We are pleased to be able to tell you that our mission is growing, and that the Lord is blessing our labors. We had the joy of seeing one dear brother confess the Lord Jesus on Sunday night. Our school is getting on well, and the numbers



## In the Realm of the Bible School.

### JONAH: FOREIGN MISSIONARY.

Sunday School Lesson for April 30.

"God's Pity for the Heathen," Jonah 3: 1-4; 11.

A. R. MAIN.

The story of Jonah is well known. The book containing it is one of the most interesting in the Old Testament, and one, too, closely packed with lessons of abiding importance. Unfortunately, there are many who see nothing in the book but cause for derision. They have poor jokes about the whale. That the Lord *could* prepare "a great fish" to swallow a man and put him on the right track needs no argument. That whales *are* in existence with a throat capacity far greater than for a Jonah of the largest size is proved, as by the writings of Frank T. Bullen. We of course agree with those who tell us that the book "is one of the grandest things ever written." R. F. Horton says: "The book touches the high-water mark of Old Testament theology. We cannot wonder that Christ used the book on a memorable occasion, nor that it was the means of the conversion of Cyprian." Professor Elmslie recorded his opinion: "No book of the Old Testament more nearly approaches the grandeur of the New Testament conception of the fatherly love of God." There are some, though, who have praised the book for its beauty of form and fine teaching, who yet do not believe it to be true. It is poetry, or allegory—anything but history. They think (some of them) that God caused it to be written for our instruction, but say that the moral lessons can be transmitted just as well in parable as in actual history. For us, it need hardly be said, the words of the Lord Jesus are decisive. See Matt. 12: 39-41; Luke 11: 29, 30. Jesus declares his own resurrection. He gives "the sign of the prophet Jonah." "As Jonah.... so shall the Son of man." If it had been open for anyone present truthfully to say, "But, sir, Jonah was not really in the fish three days and three nights," what would have become of the declaration? Again, Jesus said the Ninevites who repented at Jonah's preaching shall stand up in the judgment with those who rejected the presence and teaching of himself, a greater than Jonah. But some wise moderns, who profess to believe the Bible, can get no authority outside the Bible for a repentance of Nineveh, and dismiss the whole as parable! Surely it is sufficient to ask: "Are we to suppose Christ to say that imaginary persons, who at the imaginary preaching of an imaginary prophet repented in imagination, shall rise up in that day and condemn the actual impenitence of those, his actual hearers? that the fictitious characters of a parable shall be arraigned at the same bar with living men of that generation?" Some professing Christians need to begin with a belief of the word of the One greater than Jonah.

#### A FOREIGN missionary.

As he stayed in the home land, the "Go" of Jehovah reached Jonah's ears. Like many to

whom the divine marching orders have once come, the prophet had no desire for his task. He shirked. He tried to run away. Foolish Jonah! He might have known that it was impossible to hide from Jehovah, that he who could see the plight of distant Nineveh could also keep his eye on an erring prophet. But let no one today even smile at Jonah, if he himself is engaged in the equally foolish effort of trying to frustrate the divine will. God meant Jonah to go to Nineveh, and he had to go. The fish sped him back to the place where he fled. A more docile Jonah—if not one with a warmer heart—heard the second command, given in the same words as the former, "Arise, go unto Nineveh, that great city." He arose, and went. The utility of whales! But there are so many anti- or o-missionary Christians that the supply would not equal the demand.

We would greatly err if we thought of Jonah as a model missionary. He did proclaim with strong voice the message of doom, "Yet forty days, and Nineveh shall be overthrown." But there was no pity in his heart for all the people about to perish, no accent of love or tone of pleading so that they might be won to repentance. No; "without one spark of sympathy for this guilty population, over which was brooding a dire vengeance, he thundered the message of doom in their ears in a spirit of wrath, that added to its terrors. He was indeed a *foreign* missionary—a missionary foreign in every thought, in every heart-beat, in every prejudice and passion of his nature, in every tone of his voice, in every look of his eye, to the interests and sympathies of the people to whom he was sent."

#### "The typical bigot."

Someone has called Jonah "the typical bigot of all ages." He stands as the *beau ideal* of intolerant exclusiveness. Jonah looked upon the Jewish people as the chosen, the elect, of God. Rightly, so far. But he interpreted this to mean privilege, not responsibility. He was willing to be a chosen one, if it meant continued reception of favor. He did not regard his nation as chosen that through it other nations might be blest.

The extent of Jonah's bigotry is best seen in the reason he himself gave for his running away when God first commanded him to go to Nineveh. He ran, he says, because he knew that if Nineveh repented, then God would not destroy it. See 4: 2. The repentance and sparing of Nineveh, we read, "displeased Jonah exceedingly." His reputation was likely to suffer, and sooner than that a city should perish! George Adam Smith writes: "We have not been trained to believe ourselves an elect people; nor have we suffered at the hands of the heathen. Yet, at least, we have contemporaries and fellow-Christians among whom we may find still alive many of the feelings against which the book of Jonah was written. Take the Oriental churches of today. Centuries of oppression have created in them an awful hatred of the infidel, beneath whose power they are hardly suffered to live.

That their oppressors share a common humanity with themselves is a sense they have nearly lost. For centuries they have had no spiritual intercourse with them; to try to convert a Mohammedan has been for 1200 years a capital crime. It is not wonderful that Eastern Christians should have long lost power to believe in the conversion of infidels, and to feel that anything is due but their destruction. I once asked a cultured and devout layman of the Greek Church, Why then did God create so many Mohammedans? The answer came hot and fast—"To fill up Hell!" We have not got down nearly so low as that. But we may hold the essential error of Jonah. We may rejoice in our own privilege, become self-centred, and care not for the welfare of others. Have we not at times seemed to boast "We have the truth," and yet acted in such a way as to imply that we will take good care that no others will have it? Peloubet says that "the crowning truth of this great little book is that, in spite of our pride and prejudice and misjudgment and exclusiveness, there are in every land many sons and daughters of God, as dear to him as those in Christian nations."

#### God's mercy.

Over against the prophet's scorn of others and his disregard of their welfare, we have set the wonderful love and mercy of Jehovah. We learn distinctly that even in Old Testament times God regarded the nations of the world; they were his, as truly as were the Jews; he sought their love and their obedience; he yearned over them, and tried to turn their hearts back to him. We have in this book "a wonderful advance on Judaism, a magnificent anticipation of Christianity." We have in this lesson of "God's pity for the heathen" foreshadowed the more blessed days of the New Covenant when the message of love should be sent to "all the nations," when the gospel should be "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Hardly anywhere, even in Biblical literature, is the mercy of God more beautifully set forth than in the closing verses of the book of Jonah. God pitied the men, the children, and the cattle. Jesus told us that God regards the sparrows. Of these last verses, which so beautifully contrast the divine heart of love with the coldness of the prophet's heart, Dummelow has well said: "There is no finer close in literature than this ending. The divine question, 'Should not I have pity?' remains unanswered. Its echoes are heard still in every crowded haunt of men. Above the stir and din of wickedness the Divine Compassion is still brooding."

#### Forgiveness for the penitent.

God's readiness to forgive the sinner who repents is one of the great lessons of the book. A. Maclaren says that "we might almost say that the purpose of this book of Jonah is to teach the possibility and efficacy of repentance, and to show how the penitent man, heathen or Jew, ever finds in God changed dealings corresponding to his changed heart." "So eternal and unalterable is the purpose of God to forgive the penitent ('his mercy endureth for ever') that even when unexpressed it is always implied."





## New Zealand.

**OAMARU.**—For nearly a year past the Oamaru church has been looking forward to the opening of the new church and the Harward-Binney mission. The first service was held on March 3, when Bren. Harward and Binney were with us, the meeting taking the form of a preparatory service for the coming mission. Lord's day, March 5, will long be remembered as the opening day. The thanksgiving prayer meeting at 7.30 a.m. was fairly well attended, as was also the Junior C.E. meeting at 10, at which Bro. Binney spoke. The meeting for worship was very largely attended by members, visiting brethren from Gore, Mataura, Dunedin, Christchurch and Hampden, and many of the townspeople. Bro. Mathieson presided and Bro. Harward gave a fine exhortation. An afternoon meeting for young people was very well attended, and good interest was displayed in the address. The first gospel service was crowded to the doors, schoolroom, as well as main auditorium. Bro. Harward's theme was "Life's Greatest Question," to which the great audience listened interestedly, and at the close seven came forward, these being converts at the recent united mission conducted by Dr. Henry. Not fatigued by their previous efforts, Bren. Harward and Binney conducted an open-air meeting at the Monument, and so closed a memorable day in our church history. A tea meeting was held on Tuesday, March 7, and was very well patronised. We are indebted to our Bren. G. and J. Hepburn for catering gratuitously, thus allowing practically the whole of the proceeds to go towards the heating plant of the new church. At the public meeting following the tea close on 600 were present. Bro. Mathieson, as chairman, read various apologies and greetings, and gave a brief resume of the early days of the Oamaru church. Congratulatory addresses and words of counsel were given by R. Milligan (Mayor), F. G. Buckingham (Pres. Ministers' Association), J. Inglis Wright (Foreign Missions), Alick Roy (Home Missions), C. F. MacDonald (Architect and Builder), Mrs. MacDonald (C.W.B.M.), also Bren. Bull (Mataura), Greenwood (Ashburton), and McCrackett, former ministers. The choir and friends rendered a programme of vocal and instrumental items. Bro. Harward briefly addressed the meeting, which then closed with the doxology and benediction.

**RICHMOND.**—It is now a little over 18 months ago since a few of the brethren commenced meeting for worship in the Oddfellows' Hall. Since that time preaching services have also started, and are fairly well attended, the first service being taken by Bro. Saxby. Sunday School has also started, having now about 30 scholars on the roll. Having purchased a piece of land in the centre of the township, the brethren hope before winter comes to have a nice meeting house of their own. Good meetings to-day, both morning and evening. H.M.G., March 26.

**WELLINGTON (Vivian-st.).**—Fairly good meetings all round. Prayer meeting numbers fluctuate between 44 and 58. A good spirit prevails. Gospel meetings show good interest. There is room for improvement in numbers. This is a promising field for aggressive work. Since my arrival two have decided for Christ. Others are on the verge of decision.—F. J. Goodwin.

**OAMARU.**—From the commencement of our mission the interest has been good, and attendances have kept on increasing. Bren. Harward,

Binney and Mathieson are working eagerly to win souls, and are well supported by the brethren. To date there have been 19 decisions for Christ, and we hope for many more. Bro. Harward's sermon, "The Divine Library" (chart), was repeated by special request. The Opera House has been engaged for a great after-church meeting next Sunday evening, when Bro. Harward is to present our position to the people.—W.K., March 23.

**AUCKLAND (Dominion-rd.).**—The morning meetings for the breaking of bread have been very good since the holidays. At the beginning of the month Bro. Grinstead gave notice that as this month was the time for the celebration of the Tercentenary of the Bible, he would deliver four special addresses. Last night the closing address was delivered. The subjects dealt with have been as follows:—1. "The wonderful predictions of Isaiah 53"; 2. "The Origin of the English Bible"; 3. "The Object of the Bible"; 4. "The Supremacy and Sufficiency of the Bible." Our hearts were made glad at the close of last night's meeting, when the eldest daughter of Bro. Bryden came boldly forward and confessed Jesus as her Saviour.

**DUNEDIN.**—Since the departure of Bro. Hastie, his place has been acceptably filled by D. M. McCrackett. On Saturday afternoon, March 25, the annual picnic of the Bible School was held. After a trip by ferry steamer round the islands of the harbor, the children were taken to Hinkley's Bay, where the picnic passed off pleasantly.—L.C.J.S., April 2.

### AUCKLAND DISTRICT NOTES.

The churches in the northern part of the Auckland Province have for five years been co-operating together for district work, and judging by the Conference recently held there, it has justified the setting up of divisional committees for their own local needs. We had the pleasure of visiting the Conference, and whilst the churches could not report any great forward move, they had the satisfaction that they had held the fort. The delegates had all a good word to say for their evangelist (M. Vickery), and the news of his decision to retire from the field was deeply regretted. North Albertland reported with deep sorrow the passing away of Bro. Hewett, and a falling membership on account of so many leaving the district. Bro. Yates, speaking for Te Aria, told us the little success they had in their district with all the work they put into it. Bro. Wyatt reported for the first time the work of the church at Woodcocks. There are only 6 brethren there, but they have maintained gospel meetings nearly from the start of the church. Hoteo North are not disheartened. They have not only kept their morning meetings going, but they have had a fortnightly gospel meeting. Bro. Oldfield has been seriously ill, but is now recovering. Wellsford reports good meetings throughout the year. They have a flourishing school and some good workers. The brethren generally tendered their grateful thanks to those brethren who during the year had gone round the churches preaching and teaching. F. Shepherd was again elected President, and W. Vickery secretary. Following in the good old paths a social evening was held, over which our Bro. Creamer, the President of the Provincial Conference, presided. It had been an interesting sight to see the folks arriving on horseback, but as the evening tea and meeting was drawing near, they seemed to be coming in every direction, the result being that the Town Hall was crowded.

Bro. Creamer gave a bright speech in opening, and with singing and other items a most enjoyable programme was gone through. Bro. Grinstead, who was present on behalf of the Publishing Committee, was the chosen speaker of the evening, and was listened to with great interest as he gave some reasons for being a Christian. We congratulate the brethren on their splendid gatherings and trust that in the near future they will reap what they have been sowing.

## West Australia.

**PERTH.**—We have celebrated another silver wedding at Lake-st. Bro. and Sister D. M. Wilson have been married 25 years. A complimentary social was tendered them on the evening of March 16 by the deacons and members of the church. The gathering was a very happy one, and attested to the high esteem in which Bro. and Sister Wilson are held. Miss Ada Green sang "Love's Old Sweet Song," Miss Daisy Swain sang "The Link Divine," and Mrs. Eaton sang "Silver Threads Among the Gold." Hy. Wright was master of ceremonies. Speeches were made by prominent brethren, and letters and telegrams were read from absent friends. Bro. Wilson is one of the widely known men among the brethren in Australia. He is a man who has at heart every interest of the church, and is one of the most faithful and conscientious men of God I have ever known. In his 17th year he was elected secretary of the Lygon-st. Sunday School, and a few years later, secretary of the church. When a church was organised at Surrey Hills he became its first secretary, and when he came to Perth, 11 years ago, almost immediately he was made deacon and secretary of the Lake-st. church, in which capacity he has served ever since. He is also assistant superintendent of our Bible School and a valuable member of the Home Mission Committee. Bro. Wilson has put his heart into the work as few men do. He loves it as he loves his own life. He gives his time and his talents unselfishly, and looks neither for praise nor favors. Nothing could drive him from its sacred fellowship. Through every adversity of the church, dark days and bright, through victory and defeat, his faith and loyalty stand unshaken. He fulfils the apostle's admonition to be steadfast and unmoveable. He is a pillar of the church on whom the evangelist and every worker who has the good of the church at heart may lean and lean hard. Bro. Wilson is a man of prayer, he is able to teach, he is an acceptable speaker, a Bible School enthusiast, and a practical and successful business man. Four children have come to gladden the home and perpetuate the lives of Bro. and Sister Wilson. Misses Maggie and Grace are teachers in our Bible School, Thomas A. is first assistant secretary of the school, and little Miss Elsie is an enthusiastic member of the infant class. Sister Wilson, who was Miss Margaret Haldane, of Carlton, Victoria, shares the interest of her husband in all the work of the church. A host of friends united in congratulating this splendid couple upon their silver anniversary. May they live long and enjoy heaven's increasing blessings.—W.B.B.

## Queensland.

**MA MA CREEK.**—The church is moving along very well under the guidance and teaching of T. A. Chappell, senr., and Bro. Bade. The Bible School is holding its own under the superintendency of T. H. Chappell, junr., and his staff of teachers. The Christian Endeavor is still very active and a great help in the church. We held our annual church business meeting. T. A. Chappell was elected secretary, and T. H. Chappell treasurer. The statement of accounts showed that the church with our circuit had contributed about £200 to the different calls for the past 15 months. Just engaged T. Jones, of Broken Hill, to labor with us. Bible School at Flagstone, under the guidance of J. Chappell and his assistants, is get-



ting along very well. Church and Bible School at West Haldon, under the guidance of C. J. By-nou and his co-workers, is doing very well. When you can spare that one day chapel builder, send him over to Queensland, Bro. Bagley!—T.A.C., April 30.

## New South Wales.

**MEREWETHER.**—Hugh Rodger read a paper here on Saturday night on the subject of "The Christian Ministry." An enjoyable discussion followed. Bro. Rodger also exhorted the church on Sunday morning. A special 10 days' mission began on Sunday night. Bro. Strongman preached on "The Sea of Life." Good attendance.

**WAGGA.**—Bro. Brown arrived safely on the first of the month and gave a very helpful address to a good attendance of members on Lord's day, April 2. We believe Bro. Brown will carry on the work very successfully here.—L.R.

**INVERELL.**—The two women mentioned in my last report as having come out have been received into fellowship. On the 19th ult. a mother and daughter confessed their faith and were received in on the 2nd inst. Our monthly Band of Hope meeting is increasing very much in interest and attendance. J. J. Franklyn, of City Temple, purposes coming here on the 20th inst. to lecture on behalf of the A.P.O.S., and we are arranging a series of meetings during our brother's stay in Inverell. Offering for British and Foreign Bible Society, £1.—H. Cook.

**MEREWETHER.**—At the meeting for worship last Lord's day we had with us as visitors Bro. and Sister Webber from North Sydney. Bro. Webber exhorted the church. The revival mission, commenced the previous Lord's day, was continued throughout the week. Encouraging attendances and bright meetings. Last night we were rejoiced to see two decide to follow Christ.—S.L., April 10.

**AUBURN.**—Splendid meetings all day. G. D. Verco exhorted in the morning; one received into fellowship. Bro. Hagger preached in the evening; at the close one submitted to baptism. All the auxiliaries of the church are in a healthy condition.—W. Clay, April 10.

**ERSKINEVILLE.**—Good meetings all day Sunday, April 9, T. Morton preaching at both services. At the evening service two young ladies made the good confession. The work is on the upgrade. All departments are flourishing. Next Sunday Bro. Clydesdale takes up the work. Brethren everywhere are urged to help us in our land fund (see Here and There column).—Geo. Morton.

**WAGGA.**—Good meetings yesterday, when we had the joy of receiving into fellowship Bro. Peterson, from Lismore. We expect our brother will be a great help to us here, as we are sorely in need of men. We are looking forward confidently to a good time.—A.B., April 10.

**MOSMAN.**—We have just moved into a new hall, in the most central position in the district; and as we have complete control of the hall, hope to be able to advance the Lord's work more effectively. The meetings are being well attended, and the gospel faithfully preached by Geo. D. Verco, who will shortly be leaving to take up the work at Nelson, N.Z. The second annual business meeting of the church was held on Wednesday last, when the following were elected deacons:—Bren. A. Oldfield, R. Verco, Rich, Mitchellhill, Lang, E. Gole, S. Gole and Gilmour. Bro. Mitchellhill was re-elected secretary, Bro. Rich treasurer and organist, and Bro. Lang choir leader. Bro. and Sister Rich celebrated their 6th spiritual birthday by presenting the church with a fine organ. The idea of a special gift to the Lord's work on the anniversary of our spiritual birth is commended to all Christians.—S.G., April 9.

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

W. J. Williams is working away at Rookwood and Canley Vale. Prospects are bright for a good

work to be done. Tent mission starts April 23. A. Brown had a good start at Wagga on Lord's day, April 2.

W. A. Strongman recently paid a visit to Kurri Kurri in the Maitland district, and visited all the families which had been connected with churches of Christ; with but one exception they had been absorbed by denominationalism. This incident shows the great need of much distinctive teaching and of pushing on Home Mission work.

The church anniversary has been celebrated at Mosman, when a good report of the year's work was presented. Additions since last report—one by faith and baptism, and two as baptised believers.

Meetings improving at Junee, and good attendances at Marrar.

Bro. Payne's last report from Erskineville showed three additions by faith and baptism.

Splendid meetings at Auburn since the mission; the State Evangelist is still there. F. Collins takes the work early in May; the H.M. fund will pay a subsidy to the church.

Things at North Sydney are booming.

Funds are needed; money is coming in slowly. Brethren, send at once to Thos. Hagger, Francis-st., Marrickville.

The amount received in the Home Mission fund in 1906-7 averaged 4/6 per member, in 1907-8 5/5½ per member, in 1908-9 6/1 per member, in 1909-10 5/- per member, in 1910-11 9/5 per member. What shall it average during 1911-12? Can't we reach 10/- per member? Let everybody lend a hand that we may attain to that.

## South Australia.

**TUMBY BAY.**—The writer began a mission in the Lipson Town Hall last Lord's day evening. A good congregation assembled, and listened attentively to an address on "The New Birth." The prayers of the brethren are asked that a great blessing may attend this effort, and that many precious souls may be won for the Master.—R.H., April 4.

**GROTE-ST.**—Splendid meetings all day today. Mrs. Bevan, Mrs. Creeper, Mrs. P. Curnow and Mrs. C. Curnow, who were immersed last Wednesday evening, were welcomed into the church this morning. Among the visitors were Bro. Shaw, of Prahran; Miss McDonald, of Port Pirie; Miss Wilkinson, Bordertown; J. M. Gordon, Goolwa; Miss O. Verco, Unley. Large Bible School in the afternoon. It was promotion day. Miss Bevilacqua and R. S. Caldicott were welcomed on our permanent staff of teachers. Fine attendance and good interest at night. Bro. Thomas spoke on "The Fellowship of the Cross."

**BALAKLAVA.**—There have been two baptised recently, both of whom have been Christians for some years, but now have seen the way of the Lord more perfectly.—R. Bass and Miss F. Holman. The Lord's day morning attendances of late have been good, and in the evening larger than usual. We are preparing for a mission with our State Evangelist, S. G. Griffith. About 35 of our people visited Owen, where Bro. Griffith is at present, and we have caught the spirit of the mission. Bro. Griffith is a man with a message.—A.G.D., April 10.

**HINDMARSH.**—Wednesday, April 5, the quarterly business meeting was held, preceded by a baptismal service, when six from the Bible School were buried in the waters of baptism. There was a good attendance of members of the church. The evangelist reported sustained interest in all phases of the work during the quarter. Eight additions by faith and baptism, 3 by letter; and 10 transfers to sister churches. The treasurer, J. Brooker, gave the financial statement, which showed income, £91/5/4½; expenditure, £89/13/4½; balance in hand, £1/12/-. A. Glastonbury gave the Foreign Mission Auxiliary report, and the penny-per-week fund report, and stated that the Home Improvement fund had a credit balance of £7/11/-, and the Foreign Mission a credit balance of £7, and they hoped to be able to pay the usual

quota of Bro. and Sister Strutton's salary when it became due. The reports of the various organisations were very satisfactory, and showed progress in the work, especially the C.E. Society, the report of which was read by R. Bice, who stated that the society had made steady progress and had won the banner which was offered to the society which had gained the most members during the 12 months. They had also been enabled to contribute to Leper work, 10/- to Home Missions, and 25/- to F.M. Sisters Williams, Pierce, Hills and Everett were appointed extra deaconesses. It was decided in recognition of the services of I. A. Paternoster to increase his salary, and we look to the church to assist in carrying out this obligation.—J. W. Snook.

**YORK.**—We were pleased to receive to membership Sister Mrs. Litchfield and her daughter Vera, by letter from Unley; also Bro. Blight, by faith and obedience. Bro. Parham, recently elected as a deacon, was welcomed to office. Bro. Horsell addressed the church. E. J. Paternoster preached to a good congregation at night.—H.J.H., April 9.

**NORTH CROYDON.**—Our building is at last commenced. The builders are doing good work. The structure, when completed, will make a good substantial building. To-day our foundation stone was laid by Bro. Thos. Bartlett. We had a very good gathering of representatives from all the churches. The meeting was opened by singing a hymn, after which Bro. Rankine engaged in prayer. Bro. Horsell, on behalf of the church at North Croydon, after a few remarks presented Bro. Thos. Bartlett with a trowel, and our brother laid the stone. The following speakers gave greetings from the respective churches: Bro. Rankine, Norwood; Bro. Paternoster, Hindmarsh; Wm. Brooker, York; Bro. Marshman, Hindmarsh Christian Church; Jas. Manning, Mile End; J. E. Thomas, Grote-st.; Bro. Taylor, Semaphore; T. H. Brooker, Hindmarsh; Bro. Tatem, architect, York. The treasurer gave a short report, stating money collected from all sources with promises, £169/3/9; gift of land, value £50; purchased one block, £32/10/-. The brethren laid the sum of £14/10/- on the stone, which leaves us in bank and in hand £140/15/10; land to the value of £100. We need help to pay for seats and fencing; will be thankful to receive donations, large or small. It is the Lord's work. We are in hopes of building up a good cause here in North Croydon. Help us, brethren. Send to F. Plant, North Croydon.—F. Plant, April 8.

**OWEN.**—First week of mission closed last Friday evening with four confessions. The average attendance at the gospel tent for the week has been 114. Never before have we had such good meetings in Owen. To-night there were about 200 to hear the message of salvation, and at the close of Bro. Griffith's address two young men made the good confession.—W.J.M., April 9.

**MAYLANDS.**—The anniversary of the church was continued on Thursday. A tea was served at six o'clock, and it was a decided success. The building was filled to its utmost capacity for the public meeting. H. J. Horsell, chairman, D. A. Ewers, J. E. Thomas, A. C. Rankine and W. J. Taylor spoke briefly. The choir, under the baton of G. D. Wright, rendered anthems. The anniversary gatherings were much brightened by the splendid singing of the young people. We had good meetings again to-day. A lady received the hand of fellowship this morning.—R.L., April 9.

**KADINA.**—Since last report we have had Bro. Warren with us, he having to come to Kadina on important business, and stayed with us for the Thursday evening prayer meeting, when we had a good number present. Bro. Frank Cornelius, quite a young brother in the Master's work, gave the address. This morning we had with us Bro. Ewers, from Adelaide, who gave us a good address this morning from John 12: 39. Next Sunday is the Bible School anniversary. Bro. Day will be the preacher. On the Friday Bro. Paternoster will deliver a lecture on "My Trip Around the World." Lantern slides to be shown by Mr.

Continued on page 246.



## Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lutz.

*Continued.*

The seashore train, with its bamboo seats and its excited groups of children bearing tin pails and shovels and tennis-rackets, filled her with a fine exhilaration. At last, at last, her soul had escaped the bounds of red brick walls that she had expected would surround her as long as she lived. She drew deep breaths, and beamed upon the whole trainful of people, yelling baby and all. She gazed and gazed at the fast-flying Jersey scenery, grown so monotonous to some of the travellers, and admired every little white and green town at which they paused.

Donald put her into a carriage when they reached the shore. Half an hour off they had begun to smell the sea, and to catch glimpses of low-lying marshes and a misty blueness against the sky. Now every friendly hackman at the station seemed a part of the great day to Aunt Crete. So pretty a carriage, with low steps and grey cushions and a fringe all around the canopy, and a white speckled horse, with long, gentle, white eyelashes. Aunt Crete leaned back self-consciously on the grey cushions, and enjoyed the creak of her silk jacket as she settled into place. She felt as if this was a play that would soon be over; but she would enjoy it to the very end, and then go back to her dish-washing and cellar-cleaning, and being blamed, and bear them all in happy remembrance of what she had had for one blissful vacation.

She did not know that Donald had telegraphed ahead for the best apartments in the hotel. She was engaged in watching for the first blue line of the great mysterious ocean; and, when it came into sight, billowing suddenly above the line of board walk as they turned a corner, her heart stood still for one moment, and then bounded onward set to the time of wonder.

Two obsequious porters jumped to assist Aunt Crete from the carriage. The hand baggage drifted up the steps as if by magic, and awaited them in the apartments to which they rose in a luxurious elevator. Aunt Crete noticed several old ladies with pink and blue wool knitting, sitting in a row of large rocking-chairs, as she glided up to the second floor. It gave her rest on one point, for they all wore white dresses. She had been a little dubious about those white dresses that Donald had insisted upon. But now she might enjoy them unashamed. O, what would Luella say?

She glanced around the room, half-fearfully expecting to find Luella waiting there. Somehow, now she was here, she wanted to get used to it and enjoy it all before Luella came. For Luella was an uncertain quantity. Luella might not like it, after all! Dreadful thought! And after Donald had taken so much trouble and spent so much money all to surprise them!

The smiling porter absorbed the goodly tip that Donald handed him, and went his way. Aunt

Crete and Donald were left alone. They looked at each other and smiled.

"Let's look around, and see where they've put us," said Donald, pushing the swaying curtains aside; and there before them rolled the blue tide of the ocean. Aunt Crete sank into a chair, and was silent for a while; and then she said: "It's just as big as I thought it would be. I was so afraid it wouldn't be. Some folks next door went down to the shore last year, and they said it didn't look big enough to what they'd expected; and I've been afraid ever since."

Donald's eyes filled with a tender light that was beautiful to see. He was enjoying the spending of his money, and it was yielding him a rich reward already.

The apartments that had been assigned to them consisted of a parlor and two large bedrooms with private baths. Donald discovered a few moments later, when he went down to the office to investigate, that Luella and his aunt occupied a single room on the fourth floor back, overlooking the kitchen court. It was not where he would have placed them, had they chosen to await his coming and be taken down to the shore in style. But now that they had run away from him, and were too evidently ashamed of him, perhaps it was as well to let them remain where they were, he reflected.

"Aunt Carrie and Luella have gone out with a party in a carriage for an all-day drive to Pleasure Bay," announced Donald when he came up. "Aunt Carrie's ankle must be better."

"Well, that's real nice!" exclaimed Aunt Crete with a smile, turning from her view of the sea, where she had been ever since he left her. "I'm glad Luella is having a good time, and we sha'n't miss her a mite. You and I'll have the ocean all to ourselves to-day."

Donald smiled approvingly. He was not altogether sure he cared to meet that other aunt and cousin at all. He was not sure but he would like to run away from them, and carry Aunt Crete with him.

But there was nothing to mar the lunch-time and the beautiful afternoon, wherein, after a delicious nap to the accompaniment of the music of the waves, she was taken to drive in the fringed carriage again, while a bunch of handsome ladies, old and young, sat on the hotel piazza in more of those abundant rockers, and watched her approvingly. She felt that she was of some importance in their eyes. She had suddenly blossomed out of her insignificance, and was worth looking at. It warmed her heart with humble pleasure. She felt that she had won approval, not through any merit of her own, but through Donald's loving-kindness. It was wonderful what a charm clothes could work.

"Put on your grey silk for dinner," said Donald with malice aforethought in his heart.

"O," gasped Aunt Crete, "I think I ought to keep that for parties, don't you?"

"If ever there was a party, it's going to be to-night," said Donald. "It's going to be a surprise party. You want to see if Aunt Carrie and Luella will know you, you know."

So with trembling fingers Aunt Crete arrayed herself in her purple and fine linen, very materially assisted by a quiet maid, whom Donald had ordered sent to the room, and who persuaded Aunt Crete to let her arrange the pretty white hair.

It was surprising to see, when the coiffure was complete, that she looked quite like the other old ladies, who were not old at all, only playing old.

"I don't believe they will know me," whispered Aunt Crete to herself as she stood before the full-length mirror and surveyed the effect. "And I didn't think I could ever look like that!" she murmured after a prolonged gaze, during which she made the acquaintance of her new self. Then she added half wistfully, "I wish I had known it before. I think perhaps they'd have—liked me—more if I'd looked that way all the time." She sighed half regretfully, as if she were bidding good-bye to this new vision, and went out to Donald, who awaited her. She felt that the picnic part of her vacation was almost over now, for Carrie and Luella would be sure to manage to spoil it some way.

Donald looked up from his paper with a welcome in his eyes. It was the first time she had seen him in evening dress, and she thought him handsome as a king.

"You're a very beautiful woman, Aunt Crete; do you know it?" said Donald with satisfaction. He had felt that the French maid would know how to put just the right touch to Aunt Crete's pretty hair to take away her odd, "unused" appearance. Now she was completely in the fashion, and she looked every inch a lady. She somehow seemed to have natural intuition for gentle manners. Perhaps her kindly heart dictated them, for surely there can be no better manners than come wrapped up with the Golden Rule, and Aunt Crete had lived by that all her life.

They entered the great dining hall, and made their way among the palms in a blaze of electric light, with the head waiter bowing obsequiously before them. They had a table to themselves, and Aunt Crete rejoiced in the tiny shaded candles and the hothouse roses in the centre, and lifted the handsome napkins and silver forks with awe. Sometimes it seemed as if she were still dreaming.

The party from Pleasure Bay had reached home rather late in the afternoon, after a tedious time in the hot sun at a place full of peanut-stands and merry-go-rounds and moving-picture shows. Luella had not had a good time. She had been disappointed that none of the young men in the party had paid her special attention. In fact, the special young man for whose sake she had prodded her mother into going had not accompanied them at all. Luella was thoroughly cross.

"Mercy, how you've burned your nose, Luella!" said her mother sharply. "It's so unbecoming. The skin is all peeling off. I do wish you'd wear a veil. You can't afford to lose your complexion, with such a figure as you have."

"O, fiddlesticks! I wish you'd let up on that, ma," snapped Luella. "Didn't you get a letter from Aunt Crete? I wonder what she's thinking



about not to send that lavender organdie. I wanted to wear it to-night. She ought to have got it done; she's had time enough since I telephoned. I suppose she's gone to reading again. I do wish I'd remembered to lock up the bookcase. She's crazy for novels."

All this time Luella was being buttoned into a pink silk muslin heavily decorated with cheap lace. There were twenty-six tiny elusive buttons, and Luella's mother was tired.

"What on earth makes you so long, ma?" snarled Luella, twisting her neck to try to see her back. "We'll be so late, we won't get served, and I'm hungry as a bear."

They hurried down, arriving at the door just as Aunt Crete and Donald were being settled into their chairs by the smiling head waiter.

"For goodness' sake! those must be swells," said Luella, in a low tone. "Did you see how that waiter bowed and smiled? He never does that to us. I expect he got a big tip. See, they're sitting right next our table. Goodness, ma, your hair is all slipped to one side. Put it up, quick. No, the other side. Say, he's an awfully handsome young man. I wonder if we can get introduced. I guess those stuck-up Grandons would open their eyes then."

"Hush, Luella; he'll hear you."

They settled into their places unassisted by the dilatory waiter, who came languidly up a moment later to take their order.

Aunt Crete's back was happily toward her relatives, and so she ate her dinner in comfort. The palms were all about, and the gentle clink of silver and glass, and refined voices. The soft strains of an orchestra hidden in a balcony of ferns and palms drowned Luella's strident voice when it was raised in discontented strain, and so Aunt Crete failed to recognise the sound. But Donald had been on the alert. In the first place, he had asked a question or two, and knew about where his relatives usually sat, and had purposely asked to be placed near them. He studied Luella when she came in, and felt pretty sure she was the girl he had seen on the platform of the train the morning he arrived in Midvale; and finally in a break in the music he distinctly caught the name "Luella" from the lips of the sour woman in the purple satin with white question-marks all over it and plasters of white lace.—*C.E. World.*

To be continued.

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*From the Field—Continued.*

Mat. Mitchell, of the Mines. Bro. Paternoster will be the preacher on the 24th, and Bro. Rankine on the last Sunday; Bro. Warren on the first Sunday in May.—J. H. Thomas.

STRATHALBYN.—Services continue bright. Last week several of the brethren met and painted the outside of the chapel, giving it a better appearance. At the business meeting J. Taylor resigned his position as secretary, and C. E. Verco was appointed to take that office. Bren. Verco, Taylor and Jarvis were appointed to hold a two years' office in the church. A vote of thanks was given to Bro. Taylor for his past services as secretary. All further correspondence to be directed to C. E. Verco, "Sunnybrea."—B.J., April 10.

**Victoria.**

BRUNSWICK.—Bro. Harold Barrett has sufficiently recovered to resume his duties. Last Wednesday, Bro. and Sister Geo. Burns, evangelist, from Petersham, cheered us with their presence. Bro. Burns gave an address. At the meeting for worship to-day we had as visitor Sister Langford, from South Australia. Bro. Allan Stewart exhorted. Bro. Way preached. We purpose making a determined effort to pay the building debt. School anniversary on April 30 and May 1, at the local town hall.—W.T., April 9.

GEELONG.—On Sunday morning Sister D. Russell was received into fellowship by letter from Bendigo. Sister Russell comes to us with good recommendations as a Bible School teacher, and we pray that she will be a blessing to our Sunday School. Letters of congratulation were read from the Home Missionary Committee, Bren. McLellan and Craigie, who congratulated the church on its progress. The evening service was again very largely attended, Gifford Gordon giving a masterly address on "The Ascension of Jesus."

PRESTON.—Pleased to report good meetings for the last two weeks' gospel mission, with 20 confessions to date. We are very grateful for the numbers of brethren and sisters who have visited us during the mission. On Sunday morning Bro. Bagley, on behalf of the church, gave the right hand of fellowship to 14 of the new converts, 3 of whom are heads of families. Mission will close next Sunday, 16th.—G.A.D.

RED HILL.—A neat little chapel that will comfortably seat over 100 was opened at Red Hill last Lord's day, April 2. We had with us Sisters Mrs. and Miss Bell, from North Fitzroy, Bren. Holland and Ryall, from Windsor; and P. A. Dickson, evangelist, from Hawthorn. The Lord's day morning service was presided over by Bro. Ryall, Bro. Dickson exhorting. In the afternoon Bro. Dickson addressed the Bible School and friends, about 90 being present. About the same number were present in the evening to hear the gospel message from Bro. Dickson. Monday evening was the Bible School anniversary, when a good programme was provided by scholars, members and friends, Bro. Dickson presiding; over 100 present. Then began a four nights' mission, with about 50 present. The numbers increased each night. Two young men from the Bible School made the good confession, and were baptised into Christ. So much interest was shown during the mission that Bro. Dickson decided to endeavor to come back for another four nights' mission. So many are on the border line here that we feel confident they will be brought to decide definitely to serve the Lord during the coming week. To-day we had with us Bro. Manning, from the College of the Bible. He had fine meetings all day. The church has been strengthened and encouraged greatly. Bro. Dickson visited quietly, and won his way into the hearts of the people here.—John Sheehan, April 9.

EMERALD.—Last Friday evening a social was tendered to T. A. Comer to say farewell. The

meeting was presided over by J. W. Wright. Singing, recitation, and short addresses by the chairman, T. Collis, and W. Bolduan, referring to our brother's zeal and earnestness in the Master's work, made up the programme. Bro. Wright, on behalf of the church, presented him with a number of good books as a token of esteem, and wished him every success in his studies. He suitably responded. During our brother's year's work 12 have been added by faith and baptism, and the meetings have been well attended, the church working in harmony. He remained with us on the Lord's day, speaking both morning and evening to fine meetings.—William Bolduan, April 10.

HARCOURT.—Splendid meeting on April 9, 80 meeting at the Lord's table. Several visiting sisters and brethren were also welcomed. We also had the pleasure of Bro. H. Walters' meeting with us again, who had been laid aside on a bed of sickness through meeting with an accident. In the evening Bro. Burns delivered the gospel message to a large congregation.—J.B.

CARLTON (Lygon-st.).—Nice meeting on Lord's day morning, and a fine exhortation from P. A. Dickson. We were also pleased to have with us Bro. and Sister C. L. Thurgood, and Bro. and Sister Bell, from Invercargill, N.Z. Sister Eva McCallum was received by letter from the church at Kaniva. Horace Kingsbury preached to a large audience at night; "Belshazzar in the Scales" was the subject of his address. We were made to rejoice by seeing four step out for Christ.—J.M.C.

MELBOURNE (Swanston-st.).—Last Lord's day two were received into fellowship who were baptised on the previous Thursday evening by Bro. Burns. Sister Riches, from Mile End, was amongst our visitors. Good meeting in the evening, when Bro. Burns preached on the subject, "The Pre-eminence of Christ." The labors of Bro. Burns during the month have been very much appreciated. Bro. Burns returned to Sydney last Monday with Mrs. Burns. Last Lord's day afternoon week the young people of the church had tea with Miss Jessie E. Kemp, who was leaving during the week by the s.s. Otway for a trip to Great Britain, accompanied by Miss Nellie Millis, of North Fitzroy. Best wishes were expressed for a pleasant voyage and safe return.

NORTH MELBOURNE.—Since last report one young man from the Bible School has been added to the church through faith and obedience, and after the gospel address on Sunday last two more confessed their faith in Christ—a young lad from the Bible School and a young lady. We have received Sister Thomas and family (6) from North Carlton, but have lost others by removal from the district to the same number. Secretary's address is now 19 Wood-st., North Melbourne.—W.J.W.

BRIGHTON.—Last Monday evening a social was tendered Miss Maud Morris, who is leaving us to enter the "blissful state." Opportunity was also taken to wish *bon voyage* to T. R. Morris, our late secretary, who is going to England on business. A programme was rendered and appreciative speeches given, after which a handsome rose bowl was presented to Miss Morris.—P.H.L., April 12.

**Here & There.**

There have been twenty confessions to date at Preston mission.

The souvenir booklet of a "Chapel Built in a Day" is in great demand.

Erskineville land fund now stands at £270. Send your donations to Geo. Morton, 75 Engine-st., Sydney.

G. B. Moysey is now on a visit to Melbourne and had fellowship with the church at Swanston-st. last Sunday.

A. J. Saunders has accepted an engagement with the church at Wellington, New Zealand, to commence June 1.

W. H. Allen, of Muncie, Indiana, U.S.A., we hear has accepted an engagement with the church at Swanston-st., Melbourne.

Wanted.—£80 or 1600 shillings to buy land at Erskineville, to build a chapel to the glory of God. Send now to Geo. Morton, 75 Engine-st., Sydney.

The mission at Queenstown, S.A., closed on Sunday night with 20 baptisms. W. C. Brooker is to be congratulated on his self-sacrificing work for the church there.

During the absence of Rowland Morris, who is leaving for Europe on a business trip, H. Watts will act as secretary to the Brighton church. His address is Wilson-st., Brighton.

Bro. Geo. Burns, after preaching very acceptably for four weeks with the church at Swanston-st., has returned to take up his work again with the church at Petersham, N.S.W.

Twenty years ago the New Testament was first printed in Hebrew for Jews, and 600,000 were sold to anxious Jews. There are now thought to be 250,000 Jewish Christians, and 3000 converted Jews are preaching the gospel.

G. Morton writes:—"I would like to acknowledge through the CHRISTIAN as having received from an anonymous giver the sum of 10/- for the land fund, and 5/- for the building fund in connection with the Erskineville church."

Mrs. T. B. Fischer, of Cheltenham, entertained the members of the Foreign Missionary Committee at tea on Monday evening last. Mr. and Mrs. H. H. Strutton were present, and affairs relating to the work at Baramati were afterwards discussed.

Last week Miss Nellie Millis and Miss Jessie Kemp sailed for Europe by the s.s. Otway. These two young ladies are respectively members of the North Fitzroy and Swanston-st. churches, and expect to do a good deal of travelling before they return to Melbourne.

The S.A. preachers' weekly meeting was well attended at Grote-st. on Monday. Mr. A. J. Clark, Baptist, was present by invitation and spoke for a while on our prospect of doing work at Blyth. A. M. Ludbrook introduced the subject, "The Ideal Prayer Meeting."

A prayer meeting is held in the House of Commons every Tuesday at five o'clock, and lasts about twenty minutes. This meeting was begun as far back as 1833, though it has not gone on since then without interruptions. The room of meeting holds about thirty, but, as a rule, not more than twenty are present. Members from the various churches meet together there as brethren in Christ to unite in prayer.

Those Tent Chairs.—Bro. Ewers writes:—"The money is coming in quietly; about £25 so far. Among the amounts was 10/- from an old couple, old-age pensioners of 73 and 80 years, the half of their week's income. How is that for self-denial? They want two chairs in that tent on which strangers may sit and hear the gospel. Would not others of my readers like to have chairs given by them and occupied by persons for whom they could pay? £40 more is required. Amounts sent to me at Mile End, S.A., will be receipted at once."

The following resolution relating to the Vatican decree in regard to mixed marriages has been adopted by the Council of the Evangelical Alliance in England: "That in the opinion of this Council the Ne Temere decree of the Vatican touches the very foundations of religious liberty in the British Empire, and in those countries in which the decree has been published; the Council therefore decides to convene in London, at the earliest possible date, a meeting as representative as possible of our national and religious life to ventilate the whole subject, without reference to any party or political issues which might be introduced into it."



Geo. Stimson, of Canley Vale, N.S.W., writes: "We are all very proud of your success in building the meeting house in a day. Our *Daily Telegraph* had a fine picture and articles on it. Please convey our hearty congratulations to Bro. Bagley and all who so willingly assisted."

According to the *Homiletic Review*, it is difficult to procure at the book shops in China copies of the works of Confucius. Formerly the Confucians, with their voluminous commentaries, formed the chief stock-in-trade, the remaining supplies being chiefly composed of the fantastic novels which read so grotesquely when translated. The change which has supervened is revolutionary indeed, for scientific and mathematical works, translated from English, French, and German, together with the stories of Doyle, Dickens, Dumas, and Scott, fill the book stores.

The Largest Prayer Meeting in the World.—"I have just attended," says an American writer, "a prayer meeting in Yua Mot Kal church, in Korea. It was a dark and stormy night. A Korean had led me thither, and the people did not know that a traveller from the West was to be there, but I found about a thousand Christians gathered together. Not even a well known personality would succeed in any town in the United States in gathering together a thousand church members for a prayer meeting, but eventually there were 1200 gathered on that evening. These Christians reckoned it worth a long journey to assemble for prayer. The spirit runs through their daily life."

The word "papyri" describes the writing materials which the ancients used. They had no "paper" like ours. The papyrus plant was cut into strips, across which other strips were laid and glued and pressed. The sheet thus formed was commonly about 5 inches broad and 9 to 11 inches long. It was fairly strong, and if not exposed to damp might last for many years. On these papyrus sheets are recorded correspondence and contracts, and wills, and petitions, and so forth. The old documents had been forgotten, lost, like out-of-date papers with ourselves. Now they are recovered from the dust of ages, to delight the lover of his kind with their human interest, and to yield up to the student of the Bible a new instrument of scholarly interpretation.

The following is an extract from the Victorian Conference Report, dealing with statistics:—It will be seen, says the report, by a reference to the statistical schedule that there is an increase in the church membership of 198. The membership now stands at 7836. The gains are:—By faith and baptism, 652; letter, 468; formerly immersed, 92; restoration, 64; total, 1276. Losses:—By letter, 377; death, 66; removal and revision of roll, 635; total, 1078. Increase, 198. Scholars in Sunday Schools, 6831, being an increase of 426. Teachers, 686, an increase of 61. Additions to the churches from the Sunday Schools, 293.

We have received a copy of the Fourteenth Annual Report of the Conference of the Churches of Christ in West Australia. The following is taken from the "Statistics" paragraph in the Executive report:—There are 16 churches, with a total membership of 1251. The gains are:—By letter, 85; by faith and baptism, 63; formerly immersed and restoration, 21; total, 169. The losses are:—By letter, 83; by death, 10; by revision of roll and discipline, 150; total, 243. A decrease in membership of 74. There are 12 Bible Schools with 1167 scholars and 146 teachers, an increase of 94 scholars and 13 teachers; 31 scholars were added to the church by faith and baptism.

From the Twenty-sixth Annual Report of the Churches of Christ in New South Wales we give the following statistics:—The Statistical Register shows 35 churches, with a combined membership of 3883. The additions were 301 by faith and baptism, 40 as baptised believers, 36 by restoration, and 232 by letter. The losses were 23 by letter, 30 by death, and 471 by discipline or revision of roll. There has been an increase of 2 churches and a decrease of 127 church members; this decrease is caused by some of the large churches having a sweeping revision of the roll. This decrease is more apparent than real, as the losses are really the accumulation of years. There are now 27 Bible Schools on the register, and we know of at least two others in the State conducted by our brethren. These 27 schools report 2470 scholars, 255 teachers, and 58 additions to the churches from among the scholars. This is an increase of 2 Bible Schools, 18 teachers, and 50 scholars. 20 church buildings are owned by the churches, an increase of 2 for the year.

There is a yet harder and higher heroism—to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little occasions; to accept uncomplainingly a low position; to smile for the joy of others when the heart is aching; to banish all ambition, all pride, and all restlessness in a single regard for our Saviour's work. To do this for a life-time is a greater effort, and who who does this is a greater hero than he who for one hour storms a breach, or for one day rushes undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes; and, though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—F. W. Farrar.

How marvellous is the adaptation of Scripture for the race for whom it was revealed! In its pages every conceivable condition of human experience is reflected as in a mirror. In its words every struggle of the heart can find appropriate and forceful expression. It is absolutely inexhaustible in its resources for the conveyance of the deepest feelings of the soul. It puts music into the speech of the tuneless one, and rounds the periods of the unlettered into an eloquence which no orator can rival. It has martial odes to brace the warrior's courage and gainful proverbs to teach the merchant wisdom; all mental moods can represent themselves in its amplitude of words. It can translate the doubt of the perplexed; it can articulate the cry of the contrite; it fills the tongue of the joyous with carols of thankful gladness, and it gives sorrow words, lest grief, that does not speak, should whisper to the heart and bid it break. Happy we, who, in all varieties of our religious life, have this copious manual divinely provided to our hand.—Morley Punshon.

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### VICTORIAN MISSION FUND.

Churches—Geelong, Special Thankoffering, £50; Kyneton, £2; Taradale, £2; North Richmond, per Mrs. Kirk, £1/18/6; Montrose, 10/6; Buninyong, 15/-; Fairfield Park, £3; Conference Fees—Meredith, 10/-; Footscray, £1/1/-; Swan Hill, 10/-; South Yarra, £1; Brunswick, 10/-; Northcote, 10/-; Burnley, 10/-; Warracknabeal, 10/-; Miss Olney, Preston, 5/-; Bro. W. S. Ross, N.F., £1; T. C. and E. Shields, Heatherton, 14/-; W. Cust, £5; C. M. Gordon, £1; Sisters' H.M. Rally, R. Lyall, £1.

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## Obituary.

**CHURCHILL**—After a long and painful illness, our Sister Mrs. Churchill was called home to be with her Saviour on January 20, at the age of 50. Our sister was an old member of the church, being baptised in the Tabernacle, Dunedin, many years ago. She was an earnest though quiet worker in the church, and took a deep interest in its welfare. She leaves a husband and one daughter, and our heartfelt sympathy goes out to those who have been bereaved.

Wellington, N.Z.

J. BEWLEY.

**MATHESON**—On March 25 the remains of Sister Matheson, wife of Geo. Matheson, were laid to rest. Her death as the result of an accident caused a gloom in this place. During the time Bro. and Sister Matheson have lived in Hampden, they have become beloved by the church, and were very much respected by the public in general. We will miss her very much from among our number, especially in the singing, but we rejoice to know that she has gone to be with Jesus, which is far better. We pray that God will console her husband and children in their bitter trial, and that they will be again united in the land beyond the tomb.

Hampden, N.Z.

J.B.

**HALDSWORTH**—On April 6, at the age of 74 years, Bro. W. E. Haldsworth quietly fell asleep in Jesus. He had been a disciple for 53 years. He and his beloved partner in life united with the few pioneers of the church at Beaumaris, which has since developed into the flourishing church at Cheltenham. For many years he was a member of the church at Prahran. He was one of the foundation members of the church at Windsor. Some months ago he was attacked with a complaint in the throat, which turned out to be cancer, and terminated fatally. During the last few weeks of his life he gave ample testimony of his trust in the Saviour, which strengthened till he passed away. He leaves a widow and numerous grown-up family who sorrow over their loss, but not as those who have no hope of a glorious reunion.

Windsor, Vic.

J.P.

**SMYTHE**—It is with sorrow that we record the death of our aged and beloved Sister Smythe, wife of our esteemed Bro. J. W. Smythe, who

passed away on Thursday, March 16, and was interred in Charters Towers Cemetery, W. Coward officiating at the graveside. Our departed sister had been in failing health for a number of years, and latterly was unable to meet with us around the Lord's table; but we are glad to say that she was steadfast to the end, and that her faith remained unchanged in the God in whom she had put her trust, and for whom she worked. Our sympathies are with those who are left, especially our aged Bro. Smythe, who also has passed the threescore and ten years.

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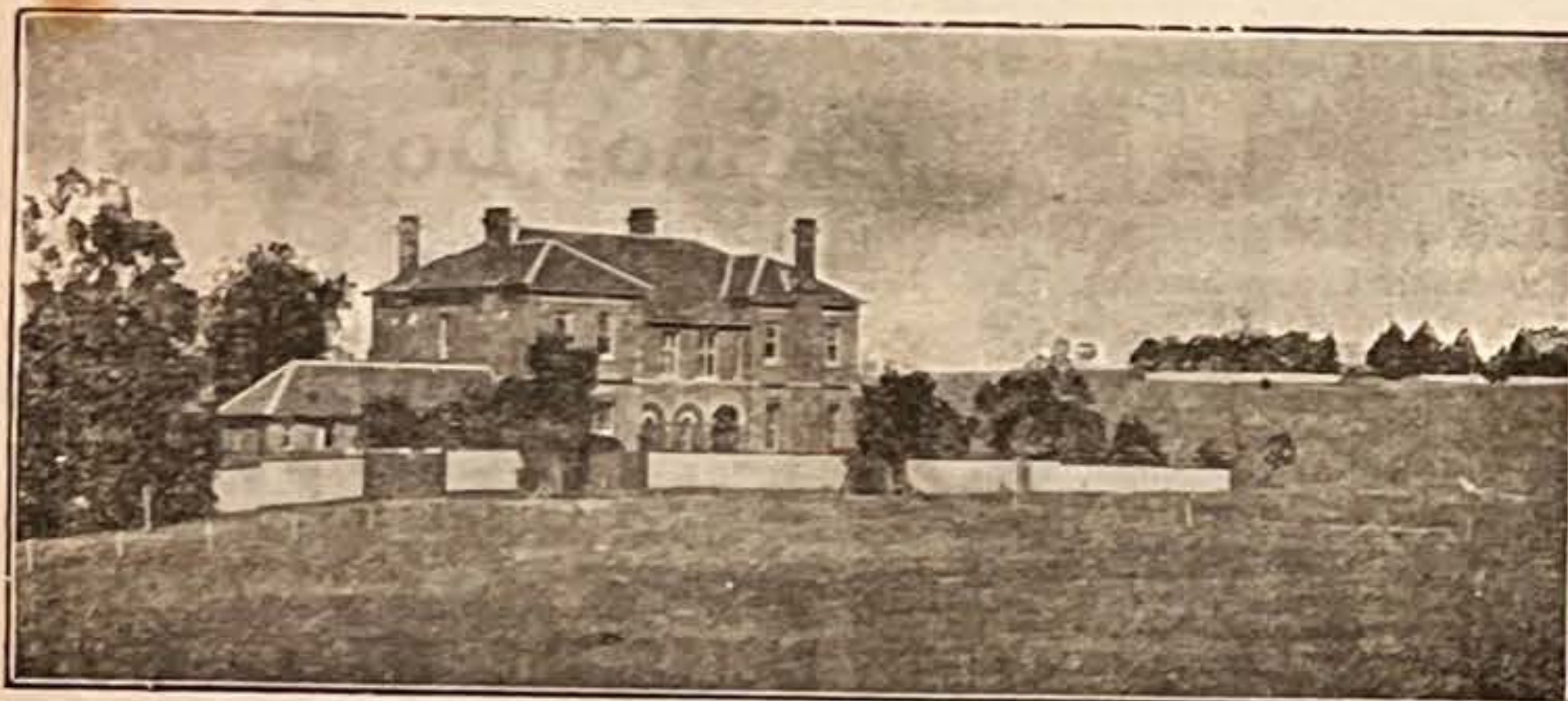
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