

"The new song which the world ought to learn to sing to the praise of Jehovah is the song of praise for what God has done through the powerful influence of Jesus Christ."



"We have twanged the old harp of pessimism long enough."

THE WORLD'S NEW SONG OF PRAISE.

It is well to start the new year with a song of thanksgiving, and to realise that in the midst of much that is discouraging there is also much that should cause us to rejoice. To understand how much cause we have to rejoice we require to look back and see the world as it once was and as it is now. This has been done for us by C. M. Sheldon, the well-known author of "In His Steps." He brings before us the past as it was in the days of Paul, and contrasts it with the present. His review is as follows:—

We are living in an age of criticism; an age of dissection; and, in many ways, an age of complaint. There is only a thin edge between honest criticism and bitter fault-finding, and many men, newspapers and pulpits have slipped over the edge and are simply chronic wailers. I picked up six magazines the other day from the news stand and found leading articles in every one of them finding fault with the church, the Sunday School, and the Endeavor Society. There was a minimum of honest criticism and a maximum of bitter fault-finding in all of the articles.

The world better.

Nevertheless it is a paradox that the world is getting better, and in the midst of all this flood of fault-finding and criticism we who are Christian people need to realise the fact that Christianity is doing things; that it is leavening the lump; and we have a right to assert what is a fact—that the church is *not* a failure; the Sunday School is *not* obsolete; the Endeavor Societies are *not* dying out; the Bible is *not* discarded.

We need to learn to sing a new song to Jehovah. We have twanged the old harp of pessimism long enough. We have criticised everything in the country from the Government up to the home and the church, and there is almost nothing left now to find fault with except the sun, moon and stars, which many men seem to think they could improve on with a few days' practice. This is not to say that much of the probing and

light-throwing has not been of great value. It is simply saying that we can go on letting in the light, investigating conditions, bettering them, and at the same time keep optimistic.

What God has done.

The new song which the world ought to learn to sing to the praise of Jehovah is the song of praise for what God has done through the powerful influence of Jesus Christ. Consider what we have in the world to-day in the way of tremendous forces for righteousness and goodness which Paul never knew.

Paul never saw an organised church such as civilisation sees to-day. It was absolutely unknown to him. Paul never saw a Sunday School in action. We have in the world to-day nearly thirty million people studying the Bible regularly in organised Bible Classes. Paul never saw a genuine organised Christian home as we know it. There were beautiful homes no doubt amongst the Jewish people and occasionally some among the heathen nations, but such a home as any minister can call up at once among the people of his own parish was practically unknown to Paul and the men of his time. Paul never saw a republic. Our republic is bad enough in many ways, but it is infinitely better than a tyrannical monarchy such as Paul was born into. Paul never saw a public school. The public school is the direct fruit of the teachings of Christ.

What Paul never saw.

Paul never saw the printing press. There is much that is bad about the newspaper life of the world, and evil publications of all kinds, but on the whole the world is infinitely better off for the printed page, the thing that Paul never saw. Paul never knew of the Young People's Endeavor Society. Young men and women were never organised to work together as they are to-day. Paul never heard of the Young Men's Christian Association or Young Women's

Christian Association. There was not a single temperance organisation in the world during Paul's lifetime. The Women's Christian Temperance Union was unheard of. The Anti-Saloon League and the Women's Temperance Union have been simply the church in action in America, shaping at the same time towards what will finally be national prohibition. Paul never knew anything about public institutions for the relief of all kinds of trouble. Provident Associations in the great cities, Salvation Armies, juvenile courts, State institutions for the insane, the blind, the deaf, the dumb, paralytic, incapable old men and women, friendless people—all these were absolutely unknown to the Roman Empire. Paul never saw a hospital in action for the relief of all kinds of physical diseases.

Unknown to Rome.

Paul never heard of a co-operative business. We have many instances of such business in this country and in the world. Paul never attended a peace conference. It is impossible to imagine the emperor of Rome sending out an invitation to the governors of his provinces asking them to come together and discuss measures looking towards peace. Imagine the emperor Tiberius or Nero writing letters to all of the governors of provinces to come together and discuss better agriculture, the conservation of the forests, or the opening up of water ways for the people! Imagine the Roman emperor calling a convention to discuss the matter of child labor! Paul never saw a health department at work. Imagine again the Roman emperor calling a congress to discuss the question of tuberculosis, or imagine the governors of his provinces demanding legislation on the milk question, or passing a law to provide pure food for the people! Paul never saw a social settlement like the one in Chicago over which Jane Addams presides. Paul never saw a missionary society like the American Board or the British Missionary Society.

We need to sing a new song to Jehovah when we count up what Christianity has added to the world in the following ideas and ideals. These have been a matter of growth as the centuries have come on, and the wonder of it is, that these ideas and ideals have come to stay and are distinctively Christian. They do not belong to any other religion in the same sense. Let any one try to put a new idea into the world, one that is going to live, and see how difficult it is.

Christianity has brought into the world this tremendous fact, which the world is beginning to grasp: that God is love. This is not in the creed of Buddha or Mohammed. It is essentially Christian.

Christianity has brought into the world the tremendous value of life. Jesus came to give life abundantly, and he is giving it. Individuals, communities, States, nations, are beginning to legislate and think and act for the life of the people. Life is more sacred each century than it was in the preceding century.

Added value.

Christianity has not only added to the value of all kinds of life. The mother is worth more to the thought of the world than she used to be. The artist is beginning to realise that his work rightly done is divine. So is the singer. The man who works with tools is beginning to get the vision of the great divinity of labor. The clerk working for a great railroad is getting some glimpse of the tremendous value of his daily work. The farmer is seeing that he is doing more than raising crops for so much a ton. He is not only a bread winner, but a bread maker, feeding the world so that it may do its work. The servant in the house in some cases is getting a vision of his great value to the world. This is all due to Christ.

Breaking caste.

Jesus brought into the world not only the idea of the value of all kinds of life, but of all kinds of men. Jesus saw in the dying robber the resplendent opportunity of the redeemed soul. Christianity is beginning to see that all kinds of men are of infinite value—black and white, brown and yellow—in other words, Christianity is breaking down caste spirit. We need to learn the tremendous fact that if all who are engaged in dirty labor, taking away the garbage, cleaning the streets, living in dangerous and filthy places, were suddenly to cease, and no one else could be found to take their places, our civilisation would rush down in ruin. We are all dependent on the dirty, disagreeable work of the world to maintain literally anything like a decent civilisation.

Christianity has brought into the world the love of children that did not exist before. It does not exist now in un-Christian lands. Christianity has given the world the thought of the sacredness of woman. In India, the home of Buddhism, what has it

done for woman? In Turkey, the home of Mohammedanism, what has it done for woman? One of the finest tests of a religion is its answer to this question. The dignity of womanhood, the sacredness of it, spring from Christian, not from pagan practices. Christianity has brought into the world the thought of the greatness of sin, which did not once exist. It has also together with that brought in the thought of the greatness of forgiveness.

Brotherhood.

Another idea which Christianity alone has brought into the world is a sense of brotherhood. Some of the great sins of the world die slowly. Men in our churches who are otherwise good men do not learn until late in life the lesson of brotherhood. The spirit of revenge also, and all hatred of men, dies out of the world slowly. Nevertheless the sense of brotherhood has come into the world and can not go out again. Some one has said that one of the greatest definitions of a Christian is this: "A Christian is a man who loves people he does not like."

Christianity has given to the world a thought of personal indignation at wrong. Imagine the emperor at Rome getting personally indignant over the scourging and killing of a slave at Alexandria, or the rubbing out of a child's life in the rice fields near Cairo, or the bitterness of some poor wretch in one of the dungeons in his own capital! This feeling of personal indignation at wrong is at the hearts of Christian people to-day so that if there is suffering among the men who gather rubber for the rubber trust, over on the Congo, men and women in England and America, who never saw the poor wretch who had his foot cut off because he could not gather his proportion of rubber, feel indignant at it and take steps to put an end to it. This is Christian and does not belong to other religions.

goings of the morning and the evening to rejoice. Thou visitest the earth, and waterest it, thou greatly enrichest it; the river of God is full of water; thou providest them grain, when thou hast so prepared the earth. Thou waterest its furrows abundantly; thou settlest the ridges thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the hills are girded with joy. The pastures are clothed with flocks; the valleys also are covered over with grain; they shout for joy, they also sing."

The Prayer Meeting.

In many churches the prayer meeting is the weak link in the chain of church service. "How to make the prayer meeting attractive" is a perennial topic for preachers to discuss. This will be settled when we have discovered how to make the members devotional. If it be true that "the prayer meeting is the pulse of the church," the spiritual vitality must be dangerously low in some congregations. This may account also for the lack of reverence sometimes displayed at the Lord's day meetings. The spiritual appetite must be very poor when there is no relish for "the lunch between meals," as the mid-week service is sometimes called. It is a sad fact that the great majority of church members avoid the prayer meeting as though it were the smallpox. Even church officers have been known to absent themselves and thus set an example to the flock. Why is it so difficult to gather Christians together for prayer? We seldom hear of a weak or dying church that has a good prayer meeting, and there are few churches with robust spiritual life where the prayer meeting is comparatively deserted. Would it not be a good thing at this season of the year if every church member should resolve to attend the prayer meeting regularly? Surely this might well be given a prominent position amongst the good resolutions for 1911.

"Now Concerning the Collection."

In Victoria, South Australia, Queensland and West Australia the Home Mission offering will be taken up on Feb. 5. Next year New South Wales will change the date of her offering to fall in line with the other States, and we may expect that Tasmania also will by that time be actively engaged in Conference work. For some reason our Tasmanian brethren allowed the co-operative work to lapse, but we are pleased to hear that it is to be revived, and that the Tasmanian Conference will soon be a living and we trust aggressive reality. If our Home Mission offering is to be in keeping with the importance of the work, it will be necessary to keep it before the brethren prominently during this month. No Lord's day should pass without special reference being made in every church to the forthcoming offering. Home Missions should

Editorial Notes.

Thanksgiving.

The past year has been one of great prosperity in our country. Our lines have been cast in pleasant places, and we have a goodly heritage. Our American cousins devote one day a year—the last Thursday in November—to thanksgiving for the year's blessings. Surely we also have occasion for thanksgiving. "Oh, give thanks unto the Lord, for he is good, for his mercy endureth for ever." Our flocks and our herds have brought forth abundantly. Our mineral wealth has increased. Our wheat fields have yielded over ninety millions of bushels. Peace and prosperity rule in our land. The resources of our magnificent domain are simply exhaustless. Surely we can say with the psalmist, "Thou makest the out-

now have the right of way. Even if Foreign Missions are side-tracked for a few weeks they will not suffer. A large enthusiastic offering on the 5th means much for Foreign as well as Home Missions, as the base of supplies for the foreign field will thereby be enlarged. Every new church established at home will contribute to the work abroad, and every convert intelligently made and trained in Australia will be-

come a financial supporter of our work in India and the New Hebrides. Indeed, we cannot largely extend the work in the regions beyond unless we materially enlarge our borders in the home land. Let every Christian reader at once commence to save up for Feb. 5, and let every brother and sister pray for the success of Home Missions.

Even now he was "at home with the Lord." We dwell where our thought abides. Our vagrant thought is not suggestive of our home; it is where thought settles that we find our chief abode.

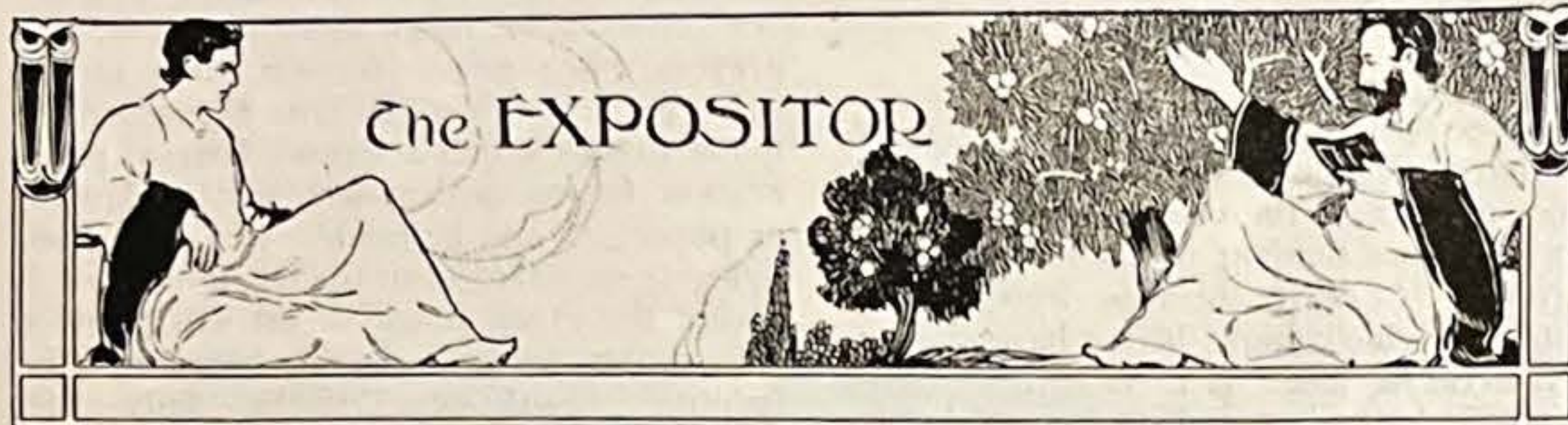
Terms of conditions.

The terms of the conditions are therefore these, that we dwell in the secret place of the Most High. And what would that figure of "the secret place" mean to the Psalmist? I am inclined to think that the figure is taken from the arrangements and appointments of the Temple. There was the vast outside world stretching on every side beyond the Temple walls. And then there were the outer courts of the Temple. And then there were the inner chambers and precincts. And in the uttermost interior there was the holy place, the secret place, the mystic abiding place of the eternal God. And every Jew thought reverently and almost awfully of that secret, silent place where God dwelt between the Cherubim. He turned toward it, he worshipped toward it, his desire moved towards it, it was the mysterious centre of his adoration and service. And that arrangement and apportionment of the Temple became to the Psalmist the type and the symbol of human life. Life could be all outside, or it could spend itself in outer courts, on the mere fringe of being, or it could have a secret place where everything found significance and interpretation and value in the mysterious fellowship of God. That to me is the primary meaning of life in "the secret place," it is life abandoning the mere outside of things, refusing to dwell in the outer halls and passages of the stately Temple of being, and centralising itself in that mysterious interior of things where "cherubim and seraphim continually do cry, 'Holy, holy, holy, Lord God Almighty.'"

Immediacy to our needs.

And so we may see the modernness of the counsel and its immediacy to our needs. Never were men more tempted to live their lives in the outer courts of things, and neglect or forget the central shrine, the habitation of sovereignty and holiness and peace. We are tempted to live in the shows of things, and not in the hearts of things themselves. We are tempted to build a house of incidents and omit the essentials. Am I not transcribing the modern temperament, the modern peril, and the modern experience? Is it not true that our danger is to prize the husk and throw away the kernel, to emphasise the living more than the life, to pass our days in the streets of existence, and miss the mysterious, deepening glory of its innermost room? The snare of to-day is the neglect of the secret place.—*Christian World*.

Live as with God; and whatever be your calling, pray for the gift that will perfectly qualify you in it.—*Bushnell*.



The Secret Place. (Psalm 91: 1.)

By Dr. J. H. Jowett.

We live in very jostling times. We are pushed and hustled and elbowed on every side. The crowd is always about us, the heedless, careless, competing multitude. The quieting genius of privacy has been almost banished. We are greatly rushed, and we greatly need "the secret place."

Working at high pressure.

How prone we are to become hot and feverish, to lose the coolness of our judgments, to grow hasty and irritable in temper, and to have our passions heated like an oven. Modern life has become very inflamed. We are not only working at high speed, we are working with friction. It is not only the collision of man with man, of interest with interest, which generates this perilous heat, it is still more the collision within, the lack of smoothness in the inner life, the grinding of power against power, of conscience against will, of will against conscience, and of the entire being against the besieging presence of the eternal God. And thus our life is very heated, and therefore very wasteful, and we are in urgent need of some generous ministry which can abjust our beings, reduce our friction, and make our spirits cool. Well, I think there is the statement of all we need in this glorious portal to this stately and venerable psalm: for our hustling, crowded life we are offered "the secret place"; for our heated and overwrought spirits we are offered "the shadow of the Almighty."

Dwelling in the secret place.

Now the words appear to have a natural division into two parts. The one part is the statement of a certain condition: "he that dwelleth in the secret place of the Most High." The other part is the statement of an issue, consequent upon the fulfilment of the condition, "shall abide under the shadow of the Almighty."

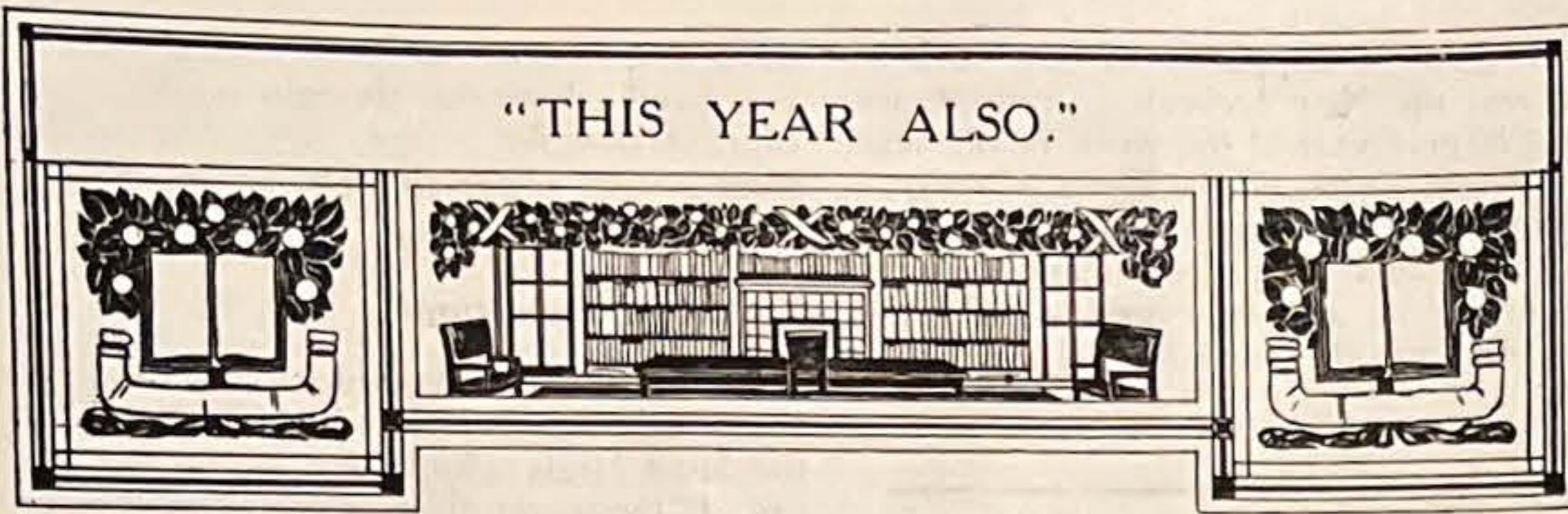
I want in the present meditation to look at the condition. It must be something we can do or it would never be imposed. Our God is reasonable, and he deals reasonably with his children, and the conditions of a severe yet vigorous life are placed reasonably within our reach. It is therefore within our power to "dwell in the secret place of the Most High."

Now let us inspect the particular words in which the condition is expressed. We are to "dwell" in "the secret place." Here the word "dwell" implies settledness as opposed to vagrancy: it suggests the contrast between a stable home and a shifting tent. It is a word used to express the "settling down" in life at the time of marriage; the flirtings are over, the wandering thoughts and affections have found their nest and their rest. Caprice has changed into constancy; the uncertain voyagings have ended in harbor; we are to "dwell," to make our settled home in "the secret place of the Most High."

Man's real home.

Now a man's real home is not where his body is, but where his thought abides. Yes, our real home is to be found in the chief resting place of our thoughts. There are many young people reading these words who have a very ready proof of what I say. Their body houses itself in lodgings in the city, but their home is the beloved circle to which their thoughts turn with fond and restful desire. Yes, our real home is the dwelling place of our thoughts. And therefore we can understand the significance of the apostle's words when he said, "Our citizenship is in heaven." That was the anchorage of his thought and desire, the fountain of his inspiration, the birthplace and the bourn of his loftiest and deepest ambition. His home was in things above because his mind was set on things above.

"THIS YEAR ALSO."



A NEW YEAR'S MESSAGE.

By A. R. Main.

"I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet:
I asked and paused; he answered, soft and low,
'God's will to know.'

"'Will knowledge then suffice, New Year?' I
cried;
And ere the question into silence died
The answer came, 'Nay, but remember too
God's will to do.'

"Once more I asked, 'Is there no more to tell?'
And once again the answer sweetly fell:
'Yes, this one thing all other things above,
God's will to love.'"

"Let it alone this year also." So pleaded the vinedresser concerning the fruitless tree. So did the Son of God intercede for the Jewish people. The tree was all unconscious of its impending fate. Israel, too, in its self-righteousness and self-satisfaction was ignorant of its tested deficiency and foreshadowed doom. Individuals are as nations. The twentieth century is as the first. Not to Jewish hearers alone are the Saviour's words applicable.

The purpose of life.

Our Lord's parable tells us of the great object of life. God has an end, a purpose, in our lives—the production of fruit to his honor and glory. "Man's chief end is to glorify God and to enjoy him for ever." Fruits of service, not leaves of profession, are what the Lord wants of us in this new year. The blasting of the barren fig tree—one of the most puzzling of the miracles—was an acted parable which surely has effectively taught us the futility of hypocritical profession. We are as fig trees planted in a vineyard. Some have found throughout this story evidences of divine care and goodness. They say that a fig tree would be conspicuous in a vineyard, and think that personal, individual care is denoted. It is a fig tree in a vineyard—not one vine among a thousand—which is dealt with. It has received careful nurture and therefore fruit is expected. God asks nothing unreasonable of us. The fruit he asks is what he has a right to expect in return for all his care. Ours is a "reasonable service." Suppose the divine purpose is not fulfilled, what then? Then the verdict is, "Cut it down." We perceive that it is not simply a case of the usefulness *versus* the uselessness of the tree. The earth was cumbered.

The tree not only did no good, but did actual harm. Some think that, since all fruit trees are taxed, the owner would find unfruitful trees tending in a double sense to poverty. At least, the tree drew to itself nutrition which might better have gone to a fruitful fig tree. It is so with our lives. It would be bad enough to be useless; but none of us is merely that.

Justice and mercy meet.

It would be no less than just that God should insist on each year's bountiful fruitage after his rich blessing and care. But he is plenteous in mercy. The Jewish nation had abundant opportunity hitherto to show the fruits of faith and holiness. Yet a forty years' respite was given as a last chance; and only when the Messiah was utterly rejected by them, when it was indisputably manifest that here was a people who would assuredly not do the works of righteousness, did the visitation of judgment come. It is well to think of their rejection and fate. It is better to think of the divine goodness to ourselves, and to ask if we have shown fruit worthy of the Vinedresser's toil. God has tried hard to win us to his service. The opportunities have been many. The passing years have been crowned with goodness. What have we done? If a sense of failure is ours, it is not yet too late. We may at least let the goodness of God lead us to repentance.

The last chance.

"This year also." The implication is that there would be no further respite asked or given. The divine Intercessor says, "I shall never plead again; since mercy is disregarded, justice must be done." That is a terrible thought. Can this apply to individuals now? We have no reason to think otherwise. "There comes a time when even the tears of Christ will not save us; when even he can do no more than weep." What a shock it would be to many of us if we could surely know the result of the divine investigation of our lives, if our dull ears were quickened to hear the great decision! How dreadful the thought that we who profess to be trees planted by the Lord, to bring forth fruit to his glory, should be rejected as cumberers of the ground! Past years of unfruitfulness have been graciously overlooked; but now the Owner of the vineyard speaks, "Cut it down; it seems

hopeless to expect fruit from such a tree." Yet in tenderest accents the voice of the merciful Vinedresser pleads for another respite: "Let there be given one more chance. Perhaps the time of unfruitfulness is o'er. Perchance in this last year of special favor, profession will not be vain. 'Let it alone this year also.' I shall never ask again." Could that dialogue be held over you, or me? 1911 our probation year! If we thought that, how would we spend it? Our service would be much more diligent, our consecration much more apparent, our prayers much more fervent, than in the years gone by. Yet the true Christian life is not that in which a special, hurried preparation for an anticipated early judgment or passing would be made. Real Christian living is such that even the thought of soon facing the great Judge of all will produce little flutter and little change, because of the habitual faithfulness of the daily life. Would that each might be able to say:—

"If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one—
All the light fought, all the short journey
through,—
What should I do?"

"I do not think that I should shrink or falter,
But just go on
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise, and move, and smile, and pray,
For one more day."

New Year Greetings.

By T. J. Gore.

The old year is gone, and the new approaches. The one with all its experiences, its doubts and fears, its battles and victories, has glided into the past; the other, with all its possibilities, its hopes, its joys and sorrows, is before us. On the threshold of the new year a few thoughts from me in our paper might not be out of place. In sending on a word for the first number it might be interesting and profitable to emphasise a few great truths which have been along life's journey becoming deeper, clearer and more powerful. The AUSTRALIAN CHRISTIAN enters many homes in Australia, in Tasmania, and New Zealand. It brings good news and comforting words. Few of us would choose to be without it. In these lands there are many friends. We greet them in the Lord's name, and rejoice together in the great work of the Master. Some truths of power and blessing:—

1. The Bible is the Word of God. It dwells within us and is the power and solace of our lives. It is living and powerful. It is fresh and beautiful as the bud bursting into blossom. Thank the great Father for his glorious revelation.

2. The gift of Christ to the world—the Son of God, the Son of man. The divine nature of Christ differentiates him from all other messengers who ever came to men. He comes from above, and with the hand of power, and the heart of love, lays hold on the world to transform it into his own image, the absolute perfection of all perfections.

3. The cross—the atonement of the blood of Christ. This great truth is the golden thread which binds together every leaf of the Bible, the bright star which glitters on every page. Cut this thread, and the leaves are scattered; take this star from its pages, and the gloom of night settles upon it. In the earliest days of creation, and upon the first pages of divine revelation, it is strikingly manifest. When on the Mount of Transfiguration, and amid its transcendent glories, this great truth filled the heart of Moses and of Elijah, and of the Son and of the Father, so now it is commanded to be preached to every creature. So in the new year we have the great and inexpressible privilege of emphasising and proclaiming salvation in the name of Christ and him crucified.

4. Again, the great truth in regard to the church is to be maintained and emphasised. This is the only building on the rock. We need the firm foundation. "On this rock I will build my church." The Lord with this wide-embracing thought gathers into one sentence his mind on the subject of the church.

5. The great truths which gather about the Holy Spirit, his coming and his work, deserve special emphasis. But there is not time in this present article. With the Editor's permission I may appear again on these pages. May all the readers of the CHRISTIAN have a happy new year and much blessing through the days of the coming year.

Christianity has brought into the world five great ideals: first, the Christian home; second, a Christian church; third, a Christian school; fourth, the Christian State; and fifth, a Christian press. These are the five great factors of civilisation.

South Australian Letter.

By D. A. Ewers.

This letter is written at Port Elliot, where I am spending two or three days camping out with some Christian Endeavorers, and having a good time. Port Elliot is a favorite watering place for Adelaideans, and at this season of the year is crowded. It is pleasant to sit and watch the enormous waves as they dash with relentless fury on the gigantic granite boulders.

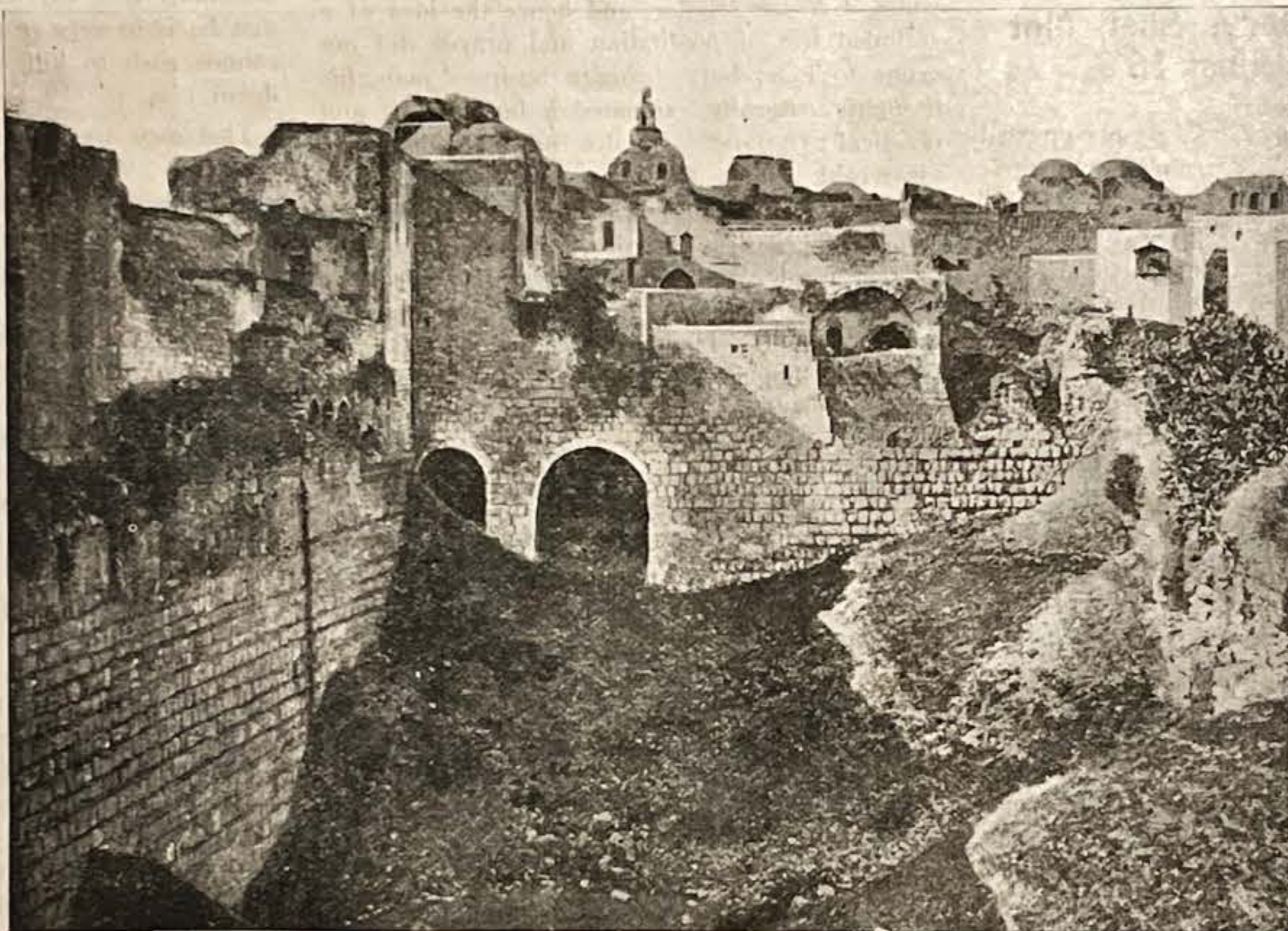
One day was occupied in visiting the Aboriginal Mission Station at Point McLeay, which is under the charge of Bro. A. Red-

members were called on to give an account of their trade for the last three months. A penny each had been given to eighteen of the members to trade with for Home Missions. Fourteen reported, and the smallest amount handed in was two pence, which, of course, is at the rate of 400 per cent. per annum. The reports were interesting. One had bought two duck eggs, which were placed under a setting hen, and if I remember rightly, the ducks were sold for 4/6. Some had dressed and sold dolls. Another had done some fret-work, and so on. Altogether the fourteen had gained £3/10/-, and the others are as yet to be heard from. The largest amount was presented by a young aboriginal brother, about

17 or 18, trained at Point McLeay. This was 15/6, the whole of which he had earned in his spare time, after work hours, by painting post cards, for which he found a ready sale, being gifted that way. The example set by these zealous young Christians might well be imitated by Bible Classes and C.E. Societies.

The coming Home Mission offering is beginning to attract attention. The apportionment for each church has been sent out, and we are aiming to collect £550 in this State. If we succeed, I shall have every hope of our attaining the £1400 mark we have set before us, and which will enable us to meet Conference with smiling faces and light hearts.

Last year the offering on Home Mission Sunday amounted to £459. This year the work has been so largely extended that we feel justified in asking for an advance. Now and again some one questions the wisdom of apportionment, but to my mind there is nothing to which exception can be intelligently taken. At the Conference the brethren enthusiastically adopted a programme of progress and appointed a committee to carry out their resolutions. The committee necessarily assumes that the churches which constituted the Conference mean what they say, and so appeals to them for the requisite cash. The apportionment is simply a suggestion to the churches to each pay its fair proportion of the amount required to carry out the work undertaken at their request. There was a



The Pool of Bethesda.

The Birket Israin, or Pool of Bethesda, is situated to the north-east of the Haram esh-Sherif. In olden times a small valley diverged from the upper part of the Tyropæon, and was made available for the construction of this reservoir. The pool, which rarely now contains water, is 121 yards long and 42 yards wide. It lies 68 feet below the level of the Temple plateau, and, as one may judge from the view, its bottom is now covered with rubbish to a depth of 20 feet.

man, formerly the secretary of the Norwood church. Six or seven hours were spent on the river Murray and lake Alexandria going and returning. Two or three hundred aboriginals and half-castes are here cared for, and work is provided for them. There are about sixty children in the school. A meeting under the presidency of J. F. Thomas was held in the very nice chapel on the mission, the natives taking part. In addition to the superintendent there is an assistant—Mr. Read, a school teacher—and a matron for the young girls. This is one of the most successful missions, if not the most successful, in Australia.

I was in a very pleasant meeting at Maylands a few evenings ago, in connection with the Berean Class. In addition to many other interesting items, a number of the

unanimous feeling that we must this year make a decided advance, and the committee makes its appeal accordingly. Of course the apportionment is not an assessment or a levy, but merely the idea of the apportioners as to what is a fair distribution of responsibility, and the hearty way in which the churches as a whole usually respond indicates their loyalty to the Conference programme and to the committee they appointed to obey their instructions.

I have not yet sufficient for the furniture and equipment of the new tent for mission work. About £40 more is required. Who will make one of eight to send £5 each for this purpose?

Dec. 30.

D. A. EWERS.

The Gates of Hades Shall Not Prevail Against It.

In tracing the history of God's people onward for many years, the light is dim and the work is difficult, but it is clear enough to reveal in outline a most thrilling story.

The persecutions of the second, third and fourth centuries drove the faithful from their pleasant and fertile homes in sunny Italy to the wild and desolate regions of the Alps. Here, shut out from the rest of the world, the natural result would be little change on their part. The teachings and practices would be handed down from father to son so that each generation would be a faithful reflection of the one just before it. The Cottian Alps, where these trembling saints found protection from their foes, like a landlocked harbor, shielded them from the fury of the storm that raged without. When the Gothic nations, like an avalanche, descended upon Italy, it seems they came either by the Rhætian or Julian Alps, and never by way of the Cottian Alps. Thus the Father, as with Elijah in the cave, saved them from the fires and winds and earthquakes without. By the later writers these people are called Vallences or Valdenses, because of their home in the Alpine valleys. As late as the thirteenth century these designations were retained and cherished by a pious people, because they were descriptive of their early local life.

These people made the lofty claim of having always maintained the pure doctrine of Christ and his apostles, and declined to be called a reformed church, saying they had never needed reformation. And this claim, so far, at least, as antiquity is concerned, finds strong confirmation at the hands of their enemies. About the year 1630 Marco Aurelio Rarenco was employed to make a strict investigation concerning them; and his researches led to the production of two volumes, one published in 1632 and the other in 1640. In the first he admits that the Valdenses were so ancient as to afford no absolute certainty as to the precise time of their organisation.

Until the time of Peter Valdo, the rich merchant of Lyons, about 1160, the Valdenses clung close to their homes in the mountain fastness of the Alps, mingling only slightly with their neighbors in the near-by lowlands. But, with his coming, a new impulse was given them, and new efforts were put forth to spread abroad the teachings of their Master.

The conversion of this illustrious reformer bears a striking resemblance to the conversion of Luther. Luther was a Papist from birth. When twenty years of age, having finished his course of philosophy at Erfurt, he was one day walking with an intimate friend in the fields. Suddenly a violent thunder storm came upon them, and his companion was stricken dead by lightning. The awful catastrophe had a mighty effect on the mind of the future reformer. He resolved at once to withdraw himself from the world and enter the monastery of Erfurt.

Peter Valdo on a public occasion was once assembled with a company of wealthy and distinguished citizens, when one of the number suddenly dropped dead. Peter was impressed much as was Luther; but the immediate result was entirely different. He was not a student, like the young German scholar, and hence the idea of a secluded life of meditation and prayer did not occur to him; but, being a business man, his thoughts naturally assumed a businesslike and practical cast; and so he determined to distribute his wealth among the poor, and devote himself henceforth to the propagation of the gospel. He had the Scriptures translated into the language of the people, and with marvellous success he rallied them round the cross. He was specially severe in his denunciations of the Roman Church, calling it the Babylon of the Apocalypse, and warning his hearers against her abominations.

Under the name of the "Poor Men of Lyons" he organised a special order of preachers and missionaries, who, instead of resting quietly at home enjoying their religion among themselves, should go forth like the early church, bearing the glad tidings to the uttermost parts of the earth.

Let us have a glimpse of the teachings of these busy missionaries as they went up and down the earth.

They claimed to be the church of Christ, because they were true to the teachings of the Bible.

They claimed that the Roman Catholic Church was the apostacy following the time when the venom of temporal possessions was infused into the church.

They claimed that the Pope was the head of all errors.

They claimed that the Pope and bishops were homicides on account of the wars they stirred up.

They claimed that Rome erred in forbidding the clergy to marry.

They claimed that all preaching which was not in harmony with the Bible was mere fable.

They despised excommunication, and disregarded absolution.

They invoked no saint, but prayed to God exclusively.

They despised the canonisation of the saints.

They mocked at the pretended miracles of the saints.

The holy cross they regarded as a piece of common wood.

Holy water they regarded no better than simple water.

All images and pictures they pronounced idolatrous.

They rejected the doctrine of indulgences.

They denied the teachings about purgatory.

Another striking, and most significant, peculiarity was that they could repeat by heart the whole text of the New Testament, and a large part of the Old. Such were they through whom witness was borne to the simple truth in the dark years preceding the Lutheran reformation.—*Christian Standard.*

"The Greatest Thing in the World."

Because God is Father and his life of love is the one true life, that men should be children of God means, also, that they must be brothers of one another. If I am to love men, I need to believe that the life of every man is knit up indissolubly with my own, that he is like me, and that he is in very truth a child of God. Then I cannot wish to kill or hate or despise or condemn him.

That men are my brothers means, then, in the first place, that our lives are indissolubly knit up together. For, to mention no other consideration, for your own life, according to Christ's fundamental principle, you need most of all to love. And to refuse to love, to refuse to pour out your life into the life of others, is to doom yourself to the dreadful loneliness and fruitlessness of the selfish life. To real enlargement of life there is one sole way—through the giving of ourselves in loving self-sacrifice to others. He who refuses to take this way only "tightens his chains in struggling to be free." A recent writer is but following out Christ's own teaching when he says: "Every relation to mankind, of hate or scorn, or neglect, is full of vexation and torment. There is nothing to do with men but to love them; to contemplate their virtues with admiration, their faults with pity and forbearance, and their injuries with forgiveness. Task all the ingenuity of your mind to devise some other thing, but you can never find it. To hate your adversary will not help you; to kill him will not help you; there is nothing within the compass of the universe will help you, but to love him."—*Henry Churchill King.*

Here & There.

A Happy New Year.

The past year has been a year of great prosperity; let the present year be one of great practical thanksgiving.

An effort is to be made to secure land for a chapel at Katoomba, in the Blue Mountains, New South Wales.

A. W. Jinks is stirring up the Theosophists of Ballarat. A newspaper discussion has begun and many people are interested.

In last issue the amount for the Jensen fund acknowledged as "Condolence," 2/6, should have read, "Sister A. Ewers, Condobolin."

The C.E. topics are not yet to hand. When the secretary of the Victorian Union forwards the syllabus, the same will be published in the CHRISTIAN.

T. H. Scambler has declined the invitation of the Lismore (N.S.W.) church to labor in that district. This is one of the finest fields for work in Australia.

Bro. R. Steer, of Enmore, has been authorised by the N.S.W. Home Missionary Committee to collect shillings among the N.S.W. brethren for the Hamilton building fund.

At our request, our venerable and much loved Bro. T. J. Gore sends a New Year's greeting to our readers. We are sure that his short note of greeting will give pleasure to all.

Home Mission Sunday is to be held on the first Sunday in February. Let all the States interested make it a day on which they will render special thanksgiving offerings unto the Lord.

J. S. Mill, from Kalgoorlie, W.A., leaves Melbourne on Jan. 7, and Sydney on the 18th, for America. He will call at Manila, Philippine Islands, and at Hong Kong, Shanghai and Tokyo.

We had the pleasure of a visit from F. V. Knapp, of Nelson, N.Z. Sister Knapp, who is with him, is a daughter of our esteemed and venerable Sister Dickens, one of the pioneer members at Lygon-st., Vic.

So far £213/14/8 has been received as a result of the annual offering for N.S.W. Home Missions on Dec. 4, and 8 churches have yet to be heard from. If any church has missed the offering, it would be well to take it on a subsequent date.

The first National Congress of Russian Baptists was held in September of last year. This event marks the dawning of religious liberty in Russia, and indicates that the intolerance of the Greek Church is not permitted to assert itself to the extent it did in former years.

Bro. and Sister Donald C. McCallum, after a few months' stay in Australia, are leaving for their future work on the mission field on Jan. 11. A farewell will be tendered next Tuesday. Announcements as to time and place will be made at the Melbourne church services.

The Kindergarten Committee at their last meeting reluctantly decided to close the Kindergarten at North Melbourne. At the next meeting of the Committee they are going to discuss future work, and they are hoping to be able to let future work be of even greater benefit to the church and the children.

The *Age* correspondent who accompanied the Prime Minister on his tour through South Africa, tells us that the average Boer is a man who possesses one book, and that book, the Bible. The idea we previously held that the Boer prefers the Old Testament to the New is confirmed. Consequently his religion is of a harder kind than that which is founded upon the teachings of Jesus.

D. M. McCrackett, whose engagement with the Middle District Committee of New Zealand terminated at the end of December, is open for engagement with any church or committee. Our brother and his work are well known to the brotherhood throughout Australasia. He anticipates coming to Melbourne about the middle of January. Present address, 119 Wallace-st., Wellington South, N.Z.

In an address delivered by Mr. A. McCallum in Wesley Church, announcement was made of the Methodist programme for 1911. He said, "The programme must be one of power, loyalty to the Bible, catholic spirit, and progress." A very good programme indeed, and one, if faithfully adopted and carried out by all Protestant churches, would soon bring about the unity which is so much desired.

The same speaker was rather severe in his remarks upon the young man of Australia. He said, "Many young men thought more of the creases in their trousers than of the crises in the State. They would have to be made to feel proper political responsibility."

The S.A. Churches of Christ C.E. Union are holding a rally at Chapel-st., Norwood, on Monday, Jan. 16, when Home Missions will be the theme. Societies are asked to prepare novel greetings for that occasion. D. A. Ewers is to give the address. Would be pleased to receive greetings from country societies, also to hear

from societies wishing affiliation with the Union.—Geo. H. Mauger, 84 King Wm.-st., Kent Town.

It was expected that Bro. D. McCallum would preach for the church at Swanston-st., Melbourne, for a few months; but as the obstacle which prevented him going to the Philippine Islands as a missionary has been removed, he has asked the church to release him from the temporary engagement. Under the circumstances, Swanston-st. will release him, and he and Sister McCallum will leave for the Philippines on the 11th of this month. We are glad to say that Sister McCallum is fully restored to health.

The following gifts are gratefully acknowledged by the North Melbourne Kindergarten Committee. They include the general gifts and gifts for Xmas tree as well. Toys: Mrs. Farrah, Mrs. Holdsworth, Miss Webster, Mrs. Chapman, Red Hill. Lollies: Miss Quilliam, Mrs. Masters. Gifts: Mrs. Dow, Mrs. Mitchell. Clothing: Miss Jeffreys, Mrs. Davies. Case of eggs: Northcote Juniors. Cash: Mrs. McMaster, 3/3; per Miss McColl, 3/6; Miss Darnley, 5/-; Miss Lyall, 2/6; Mrs. Davies, 5/-; Mrs. Holdsworth, 3/-. In addition, "Uncle Arthur's" nephews and nieces contributed 12/6 for Xmas tree. For the general funds a "Friend," Kaniva, sends 2/6. Thanks to all.

The Christmas tree and closing of the North Melbourne Free Kindergarten was celebrated amidst signs of joy by all who took part. A beautiful tree had been prepared, and elaborate preparations had been made. In the unavoidable absence of the president, M. W. Green occupied the chair. Edgar Hall, of S.A., opened with prayer. The kinders and parents and visitors were served with afternoon tea, and demonstrations of Kindergarten games, etc., then took place. After this, Santa Claus arrived with gifts for all the children. The children also presented gifts to their parents. Some of the workers also received gifts from their fellow workers. Mr. and Mrs. Hagger, of North Fitzroy, presented a beautiful Christmas cake, which was cut and distributed to the children present.

Important Notice.—The first Lord's day in February the annual Home Mission offering will be taken in all the churches of Victoria. Will all the members now begin to lay by in store that all may be in readiness for that day? Sixteen Home Missionaries have been employed by the Committee. Good work is being done. £500 is the sum desired on Feb. 5. This amount is not large, providing all the members participate in the offering. Any church Bro. Bagley has not already arranged to visit during January, please communicate with him at once, and give him a choice of dates for week nights, and he will gladly tell you about the work being done in Victoria. He will also visit your Endeavor Society or any other meeting if requested. Address him, 88 Page-st., Albert Park.

Dean Phelan, at the opening of a new Roman Catholic Church at Mordialloc, Victoria, said:—"Whilst religious education was attended to in Catholic Schools, secular education was not neglected. That was to be seen by the fact that there was not a public examination open for general competition in Victoria in which Catholic children did not carry off the best awards and the greatest number of prizes." Now, while we would not be in too great a hurry to believe this statement, it is no doubt that the Roman Catholic Church is making quite a feature of the preparation of its young men for passing the Public Service Examinations. This may account for the fact that a large proportion of Roman Catholics are to be found in the Public Service.

The Roman Catholic Church is certainly very active in regard to the education question, and is evidently determined to secure special advantages for itself from the Government. It is stated that Cardinal Moran is convening a meeting of all the bishops to confer on the matter of education. This conference will submit a programme of "what the Roman Catholic Church requires of the Minister of Public Instruction." It remains to be seen whether the Labor Govern-

ment will be submissive to the dictation of the Romish Church.

Most readers of the newspapers are familiar with the frequently expressed opinions of the judges in regard to the close connection between intoxicants and crime, but few of these utterances have equalled in force a recent statement by the Chairman of the Department of Prisons in Scotland. Lieut.-Col. McHardy, in the course of a long report, says that:—In Scotland (in the year) there were about 90,000 cases of public disorder due directly to the influence of drink. From fifty to sixty per cent. of the cases of theft might be traced to that influence. As to serious crime, personal investigation into the history of some long sentence prisoners showed that, out of 150 prisoners, nearly all had been drinking or engaged in "drinking bouts" just before the crime. . . . In the cases of no less than 129 out of 150 men sentenced for murder or culpable homicide, drinking was associated with the crime, either directly or indirectly. The chief constable of a large city recently reported that, of the persons apprehended in the city in one month, seventy per cent. owed their downfall to drink.

In an article in the current issue of the *Missionary Review of the World*, of which he is editor-in-chief, Dr. A. T. Pierson gives expression in the plainest terms to his convictions relative to the far-reaching influence of modern speculations regarding the Bible. He says frankly that for half a century he has watched "the rapid growth of higher criticism, with increasing conviction that it is permeated with rationalism and naturalism, and imperils both sound doctrine and pious practice, and is specially fraught with risk to missions." He also expresses grave fear that "the preaching of divine Fatherhood and human brotherhood, without proper lines of discrimination between what was originally natural and creative, and what is spiritual and redemptive, only tends to exalt and flatter the natural and carnal man and encourage human pride and self-righteousness"; and that it makes "Christian character more a development of something already found in universal humanity than the planting of God that he might be glorified."

Dr. Pierson refers to a striking illustration of the mischief which is being done. He speaks of a well known critical teacher who recently visited India, and was told by an evangelist that the views taught by him were undermining the faith of converts. The author in question was so deeply impressed with what he heard, that he invited the missionaries of the district to meet him, and "besought them not to promulgate the views he had advocated." Why is faith undermined? Because that which is mere speculation is stated as certainty, and those who are young in the faith are not sufficiently informed to be able to discriminate between that which is "founded on the rock" and that which is not more than the passing opinion of men. But this danger exists at home as well as in the mission field. It may well be asked whether critical writers do not frequently put forth their hypotheses, well knowing that many readers will be unaware of the slightness of the authority which lies behind them, as compared with the generally accepted positions?

In his summing up, Dr. Pierson reminds his readers (1) that in recent times there is a reaction against the theory of evolution as a "scientific certainty"; (2) that discoveries continue to confirm and vindicate, instead of impairing and condemning, the Scripture statements; (3) that wherever higher critical views most strongly obtain there is loss of spiritual power; and (4) that the constant tendency of our day is toward loss of all external authority in religion. Naturally such a state of affairs throws us back on the great facts of Christian certitude; and we join with our esteemed friend in the reminder that the best corrective to misleading views on spiritual things is "a devout and prayerful habit of close Bible search." Let us ever remember that "if any man willet to do his will, he shall know of the teaching, whether it be of God" (John 7: 17, R.V.).

The farthest sin-cursed race is now at the very finger-tips of the church.



Address communications concerning Australian Missions to
T. B. FISCHER,
Glebe Avenue,
Cheltenham,
Victoria.

Bro. and Sister Plows Hard at Work.

Regarding the work, all is going on very smoothly, and all are bright in the Lord. Anandrao and I visit outside villages every morning except Sundays. We like to arrive there between six and seven, to catch the people before they go to the fields. Some villages are a good distance away, so it means rising early, and as there are rivers and streams to cross, it means wading through. Then we visit Baramati in the evenings, except Saturday. We have various places where we take our stands.

Mrs. Plows and Mrs. Sonowani (Anandrao's wife) visit the women in the afternoons.

Anandrao and I visit and preach in the bazaar every Thursday afternoon, and also sell gospels. The people listen very attentively, and often ask questions about the way of salvation, and they generally say that what we preach is the right way, but say they cannot leave the way their forefathers trod.

Wanmanrao and his wife are at Diksal. I was with them a few days last week. Now the rains are practically finished I hope to spend my time between the two places. The people are very friendly, and often ask us inside their houses, and have "heart to heart" talks. Bro. and Sister Strutton are doing a very good work here. Every place and home I have been to so far we have had a reception, and most are interested in the gospel. We have also a daily Bible reading and exposition and prayer for all Christians in the mornings; then I have a half hour every day, except Saturdays and Sundays, for Bible teaching for Indian preachers.

Dinker is with us for a few days. He has passed his examination. He goes out occasionally with us to the villages. He is also hard at study. He and Anandrao were rather a little too earnest a few days ago—they called me at 3 a.m. to go to an outside village; they had made a mistake in the time.

Pray for this great work. The wall of Hinduism is very high and strong, and we realise that it is our Lord alone that can bring the people to himself out of darkness into light, although he has been pleased to choose us to preach Christ and him crucified and the power of God.

"Faith cometh by hearing, and hearing by the word of God." Oh! that there were more Holy Spirit filled men and women to preach the Lord Jesus Christ to this poor people who sit in darkness and the shadow of death.—With our kind regards—I. & T. Plows, Baramati, India.

Prayer Needed for Shanghai.

I thank you very much for all your prayers and remembrance. Surely if ever they were needed, it is now. Everything is very unsettled, and this last week we have had the bubonic

plague, and an outbreak of smallpox, resulting in quite a few deaths, and owing to the authorities taking precautionary measures to stamp out both, the people are very excited, and no less than six men and women were more or less injured. To give you an illustration of our helplessness, and how little confidence we can have in the Chinese, the drivers on the electric cars, or one did, and the others probably would, kept the car still while the mob nearly beat to death a foreigner who attempted to mount the car, and would not drive on. Other foreigners came on the scene and helped him, receiving wounds themselves. The most awful stories are being circulated about the foreigners taking Chinese to the hospitals, not because they are sick, but to gouge out their eyes, hearts, lungs, livers, and other parts to make medicines, and on Friday no less than four large steamers went to Ningpo bearing hundreds of children, especially boys, and crowds also went into the city for refuge, lest their children should be seized and so treated. As further action is to be taken next week, we expect to have rather a warm time. You perhaps do not quite understand our position. The foreign settlements are portions of land granted by the Chinese Government to the foreign governments for their consuls and business men to live on, and so not to live in the native city. This land could be sold to foreigners by their consuls, and would be sealed in the Yamen's; and the foreigners to govern themselves. These latter elected a number from their midst to make laws and regulate things, calling them a municipal council. Our Western laws for sanitation and general health have been adopted. Chinese who were willing to be subject to the laws of this said body, and on payment of the same taxes, could dwell outside the city in this settlement. Now the council want to cope with these two plagues in a Western manner, and the people are not willing to submit to the sanitary measures.

Last month was the busy month getting in the harvest and clearing the ground and preparing it again for another crop, and as the women do the greater part of this field work in Tsung Ming we did not have many in during the day, but almost every night we had a good number; this month they are freer and will have time to come.

To-day we had the joy of baptising two—one a woman from the island of Tsung Ming and a dear little girl, one of my adopted girls—she is an orphan only fourteen years of age; her father and mother have been dead many years. She is a very sweet child, and very bright. We have given her the name of Phæbe; am planning to send her to school at Nanking.

Since writing you my family has been increased by two girls—Phæbe and Hannah. Hannah is fifteen years old; she is worse than an orphan to our way of thinking. She has been in the mills all her life, and since eight years old has

worked in them. About eighteen months ago she got her arm caught in the machinery, and the elbow was badly smashed. She has thus lost the use of her right arm, and then she worked holding the work with her teeth and using her left arm, but her mouth all broke out in sores, and she couldn't do it. Then her relatives wouldn't feed her; they were going to sell her for immoral purposes, when an old Christian woman brought her to me; they let me have her, and were glad to be rid of her. So now I have three little daughters. I will have their photos taken and send you at the first opportunity.

Oh, the sadness of the ignorance of this people and the awful superstition. It just crushes you at times. You seem to beat about so much and fight against it to so little purpose.—Rosa L. Tonkin, Shanghai, China, Nov. 15, 1910.

Swearing Considered an Accomplishment.

The work here is progressing nicely. Bro. Prabhu Sahay (one of our three evangelists) has commenced a school on the back verandah of his house for boys and young men. About 16 are in attendance. They are too poor to pay the penny a week charged at the Government School. Although they are learning to read and write, it is really a Bible School, as the Bible is the only reading book, and religious instruction is given every evening during the week and on Sunday afternoon as well. These bright and promising young fellows are all attending the Sunday evening gospel service in Paul Singh's house. Their behaviour is exemplary. When the school was first commenced, Bro. Sahay had great trouble with them on account of their inveterate use of bad language. Every other word was a vile one, and the parents encourage them in the habit, as it is looked upon as a manly accomplishment. The boys are now, however, so well in hand that no bad language is used in the class, and if a boy offends out of school it is, by order, reported to Bro. Sahay.

A magic lantern has been sent out from England, and we hope to do good work with this among the villages, hanging the sheet on the wall of a cottage or under a tree. We have bought a couple of tents, and expect to live in them during the cool season. We are searching diligently for a piece of land for our bungalow, but the zamindars or landlords don't like letting or selling to missionaries, and so far we have been unsuccessful.—Yours in the work, G. P. Pittman, Daltonganj, India.

The wish often falls, warm upon my heart, that I may learn nothing here that I may not continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—Richter.

FROM THE FIELD



New Zealand.

SPRING GROVE.—The meetings here are very well attended. Bro. Lewis, who is in his 80th year, walked a distance of ten miles to worship with us this morning and to give us an address. Bro. Sam. Mathieson is staying here. He has not been well, but is now improving. He labors with the Vivian-st. church, Wellington. District Conference on Boxing Day.—A. G. Knapp, Dec. 11.

PALMERSTON NORTH.—In September last I accepted a short engagement with the Middle District Home Mission Committee to take up the work in this place till Bro. Lionel Johnston arrived. I found things in a very low and unsatisfactory state so far as the church was concerned. However, the field seemed so good and promising that I was able to begin my labors with hope. A few of the members, notably Sister Carter and her family, have helped nobly in all departments, particularly in the Bible School. There has been a steady progress during the past three months. All the meetings are better attended. The Bible School has doubled its number on the roll. An Amethyst Temperance Band in connection with Bible School has had a good start, and at last meeting 34 names were enrolled. The gospel meeting is well attended, and increasing as regards interest and attendance. There have been three baptisms—Bro. and Sister Longhurst, who are proving faithful members and good workers, and have brought all their children, seven in number, into the school; the other is that of a fine young man, Bro. Krivin, who was a Roman Catholic, but has gladly received the Word and obeyed the gospel. One baptised believer has also been received into fellowship, and four more, two of whom are from the Brethren, have promised to take their stand on New Testament ground. There is no question but that this is a very promising field, and in time a strong church should be established here. My engagement terminates at the end of this month. I am now open for engagement with any church or committee either in New Zealand or Australia, and if nothing offers here within the next few weeks I am seriously thinking of coming back to Victoria, as Sister McCrackett's people are all over there, and she is longing to see again her aged and infirm father ere he is called home.—D. M. McCrackett.

SPRING GROVE.—Dec. 7 last was the date of a very pleasant re-union of the members, the particular object being a presentation of a gold watch to our much esteemed Alfred G. Knapp. For 23 years Bro. Knapp has served the church as secretary faithfully and well, never sparing himself to forward the cause he has so much at heart. A few months since our brother was taken with a very serious illness; happily his complaint has taken a turn for the better, and the time was thought to be suitable to mark our sense of his worth in some tangible way. In feeling words Bro. Knapp returned thanks for the gift, and the kindness which prompted it, and also gave an outline of the church's work and progress during the time he had been secretary.—I.G.

NELSON.—Bro. and Sister Page, who have been on a visit to the Old Country, have now returned. We are all very pleased to have them amongst us again, and looking forward to some interesting talks, etc., ere long, about their trip.

A social was tendered our brother and sister to welcome them back, and also to bid farewell to Sister Derrick, who has left for Melbourne. Several speeches were made, expressing great joy at the home-coming of Bro. and Sister Page, and regret at our Sister Derrick's departure. The evening was livened up with musical items, etc., together with a social chat and cup of tea. Sister Derrick was presented with an autograph album by the Excelsior Class, in appreciation of her services as accompanist and assistance. This class held a successful concert recently in aid of the building fund. We are now very snug in our chapel. One confession, a young woman, last Lord's day evening. Bro. and Sister F. V. Knapp are on a visit to Australia this week.—E.M.J.

AUCKLAND (Ponsonby-rd.)—The work at Ponsonby-rd. has steadily gone forward during the past quarter. The meetings have been fairly well attended, while we have been greatly cheered at five coming forward to obey the Lord in his own appointed way. During November Bro. Turner has been holding a special series of meetings at Opotiki. In our brother's absence, Bro. Creamer, Dick, Bell and Allen filled the platform at Ponsonby-rd. The Literary Society, the Young People's Union and the Band of Hope have all gone into recess until after the holidays. The mid-week praise and prayer meeting will be continued as usual. The Bible School continues to give great promise for future usefulness to the church. The aim of the teachers to secure 100 new scholars for 1910 has almost been realised, only to being required to make the desired number, and from information to hand the secretary expects to easily reach the 100 before the year closes. Three new teachers have also joined the teaching staff. We hope very shortly to be able to state that the new school building will be under way. The building committee are pushing the matter, and expect by next church business meeting to have everything ready for the meeting's approval. Richmond Extension—We have pleasure in stating that the liability on the building at Richmond has all been paid, and the building at Richmond, together with Ponsonby-rd., is entirely free of debt.—E.V., Dec. 22.

AUCKLAND (Dominion-rd.)—The annual Sunday School picnic was held at "Winstone's Farm" again this year. The weather was a little mixed, but we had a most delightful day. At the teachers' and workers' tea, a presentation was made to Sister Olive Oldfield, on her leaving the city. We can ill afford to lose the services of those who are so constant and faithful. May God bless her future life.

OPOTIKI.—We have been favored with a visit from Bro. Turner, of Ponsonby-rd. church, and are much indebted to our Auckland brethren for sparing him. During his month's mission here the church was greatly helped and strengthened; and although there were no additions, we were convinced that the gospel was ably and forcibly proclaimed, and had his stay been a little longer, and the weather more suitable, we are sure several would have been added to the church.—F. Emmett.

ASHBURTON.—The work here moves steadily forward. Special services have recently been held for "C.W.B.M. Day," for "Children's Day," and also a floral service. Our Bible School has started a library, which is being well patronised. Our picnic was held last week, and proved most enjoyable. Rain spoilt our proposed jaunt to the

country, but the local arcade was kindly placed at our disposal, and with every convenience at our hand we put in a happy day. Bro. Keam, of Sydney, paid a flying visit to Ashburton, but he found time to look up Bro. Greenwood and enquire about the welfare of the brotherhood, and showed his interest in the church in a practical way.—G., Dec. 24.

AUCKLAND (Ponsonby-rd.)—Two very pleasing functions have been held here during the week; the former being a social held by the literary and shorthand classes, at which a handsome presentation was made to Bro. Turner in the shape of an escritoire and book-case combined, accompanied by an illuminated address, from his shorthand class. The latter was a Christmas party given by Sister Perkins (the teacher of the infant class) and her assistants to their 115 scholars. The parents were also invited. A most enjoyable time was spent by the little ones, the highest point being reached when Father Christmas handed a suitable gift off the Xmas tree to each child present.—F.D., Dec. 25.

AUCKLAND (Ponsonby-rd.)—The welcome social to Bro. and Sister Bell passed off successfully on Wednesday, Dec. 14. The whole of the city and suburban churches were represented. In appropriate speeches a hearty welcome was extended to the guests of the evening by the following brethren: H. Grinstead (chairman), R. Laing, senr., Ponsonby-rd.; C. Wallis, Papakura; W. Jones, Papakura Valley; A. A. Creamer, Onehunga; F. Evans, Dominion-rd.; and R. J. Dick, Home Mission Committee. A suitable reply was made by Bro. Bell. The meeting was indebted to Miss Marson, with Bro. Maberley and Marson junr., for an excellent musical item, and to the ladies, under the direction of Sisters Edwards and Musket, for refreshments. The meeting was characterised by warmth and interest, and we are hopeful of some successful work being carried out in the Papakura district, in which locality our Bro. and Sister Bell are to labor. Treasurer of H.M. Committee, Bro. F. Allen, Horne-st., Arch Hill, Auckland. All correspondence and requests for evangelistic help to Bro. R. J. Dick, Spring-st., Morningside, Auckland.

Tasmania.

WESTERN CREEK.—A new public hall has just been erected in this district in place of the one burnt down twelve months ago. Two gospel addresses were delivered by W. Gillum and J. Byard junr. Both services were well attended and listened to with marked attention. We had a very impressive baptismal service in November, at which in the presence of a number of friends two men (father and son) were immersed. Addresses were given on the bank of the beautiful stream by J. Byard senr., and Bro. Gillum. Our first working bee in connection with the little chapel we intend to build took place on Dec. 16. Ten of the brethren met by appointment where timber was plentiful, and felled trees, cut logs, and took a number to the mill on this first day.



Two or three split shingles the next day, and great enthusiasm characterised the proceedings. Three of the younger brethren rode twenty miles to assist.—J. Byard, senr., Dec. 27.

SOUTH PRESTON.—The church celebrated its first Sunday School anniversary on Dec. 18, in the public hall. We met at 11 a.m. to break bread, when 18 partook. A few onlookers were also present. An earnest address was delivered by J. Byard, senr., from Mole Creek. At 3 p.m. the same speaker delivered another address, which was much appreciated by old and young. We also distributed a number of prizes at this service. A good number of people were present at 7.30 p.m. Bro. Byard gave a powerful discourse on "The Obedience of Faith," when about 100 people were present. Brethren from South Road were with us and helped us in a most efficient manner with the singing. On Monday we went over to the sports ground and had a picnic. We finished up the day's doings with a concert in the hall, when the South Road choir again rendered several pieces in a most competent manner. J. Byard, junr., gave several recitations, and Bro. Byard, senr., gave an address. On Tuesday morning before the brethren left for their respective homes we met again, led by G. Howard, who gave a short address, followed by Bro. Byard, senr., Robert Hutton, and James Byard.—Geo. Howard.

HOBART.—Another put on the Lord last Wednesday evening. Christmas Sunday we had meeting with the church Sister Miss Nellie Bradley, formerly of Hobart, but now of Sydney, also Sister Mrs. Garland, from West Australia. Hy. Woolley, who left us a few months ago for Melbourne, is back for a short holiday. Bro. and Sister C. T. Forscutt and Miss Forscutt, from Sydney, were present. Bro. McGregor, from Melbourne, gave a thoughtful address on "The Good Confession."—G. Manifold, Dec. 25.

Queensland.

MA MA CREEK.—Bro. Waters has been proclaiming the gospel and teaching the church faithfully for the past year and eight months. We have much opposition to contend with. Bro. Waters has decided to leave at the end of this month, and is now open for engagement, and any one wanting an evangelist would find in Bro. Waters a good preacher, and his wife as a helper. We have decided that a single young man would be most suitable for us. We held our usual Christmas tree for the Sunday School children last night, and every one seemed highly delighted. Bro. Waters, T. H. Chappell, the supt., and Mr. Santa Claus and his wife kept the children and all in good humor for about an hour and a half. The supt. and teachers are making a special effort to increase the number of scholars.—T. A. Chappell.

MA MA CREEK.—On Dec. 28 the church met to bid farewell to their evangelist, Bro. Waters, and his wife. The meeting took the form of a social gathering, and was well attended. Bro. Bade occupied the chair. A varied programme was submitted, consisting of vocal and instrumental items. During the evening a presentation was made of a marble clock to Sister L. Pollock, who has been an energetic worker in Sunday School and church, and is about to be married and take up her home in other parts. The chairman called on Bro. Chappell, senr., to make the presentation, on behalf of the church. Bro. Chappell spoke highly of our sister's work, and expressed regret at losing her, at the same time wishing her every happiness in her new life. Sister Pollock briefly responded. Another feature of the evening was a presentation to Bro. Waters of a purse of sovereigns. The chairman, in making the presentation, spoke in words of highest commendation of Bro. Waters, and expressed regret in having to say farewell. Bro. Turner also spoke in eulogistic terms of Bro. Waters' ability as a preacher, and while deeply regretting his departure wished him and Sister Waters every success in whatever field they went

to labor in. Bro. Waters suitably and feelingly responded. Refreshments were handed round at the close.—T.A.C., Dec. 31.

West Australia.

PERTH.—On Dec. 15 the Lake-st. Dorcas Class held their final meeting for the year. As the cupboard needed replenishing, each sister was asked to bring a cup and saucer. Six dozen were brought. The secretary's and treasurer's report of the year's work was a good one, and very gratifying to all. A splendid programme was rendered, at the close of which there was a short service in memory of our lamented Sister Mill. Mrs. McGregor read a beautiful and loving tribute, and Miss Little sang "Asleep in Jesus."—M. Wilson.

NORTHAM.—Our little church is in a flourishing condition. We are going forward with great hope. One confession at the close of W. Ewers' address last Lord's day—Mr. Beasby, husband of Sister Beasby. We are losing Bro. and Sister Pond, senr. They were foundation members here. On Dec. 12 we gave them a farewell social. Bro. Lockyer spoke on behalf of the Bible School, and Bro. Higgs on behalf of the church and deacons. Bro. Pond responded very feelingly.—J. Platt.

PERTH.—Large audiences on Sunday. We are glad to have with us again Mrs. H. Wright and daughters and Mrs. G. D. Ctercteko, who have been visiting in Adelaide since the Federal Conference. A number of visitors from the State were present, also Miss Lily Sando, from Park-st. church, Unley, who is visiting her aunt, Mrs. Wright. The Endeavor Society held a re-organisation meeting and fruit social on Dec. 19. Some fifty young people were present. The roll of the society was revised, and seventeen new names secured for membership. This makes the outlook for the society very hopeful. We were pleased to have in the meeting Miss Polkinghorn, from the Grote-st. Endeavor. Happy New Year to the CHRISTIAN. May it live long and prosper.—W.B.B., Dec. 20.

New South Wales.

HORNSBY.—Toward building fund: D. R. Hall, 10/-. Hornsby church wishes to thank the brethren who have helped in the teaching and preaching. Home Mission Sunday we had 22 to break bread, and our collection was £13. At our second business meeting it was resolved that we strive to place £15 per half year into a sinking fund for the purpose of reducing the debt on the building. A generous offer was made by one of the brethren to contribute £7/10/- toward the £15, if the rest of the brethren would make the other £7/10/-.—Edwin D. Andrews.

BELMORE.—On December 14 we held our annual church business meeting. Secretary's and treasurer's reports were read and adopted. The election of officers for the ensuing 12 months resulted as follows:—Elders, T. Hawkins and T. Edwards, re-elected, and T. Morton; deacons, W. A. Smith, E. W. Kent, A. A. and F. W. Barratt, re-elected, and Bro. Pitter; secretary, A. A. Barratt, and treasurer, F. W. Barratt, both re-elected. Owing to lack of room for the Bible School, the Bible Class are meeting in the hall near the chapel.—A.A.B.

NORTH SYDNEY.—On Dec. 21 we had the pleasure of witnessing the baptism of a young man who made the good confession the previous Lord's day evening. On Sunday the attendance was somewhat smaller than usual, due to so many being away for holiday. At the morning meeting Bro. Webber delivered an appropriate address for the season. At the gospel service J. Rodger delivered a stirring address, and at the close we had the joy of hearing the good confession made by two young ladies.—W.J.M.

ERSKINEVILLE.—The social to celebrate the commencement of another year's work by

Bro. Payne, held on December 12, was a splendid success. Addresses were delivered by Bren. Illingworth, Burns, Clydesdale and H. G. Payne. We are sorry to lose the services of Bro. and Sister Tewkesbury and family, who are taking their letter to Enmore. The church has suffered a lot lately by removal, but we take courage and look forward to the tent mission to strengthen our ranks. Building fund is slowly mounting up—£56 in the bank. We ask the brethren to pray for us and our coming six weeks' tent mission. We are asking for and expecting great things.—Geo. Morton, Sec.

LISMORE.—December 11 was very wet, and only small congregations were present, yet in the evening our meeting was the largest in town. We were glad to see Bro. Ethelbert Davis at home on a vacation. Sister Miss Hunter, of Marrickville, was also present for the day. Bro. Davis spoke morning and evening last Sunday. At night a good congregation was present, and after a fine address a young man made the good confession and was baptised by Bro. Saunders. The brethren are much disappointed that Bro. Scambler has been unable to accept the invitation to labor at Lismore. We are anxiously looking for someone to enter upon the great work. A great number of brethren have left for the Brunswick for the holidays.

BROKEN HILL.—Bro. Griffith was welcomed by hot, dusty weather on Nov. 19, but from the start of the mission on the 20th, until its conclusion on December 18, the weather was simply superb for the time of the year. Hopes ran high for a successful mission. Two men and two women had confessed Christ the week prior to the mission. The city had been divided up to 75 workers, for the distribution of invitations. Special prayer meetings were held. Splendid congregations gathered on the Lord's day, and the second Lord's day additional chairs had to be added. The week night meetings did not come up to expectations, ranging from 50 to 105 in attendance. Bro. Griffith exercised all his powerful eloquence, and by chart, lantern and song, as well as the preached Word, sought to reach the hearts of those he addressed. The daily newspapers published faithful records of the addresses. H. James, as conductor of singing, and Mrs. House, as organist, were at their post every time. Yet the results were disappointing. We had hoped for 100 souls. In response to the preacher's pleading 25 came to the front. Of these, three were restorations, fifteen were children from the Bible School. So far, we regret to say, that at the close of the mission, only one young man, and one girl, have come forward to be baptised. A thankoffering of over £14 was forwarded to the S.A. Committee. Bro. Griffith gave a very interesting and instructive lantern lecture entitled "Fourteen Years in the Land of Push," the night after the close of the mission, and left by express on Tuesday night.—E. J. Tuck.

MEREWETHER.—Work here goes along quietly. All mid-week meetings were suspended during Hamilton mission. Many of our members attended and assisted in the mission. Sister Mrs. Allanson has been called upon to part with her 17 months' old girlie, after a severe illness. Our sister has been ill herself, and also nearly every member of her family. She has the deepest sympathy of the whole church. Her faith has not failed her. On Xmas evening H. Rodger preached the gospel before a fair meeting.

HAMILTON.—Our mission is over, and we have spent our first day back in the Mechanics'. At the opening of the mission Bro. Hagger organised a church of 15 members. He has left us with a membership of 44 and four yet to be received in, a total of 48 members. Nine others who decided for Christ have not been immersed. On Christmas Day Bro. Hugh Rodger was with us morning and afternoon. It is twelve months since he left this district. His return and addresses were appreciated. In the afternoon a Bible School of 24 scholars and two teachers was begun. The morning school has 50 names on the roll. At the close of the mission Bro. R. Pascoe was presented with a copy of Sankey's hymns,

and Bro. Hagger with a small sum of money. There are 4000 disciples in New South Wales. A block of land here costs £200. If each disciple sent one shilling to S. G. Goddard, Swan-st., Hamilton, a young church would have a big help given it. Send a shilling, will you? It means every disciple to send one in order for the land to be bought. A block could be bought by Jan. 26. So send now and make Hamilton a second Enmore.—W.G.

HAMILTON.—We started the new year splendidly. 30 broke bread this morning, when Bro. Strongman ably addressed the members on "Putting God First." T. W. Smith, who was on a visit from Paddington, addressed the afternoon Bible School, and at night preached to a crowded audience on the topic, "Awake from Sleep." Two received into fellowship at the evening Supper. A fine interest is manifested in the meetings. We acknowledge the following amounts for our building fund:—Sister Goddard, 5/-; Bro. Hagger, 3/-; Bro. Jos. Fraser, junr., 2/6; Bro. Steer (Enmore), 1/-; Sister Miss Wilks, 2/6; Bro. England, 1/-. This fund is open for shillings. Send to S. G. Goddard, Hamilton, N.S.W.—Jan. 1.

MEREWETHER.—Splendid meetings to-day. Bro. and Sisters Stimson, from Canley Vale and Tuggerah, also Bro. Smith, from Paddington, met with us round the table. Bro. Smith gave an excellent exhortation. The Bible Class to-day decided on a forward movement. To-night Bro. Strongman preached the gospel message, "Making a Fresh Start" being the topic.—Jan. 1.

PADDINGTON.—Our Christmas and New Year services have all been good. At the watchnight service on New Year's Eve we had a very large attendance. To-night, Jan. 1, at the gospel meeting, the building was full, and we had the joy of seeing one young woman confess Christ as her Saviour.—A.E.I.

NORTH SYDNEY.—On Wednesday, Dec. 28, at our mid-week meeting, we had the pleasure of witnessing the baptism of a young woman who made the good confession on the previous Sunday night. On New Year's Eve a watchnight service was held to usher in the New Year. At the close of the meeting one of our Junior Endeavorers made the good confession, and was baptised at once. On Sunday we had J. Rodger with us, who delivered a splendid address. During the day we were pleased to have visitors from Scotland and other sister churches. The two sisters who had been immersed received the right hand of fellowship, and thus a good beginning has been made for the new year.—W.T.M.

N.S.W. HOME MISSION NOTES.

Belmore has taken a hall for the Lord's day afternoon Bible Class, and so relieves the congestion in the chapel.

Erskineville has lost several more members who have been transferred to other churches. Great enthusiasm is being displayed with regard to the coming mission.

One addition by faith and baptism at Wagga, and the outlook promising.

W. D. More and W. Gale held a six nights' mission at Boomi; large audiences, and two additions by faith and baptism.

The attendances at Casino are slowly increasing, and the brethren are holding well together.

Hamilton mission has closed with 21 additions by faith and baptism, two added as baptised believers, and two by restoration. Several others made the good confession, but it is doubtful whether they will be baptised. Hamilton church now has 48 members.

W. J. Williams will commence work at Rookwood and Canley Vale on March 12.

Receipts for past month have been £270/1/8, and expenditure £174/1/7; the debit balance has been reduced to £170/6/7. So far the annual offering has brought in £171/12/7, and a number of churches have yet to be heard from. Total receipts since March 1, £1366/19/10, as against £673/15/1, for the corresponding period of last year. Send offerings to Thos. Hagger, "Bigina," Francis-st., Marrickville.

South Australia.

SEMAPHORE.—We are all in good spirits with the energy and enthusiasm the members are putting into the work of the church. Bro. Goodwin, from the Victorian Training Home, has just completed a fortnight's labor amongst us in the Master's cause, and he bears away with him the love and best wishes of the members. We expect Bro. and Sister Thurgood early in the new year to labor with us.—S.D.W.

BALAKLAVA.—Last Thursday evening the second annual Dorcas social was held, and was well attended; admission by plate, which was obtainable from the Busy Bee sisters at the door. Last year the social took the form of a cup and saucer social, when 12 doz. best china (white and gold) were obtained in the same manner. Songs were contributed by Messrs. Doley, Smith, Wilkins; duet, Mr. and Mrs. Doley; recitation, Bro. Roediger; anthem by choir. Expressions of encouragement to sisters were voiced by officers of church. Supper concluded a very pleasant evening.—A. W. Paterson.

SEMAPHORE.—Glorious weather. An ideal Christmas day in all respects. At the morning service we had Bro. Brooker, Conference President, in the chair. We are grateful to him for the work and interest he has taken in the formation of the church at Semaphore, which gives every indication of flourishing in the Lord's cause. We had as visitors Bro. Aitchison, of Maylands, Bro. McDonald, Port Pirie, and two sisters, one from Broken Hill and one from Balaklava. We had an excellent address from S. G. Griffith: At the Bible School our brother addressed the children, and at the evening service preached a splendid discourse on "Giving and Receiving." There was a good attendance, and one brother made the good confession. At his own request and much to our gratification Bro. Griffith will be with us for both services on January 1.—S.D.W.

HENLEY BEACH.—Our meetings are keeping up well, under the earnest labors of the different brethren who come down and help us. At this time of the year we have a number of visitors attending the meetings who are spending their holidays at the seaside. Amongst the visitors we have had Bro. and Sister Freestun and family, also Bro. Douglas and Sister Kemp and daughter, and several young men, from Norwood; Bro. and Sister Lees from the Christian Church, Hindmarsh, and Bro. Douglas Gooden from the Baptist Church, Hindmarsh. Bro. Horsell is having a good rest and is progressing in health and strength.—M. S. Noble.

HINDMARSH.—We were favored with a visit from C. M. Gordon, of the College of the Bible, who gave a stirring address and made a strong appeal for financial support of the college from the brotherhood, and we trust that his visit will result in the college receiving support from the church here regularly, as his visit has already stirred up some to subscribe. Xmas night a special song service was given by the choir, under O. H. Finlayson, the organist being Miss W. Doley. Three anthems were rendered in good style, and appropriate Xmas hymns were sung. G. H. Jenner gave a short and interesting address. Dec. 27 the Sunday School held their annual picnic at Ridge Park, Glen Osmond, and were conveyed there by electric cars, six large cars being engaged for the occasion. This is the first Sunday School who have availed themselves of the electric cars for a picnic since the inauguration of the system in Adelaide, and the means of conveyance was an unqualified success. The weather was perfect, and the officers and teachers of the Sunday School are to be congratulated on the arrangements made for the enjoyment of the children and visitors. A splendid programme of sports was carried out by the sports' committee, who worked very hard all day to keep the children and visitors interested, and we are thankful to report that home was reached without accident or mishap.—J. W. Snook.

GOOLWA.—Splendid meetings to-day. We had quite a number of visitors from the city. At the morning service Bro. Warhurst, from Grote-st., addressed the church. It was a very helpful address, and contained some good advice for starting the new year. Bro. Train preached the gospel this evening. No decisions since last report, but the meetings are always well attended. Next Sunday we are to have Bro. Noble, from Lockleys, with us.—M. Graham, Jan. 1.

KADINA.—Saturday night at 11 we held our watchnight service. There was a good attendance, and several of our brethren took part in the service. This morning we had with us Bro. and Sister Trelor, from Unley church; Sister Miss Annie Staples, from Queenstown church; Bro. Aird, from Blyth. Sister Miss Birt visited the Wallaroo church. Bro. Killmier reports that they continue to have good Lord's day morning meetings. Several of our young brethren in Kadina go down and help the church on Lord's day mornings. To-night we had a fine crowd of people to hear the gospel message. Sisters Bennett and Warren, Bren. Bartel and Pannell, rendered a quartette very nicely. The writer started the fifth year of his service to-day. At the close of the address a young man confessed Jesus.—E. G. Warren, Jan. 1.

GLENELG.—On New Year's Eve we had a well attended watchnight service. Since we were privileged to commence preaching for the church here the audiences have been gradually growing, and on Jan. 1 we were encouraged by seeing the largest adult congregation, the chapel being full. There must have been a record number to break bread during the day, as there was a good meeting in the morning, and over 40 stayed to remember the Lord in the evening. After the gospel address on "The Old Paths," two daughters of Bro. Whittington, head teacher of the Brighton school, made the good confession.—E. W. Pittman, Jan. 3.

NORWOOD.—On New Year's Eve a watchnight service was held, and was fairly well attended. Bright meeting. Testimonies were given by many present, and the new year was welcomed by songs of praise. To-day the meetings were good, but many of the congregation were away on holiday. Bro. Tuckwell spoke in the morning, and Bro. Rankine preached at night, when special reference was made to the loss of the church in the death of the late Sister Forwood.—G.H.J., Jan. 2.

QUEENSTOWN.—Good meetings on Jan. 1. C. M. Gordon spoke in the morning; splendid address. Present with us, Bro. Chatfield, from Broken Hill; Sister Wilson, North Adelaide. Evening meeting, crowded attendance. At the close of an address by our evangelist, W. C. Brooker, one young man confessed Christ. Watchnight service—united meeting, Baptists, Methodists, and Church of Christ. Splendid attendance. W. C. Brooker presided. M. L. Murphy (Baptist) addressed the meeting. Members of each congregation took part in the service. Special prayers were offered by the brethren for a united church.

BORDERTOWN.—Quite a number of events in connection with church life have taken place during the past month. On Dec. 6, L. Fisher and Sister M. Burns were united in matrimony. Bro. Fisher has been for many years superintendent of the Bible School, deacon, and assistant evangelist. We wish them much blessing and united service for Christ. Our number has been considerably increased, and the church greatly strengthened by the addition of five members from sister churches—T. B. Verco, L. Verco, F. Verco, and the two Misses Warnecken. The Verco family are well known throughout the brotherhood as consecrated and zealous workers in the proclamation of the old time gospel. We welcome them to our midst, and trust that their co-operation in the work here may bear much fruit. Lillimur mission closed on Dec. 18. Meetings on week-nights were only fair, it being the busy season with the farmers. On each Lord's

Continued on page 14.

How a Shrewd
Old Woman
Outwitted a
Rascal.

THE WITCH-STICK

By I. M. CROSS.

Grandma Fairbanks was more composed than the neighbor who had come to sympathise with her.

"It certainly was clever of Squire Hanaford to bail Frank out," Mrs. Sweet remarked tentatively, looking furtively at Grandma, who sat with a pan of large red apples in her lap, paring them for apple sauce. Her knife slipped deftly round and round an apple, and the peelings fell in long, thin spirals into the pan. She calmly quartered an apple, and put it into the stew-pan beside her, then answered serenely:—

"I don't know as I see anything so powerful clever about it." She pointed to a wish-bone shaped stick hanging upon a peg in the wall. "I guess the Squire hasn't forgotten the time I took that old stick, and found the place for him to dig and get water on his big farm. He had spent a good many dollars digging holes before I witched the water for him; that was more'n forty years ago, but he won't forget it as long as the well lasts, and it hasn't gone dry yet. Besides, there's his daughter, Cora; do you s'pose she wants to have Frank in jail? And there's another reason"; she emphasised each word with her knife; "he knows, and you know, and everybody who knows Frank knows that he is innocent of any crime. If he passed bad money, he had taken it from someone believing it to be good. I brought that boy up from the time his father, my only son, died, and I brought him up to be honest."

"It's a good thing the Squire stands by him, though," Mrs. Sweet insisted. "He acts as worried as if Frank was his own son; and if any one dares say a word against Frank, he flares up in a minute."

"Who dares say anything against Frank Fairbanks?" Grandma demanded sharply.

"Well, you know how it is, Grandma," Mrs. Sweet began soothingly; "he's made money real fast for a young fellow, and I've heard say that he has a real good opinion of Frank Fairbanks."

"So's lots of folks," Grandma interrupted.

"But, then, he's had the Squire to back him up. See how he took those three car loads of cattle off of Frank's hands after the prices had dropped, and paid Frank enough to let him off without any loss."

"H'm," Grandma sniffed, "I haven't seen through that yet, for Steve Hanaford isn't the man to do such a thing for nothing."

"I hear that there's witnesses coming from all over the county; wherever Frank's been buying cattle, he's left a trail of bad money behind him," Mrs. Sweet said, grimly.

"Let them come, and let them witness," Grandma shot back; "when the time comes, you'll find that Frank will clear himself."

But when the time of trial came, every one was surprised and Grandma grief-stricken; he could not, or would not, tell from whom he had received the counterfeit money.

Grandma was in the courtroom, dressed as usual in a clean blue print dress, a small black shawl over her thin shoulders, and a blue-and-white checked sunbonnet covering her grey hair. Her sharp old eyes flashed about, scanning the faces of witnesses; but, when the prosecuting attorney began to question Frank, her face grew anxious.

"You admit having given this money to these men in payment for cattle you bought of them?" the lawyer asked him, exhibiting as he spoke a roll of counterfeit money.

"I paid them in money that looked like the money you have there," Frank admitted; "and, when I gave it to them, I supposed it was all right."

"Where did you get this money?"

Frank hesitated. "The money that I used in buying cattle I obtained from various sources, partly from banks where I cashed my drafts from sales," he said at last.

"Not this money," the lawyer said quickly; "you got this from some one who makes a business of supplying it."

Frank's lips closed stubbornly, and no cross-questioning could extract further information from him.

"Your honor, and gentlemen of the jury, the prisoner admits," the lawyer began, but he was interrupted.

Grandma Fairbanks went to the rail that divided the court from the spectators, and looked into the judge's face. "Lester Eldredge," she began solemnly, "you've known me, and I've known you, ever since you were a little tow-headed boy running round with that boy's father. Many's the doughnut and piece of pie you have had out of my pantry, and many's the scrape I've helped you out of. Now, for the sake of those old times, I want you to do me a favor."

The judge looked into the old face, full of grief and trouble. "Grandma Fairbanks," he began earnestly, "I will do you any favor that will not conflict with my duties as a judge; but I must be true to those duties, and would be if my own son stood in Frank's place."

"That's just what I want," she retorted, "and I'm going to help you do your duty. The man who let Frank have that money is the guilty one; and, if he's in this room, I am going to find him."

She drew the old witch-stick from beneath her shawl, held it against her withered cheek a moment, patted it, whispered to it; but all the time her eyes were searching the room. Every face was turned towards her, some scornful, some incredulous, some full of mirth. Squire Hanaford had worn a look of anxiety ever since Frank's arrest; but now Grandma saw fear in his face, and her courage rose.

"Such foolishness!" she heard him mutter.

"There isn't another judge in the State who would allow it."

Grandma grasped an end of the stick in each hand, and held it with the forked end pointing to the floor. The veins stood out in black ridges upon her lean hands; and court and spectators, watching breathlessly, saw the stick slowly turn until it pointed directly in front of her. They looked in the direction in which it was pointing, and saw Hanaford, his face livid, his eyes bulging with fright. Guilt was written over him.

"It's a lie," he shouted; and, springing to his feet, he rushed to the door, pushing people right and left. Like a flash Grandma whirled, and followed close to his heels.

Hatless, his eye-glasses dangling by their gold chain, coat-tails flying, Hanaford dashed down the street towards his home, Grandma with the witch-stick almost touching him. Her sunbonnet had fallen back; and before they had covered many blocks her long grey hair became loosened, and streamed behind her. The whole court and spectators joined in the race, Judge Eldredge leading. At every corner there were additions of townspeople, until it seemed as if every person in the little county-seat was in the procession.

They expected Hanaford to run into his house when he reached it, but instead he tore across the lawn to a little building he used as a workshop. Into this he bolted, and tried to shut the door; but Grandma was too quick for him, and was inside before he could stop her. In an instant the shop was crowded and surrounded with a swarm of people who could not get in.

Hanaford dropped upon an old tool-chest, and faced Grandma. "What do you mean?" he asked threateningly. "I never had any of that money. What do you want to point that stick at me for? You don't believe that foolishness, do you, judge?" he asked, turning pleadingly to Judge Eldredge.

"Open that chest," Grandma commanded before the judge could answer. "There's more of that money in there. Open that chest, I say!"

"I won't do any such thing; don't you dare touch this chest," Hanaford cried. He was trembling from head to foot, though he tried to keep a bold front.

"Get up!" Grandma ordered, shaking her witch-stick so close to his face that he dodged back. "We're going to open that chest and get the rest of that counterfeit money."

"Get out of here, every one of you! You are trespassing on my property, and I'll have you all arrested," Hanaford shouted.

Before the words were out of his mouth the judge seized him. He clung to the chest, and it took two more strong men to drag him off. They tried to open the chest, but it was locked.

"Break the lock!" some one shouted.

"There's nothing in that chest except a few old tools," Hanaford roared, struggling to get away from the men who were holding him.

"Break that lock!" Grandma's voice shrilled above Hanaford's. "This old stick says there's bad money in that chest."

In spite of Hanaford's protests they broke the lock. In an instant Grandma was upon her knees, delving among old rubbish, broken tools, and pieces of iron. At the bottom of the chest, in a corner, she found a flat tin box. It

was locked, but with her own hands she furiously smashed the lock. It was filled with counterfeit ten and twenty dollar bills.

"I—I—d—idn't make it," Hanaford gasped. "You can't convict me. I got it from a man in Chicago; he is the one to be punished."

"You were going to let Frank go to prison!" Grandma shouted. "You gave him that counterfeit money for the car loads of cattle you took off his hands; I never understood your generosity until now. And Frank would have gone to prison sooner than betray you!"

Hanaford fairly broke down under the storm of Grandma's fury. He covered his face with his hands, and slunk behind the judge.

"Hanaford, I think you'll have to take Frank's place," the judge said. "Is Sheriff Hunt here?" he asked, looking around.

The sheriff elbowed his way through the crowd and took Hanaford by the arm. The crowd became a mob boiling with indignation. "The cur!" "Ought to be shot." "Tar and feather him." "Ride him on a rail," were some of the cries.

Hanaford shrank closer to the sheriff's side. "Don't—don't let them get me," he mumbled.

"I'd like too," the sheriff growled, and took him away.

The mob closed in behind the sheriff and Hanaford, leaving the judge and Grandma Fairbanks alone.

"How did you find it out, Grandma?" he asked. "I know as well as you do that that old stick had nothing to do with it."

"Common sense!" she chuckled. "Reasoned it out, same as I did when I found water for him forty years ago. I looked the ground over and found where there ought to be an underground spring; then I took the old stick, and walked around, and let it turn when it came to the right place. Hanaford was always superstitious; have you not noticed that dishonest folks are apt to be? Well, I looked this ground over, and I

found that Hanaford was the only man that Frank had taken any money from, and he was worried about Frank; that seemed strange to me, for Hanaford isn't a man to worry about other folks' troubles. So I made up my mind that he was at the bottom of the mess; the thing was to prove it. Then I remembered how much faith he had in this little stick, and you see it worked." —C.E. World.

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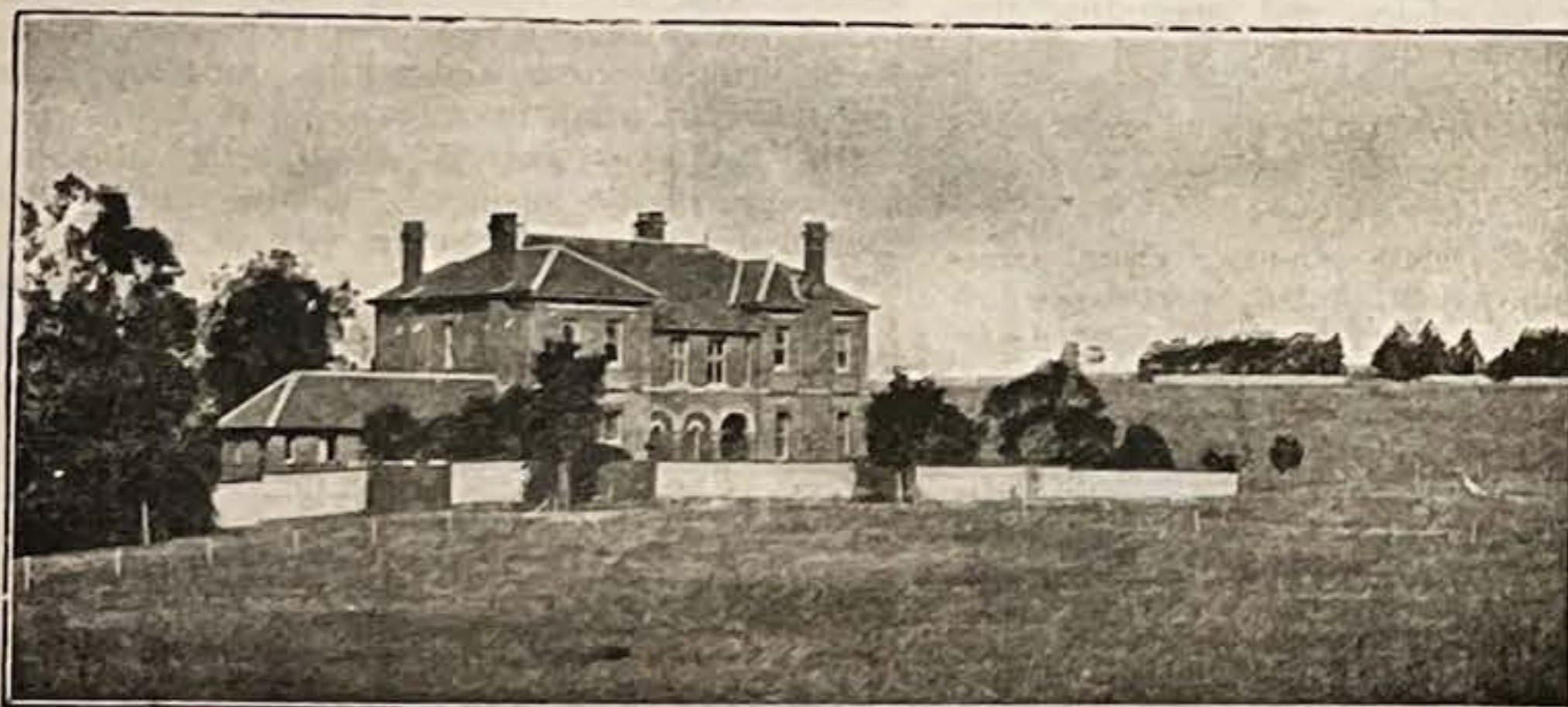
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From the Field—Continued.

day the tent was full, and we feel that our labors were not in vain. There were two decisions. The festive season here was marred by a fatal gun accident. Mr. James Saxon, the second eldest son of Bro. H. G. Saxon, was teaching a lad to fire a pea rifle, when by some means the weapon was discharged, the bullet entering his left side. No hope was held out from the first. He passed away within a few hours. He was 22 years of age, and just recently married. The bereaved family have the sympathy of the whole district. May the good Lord grant them strength to bear their sorrow.—E.E., Jan. 2.

TUMBY BAY.—A service of song was rendered by the Butler Bible School children on Christmas Day, a fair number being present. The little ones acquitted themselves well, and 10/6 was collected for the heathen children. The monthly gospel service in Dixon is being well attended. The people apparently appreciate the effort made to carry to them the good news of the great salvation. The services at Yaran-yacka and Lipson have been well attended, and the work in Tumby is encouraging.—R.H., Dec. 30.

SEMAPHORE.—Lord's day morning we had a splendid meeting, with an attendance of 70, and 60 breaking bread. We had visitors from Maylands, Port Pirie and Broken Hill. We extend a hearty welcome to visitors coming to the seaside. At the evening service we had quite a flock of brothers and sisters from our Norwood church to hear Bro. Griffith preach his farewell sermon before again entering his mission work. He goes to Narracoorte for three weeks. He gave a splendid discourse. Three young men came out and acknowledged their Lord and Master. Bro. Griffith will take the heartfelt prayers and well wishes of the Semaphore members with him to his new mission field. May God bless him and give him health and strength to be the means of adding many jewels for the Master's kingdom.—S.D.W.

Victoria.

COSGROVE.—Yesterday afternoon the Endeavorers and Sunday School scholars and workers gave J. C. Skinner a surprise presentation. Bro. Skinner has labored for many years on behalf of the Sunday School and C.E. Society, and those interested decided that the time was ripe to show their appreciation in a tangible form. The presentation, which was made at the close of the school, by T. C. Harward, took the form of a bag with initials and date engraved, and a Sankey hymn book with inscription. In making the presentation, Mr. Harward referred to the esteem in which Mr. Skinner was held by all who knew him, because of his faithfulness in the cause of Christ, and his work in the school, which God had crowned, in that some scholars had been led to Christ. In acknowledging the gift, our brother said that it had come as a complete surprise. He thanked them for their kindness, which he appreciated, and in conclusion he made an earnest appeal to the scholars to accept the great gift of God, and own Christ as their Saviour.—T.C.H.

WARRNAMBOOL.—Bro. Pearl, from Terang, addressed the church this morning and proclaimed the gospel this evening to a fair attendance.—R. F. Petterd, Dec. 25.

KANIVA.—A splendid meeting last Lord's day morning (Christmas Day). Several old friends present, including Bros. Stanley Goldsworthy and Carey McCallum. Bro. Frank Goodwin and his newly made bride were also present. We were especially thankful to see at the meeting Bro. McCallum, senr., who has been seriously ill. Bro. Goodwin addressed the church most acceptably on the words, "There was no room for them in the inn."—A.R.B.

BALLARAT.—The tent mission closed with 18 confessions. On Dec. 22 a thanksgiving ser-

vice and social were held. Addresses were given by H. G. Harward, C. Morris, and A. W. Jinks. The church was thankful for the mission that was conducted by Bren. Harward and Binney. A. W. Jinks acted as reporter to the daily papers for the mission. The members are determined to push forward. On Christmas Day Bro. Harward preached a farewell gospel address, and there was a large congregation.

CHELLENHAM.—E. T. Penny has been called upon to part with his sister, Mrs. Boshier. We offer our Christian sympathy. On Christmas Sunday Master Robt. Woff confessed his faith in Christ, and was baptised with two others previously reported. About 18 campers from Ascot Vale are present with us. W. A. Kemp assisted at our Christmas service, and told us what an eye-witness saw in Bethlehem. The Bible Class annual picnic was held on Boxing Day, and was a fine success. The annual missionary Children's Day exercises were given on Sunday last, the children being trained by Miss Inez Judd, and acquitting themselves well. Miss Ivy Woff and Mr. Lewis Hutchinson were united in matrimony on the 21st, in the chapel. We are looking forward to the Teachers' Conference, to be held in our chapel on A.N.A. Day. We wish all the readers of the CHRISTIAN a successful year in the Lord.—T.B.F., Dec. 29.

SOUTH YARRA.—On Dec. 14 the members of the church choir and their friends were entertained at "Brentwood," Gertrude-st., Malvern, by the leader of the choir, and a very enjoyable evening was spent. A. Harris, on behalf of the choir, thanked Bro. and Sister F. Lewis for their kind invitation. Bro. Lewis suitably responded. On Dec. 18 two were received into fellowship. E. Allan exhorted, and in the evening W. Nightingale gave a temperance address. On Dec. 25 C. Stevens exhorted, and we had with us Sister Louie Meyers, who is passing through Melbourne from New Zealand on her way to W.A., and in the evening at the close of W. Nightingale's address one young woman made the good confession, who on New Year's Eve was baptised at the watchnight service. Last Lord's day we had amongst our visitors Sister Sparks, Cranbourne, and Sister Dickson, Williamstown. The young sister immersed the previous evening was received into fellowship, and F. Pittman gave a very interesting address. The gospel meetings are not so well attended of late.—T.M., Jan. 2.

BOX HILL.—We held our first meeting for breaking of bread on Jan. 1, in the Recreation Hall. There were 17 members present. Bro. Marrows, of Prahran, exhorted the church, giving words of encouragement. Bro. Bagley came out in the afternoon and met several of the members, giving us advice, and suggesting the mode of operations for the future. He proceeded to Blackburn at night, preaching the gospel to a fair audience. The Box Hill brethren went over and assisted. Our prospects are very bright.—F.A.B., Jan. 2.

CASTLEMAINE.—Had another grand time yesterday morning, when a fair attendance of members met together for worship. Bro. Gale gave the exhortation. We had with us Bro. and Sister Brown, of Cheltenham, and Bro. and Sister Kerr, of Ballarat, who were heartily welcomed into our midst. In the afternoon Bro. Gale addressed the Bible Class, his subject being "The Formation of an Adult Bible Class on New Lines." In a very short time we hope to have a good class under these new lines. In connection with the class we are forming a literary society, and are looking forward to an enjoyable time together. In the evening Bro. Gale was listened to by a full house. At the conclusion of the service the ordinance of baptism was administered to a lad who on Christmas night accepted Christ as his Lord and Master.—E.H.B., Jan. 2.

MARYBOROUGH.—Nine were added to the church as the visible results of the tent mission. The meetings are splendidly attended, and we are contemplating making some alterations in our chapel. We hope soon to have a neat church

home, and more room to accommodate our growing Sunday School. Altogether the prospects here are very hopeful.—H.P.L.

COSGROVE.—On Lord's day, Dec. 25, we welcomed Bro. Clipstone, who paid his first visit here. He has taken up the work as a resident preacher in the circuit, and we are looking forward to an increase in the near future. Bro. Harward presided, and in the afternoon gave a farewell address to the scholars, and at the close presented the superintendent, on behalf of the school and C.E. Society, with a hand-bag, inscribed, as a mark of their esteem.—J. C. Skinner, Jan. 2.

SOUTH LILLIMUR.—A farewell social was tendered to Mr. and Mrs. F. Goodwin on the occasion of their leaving for New Zealand. A large number of church members and friends attended, and a very enjoyable evening was spent, consisting of songs, recitations and games. During the evening Bro. Goodwin was made the recipient of a handsome gold-mounted watch-guard as a parting token of esteem from the church in South Lillimur; also a silver sugar scuttle, suitably inscribed, as a wedding present to our departing brother and sister. A. R. Benn made the presentation, and spoke in eulogistic terms of Bro. Goodwin, who had spent most of his life at South Lillimur, and expressed the hope that Bro. Goodwin's labors would be richly blessed, and that he and Sister Goodwin would eventually find their way back to Victoria. Bro. Goodwin suitably responded. Refreshments were handed round.—A.R.B.

CARLTON (Lygon-st.).—On Sunday, Dec. 25, we had splendid meetings all day. We were pleased to have with us at the breaking of bread the following visitors:—Bro. and Sister F. V. Knapp, from Nelson, N.Z.; Sister Chapman, Red Hill; Sister Symes, Harcourt; Bro. and Sister Jas. Jenkinson, Stawell. The exhorter at the morning meeting was W. W. Mantell, who gave a helpful address. Fine meeting at night. Horace Kingsbury's topic for the evening was "A Christmas Sermon," when the preacher simply re-told the story of Bethlehem, and several beautiful carols were sung by the choir. On Thursday evening last, at the mid-week prayer meeting, we had the pleasure of listening to a nice address from John Stuart Mill, who is on his way to Kentucky, U.S.A., about 140 being present. The meetings on Lord's day, Jan. 1, were large. Bro. Kingsbury spoke in the morning, and amongst the visitors were Bro. Cleaves and Sister Thomas, from Castlemaine; Sister Gowan, Ballarat; Bro. and Sister Faulkner, of Mildura; Bro. and Sister D. Hall, from Sydney; and Sister Collins, Bendigo. Great meeting at night (a few additional seats provided). Horace Kingsbury gave a New Year's sermon, taking for his subject, "The Prodigal Son" (by request). It was an inspiring meeting, and a fine young man came out for Christ at the close.—J.McC.

EMERALD.—Last Wednesday evening we held our yearly business meeting, when Bro. Comer was asked to remain with us for another three months. On Lord's day morning J. Burns, from Williamstown, exhorted, and in the evening Bro. Comer conducted the gospel service. At the close one young lad made the good confession.—Wm. Bolduan, Jan. 2.

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 New courage, new hope and new strength for each day,
 New notes of thanksgiving, new chords of delight,
 New songs in the morning, new songs in the night.
 New wine in the chalice, new altars to raise,
 New fruit for the Master, new garments of praise,
 New gifts for his treasures, new smiles from his face,
 New streams from the fountain of infinite grace.
 New stars for thy crown, new tokens of love,
 New gleams of the glory that waits thee above,
 New light of his countenance, radiant and clear,
 All this be the joy of the Happy New Year.

—Frances Ridley Havergal.

ACKNOWLEDGMENTS.

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From Churches, towards support of their evangelists—Belmore, to Dec. 17, £7/10/-; Erskineville, to Aug. 8, £8; Merewether-Hamilton, to Dec. 28, £10/10/-; Junece, to Nov. 27, £2; Moree contributions, £16; North Sydney, to Nov. 18, £8/15/-; Wagga, to Nov. 27, £2. From Churches, per Collectors—Auburn, 13/1; Belmore, 16/6; Bungawalbyn, £1; Enmore, £4/15/6; Hornsby, 13/-; Inverell, 10/6; Merewether, £1/5/6; Peter-sham, £1/5/-; Rookwood, £1/0/1. Hamilton Mission—Auburn, 5/-; Belmore, 10/-; Enmore, 2/6; Hamilton, £6/9/-; Merewether, £5/5/6; Merrylands, 1/6; Marrickville, £1/5/-; Moree, 15/-; Paddington, £5/1/-; Sydney, £2/2/-; Wagga, 13/-. Individual Contributions—E.P., Auburn, 10/-; Believer, Hamilton, 8/-; W. Hooker, Hamilton, 10/-; Bro. and Sister S. G. Goddard, Hamilton, £2/2/-; Sister Wilks, Merewether, 2/3; J. Erskine, Coolamon, 10/-. Annual Offerings (list to follow), £171/12/7; Katoomba Fellowship, 11/3; Sisters' Conference, £1/7/5; Sundries, £2/15/6. Month to Dec. 19, £270/1/8.
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COMING EVENTS.

JANUARY 10.—Tuesday. Farewell to Bro. and Sister D. C. McCallum, by Melbourne friends. Reserve the date, and watch for announcements on Sunday.

JANUARY 16.—Monday, at 7.45. S.A. Churches of Christ C.E. Union Rally at Chapel-st., Norwood. Song service at 7.30.

MARRIAGES.

WALKER — MINAHAN (Silver Wedding).—On December 23, at the residence of the bride's sister (Mrs. Stewart), Kensington Park, Victoria, by the late Mr. A. B. Maston, Stuart Douglas, second son of the late Alexander Walker, to Nellie, fourth daughter of the late Thomas Minahan, both of Melbourne. Present address—Yeo-st., Semaphore, S.A.

LEGG—WATSON (Silver Wedding).—On December 29, 1885, at the Christian chapel, Emerald, by W. D. Little, evangelist, James, eldest surviving son of H. Legg, of Dandenong, to Emerald, youngest daughter of the late James and Sarah Watson, of Emerald. Present address, Macclesfield P.O., via Emerald, Victoria.

DEATH.

THOMSEN.—On Dec. 5, 1910, at the Royal North Shore Hospital, Sydney, Janet, the beloved wife of William Albert Thomsen, of Dalmar-nock, Cowles Road and Holts Avenue, Mosman, aged 47. Late of North Melbourne, Victoria.

IN MEMORIAM.

MUDFORD.—In affectionate memory of our dear mother, Jane Mudford, late of Drummond, Vic., who entered into rest on January 6, 1909.

"And God shall wipe away all tears... and there shall be no more death."

—Inserted by her loving family.

THANKS.

Bro. Mill desires to express his sincere thanks to the brethren throughout the States for their letters and telegrams of sympathy in his recent sad bereavement.

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**Obituary.**

**MACKLIN.**—On December 8, T. W. Macklin, of Esmond-st., Unley, fell asleep in Christ at the age of 63. He had been gradually failing for some months past. He knew that at any time his summons might come, and was prepared for his departure. Bro. Macklin was, for some time, associated with Jno. Verco in the superintendency of the Sunday School at Park-st. He was also for some time a deacon of the church. He was fond of children, and they of him. Some years ago, before he moved to the country, he was superintendent of the Sunday School of the Baptist Church at Young-st., Parkside, and did a good work there. He was then a member of the Baptist Church. On coming back to live near Park-st., he identified himself with the church there. Bro. Macklin had a cheerful and happy disposition, and was an earnest believer in Christ. Sister Macklin has been, and is, a great sufferer. She is a woman of great faith, and looks to the Lord for his presence and his comforting mercies in the hour of her affliction. Our sympathies are with Sister Macklin and all her family.

Unley, S.A. T.J.G.

**MARKS.**—Petersham church has lost a most valuable member in T. Marks, who for many years was a member and officer. For the past twelve months he has suffered from acute bronchitis, his condition becoming gradually worse, until he was liberated on Nov. 17 last. Wise and courteous in the affairs of the church of God, his gracious presence will be missed from among our ranks. The church on earth is poorer from his loss, though we rejoice in his memory and the testimony of a long fidelity to the first principles of the faith of Jesus our Lord.

Petersham, N.S.W. G.E.B.

**LAWRIE.**—On Dec. 15, Jas. Lawrie passed peacefully away. He had been ailing for about six weeks. Bro. Lawrie was only 25 years of age. He was a great worker, and up to the time of his death held the position of Sunday School secretary. His disposition was cheerful, kind and gentle, and he was deeply loved by all who knew him. The remains of our beloved brother were committed to the grave by H. M. Clipstone, on the 16th, in the presence of a good attendance of church members and the local tent of the Rechabite Lodge. We greatly sympathise with his parents in their bereavement, and ask God's richest blessing to be with them.

Castlemaine, Vic. E. H. BALDOCK.

**HOSKINS.**—Bro. Hoskins, late of Toowoomba, and secretary of the church meeting there, was called home to be with Jesus on Dec. 16. He had been suffering from typhoid fever. Hope was entertained for his recovery, and much prayer was made to that end; but it appears that the Master willed otherwise. Since arriving in Sydney he has met with the Petersham church, where he and his good wife were regarded as most valuable additions to the spiritual force of the church. How we grieve the loss of our brother will be realised by all who knew him. He was one in whom the Spirit of God dwelt in fullness. Our sincerest love and sympathy go out to our dear Sister Hoskins and her sons in their sad loss. But we rejoice to know that he had built upon the Rock, and we look forward to the glad meeting again in the presence of the Lord.

Petersham, N.S.W. G.E.B.

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Printed and published by the Austral Publishing Co., 528, 530, Elizabeth Street, Melbourne.