

THE  
**Australian Christian**

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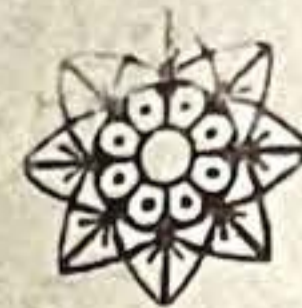
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# The Australian CHRISTIAN

Vol. XV., No. 1. Thursday, January 4, 1912.

Nations as well as individuals make their own heritage. They reap what they have sown.



It is recognised that the greatest movement in the direction of peace, politically speaking, was the establishment of the Hague Conferences.

## THE WORLD'S HERITAGE.

The old year has gone, and its record lies before us. The new year has come, and its clean white page remains to be written on. What will the writing be? This we cannot tell, save that as in some measure the past lays its hand upon the future, we can give some forecast of future probabilities. For it is certain that we cannot commence the new year unhampered by the happenings of the past year. The good and evil that we have done leave their results, and these form the heritage into which we enter. And just as this is true of individuals, it is also true of nations. Nations as well as individuals make their own heritage. They reap what they have sown. The history of nations is eloquent of this. Imperial Rome fell from its pride of place and passed into decay, because it rioted in ease and luxurious living. The ancient nobility of France were brought to the guillotine because of their selfish tyranny. Russia is the home of anarchism, because its rulers have never learned the art of righteous government. Great Britain lost her colonies in America because of her indifference to the rights of free citizens. And so on, right throughout the whole course of history there is seen to be a nemesis on the track of wrong doing.

### Our heritage.

And so the question arises here, Has the new year entered upon a heritage of peace or war? The obvious answer is that it has entered upon both. When it seemed as if the old year would end in peace, civil war broke out in China, and Italy made its grab upon Tripoli, and the end of these things is not yet seen. The Chinese rebellion is the awaking of a people against the tyranny and misgovernment of the reigning dynasty, and Italy's grab is the outcome of the lessons she has learned from her more powerful neighbors in the art of pilfering. The war in China may possibly be kept

within its own borders, but that between Italy and Turkey may be but "the preface to a tremendous cataclysm." These, however, are but the outward and visible signs of war. There still remain smouldering fires that may burst into fierce flames where least expected. How near to war were Germany and Great Britain during the Morocco incident, we may guess, but never know. One would like to think that was averted because nobler counsels prevailed, but facts compel one to conclude that the chief aggressor paused because he thought the odds against him too great. And our heritage is the enmity of a robber baffled of his prey. This is one side of the picture. There is, however, a better and a brighter side.

### Peace as a propaganda.

We have also entered into a heritage of peace, or rather into those things that make for peace. It is true that this heritage has always been ours, but we do not seem to have been conscious of it. It is only in recent years that we have thought of peace as a distinct propaganda. For long centuries the world regarded war as inevitable, as belonging to the natural order of things. It is now dawning upon us that war is unnatural, and our highest political aspiration is to make war impossible. All nations have not yet reached this point of view, and therefore remain as disturbers of the peace. The idea has been reached in largest measure by the Anglo-Saxon race. An American writer in the *World's Work*, says: "We in America think Peace is the mission of the Anglo-Saxon race. . . . Where Britain and the United States lead, the world will one day follow." This may sound like boasting. To a certain extent it is justified by the facts of the case. The two great Anglo-Saxon nations have set an example to the whole civilised world of settling quarrels in the peaceful courts of arbitration. It is only a matter of time when this splendid example will be generally follow-

ed. Already forces are at work which are making for the dawn of the world's peace.

### The Hague Conference.

It is recognised that the greatest movement in the direction of peace, politically speaking, was the establishment of the Hague Conferences. This is regarded as by far the most important movement ever made toward peace through world-organisation. Two Conferences have only been held, and these have chiefly dealt with questions of ameliorating the conditions of war. Certain things were done, however, which opened the way for arbitration. The *World's Work* says: "By the fact of the Hague Court, England, Germany, and Italy were prevented from bombarding Venezuela. By the provision of a Commission of Enquiry, England and Russia were prevented from going to war over the Dogger Bank affair. And by his power to offer mediation after hostilities had begun, President Roosevelt was enabled to step in between Japan and Russia and stop the bloodiest war of this generation." All this goes to the credit of the Hague Conference. It is a permanent court, and through the generosity of Mr. Andrew Carnegie, is to have a suitable place in which to meet. It is to be called the Peace Palace, and is expected to be ready for occupation when the third Conference meets in 1915. "Each nation is to contribute something to its construction and adornment. Norway, Denmark, and Sweden will provide the granite for the side walls, terraces, and balustrades; France will send some Gobelins tapestries; the United States some statuary; Germany, the iron gateways; Japan, embroidered silk hangings; Belgium, the bronze door for the chief entrance; Austria, crystal chandeliers; Holland, paintings; Russia, a vase, six feet in height, of jasper and gold; China, two cloisonné vases; Argentine, a replica of the statue of "The Christ of the Andes"; and the South American States, precious woods." This

splendid edifice will be an object lesson to all the world.

### **The victory for Christ.**

In addition to the Hague Conference, there are a great number of peace societies at work. The semi-official Interparliamentary Union has a membership of 3000, all representative legislators. There are also six hundred non-official peace societies throughout the world. These form a mighty power for good, and their labors must ultimately result in the substitution of arbitration for war. In the Palace of Peace, the most notable thing about it, will be the replica of the statue of "Christ of the Andes." As this colossal figure seems to dominate the mountain range in America, so may the real Christ dominate the thoughts and acts of those who meet to discuss questions relating to the world's peace. For, after all, it is the religion of Jesus Christ which has brought us so far on the way, and it is the principles of his religion that will bring about the ultimate triumph of peace. Selfishness is that which makes war possible, and the only cure for selfishness is the love of Christ.

## Editorial Notes

### **The Old Year.**

The ancient Romans named this month after the God Janus, who had two faces. One looked backward and the other forward. The name reminds us that the beginning of a new year, the commencement of this Janus-faced month, is an appropriate time to look back upon the past and to face the future. The past is a memory, the future a hope. "How much of the sweetness and strength of life we owe to these good angels—Memory and Hope! The one opens to us the treasures of past experience; the other portrays to us in radiant colors the possibilities of the unknown future." What of enrichment has 1911 brought us? From the bitter and sweet experiences of the past year what have we gained of permanent good? Have we grown in grace and knowledge, and advanced in wisdom? After another year's education in the school of the great Teacher—Christ, have we learned well the lessons prepared for us? School time will soon be over, when the final examination will take place, and we shall go home to Father to commence the real duties of the larger life. As we avail ourselves of our educational opportunities now, so shall we be fitted to occupy the lowlier or more exalted positions allotted to us and undertake the work given when "his servants shall serve him." The experiences of the past year were all a part of the school discipline, and if we have grown wiser and more like our teacher, the

time has not been wasted. Whatever the character of the lessons we have been called upon to learn, we can surely realise that our Teacher is wiser than we, and that he knows what is best for us. From the larger standpoint of church experience, we can also truly say, "Hitherto hath the Lord helped us." In Australasia several new chapels have been erected, new churches established, new preachers engaged, new fields entered, and many hundreds, if not thousands, been led to Christ in connection with our work beneath the Southern Cross. It has been a year of triumphal progress, and we may well "thank God and take courage."

"So, pondering well the lessons it has taught us,  
We tenderly may bid the year 'good-bye,'  
Holding in memory the good it brought us  
Letting the evil die."

### **The New Year.**

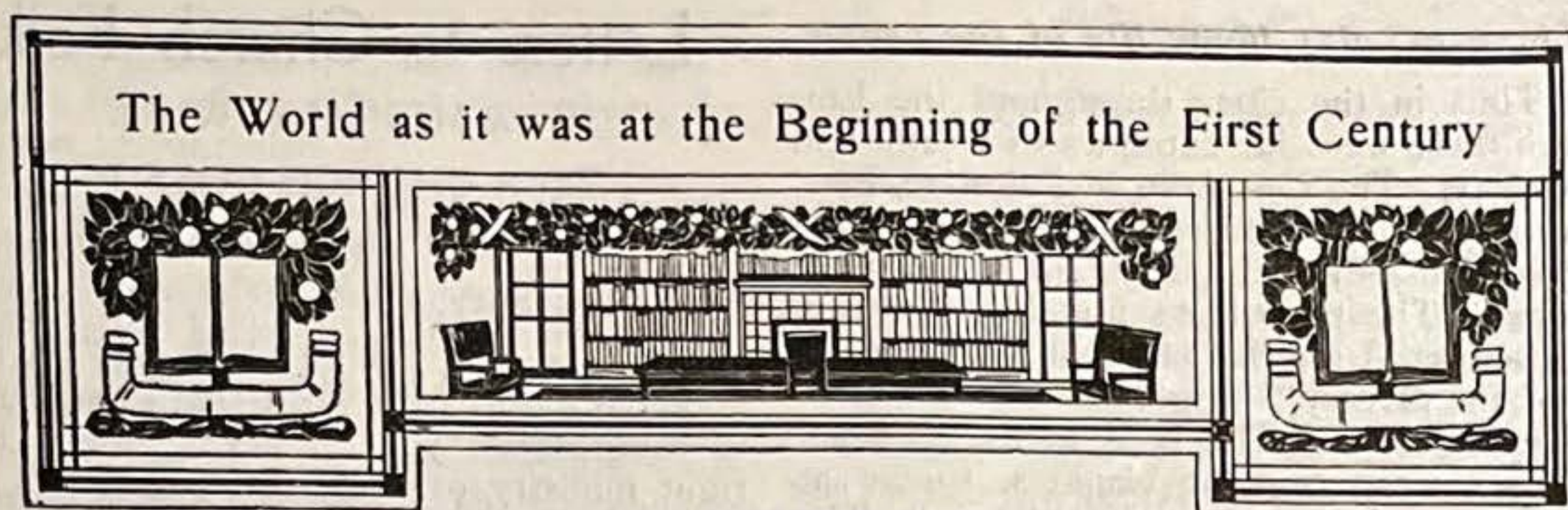
"A new unsullied year is ours. Its page  
Is sealed: we know not what is folded there.  
We know not whether joy or agony;  
We know not whether death or life is writ  
Within the fearful scroll; but 'tis enough  
To know the gift is God's."

Within the past year our circle of subscribers has enlarged, and while we gladly greet the old familiar faces of our tried friends, we heartily welcome the many faces of new readers. "We are glad of your coming, and if you stay with us long enough, we are sure you will be glad that you came. A religious journal that stands for great and fundamental things in the kingdom of God has other and far greater reasons for rejoicing in the growth of its constituency than the commercial one. In the case of this journal the commercial motive does not enter at all, as neither the owners, its editors, nor its directors are profited one penny by the increase of its circulation. As the years go by, may your hearts and ours be united more and more in our great task of so presenting Christ, not only in doctrine, but in life and practice, as to make him the magnetic centre in whom and around whom all our divisions are to find their common basis of unity, and all our party names be lost in the resplendent glory of 'the name that is above every name.' To this supreme aim this journal and all who are charged with its conduct and management are dedicated." And so we gladly welcome the ever-widening circle of our readers, and bespeak their hearty co-operation as we enter upon another year of active service in the interests of the grandest plea the world has ever known. The golden gate of opportunity lies open before us. Great as have been the blessings of the past in this work to which, as a people, we have set our hands, that success is but the promise and the prophecy of future advancement. In this magnificent new country, unfettered by the hoary traditions and hide-bound conservatism of older lands, we have a field for our efforts the most promising on the globe. The tide of immigration has set in, and within the next few

years hundreds of thousands and millions of the very choicest of Europe's population will pour into Australasia; men and women who have the courage and energy and vision to take advantage of the opportunity to settle in a new country. These will come to us with minds prepared to favorably consider all the novel conditions, social and religious, of their fresh environment. The prosecution of an energetic propaganda on the part of the disciples of Christ during the coming year must necessarily result in further rapid progress, and in the extension of foundations upon which in coming years a mighty structure may be erected to the glory of God.

### **The Golden Gate of Opportunity.**

The success of the work we stand for during the coming year will very materially depend on the success of the Home Mission offering on February 4, and this again will depend upon the preparation put into it during the present month. It is quite within the power of the preachers and church officers, if they so desire, to effectually cripple the earnest efforts of the Home Mission Committee, without any open opposition on their part. They have simply to neglect the appeals made to lay the matter before their churches. Men with a short-sighted vision may see nothing beyond their own local church needs and be unwilling to allow others to see. These will pay but little heed to circulars and letters pleading the claims of the Committees for an offering worthy of the cause they profess. Instead of giving prominence to the Home Mission work every Lord's day of this month, they will by their "eloquent silence" manifest their hearty disapproval of the appeal, and on Home Mission Sunday the brethren will be unprepared. Scant offerings will mean the retarding or possibly the crippling of work already undertaken, or at least will tie the hands of Committees so that no new work can be opened. Criminal negligence of preachers and officers may as effectually kill the missionary sentiment as open hostility. A child wilfully starved to death is as truly murdered as though killed with an axe, and if we negligently withhold the support requisite we starve the missionary spirit which should be carefully nurtured. Let every speaker possess himself of the information, which will readily be supplied by the State Secretaries, to enable him to intelligently present the requirements of the various fields and at the same time to show how richly the Lord has blessed and is blessing co-operative work in this country. And let every Christian instead of confining his gaze to the local needs, "lift up his eyes and look" at the immense whitening fields of the Commonwealth and Dominion, and thus obtain such a vision of future prosperity as shall secure present blessing. To take a supreme interest in the cause of Christ is one of the most effective means of securing for others and for ourselves a happy new year.



## A CONTRAST.

By Dr. George Hodges.

The world was just as big as it is now. There were as many continents as there are at present, and the mountain ranges crossed them and the great seas lay between, as one finds them on the map to-day. But there was no map of the world then—that is, no map which showed the real world. And that made the difference. People were living in all lands, and had their boats in the rivers and cut down trees in the vast forests; but, for the most part, they lived in isolated groups, a tribe here and a tribe there, parted by the hills and floods. And each group was ignorant of its neighbors.

That is, the most obvious characteristic of the world of the year one was a lack of means of communication. There were ships, but they were small and frail, and for want of a compass they kept in close to shore. As for land travel, men went on camels or horses.

Thus America, North and South, was completely cut off from Europe and Asia. Life went on in Rome and Jerusalem, in Shanghai and Tokyo, with only a passing dream that beyond the Atlantic or beyond the Pacific there were human beings. Plato had a fine fable of a great mid-ocean land called Atlantis—out across the water to the West. And even in the year one there were many who believed it. But, even so, they all agreed that it had sunk beneath the sea, centuries and centuries before. Our two continents were thinly inhabited by nomadic races, who fished in the streams and hunted wild game and each other in the woods. Their stone arrowheads are in our museums, and along the shores of both coasts are occasional piles of oyster shells thrown out after dinner during innumerable years. In Ohio are extensive earthworks, sometimes in the form of a serpent, indicating a forgotten religion. In Central America and in Peru, on peaks and in valleys of the Andes, are vast ruins representing structures of stone, palaces and temples. There probably centred such civilisation as had come to its chief heights on these continents. But all the dates are conjectural.

**The oldest kingdoms of the world.**

Meanwhile in China there had been a civilised state nobody knows how long. Confucius had written his great books on right conduct, and other sages had written

considerable commentaries upon them, and there was an extensive literature. Indeed, one ruler, impatient with the teachers and other conservative persons who were forever praising the past as it appeared in the books, to the disadvantage of the present as it appeared in contemporary life, ordered the complete destruction of all the libraries. But the command was not well obeyed, and his successor had the damage repaired as best he could. China had great cities and great armies and was engaged in extending its boundaries. In the very year one the Emperor was a little child whose throne was being unsuccessfully defended against a rebel. China was dimly known in the Roman Empire as the land of silk. The Chinese had introduced this fabric into Europe, by way of Western Tartary, about a hundred years before the Christian era.

Not so much is known about Japan. There was already a Mikado, living quietly at Kyoto, and an army continually in the field, fighting the wild people in the eastern parts of the island. Buddhism had not yet come to either Japan or China, but there was a gentle religion called Shinto, whose white shrines dotted the country and whose gods were found in Nature. And perhaps already there were beginnings of that glorious and delicate art which is still the distinction of the Japanese.

Another state of universal antiquity and high civilisation was India. The founders had come down out of the cradle-lands of the race, from Central Asia, and had taken possession of that huge peninsula which reaches into the Indian Ocean, between the Arabian Sea and the Bay of Bengal. There for uncountable centuries they had tilled the soil with ploughs, and done the work of the blacksmith and the goldsmith, and had built them towns and cities. They were a beef-eating and "soma" or beer-drinking people, and went to war with chariots and elephants. They prided themselves upon their complexions. They had two religions, old and new. One was Brahminism, whose Bible was the Veda, full of poetry and philosophy. The other was Buddhism, whose ideal and hero and human divinity was Gautama, a Prince who, for the sake of his people, had made himself poor; he had found a way of happiness, partly by good works, partly by self-denial.

Next to these vast and ancient empires of China and India, civilisation had seated

itself on the banks of two notable rivers: in Asia, the Euphrates; in Africa, the Nile. These are the people whom we meet in the Old Testament.

**Many nations in turn ruled the Old Testament lands.**

The power of the Euphrates had slowly passed from one nation to another. First, it was held by the Assyrians, whose capital was Nineveh. Then, after centuries of supremacy, it came to the Chaldeans, whose capital was Babylon. It was the Assyrians who destroyed the kingdom of Samaria, and the Chaldeans who destroyed the kingdom of Judea. Then came the Persians, made up of combinations of wild tribes from the deserts, strong at last under a strong king, Cyrus, and swept the country from India to the Mediterranean. Indeed, it will be remembered how they even attacked Europe, and were met by the Greeks at Thermopylæ and Marathon. These people had the religion of Zoroaster, and believed both in God and in the devil; one ruling the powers of light, the other ruling the powers of darkness; one in heaven, the other in hell. But then, under Alexander, the Greeks had come, and they had overthrown the Persians, to be overthrown, in turn, before the year one, by the Romans.

Thus in that great region, the land was filled with old battlefields, and ruined cities, and marks of past greatness.

So it was beside the Nile. The Egypt of the Sphinx and the Pyramids, of Moses and the Exodus, was still a land of ancient learning and splendid monuments, though these various waves and storms of war had broken over her. Alexandria, then a new city, was a place of great activity, and crowded with philosophers and merchants. The generals of Alexander had divided his domains after his death; some had reigned in Egypt, others had reigned in Syria. The Egyptian capital was Alexandria, the Syrian capital was Antioch. Near by was Damascus, an enterprising trading station between the old East and the new West. And between Antioch and Alexandria was Palestine, the Holy Land, whose capital was Jerusalem.

Wild men were chasing the wild beasts of the woods over the present sites of St. Petersburg and Moscow. On a little island in the Seine, the rude huts of the trading station of Lutetia, in the country of the Parisii, occupied the position now held by Paris. Beside the Thames, Britons who had never seen an Englishman were settled on the site of London. Except along the near shores not a sail answered the wind on either of the great oceans. But on the Pacific Coast, in California, there were young trees which to-day, in their age, astonish the traveller by their vast size, in the groves of Mariposa. With these exceptions, hardly anything with which our eyes are acquainted had its existence in the lands which make our modern world, save

## The Australian Christian

the courses of rivers, the expanse of seas, and the heights of the everlasting hills.

### Roman civilisation dominated on land and sea.

The Roman Empire, into which especially Christ was born, had three languages. Latin was the language of law and of official business. Greek was the language of society and of philosophy. And in most places there were enterprising tradespeople whose mother-tongue was Hebrew, or rather, the language in which the Hebrews conversed, even in Jerusalem, called Aramaic.

From the golden milestone in Rome ran long, wide and enduring roads to all parts of the Empire. They traversed the country like our railroads, having stations at regular intervals for lodging and change of horses. Away they reached into the midst of Britain, and to the cataracts of the Nile, from the Tiber to the Danube. And these roads were filled with travellers, merchants, soldiers, tourists, ambassadors.

Over these roads came precious freight for the markets, and the shops of Rome, perfumes from Arabia, paper from Egypt, carved iron from Corinth, dyed wool from Tyre, cloth-of-gold from Phrygia, silks from Persia and China, corn from Alexandria, tin from Cornwall, ivory and apes and peacocks from the mysterious East.

Over the roads came also the news of the planet. There was no daily paper in Rome, but they had a fair equivalent. The rich Roman who was borne by slaves in his litter across the forum, past Galen's drug-store, glancing at the announcements of new poems and novels at the book-shops—where he could buy, as now, a costly volume in a limited edition, or a trifle in paper for twenty cents—came presently to the public library in the temple of Minerva. There on the wall was a bulletin of the day's tidings: wars, accidents, plagues, politics, commerce, scandal.

As for religion, the Roman world had many kinds. There was the Greek religion, filled with grace and poetry, with deities of love and war and wisdom. There was the Latin religion, prosaic and practical, with a god of the dining-room, another of the kitchen, another of the pantry. There was the universal religion of the Emperor, to whom, as to a god, even in his lifetime, all must do homage. And men and women, in discouragement and disgust and longing to be satisfied, were listening to fortune-tellers and magicians and astrologers, to priests of Mithras and Isis. Some were seeking refuge in philosophy, in the creeds of the Epicureans or of the Stoics. Some had given up the search. In the great new wealth, which the extension of commerce had brought to the Roman world, many were living in the fashion to which such riches tempt men, in the pleasures of the senses. But in Judea there was a religion whose supreme demand was righteousness, in obedience to the Lord of All.

### The every-day home life of the people.

Thus in the cities throughout the Empire there were far extremes of wealth and poverty. The rich, even in Palestine, lived in large stone houses, and if they were very rich they had a fountain in the inner court. The poor lived for the most part in houses of mottled clay, all in one room, and for privacy, and greater comfort, used the flat roof. The beds in these small houses were rugs or blankets, spread at night on a low shelf against the wall. The fire, without chimney, blazed and smoked in a brazier in the middle of the room. Often there was no window, and if the housewife lost a piece of money she must first light a candle and then sweep the house to find it. At dinner some reclined on couches, but most sat or lay upon the floor. The rich had beef and mutton, fish from the lake, beans from the garden, and wine to drink. The poor had bread and cheese, and sometimes meat, with lentils and milk to wash it down, or thin wine.

The street outside was narrow and ill-paved and not clean. Women emptied the dishwater into it. But often, back of the house, there was an inclosed garden with a vine and a fig tree, and chickens and a cow.

The people wore a long, close-fitting coat of linen, and over this a cloak like an Indian blanket, or a Scotch plaid of white, or white and brown in stripes, or other pleasant colors. And in Palestine, as is the Eastern fashion, they wore white turbans and shoes.

This was the world, and thus appeared the people in the Roman part of it, when Christ was born. A world without a steam machine, without a railway, without a spark of electricity made serviceable for the use of man; but with plenty of busy people in it, fathers and mothers and children, loving and hating, fighting temptation with more or less success, and all of them in great need of Him who for their sake came to this our world.—*Home Journal*.

There is no better way to show our trust in God than to busy ourselves with the thing he asks us to do.—*Maltbie D. Babcock*.

Faith is the being able to cleave to a power of goodness, appealing to our higher and real self and not to our lower and apparent self.—*Matthew Arnold*.

The whole faculties of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives in but half his being, self-mutilated, self-paralysed.—*Coleridge*.

If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—*Horace Bushnell*.

## Letters to Church Folk.

By a Man of the World.

TO A CHURCH GOSSIP.

(From the *Christian World*.)

Dear Miss Spry,—

You're such a delightful 'gossip,' in the good old sense of the word, that I am bound to congratulate you on having found the right ministry of the "little member."

Among the great words—like "catholic" and "apostolic"—that have fallen on evil days, it is a pity that "gossip" should find a place. The loveliest things suffer in the hands of a clique, and the greatest things become exclusive and ugly. "Gossip" is altogether a charming word to me. There is the wonder of music in it. And I am glad you are restoring to the word its wonder and its meaning. And you are splendidly equipped for the task. You can talk. You have the "gift."

It takes a foreigner to find the euphony of "cellar door," but I think "gossip," when not hurriedly pronounced, runs it close, and I have been looking it up in dictionaries and things. Its primary explanation appears thus: "God and sib, relation, connection, alliance, and signifying related in the service of God." So when you say, as you did the other evening, "I'm the Church Gossip, you know, Mr. Palmer," you should be proud of the position. And I wish there were more like you.

Unfortunately, there are other meanings attached to the word:

First whispering gossips were in parties seen,  
Then louder Scandal walked the village green.

A gossip may be, and sometimes is, as the dictionary declares, "a tipling female companion"—but why a sex should be specified I don't know. The whole army of militant suffragists should be turned loose on the compiler of that dictionary. Shakespeare wrote of a "gossip's bowl." Tennyson made a trinity of "gossip, scandal, and spite." We have been made woefully familiar with the association of "tea and scandal." There are less innocent liquids that might be associated with loose talk. And, sometimes, though you mustn't say I said so, smoke and scandal go together.

But it is the old-time association of "gossip" with "gospel" that fascinates me, not only in dictionary definitions but in your own gossipy methods. "Gospel" is "God's spell." And "gossipers" were originally "gospellers," and you are in the apostolic succession. There is very little of God in some of our gossip, as little as there is in some of our "gospels." I have noticed when a particularly evil thing is whispered prior to its being declared on the house-tops, it is said to be "gospel." "To gossip" is not always "to gospelize." And "gossipy" or "gossipred" does not mean with many what it means to you, and what according to the dictionary it should mean to everybody—spiritual affinity.

"What a little gossip she is," I said to my wife, just after you had gone—"little" being a term of endearment, and having no relation to your size.

"Yes, and a good little gossip," Mrs. P. confirmed, emphasising "good," as is her wont. "She talks about people's virtues—behind their backs. What she has to say against folk she says to their faces, and says it with such sympathy and understanding that it isn't often she gives offence. Before you came in she was chiding me for some innocent remark I made at the sewing meeting which might easily have been misunderstood."

"What was it?" I asked.

"This isn't the sewing meeting, Geoffry," was the reply.

There are so many people who belong to the anti-mind-your-own-business society that there ought to be a counter move in the church, a sort of league against lying that would rule out not only the open slander, but the insidious lie of the half-truth and

The hint malevolent, the look oblique,  
The obvious satire, or implied dislike;  
The sneer equivocal, the harsh reply,  
And all the cruel language of the eye.

And to this league every member of the church should belong.

There are, of course, lots of people who do not attach any importance to idle talk. And there are lots who do. In church circles things are carelessly said that in commerce would invoke the law of libel. There are people—mere busy-bodies, church idlers—who become a burden to themselves and prating plague spots in Zion. They don't set out to make mischief, but, as Sheridan says, they "murder character to kill time." It is an amazing thing that church members should have any time to kill, equally amazing that decent people should take delight in retailing things to the disadvantage of other members of the household of faith. But there it is.

In business I know how to deal with such a man. If an absent man's character isn't safe with him, I have the best of reasons for believing that my own is in danger, so I have no time for him. When a man thinks it necessary to depreciate others in order to please me, he has so poor an opinion of me that I prefer his room to his company. When for some reason one man regards another as his enemy, I do not see why he should try and get every other man to take sides with him.

You are the "Church Gossip," and there never was a church in which there was more gossip and less slander than in ours. Good old gospeller! Glorious old gossip! Long may your bow abide in strength and your active tongue be tipped with grace "to speak the truth in love."—Yours sincerely, Geoffry Palmer.

## "Search"

By David J. Burrell.

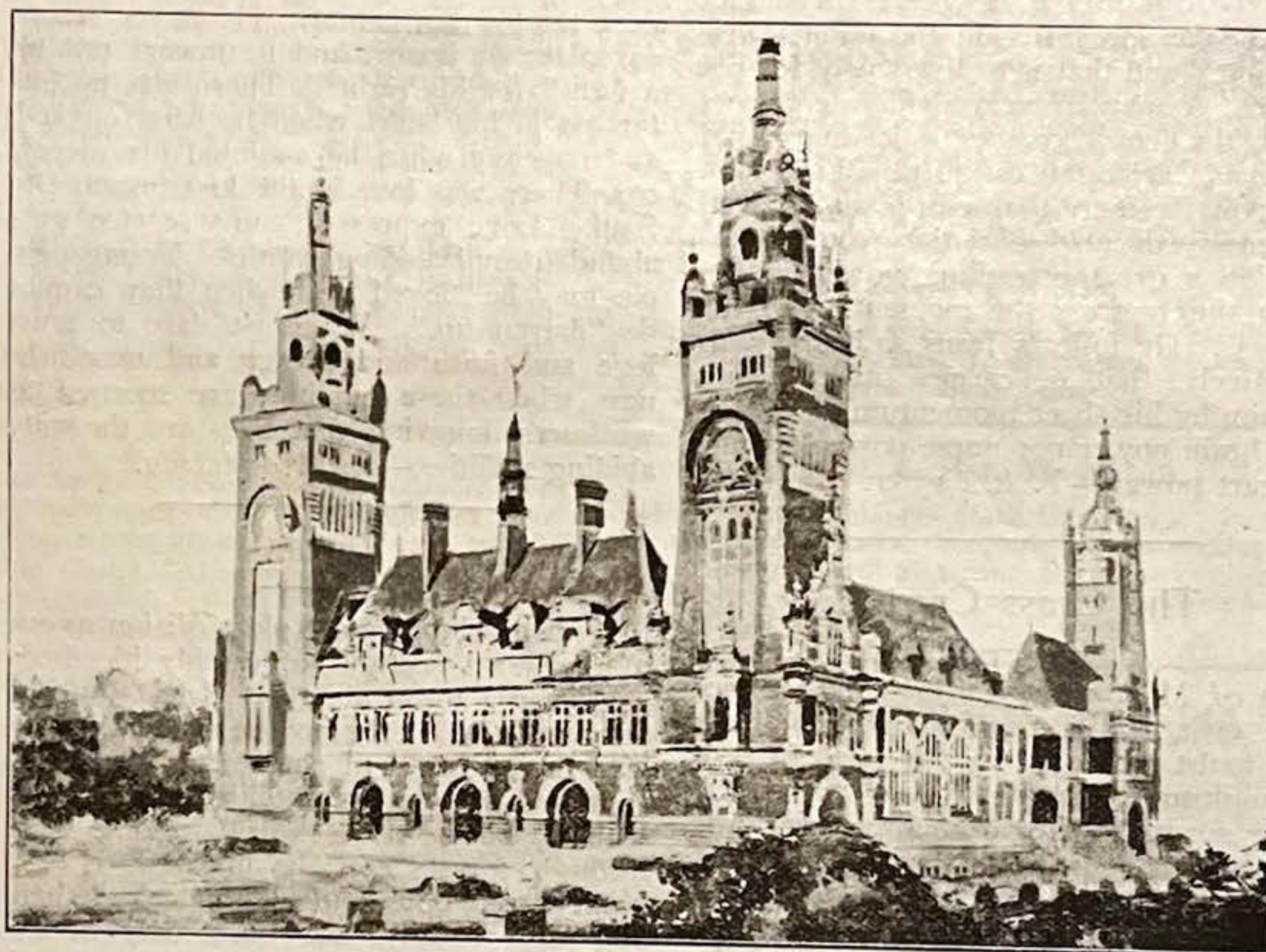
There are two kinds of Bible readers. Some go about it as a butterfly hovers over a honeysuckle, poising its wings to pass judgment on its beauty and then away in search of pleasure elsewhere. A very critical but unwise reader is this butterfly.

There are others who come like a bee to the same blossom. He is on business bent. He lingers for a moment, as if inquiring where to find the sweetest morsel, and then down into it he goes, head foremost among the leaves and petals, plying his probe for a while till presently he emerges with wings laden with yellow dust and a pocketful of honey to show for his labor.

may discover many flowers of sentiment and many fruits of morality, but if he does not give himself to earnest study he will not discover the "fine gold" that will put him in possession of a spiritual fortune and seat him on an everlasting throne.

There are people who rub sleep from their eyes in the morning and hurry over a chapter and then another in the evening, when their eyelids are heavy with slumber and the letters look like a colony of black ants crawling over the page, and they get little or no good from it.

Let us take time for the holy quest. We are searching for life when we read our Bibles and we cannot search too carefully. Our Lord had our best interests at heart when he instructs us to proceed in this way. To know him is to know God; to know



The Palace of Peace at the Hague.

To all of us who are looking for salvation from temporal misery or eternal ruin, the Lord says, "Search the Scriptures—carefully and prayerfully—and ye shall find the secret of life."

The word "Search" in the original has a deep significance. It means a diligent, faithful, anxious investigation. It is the word Homer uses when he speaks of a lioness, robbed of her whelps, scouring the plains, with glaring eyes and a stealthy step, for the one who has stole her offspring. It is employed by him also in painting a pack of famished wolves, half dead with hunger ranging the forests in quest of food.

So here. The Bible is a mine of precious ore which must be sought for with pains and patience. One who runs through the pages of Scripture with a careless eye

God is life eternal, and life eternal is in the Scriptures because they reveal Christ. As he said: "These are they which testify of me."

The greatest blessing heaven can bestow on mortal man, is to let him find full satisfaction in his daily work.—C. Wenckebach.

How shall he give kindling, in whose inward man there is no live coal, but all is burnt out to a dead grammatical cinder?—Carlyle.

The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap character; sow a character and you reap destiny.—G. D. Boardman.

### Single-Heartedness.

To follow Jesus fully requires a whole-hearted conversion at the start. Half-way converts make half-way Christians. Some men's boughs hang over on the church side of the wall, but their roots are on the world's side. Such bear nothing but leaves. "Many lay false and bastard foundations," said quaint old Rutherford, "and they get Christ for as good as half nothing, and never had a sick night of sorrow for sin. This maketh loose work." True enough; and unless the conversion is radical and thorough, unless the submission of the soul to Christ is without compromise and conditions, there will be half-heartedness and halting to the last. Caleb, we are told, "had another spirit within him."

But there is prodigious power in singleness of love for Jesus, in the doing "just one thing," and that is to live solely for the Master. A man of very moderate talents and endowments becomes a leading mind as soon as Christ gets complete hold of him. I can point to more than one plain, modest, moderately educated Christian who has attained to a great propelling power in the church simply from the momentum of his godliness. He follows Jesus so heartily, so projectively, that he carries others along with him by his sheer momentum. And that is not brain power nor purse power mainly, but heart power.—*T. L. Cuyler.*

### The Cross Carried.

Son of Man, what hardness was thine! Thine ever was a carried cross. Thou never hadst where to lay thy head in rest. The multitude thronged thee with their trifling sorrows when a mighty grief was at thine own door. They complained that the wine had run down in Cana when thou wert thirsting for a draught of love. They murmured at the scant bread of the wilderness when thou wert hungering for a human heart. They wept the withering of a slender gourd when thou wert weeping over the millions of Nineveh. And yet, thou hadst pity on the gourd. While deep was calling unto deep within thee, thou didst not forget the shallow stream. The voice of thy ocean drowned not the murmur of my brook. My puny cry was overheard by thy soul in its sorrows, and thou camest into my world carrying thy cross. Let me follow thee. Let me carry my cross into my brother's world.—*Geo. Matheson.*

What if we are coming daily nearer to Marah's brink? "The Lord will sweeten the waters before we stoop to drink." And as certainly as the desert has its bitter springs, so surely do Elim's palms and fountains lie beyond. Look forward to the encampment there, when Marah shall be past.—*Julia H. Johnston.*

### Love in Service.

The winters in Denmark are dull, long, blustering and sunless, and it is not easy to make plants grow. Nevertheless, the poor have their window boxes, and their flower pots, and the little homes are often brightened with smiling blossoms. The housewife is proud of her flowers, and when she speaks of them she does not merely say that she has grown them. She says that they have been "loved up." The phrase, beautiful and significant, is used of anything into which a man puts his whole soul.

Samuel was no ordinary child. He was "loved up." If Monica's prayers made St. Augustine, Hannah's prayers moulded Samuel's life. And Samuel learned how to "love up" the people. No trace of selfishness tainted his career. He never strove for place or honor, and he never "put up a fight" for his rights. There was no bitterness in his heart when he was rejected, and no envy when he anointed his successor. There was love in the kiss he gave to Saul. Love expressed in service gets abundant and abiding results. Young people may be "loved up" when they cannot be "driven up." We must dare to trust love and faith and prayer and unselfishness when these qualities are scorned as weakness, knowing that they are the only abiding realities.—*R. P. Anderson.*

### Vision.

Next to Happiness I place Vision as one of the most desirable of earthly blessings. By vision I mean ability to detect the real meaning of life, the power to see that behind the processes of nature, and the movements of history, are intelligence and love—that God is in his world. Some walk through forests glorious in color, rich in beauty, tremulous with perfume and thrilling with vitality, and think only of the amount of timber they contain; others look upon the rushing waters of a mighty river and think only of the power wasted there which might be utilised to run machinery; still others mingle with their fellows and think only how they may be used for selfish purposes. But some, with clearer sight, walk in the same forests, and hear a various music thrilling and throbbing with an indwelling God; they see divine power and providence in the watercourses, while to their thought every man is a revelation of the Father of all. To one this world is simply a place to live in, and his fellowmen mere tools to be used; to the other this universe is aflame with the Deity and every man potentially divine. The first observers were blind; the second have vision—and those who have vision are most frequently those who by living with open minds and loving hearts have come to see what earlier was hidden from them. The wine of Vision is usually provided toward the close of the feast of life.—*A. H. Bradford.*

## A Murray Settlement.

By D. A. Ewers.

Irrigation settlements along the banks of the Murray River in South Australia are increasing in number and growing rapidly. One of the latest of these is Berri, about 14 miles by road below Renmark. The first portion, consisting of about 900 acres, in small blocks of from 10 to 20 acres each, was thrown open some nine months ago and was eagerly snapped up. About 1000 acres more will be available for selection immediately, and the whole settlement, when the present scheme is completed, will comprise several thousands of acres, with many hundreds of gardens. Oranges and dried fruits, especially currants and raisins, do splendidly, and the whole valley of the Murray will in course of time be thickly populated. The residents of these settlements have some advantages over the wheat farmer, as the small holdings enable the population to enjoy social life to a greater degree. The children can all attend school without inconvenience, and once the place is well settled, lectures, concerts, libraries, shops and churches will be within reach of all, while telephones can be easily extended to the houses.

At Berri there are a few members meeting around the Lord's table every Sunday at the home of Bro. S. W. Edwards, about a mile from the town. Unfortunately, they have at present no place of meeting in the town itself, but have preaching in the open air. The Methodists and Congregationalists visit here from Renmark, and hold regular services, and the former are about to build. Our people badly need a chapel, or at least an allotment of land in the township on which to erect a house of worship. If they could only afford to get the land, they would somehow manage a temporary building. Those meeting at present are Bro. Edwards, his wife, daughter, and sister-in-law, from the church at Mile End, Bro. Jarvis, senr., and his son, Bro. G. Jarvis, and Bro. Reeves, all from York. There are three or four other members who seldom attend. As more land is opened, it is likely other brethren will be attracted to the settlement, and in time we should have a strong cause. Bro. Edwards, Jarvis, and Reeves all take a leading part in the meetings, and as far as I can judge, each of them has a fairly good backbone.

I left Adelaide at 1.30 p.m., on Thursday, the 23rd of November, for Morgan, on the Murray, and left there the same evening about 8 o'clock for Berri, in the "Maroin," one of several passenger boats trading on the river. The "Marion" is a slow boat, and we spent two nights and a day doing the 127 miles. Bro. and Sister Edwards entertained me at their hospitable home, and initiated me in the art of irrigation and fruit cultivation. November was the hottest month on record in Adelaide, and the last week was the most tropical, so I had the full benefit of it at Berri. On Sunday, the 26th, the temperature was 107 in the shade. I preached in the open at the Survey Camp, in the evening. Between 20 and 30 humans were present, and several thousands of flying ants. A large lamp on the table attracted these, and they swarmed over my head and down my neck with a familiarity that was embarrassing. Insect and reptile life is plentiful and luxuriant along the Murray in summer. Just before the



service commenced I noticed a lizard about six inches long had seized a cricket on the canvas of a tent, and a huge tarantula rushed up and laid hold of the other end. Then ensued a tug of war. The parties seemed about equal in strength. I had to leave them to commence the service, and when it was over the lizard had disappeared. So had the cricket. The tarantula remained, and from the way he was rubbing his mouth with his feelers, and the contented look on his countenance, I concluded that he had at least his share of the prey. The next Sunday night it was cooler, and we had no trouble with ants or other insects. Two nights I preached at a survey camp two or three miles from Berri, where 50 or 60 men are living, and had most attentive audiences.

You meet samples of all sorts of religion in these country places. One evening was spent by invitation with a Mormon family, of the Utah variety, the head of which is an intelligent man, who really believes that Joseph Smith was a true prophet, and that the angel Moroni supplied him with the golden plates with reformed Egyptian characters, and also the Urim and Thummim spectacles by which he was enabled to translate these and thus produce the book of Mormon. Several others had been invited, and we two had a nice discussion, each delivering three speeches of 20 minutes each. It was evidently quite a surprise to him to learn that David Whitmer and Oliver Cowdery, two of the three most important witnesses of the angel and golden plates, afterwards left the church and claimed to have fresh revelations, commanding them to do so. He had not heard that Cowdery later entirely renounced Mormonism, and became a prominent member and worker in a Methodist Church. These and many other truths were pressed home with effect. Unfortunately my friend was not sufficiently well versed in the history and teaching of his church to be willing to admit that Mormons believe and teach what all other Mormons I have met, and I have talked or discussed with several "elders," freely acknowledge. However, we had a good time, and I must confess I enjoyed it greatly, though I fear from the warmth afterwards displayed, that it was not so pleasant to some of my Mormon friends.

Berri is destined to become an important centre and if we only had the men and means to occupy this and other fertile districts along the river, it would be simply a question of time when a number of strong causes might be established to grow with the growth of the country, and to largely influence its future.

### Acknowledgments.

#### VICTORIAN MISSION FUND.

Churches—Terang, 7/3; Taradale, £3; A. R. Main, £2; Mrs. Amess, North Melbourne, 1/- for each year of her membership, £2/8/-; Church, Swanston-st., per Miss Darnley, £1/14/6; per Miss Gracie, £1; per Miss Kemp, 15/-; per Miss Huntsman, £1/15/3. Women's Home Mission Rally—Doncaster, per Mrs. J. Tully, £2/6/-; Sth. Melbourne, per Mrs. Gordon, 2/6; Footscray Endeavor Society, 5/-; Sisters M. Keir, Cheltenham, 3/-; Mrs. G. Morris, 2/-; Mrs. Martin, North Melbourne, 12/6; Mrs. Sharpe, Footscray, 2/6; Mrs. Huntsman, 5/-; Mrs. C. Martin, Middle Park, 2/6; Miss Ivy Martin, 2/6; Miss Johnson, 2/6; Mrs. Hall, 5/-; Miss Darn-

ley, Richmond, £1; Box Hill, per Mrs. A. W. Smith, additional, 10/-; Thos. Bagley, £1; Total, £7/1/-.

Note.—This makes a total of £169/15/6 to date from the effort initiated by the late Mrs. Davies to raise £200. £30/4/6 is required to complete the amount, viz., £200.

#### ADDITIONAL CONTRIBUTIONS.

Churches—Colac, £7; Drummond, £9/9/-; Wonga Park, £3/10/-; Kyneton, £4; Maryborough and Bet Bet, £32/12/6; Swanston-st., per Miss Gracie, 6/7; per Miss E. Kemp, 19/-; per Miss Huntsman, £1/15/4; per Miss Green, £1; per Miss Darnley, £1/14/6; Wilkur, £10; Castlemaine, £10; Lygon-st., per Mrs. Holloway, 9/5; Warragul, £2/0/6; Brim, £25; Bro. A. C. Wilmhurst, Warragul, £1/1/-.

M. McLellan, Sec., 263 Lit. Collins-st. W. C. Craigie, Treas., 263 Lit. Collins-st.

#### FOREIGN MISSION FUND.

Sisters of Victoria, per Mrs. Zelius, for Miss Tonkin's Bible woman, £7/10/-; for Mrs. Strutton's Bible woman, £4. Church, Swanston-st., per Miss Darnley, £1/14/6; Church, Montrose, per Miss Chandler, £1/8/4; Church, Bayswater, per Mrs. A. Clements, 7/6; Church, South Melbourne, per Mrs. Candlish, 5/3; Mrs. J. Campbell, North Melbourne, 10/6; F. G. Martin, Apollo Bay, £1; Mrs. E. R. Cripps, 5/-; Children's Day, Victoria-School, Wampoon, £1/5/-.

R. Lyall, 39 Leveson-st., Nth. Melbourne.  
F. M. Ludbrook, Collins-st., Melbourne.  
T. B. Fischer, Cheltenham.

#### QUEENSLAND HOME MISSIONS.

T. Johnson, 10/-; S. Trudgian, 10/-. We are looking forward to a substantial offering on Feb. 4. For the work of evangelising we cannot have too much in hand. For instance, if we received £500, we could open two or three fields and secure a couple of strong preachers.

Folding Chairs.—Already £3 towards the folding chairs for the State tent. £19 more wanted. Surely we can get that sum of money. Send donations from 1/- to £1 to A. W. Jinks, Organising Secretary, Bridge-st., Albion, Brisbane, Q.

#### N.S.W. HOME MISSION FUND.

From Churches on account of their preachers—Canley Vale, to Dec. 2, £6; Merewether, to Oct. 2, £6; Rookwood, to Dec. 10, £6/10/-; Hamilton, to Nov. 18, £3/12/-; Wagga, to Nov. 19, £2/10/-; Hornsby, Travelling Expenses, £10; Erskineville, to July 6, £16. From Churches, per Collectors—Auburn, 18/10; Enmore, £4/2/-; Canley Vale, £3/8/4; Belmore, £1/1/7; Hornsby, £1/2/-; Marrickville, £1/13/9; Rookwood, 19/-; Paddington, £5/17/9; Petersham, £4/12/-; Lilyville, £2/12/-. Individual contributions—J. Lovell, Enmore, State Evangelist Fund, 5/-; Sister Orgill, Cootamundra, 4/-; R. T. Wilson, Yerranderie, 3/6; Sister Ewers, Condobolin, £2; Sister T. Kingston, Baan Baa, 15/-; Sundry Receipts, £2/3/6. To December 18, £82/10/3.  
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### Middle District, N.Z., Bible School Union.

The first annual examinations of the above Union were held on November 17. First Principles was the text-book used. The number of scholars participating was not as satisfactory as we had expected, but those who did compete acquitted themselves very creditably. Prizes and certificates were awarded on the following basis, the two highest in each grade obtaining over 75 per cent. receiving prizes; others over 75 per cent. honor certificates; 60 to 75 per cent., certificates.

GRADE III. 19 years and over.

Miss Hilda Ricketts, Spring Grove, 75.

GRADE II. 16 years to 18.

Walter Knapp, Spring Grove, 98; Dorothy Knapp, Nelson, 73.

GRADE I. 13 years to 15.

Clarice Ricketts, Spring Grove, 93; Russell Knapp, Nelson, 85; Ella Ching, Spring Grove, 83; Olive Cooksey, Nelson, 82; Rita Morley, Nelson, 82; Walter Russ, Spring Grove, 78; Claude Martin, Richmond, 70; Connie Ching, Spring Grove, 67; Ivy Shirliffe, Richmond, 60.

Walter Knapp and Clarice Ricketts received special mention from the examiners, Mr. and Mrs. H. Langford, of Christchurch.—Percy Boddington, Sec., Bible School Union, Spring Grove, N.Z.

#### When Visiting N.S.W.

Do not forget to visit Katoomba, Blue Mountains. "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

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### THE BIRTH OF JESUS.

Sunday School Lesson for January 21,

Luke 2: 1-20.

A. R. MAIN, B.A.

"The Word became flesh and dwelt among us." So John, who does not tell the story of the birth and infancy of the Saviour, was led by the Spirit to describe the advent of the Son of God. It is this great mystery which makes us approach with holy awe the manger at Bethlehem. "Seen from the earthly side, the birth of a child in Bethlehem was but one of thousands on that night. Seen from the heavenly, which is the true point of view, it was absolutely unique and overwhelming in its solitariness." As the pious shepherds of Bethlehem, honored above all the great ones of earth by a special revelation from God, we would draw near and give him our homage. What they accepted at the word of the angels, we know from the sacred historians' pen. We see, as they could not, how the holy Child became the Saviour.

#### Why Jesus came.

We cannot study aright a lesson on the birth of Jesus without noticing the purpose of his coming. Jesus told us the secret of his coming: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28). He came to give his life a ransom for many. In a true sense he was born that he might die. It was thus he was to be true to that name chosen for him by his Father God: "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." It was this great thought which made the angel declare, "I bring you good tidings of great joy, which shall be to all the people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord." We are apt to think of Jesus' birth at Christmas and of his death at Easter. But the two are to be thought of together. As A. Maclaren writes: "Calvary explains Bethlehem, and Olivet interprets Calvary. The Cross casts light upon the Cradle, and the Crown upon the Cross. We must take the Crucifixion and Ascension in our thoughts if we would know wherefore heaven sent its hosts to gaze upon the birth, and why the midnight skies rang with the keen, clear music of the song which proclaimed, 'Glory to God in the highest, and on earth peace.'"

#### Why so lowly?

He came to earth, but why to such a low estate? The wise men went to a palace when they sought the birthplace of the King of the Jews. So should we have done. We should never have expected the Messiah to come to a peasant home. We should never have looked for the promised Redeemer in a manger. Why did he stoop so low? Various answers might be suggested. He came to serve, he said (Matt. 20: 28); hence he chose a home of lowly service. He later taught the greatness of the humblest service; and he ex-

plained his teaching in his life and home. He has taught us something of the dignity of man as man. We learn that God respects no man's person, that in his sight the piety of a poor carpenter's house is more to be regarded than the king's palace in which godliness is not found. Then, think of the power of the Saviour's sympathy. Had he come to a home of high estate, and passed his life with the luxurious of this earth, what a loss there would have been! There are thousands upon thousands who manage to endure the miseries of poverty and exceeding great hardship, who are upborne by the thought that the Master knows all about it, and that he by his experience is able to sympathise. Lastly, the great can voluntarily stoop; but the lowly cannot all voluntarily rise. More are poor than are rich. Jesus, the Son of Man, associated with the common people, who we are pleased to note later heard him gladly.

#### No room for Jesus.

"There was no room for them in the inn." Bethlehem was thronged, doubtless with others who had come on a similar errand to that of Joseph and Mary; and so, in the most natural way, the Nazareth travellers were crowded out, and thus Jesus was born in a stable. Yet, the wonder of it! Who ever would have imagined that the Son of God would make his advent thus into the world? "No room in the inn"—or anywhere—for Jesus? The thought seems an impossible one. No room for him through whom all things were made, who came unto "his own"? We may be led to wonder at the blindness and dulness of those people of Palestine nineteen centuries ago, for were they not looking eagerly forward to the coming of the Messiah? and lo, he came, and for him they had "no room." Yet, ere we blame those people of old time, we may think of the condition of things to-day. God's Son is as really present with us to-day as he was in Bethlehem that natal day. He seeks to be admitted into our hearts and lives. Alas, that after all the years, after the world has experienced the beneficent influences which his coming brought, so many should yet thrust him out of their lives. After he has tried to win his way not only by stooping to share our life, but by consenting to the death of shame, men still find no room for him. He is yet rejected. There are myriads who have—

"Room for pleasure, room for business,  
But for Christ, the crucified—  
Not a place where he can enter  
In the heart for which he died."

Moreover, sometimes we who profess to have given him a welcome seem to exclude him. Other things take the place in our hearts and lives which should rightfully belong to him. We have not adequate time, no room, for his service and worship. No room! "But really Jesus takes up no room; where he is there is room for all that is good, and he transfigures and blesses all things in his presence."

#### Gloria in Excelsis.

The angels' song in verse 14 is one of the best known Scriptures, and it is also one of the most

keenly discussed. "On earth peace, good will toward men"—so runs the familiar and exquisitely beautiful rendering of the common version. We feel that we would like that reading to stand. But the revisers, believing that the great weight of authority is in favor of a slightly different reading, translate "on earth peace among men in whom he is well pleased." As A. B. Bruce says, these men are the objects of the divine good will; "they may or may not be all men, but the intention is not to assert that God's good pleasure rests on all." Now this R.V. reading gets rid of some of the practical difficulties of the common version. We may readily agree that men of good will, men with whom God is well pleased, have peace. In spite of all the wars and conflicts of the world, despite its unrest and turmoil, the Christian has "peace on earth." Peloubet's commentary, in arguing for the old reading, puts the reasons for our natural preference for it well:—"The internal evidence in favor of the old translation seems to me overwhelming. I cannot conceive that the angels in so brief a song revealing the feelings of heaven, would take the trouble to repeat so trite a saying, a truth well known on earth long before, which even the heathen knew, that there was peace among those in whom God was well pleased. What the world needed to know was that God had good will toward all men; that the holy God loved this sinful, rebellious, unworthy, world, lying in darkness and the shadow of death; that the Father loved his wandering, prodigal children, all defiled with sin. To bring this message, to publish the glad tidings that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life,"—this was worthy of the whole host of angel messengers to bring to man." Yet this is not conclusive. It looks as if the revisers' reading will stand, and it may be questioned whether it can yield this universal message of peace.

"On earth peace." We link this promise with the very name of the Messiah as prophesied by Isaiah, the "Prince of Peace." We believe that the ultimate effect of his coming is not spiritual peace alone to some who will accept. We look for the day of universal peace proclaimed by Micah and Isaiah. The mission of the Christ is yet unfulfilled. But the brighter days will come. In his "Christmas Bells," Longfellow put the promise, the present dark reality, and the fulfillment yet to be, side by side:

I heard the bells on Christmas Day  
Their old, familiar carols play,  
And wild and sweet  
The words repeat  
Of "Peace on earth, Good will to men"!

Then from each black accursed mouth  
The cannon thundered in the South,  
And with the sound  
The carols drowned  
Of "Peace on earth, Good will to men"!

And in despair I bowed my head;  
"There is no peace on earth," I said;  
"For hate is strong,  
And mocks the song  
Of "Peace on earth, Good will to men"!

Then pealed the bells more loud and deep:  
"God is not dead; nor doth he sleep!  
The Wrong shall fail,  
The Right prevail,  
With 'Peace on earth, Good will to men'!"

"I will make myself known in the eyes of many nations."—Ezek. 38: 28.

"Every purpose of the Lord shall be performed.—Jer. 51: 19.



Address communica-  
tions to  
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Chesterville-road,  
Cheltenham,  
Victoria.  
'Phone, Cheltenham, 132

### The Revolution in China.

Am just writing under press of time to let you know we are all well and safe, though several of our men are under fire, serving as "Red Cross Society," their wives and families being in Shanghai. What will be the outcome of it all remains to be seen. I have something like 20 refugees with me; several families are close by. It keeps me rushed trying to keep them. We covet the prayers of the brotherhood at this time for this land and ourselves.—Rosa L. Tonkin.

### Note from the Federal F.M. Secretary.

The missionaries in China and their property are not in danger, because of the revolution. The revolutionists are aiming at the overthrow of the Manchu dynasty. They are not seeking to drive out the foreigners as was the case in the Boxer rising. There is no reason to fear that either the missionaries or their work will be interfered with. The revolutionists have issued a decree that anyone who molests a foreigner shall have his head cut off.

### News from Miss Tilley.

This month has been rather an interrupted one regarding village work, for Mrs. Strutton and I went down to Belgaum, when Miss Terrell was ill. She is getting strong again. Then we were busy preparing for Mr. and Mrs. Watson. We do praise God that they have come to labor in this needy part.

We have been remembering Children's Day, and trust God will answer prayer and bless the Sunday Schools very much. I read "Sarubai" with interest. In a few days I expect to go out itinerating the surrounding villages.—R. F. Tilley, India, Nov. 4, 1911.

### Notes on the Famine at Baramati.

We are just about finishing the walls of the two new rooms added to the Diksal bungalow, and are getting the carpenters to work on the joists and rafters. This should be our cold weather, and fodder should be plentiful, but the days are as hot as midsummer almost, only the nights are a bit cool. The people are very hard pressed and numbers are asking us for work daily. We have 30 or so on relief work. The men are almost famine stricken in this part, and all are working merely to live. Have put on two married Christians, both with two children, on the work. One was a preacher used to about 8d. per day, but who is now doing cooly work for about 5d. per day, and incidentally helping in the preaching work. Fodder is troubling us here; we can't get it at any price, hardly. Am going off this week to a hill fort to see if I can buy a month's supply. We don't want to sell our ani-

mals; we have 6 bullocks, a cow and 2 buffaloes, and the tonga ponies, a brood mare and 2 foals. Last season was a good one, but it had followed so many bad ones that the fodder stock is now of no consequence here. Our own animals have turned to, and eaten a stack of what was swept out of their stable as waste four or six months ago, and they are glad to get it now. At Diksal we have 20 men on prickly pear cutting and clearing and putting in a new hedge around the property, thus saving a lot of land.—H. H. Strutton, Baramati, India.

### The Work at Harda, India.

Last month I was able to visit two villages. The rest of the time was spent in Harda. I visited 25 days amongst the village women, averaging seven visits a day. My class of Christian women in our church Bible School has been very interesting, since Miss Franklin has taken the babies' class, and I can have the undivided attention of the mothers. This school is held just after we get through the heathen schools. Muemi has been helping Sarubai most of the month and I have had the help of some of the other women. Yesterday Sarubai and I had an interesting time in the villages near here. A combination of circumstances prevented me from going to them for the last two months, and I was quite pleased to find how much some of the children in one part of the village had remembered. Sarubai had gone to another part and had some more children and some mothers. We met afterwards at the home of a priest who is very friendly towards the Christians. In the next village another priest came to the place where we were. We had an attentive audience for some time. Then a young man said we Christians were cruel, as we killed animals, etc. We told him that God allowed us to eat meat for food, and that we did not cause them unnecessary pain, and told him it would be far more merciful to put some of the animals that wandered in the streets in a starving condition, to death, than have them suffer as they do. To our surprise the priest told him to sit down and listen to the good things we were saying. He knew that numbers of Brahmins eat meat now-a-days. We had a very hearty invitation to go back to that house again.

In the evening, Muemi went with me to one of the low caste quarters, where I have a Bible School for children we cannot reach on Lord's days. There were more women than children present yesterday, as a number of children had gone with their father to a village. We have them in the open air and sometimes goats or other animals will come rushing around, and our school gets disturbed, and it takes a little time to get settled again. Some of the women brought the caskets they were making to sell, and worked at them most of the time. They are so poor that

I do not say anything, only asking them to stop whilst we have prayer. I had the women's class, and Muemi had the children. The women were not satisfied when the school was dismissed, but wanted us to stay longer. We paid four visits after that, and at one home there was a young woman who was paralysed, at another place a blind woman, and had good audiences at every place. To-day I have been to five houses, and have not met more than three in any of them. In the evening, went to the Christian women's meeting, so it has been a very quiet place to-day and yesterday.

It is Saturday, and Sarubai and Muemi always have this day for their house work and shopping. I heard some crackers, and went out on our verandah just now to see our neighbors burning an effigy of Guy Fawkes. It is so long since I saw one, that it did not strike me at first what it was. Miss Franklin had read of Guy Fawkes, but never saw his effigy burned until this evening. I was afraid they might wait until to-morrow to burn it, so it was quite a relief to hear the crackers.—Mary Thompson, India, Nov. 4.

### Later News from Miss Thompson.

Bro. and Sister Cunningham have an afflicted daughter, over three years old, who cannot sit properly or walk alone, and they have asked and received permission from the Board to go home a year earlier than usual to see if anything can be done for her. We shall miss them very much, especially as Dr. Drummond has to superintend the building of a new hospital which will take up schools. Bro. Eichei is coming here this month over for four months, and we shall have a comparatively new missionary to take charge of the schools. Bro. Richei is coming here this month for the school.—M. Thompson, Harda, India.

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## West Australia.

**W.A. SUNDAY SCHOOL UNION.**—A meeting of the Executive Committee was held last Tuesday night in the Trinity Lecture Hall, Mr. Robert Bracks being in the chair. A large representation from the Sunday Schools of the Metropolitan District was present. The first payments of a cash contribution by the Sunday Schools towards the initial expenses of the projected visit of Mr. C. E. Archibald, English Sunday School expert, in May next, were received, and arrangements were made for and promises received of further contributions. It was decided to issue transferable tickets for the course of lectures covering one week, at 2/6, and single tickets at 1/-; and that the meetings should be held in Perth. On the recommendation of the Examinations Committee it was decided to hold the 1912 examinations in respect of the second quarter's lessons of the International Bible Reading Association. Improvements were made in the mode of grading the papers. The Sunday School Visiting Committee reported on the visitation of four schools for the past month, and gave interesting accounts of the up-to-date methods of work in vogue in the schools. Other business of a routine nature brought the meeting to a close.

## New Zealand.

**AUCKLAND (Ponsonby-rd.)**—Since last report three have been added by letter, viz., Mrs. and Miss Pilkington and Miss Davis. A social was held to wish God-speed to Bro. and Sister Woods and family, Bro. and Sister J. C. Laing and family, and Sister Johnson, who have removed to Devonport. Also to Bro. and Sister H. R. Downey, who have gone to reside in Avondale. —F.D., Dec. 17.

**DUNEDIN.**—On Friday the distribution of prizes of the Junior Endeavor Society (Miss K. Sinclair, leader) took place. Yesterday was Children's Day, and prizes were given to the successful scholars in the First Principles and Otago Sunday School Union examinations. The prizes were distributed by J. W. Stokes, supt., and C. F. McDonald, President of N.Z. Church of Christ Bible School Union. The programme consisted of solos by Miss J. Gaylor, and S. Macdonald, and songs by the C.E. Society and infant classes. In February the school will adopt the graded lessons. —L.C.J.S., Dec. 18.

**AUCKLAND (Dominion-rd.)**—There was a large attendance last night at the Dominion-rd. Church of Christ, to officially say farewell to Mr. and Mrs. Grinstead, who leave for Wanganui at the end of the year. Mr. A. Bryden presided, and words of appreciation and gratitude were spoken by Mr. F. Evans and Mr. H. E. Hansen, Mr. F. Davies, Mr. H. J. Yockney, and Mr. C. Woods. Strong expressions of regret were made that Mr. Grinstead had been allowed to go. Mr. Grinstead, in reply, said that whilst he regretted the circumstances that led to a removal to another part of the Dominion, the folks of Auckland must remember that there were some districts that were not so well off as they were, and they must be prepared to make some sacrifices for the cause they had at heart. With musical and elocutionary items, a most enjoyable evening was spent.

**OAMARU.**—During the past four weeks Bro. Binney has been laboring with the church here. His short stay with us has been a time of blessing to all, and our hearts have rejoiced to see six, three young men and three young women, surrender their lives to our Saviour. Bro. Harward, who is to take up the work here during Bro. Mathieson's absence, is to be with us next Lord's day. The Senior C.E. Society is in a prosperous condition, having a membership of 47. —F.G.R., Dec. 8.

**ASHBURTON.**—During the month we have been called upon to part with our young Sister Eva Clayton, who, after a lingering illness of twelve months, fell asleep. Bro. Greenwood held an in memoriam service, on Sunday night, Dec. 17, when the members of the Good Templar Lodge attended in regalia. The Improvement Society closed a most successful session with a social on Thursday night. During the evening Mr. Hewitt was called upon for a speech, and took for his subject "The Society, and Critic," and after speaking of the good work done by Bro. Greenwood, concluded by asking him to accept from the members of the society a pair of military brushes mounted and inscribed, with case, as a token of their esteem and keen appreciation of the critic's work. At the last meeting of the W.C.T.U., Mrs. Greenwood was presented with a beautifully bound copy of Whittier's Poems, the president, Mrs. Lill, and other members, bearing testimony to the quiet, consistent work done by our sister. Bro. Greenwood expects to close his labors here about the middle of January.

**KILBIRNIE (Wellington).**—The membership of the little church here is steadily increasing. A young married man recently made the good confession at the close of an address by Bro. G. Day, and to-night after an address by Bro. Jos. Day, we had the joy of seeing the wife of the young man referred to also take his stand for Christ. The church building, though not a very suitable one, is centrally situated in a rising suburb, and we hope with God's help to see a good work done for the Master. The Bible School is flourishing, which augurs well for future success. —G.P.P., Dec. 10.

**CHRISTCHURCH.**—The elders and deacons of the church feel that the time has now arrived for taking definite steps to secure a new church building, and in connection therewith are holding a special rally on Tuesday, December 10th. Plans have been prepared by Bro. Fleming McDonald, of Dunedin, who will be present to show lantern slides of the same. Bro. Gebbie will also be present and speak. A programme and refreshments will be provided, and a post card of the prospective building presented to each one who attends. —L. Slade.

**NELSON.**—Lord's day, December 10, one young girl who came forward the previous Lord's day, and was baptised during the week, was given the right hand of fellowship at the meeting for worship. Visitor: Bro. Langford, of the church at Takaka. The brethren and sisters here are very pleased that you have honored them by placing a picture of our chapel in the Almanac for 1912. Last evening we were privileged to have with us our Bro. T. H. Mathieson, of Oamaru, who is on a visit to his brother previous to leaving for America. Bro. Mathieson filled the vacancy for four weeks as evangelist here some months ago, and was instrumental in establishing a branch of the C.W.B.M. The

sisters of this mission thought it a good opportunity to give them a talk. It was arranged to have an open meeting. A short programme was presented, after which a social cup and chat. Bro. Mathieson addressed the meeting very ably and impressively, urging all the sisters to become members of the Board. Advantage was taken of this opportunity to present our brother with a token of esteem, which took the form of a splendid fountain pen. Bro. Mathieson suitably responded. Sister Phillips presided over the meeting very nicely. —E.M.J., Dec. 14.

## Queensland.

**TANNYMOREL.**—We had a splendid meeting last Lord's day morning, every member in the district being present. Bro. Keable presided, and Bro. Rodger exhorted. It was a refreshing time. —F.G.B., Dec. 19.

**ZILLMERE.**—Sunday, December 10, Children's Day (Sarubai). Collection, £1/8/-. 16th, S.S. picnic; weather hot and stormy. 17th, Brother and sister from the Baptists were received into fellowship. Bro. Waters is having a holiday. —J.B.

## Tasmania.

**HOBART.**—One young woman from Bro. Manifold's Bible Class was baptised last Lord's day. Bro. and Sister Genders and daughter, who have been away in the country for some years, have now returned.

**LAUNCESTON.**—The two Sunday services just held here were very encouraging. The outlook is hopeful. Last Sunday about 50 attended the evening service. Bro. and Sister Smith, Hobart; and Bro. and Sister Spaulding, Nubeena; Bro. and Sister Taylor, Ulverstone, and Sister Summers, S.A., were with us. On Wednesday last a social gathering was held to welcome the evangelist and his wife, presided over by Bro. Duff. Various speeches were given and some vocal selections. We are considering the question of a new building which is sadly needed. —A. P. Wilson, Dec. 25.

**LAUNCESTON.**—We have been much helped and encouraged by the coming of Bro. and Sister Wilson. But two Lord's days with us, yet he has created a good interest and is already prominent in open air-work. We feel sure if our brother is kept here for some time much good will result to the church. On the 20th we held a social, when after an address by Bro. Wilson, Bro. Duff took the chair, and along with Bro. E. Nicholls, heartily welcomed our brother and sister. Suitable replies, several solos, and the singing of the doxology closed a very happy meeting. We think the Home Mission Committee most fortunate in having secured the services of such a capable man, and we earnestly urge every brother and sister in the State to do their utmost financially to keep our brother in the field. Bro. Wilson will spend January with the churches in the N.W., after which he will return to Launceston, where we hope he will remain for some considerable time. —Peter Orr.

**NEW GROUND.**—We were much cheered by a young man putting on the Lord Jesus in his own appointed way. —W. Reynolds, Dec. 18.

## South Australia.

**WALLAROO.**—The gospel tent mission is now over, and we feel thankful to God for his favors and blessings. Bro. Griffith preached faithfully and well. There is a good future before the cause here. We met to-day in the Waterside Workers' Hall, for our meetings and Bible School. To-night, after a good address by Bro. Warhurst, our hearts were gladdened to see a woman decide for Christ. —E. J. Killmier, Dec. 24.

**MILE END.**—During my absence at Berri, at the end of November and beginning of December, J. Fischer and W. C. Brooker very efficiently occupied the platform on Sunday evenings, and one of our school boys confessed Christ at the close of the latter's sermon. He has since been baptised. We also received two by letter, and another baptised believer during December. Our offering for the Church Extension Fund on December 3 was a little over £5. The school rendered the Children's Day exercise, "Crusading for Christ," on December 10, and collected £2/8/4. Attendance thinner during the holidays, but contributions have kept up fairly.—D.A.E.

**MALLALA.**—One received in by letter during the month. The quarterly business meeting was held on December 15, when officers were re-elected. Since Bro. Cuttriss commenced his labors here the meetings have been better attended, especially the gospel meetings. Some, we believe, are almost persuaded.—A.W.H., Dec. 31.

**UNLEY.**—Last Wednesday week, Mr. C. M. Gordon, from the College of the Bible, Melbourne, gave a lantern lecture ending with a strong appeal for more interest in and greater assistance to the College. Most of the pictures were very beautiful. On the following night a Christmas tree as provided by the teachers for the scholars in the Kindergarten classes. A number of the parents and friends attended, and the little ones had a delightful evening. On the 22nd two girls from Cottonville were baptised at Park-st. by Mr. B. W. Manning and have since been received into membership. Bro. Manning is over on holiday visiting his parents, and we were glad to have him preach for us last Sunday evening, 24th. On Wednesday afternoon, the 20th, the members of the Dorcas Society gave an "At Home" to Mrs. Gore, at the residence of Mr. and Mrs. A. R. Schache, when, on behalf of the Society, Mrs. W. Jones presented Mrs. Gore, who has been president for ten years, with a gold brooch as a token of esteem. The secretary, Mrs. Jacobs, and other ladies spoke words of appreciation, musical items were rendered, and a very happy afternoon was spent. Last Thursday a picnic, arranged by the Tennis Club, was held at National Park; about 55 travelled by two five-horse drags, and a very enjoyable day was spent in the hills. The function was in every way a success. This morning two ladies, who were recently baptised, were received into the church. This evening Mr. F. Saunders, from Sydney, preached a powerful sermon to a large audience.—P.S.M., Dec. 31.

**HUNDRED OF MANTUNG.**—Glad to report progress in the work here. Last Lord's day we had a splendid gathering. Bro. Solby, of the Baptist Church, Hindmarsh, addressed the meeting from the words "Fear Not," whilst the writer spoke from Micah 5: 2. The Congregationalists have offered the writer opportunity of speaking in their hall at Easter, or any Lord's day evening they are not holding meetings. This offer we gladly accept. Bro. Ronald Gordon is rendering splendid help with the singing.—L. J. Curtis.

**ADELAIDE.**—The Adelaide Bible Students' Training Class closed the 1911 session with the annual demonstration on Tuesday, Dec. 5, in the Grote-st. chapel. The attendance was splendid, being a record for our annual demonstration. The items given by the students were much appreciated. Bro. Gore presented a most encouraging report on the past year's work. He stated that the average attendance had been 17. Two examinations were held during the session, the first on July 4, when 14 students attended, and the final exam. on Nov. 21, when 10 presented themselves for examination. The splendid instruction received from the teachers is shown by the results of the exam. Mr. A. J. Ingham, from Mile End church, being top with 199 out of a maximum of 200, while Mr. E. D. Clark and Mr. R. O. Mayman, both from Norwood, secured 197 each. Several others were very close to these also. During the evening, the students showed their appreciation of the efforts of Bro. T. J. Gore and I. A. Paternoster as the instructors of

the class, by presenting each with a handsomely framed photograph, containing the photos of 22 students who have attended during 1911. These presentations were greatly appreciated by our instructors. The evening closed with a lively debate on the subject, "That the tendency of the age is becoming more irreverent." The affirmative side was victorious. Young men! Watch the "Christian" next year for notice of commencement of 1912 session, and do not fail to attend this class. You will never regret coming to hear Bro. Gore and Bro. Paternoster expound God's Word.—A.J.I.

**MAYLANDS.**—Last Tuesday the Berean Band held a social, which was a result of a blue and white contest for new members. About 80 young people were present. Mr. A. Tompsett, president, has conducted a very successful half year's work. An average attendance of 45 has been maintained. At the mid-week service on Thursday evening three youths from the Bible School accepted the gospel invitation, and with a young man from the Bible Class, were baptised the same hour of the night.—R.L.A., Dec. 24.

**GROTE-ST.**—The weather to-day was very trying. The services were only fairly attended. J. E. Thomas addressed the church. At the evening service the choir rendered several anthems and selections from the Messiah. Bro. Thomas read appropriate passages bearing on the selections given.—W.J.M., Dec. 24.

**TUMBY BAY.**—On December 3, the writer took a journey into the Hundred of Verran, and held a gospel service in one of the farm houses near the Verran Dam. On account of stormy wet weather, the attendance was small, but we believe a good work can be done here among the settlers. A small Bible School has been started and the teacher, Sister Annie Smith, deserves praise and every encouragement for her work for the Master under difficult circumstances. The attendance at Butler has considerably increased lately.—R.H., Dec. 21.

**GLENELG.**—The Young Ladies' Endeavor Society are to be commended for the practical way they show sympathy with all deserving objects. In addition to the number of articles sent to India for Xmas, they sent a quantity of eggs to the Adelaide Hospital. Last week 32 garments were handed to the district nurse, Miss Ralph, at the Monday night meeting. Refreshments were provided, and the young ladies presented Mrs. Pittman with a silver-mounted oak butter dish, suitably inscribed.—E.W.P.

## Victoria.

**SOUTH YARRA.**—On Lord's day, 17th, Bro. Douglas Pittman exhorted, and in the evening Bro. Quick gave a very interesting gospel address, which resulted in one confession. £1/8/3 was collected for the British and Foreign Bible Society. The Men's Mutual Society is still holding weekly meetings. On the 12th, the president, Bro. R. Lacey, entertained the members at a mock banquet at his home. On the 19th, the first public demonstration of the Society was held. The programme, which was a good one, was rendered entirely by members, and all did their part well, especially Bro. S. Dawson, who gave an address entitled "What Part Should the Church Take in Social Reform?" On the 22nd, Sister Mrs. Quick entertained the members of the Junior C.E. Class. An Xmas tree was prepared, and the young folks had a good time. The Society has gone into recess for a few weeks, also the Dorcas Class. On Christmas Day, 7 a.m., Bro. Quick conducted a service. Last Lord's day we had Bro. Brownbill, from Geelong, with us. Bro. Quick spoke morning and evening. There was an immersion, also a watchnight service, which was well attended.—T.M., Jan. 1.

**BOX HILL.**—It is just a year since the church was organised in Box Hill, with 18 members. The present membership, after deducting removals, is 42. The church is happy and united in the Lord's work, and has secured a nice building

in a good street. The Bible School, including the Adult Class and teachers, numbers 45, and is doing a good work. The same can be said of the J.C.E. and Mission Band. The work is hard, but with God, Christ and the Bible on our side we are in to win.—W.H.N., Jan. 1.

**STAWELL.**—At yesterday morning's meeting we had present with us, Sisters McClement, from South Melbourne, and Woolard, from Brunswick, and Bro. Townsend from Lygon-st., and McFadden from Warracknabeal. This latter brother has returned home after rendering good service to the cause at Warracknabeal. At a watchnight service held last night, there was a fair attendance of non-members, some of those present not having attended our meetings previously.—A.P.A.B., Jan. 1.

**EMERALD.**—Last Lord's day morning Bro. Atkins, from Footscray, presided, and Bro. Luke from Murrumbidgee, gave us a helpful little talk and in the afternoon interested the children with a fine lesson on "Thanks." Bro. Drew, from Shepparton, preached to a full house on "Consider Your Way."—W. Bolduan, Jan. 1.

**BRIGHTON.**—On December 20th, the Literary Society held their demonstration, when a miscellaneous programme, including a temperance dialogue, was enjoyed. Bro. Pittman's closing services have been marked with good gatherings, and interest. At the gospel meeting last Lord's day, one confessed her faith and at the watchnight service two more were added. One was also received by letter. We have not yet arranged for a successor to Bro. Pittman, whose past services the church are only now realising in full.—P.H.L., Jan. 1.

**NORTHCOTE.**—One confession last Sunday. We passed the closing moments of 1911 in a watchnight service, when there was a good number present. We are unfortunate in that we are losing our preacher, Bro. J. W. Marrows, at the end of January. He has spent a very successful term with us.—F.S.B., Jan. 1.

**HARCOURT.**—Last Lord's day morning we had several visitors with us; Sister Clapham, from Brisbane; Sisters Upstill and Edwards, from Melbourne; also Bro. Edwards, E. Dilworth, and E. Symes. We had a grand meeting, about 70 members being present. At night Bro. Edwards baptised the young girl, Doris Armstrong, who had confessed Christ previously. This morning we had two visitors from Melbourne. Bro. H. Edwards exhorted the church.—A.E.G., Dec. 31.

**SHEPPARTON.**—Good meeting yesterday morning, when we had as visitors Sister Miss Thompson, of North Fitzroy; Bro. and Sister Fraser, senr., and Miss Fraser, Collingwood. Had our first decision day in our Lord's day School in the afternoon, and are hopeful of results. Nice meeting last night, Bro. Clipstone speaking on "Be ye also ready." In response to the invitation one young girl from the Sunday School made the good confession.—Florrie Knight.

**KANIVA.**—Good meetings yesterday, when Bro. Percy McCallum spoke morning and evening. We were glad to see the faces of many old friends back again.—A.R.B., Dec. 25.

**CHELTENHAM.**—The Junior Endeavorers celebrated their anniversary with items and a Christmas tree and a visit from Santa Claus, who presented gifts to the Juniors. On Christmas Sunday most interesting meetings were held. There were many visitors, including the campers from Ascot Vale. Bro. W. A. Kemp gave an address in the afternoon on "Sights and Scenes of the Nativity and the Land of the Saviour." At night, before a crowded audience, May Fisher, Ethel Foreman and Arthur Chapman confessed their faith in Christ. During the week death entered our ranks, when Sister Annie Bluhm, the daughter of Bro. and Sister Bluhm, passed away to be with her Master, at the age of 26. Bro. and Sister W. J. Smith were also called upon to part with their babe, Stella Marjory, aged four months. We commend the bereaved ones to the God of all comfort.—T.B.F.

Continued on page 14.

## The Writing on the Wall.

### NATIONAL PROHIBITION IN N.Z.

By A. J. Saunders.

We are living in stirring times. The workers in the social and moral movements of the world are to-day making history, and future ages will look back to and study the evolution which characterises the beginning of this twentieth century. What are the national and political unrest of China and Russia, the industrial agitation in the British world, the Prohibition movement in America and Australasia, but the birth pangs of a new age! The great agitation is the most hopeful sign of our times. It is the herald of a new day. Old Virgil, if he could but speak but one message to our generation, would say:

"The last age decreed by faith is come,  
And a new frame of all things does begin.  
A holy progeny from heaven descends,  
Auspicious be his birth; which puts an end  
To the iron age; and from whence shall rise  
A golden state far glorious through the earth."

That is the note which needs to be emphasised to-day—the golden age is before us, not behind. Those people and movements which live in the past are disappearing, as they deserve to disappear. The people who do things to-day are optimists. Our hope lies in the future.

This view point is aptly illustrated in the evolution of National Prohibition in New Zealand. Twenty-five years ago the N.Z. Alliance began its agitation against the drink traffic. It was then a weak, unpopular, greatly persecuted reform. But with steady persistence it has made sure and consistent advance. Look at this interesting comparison, showing the growth of No-License sentiment. These are the Dominion percentages for No-License at local option polls:

1896	1899	1902	1905	1908
37.82	42.23	48.88	51.27	53.45

And now comes the last vote taken last week on National Prohibition, with 55.81 majority.

These are the latest and final returns on the Prohibition vote:—

Against National Prohibition .. ..	202,623.
For National Prohibition .. .. .	255,919.

The majority in favor of National Prohibition was 53,296, equal to 55.81 per cent. of the votes cast. The three-fifths majority required to carry the proposal was 275,125, 1-5 votes. The actual majority is short of this number by 19,206, 1-5 votes, or 4.19 per cent.

There are one or two things of very great importance arising from this expression of N.Z. towards the liquor traffic. It was a magnificent vote for the abolition of the greatest curse in New Zealand to-day. The local No-License issue was evidently overshadowed by the national question. All the No-License districts retain their No-License, but no new ones were added. Of course we are sorry that no new districts were added to No-License. But the vote plainly points out that New Zealand wants National Prohibition. Numbers of people must have voted local continuance and National Prohibition.

There was a clear majority of 53,000 for Prohibition in a total vote of half a million, and yet the Trade is allowed to remain, in this country of advanced social legislation, adult suffrage, de-

mocracy, and yet in this matter the minority rules. A clear majority of 53,000 must submit for another term while the traffic continues its devilish work. But sound it on every house top, and publish it in every press throughout the world, the very first time that Prohibition was voted on as a national issue it was carried by 53,000 in a vote of half a million, giving a majority of 55.81 per cent.

If there is any certainty in the growth of moral ideas, and if the law of averages will operate for three more years, then it is positively certain that National Prohibition will carry at the very next election in N.Z., even on the unjust three-fifths majority basis. That is a big handicap, any way, 40-60 in 100. It is a difference of 50 per cent. That is not insuperable in N.Z. But if the liquor traffic insists upon the three-fifths majority in N.Z.—though N.Z. will win even with that handicap—it will insist also on a three-fifths majority in Australia and England. And so the Prohibition movement will be held back for a very long time in a country like England. And so N.Z. will be justified for the good of the world movement in demanding a smaller majority. The next issue will probably be fought out on a 45-55 majority basis.

It is interesting to see the way the traffic is trying to account for this adverse vote in spite of all their money, misrepresentation, and lies. Truly the Trade is in a bad way. The handwriting is on the wall, and liquor's days in fair New Zealand are numbered.

Watchman, what of the night! Ah, it has been wild and dark, but I see the clouds are fleeing away. Look toward the East! Do you see that dim light breaking? It is the herald of a new day—New Zealand's new day of National Prohibition. And as goes New Zealand, so will go the world.

## Christian Endeavor Topics.

JANUARY—JUNE, 1912.

January.

- 8—My Purpose for 1912. Matt. 5: 13-16.
- 15—Strength. Eph. 3: 14-21; Phil. 4: 13.
- 22—Sin and Redemption of Race. Rom. 5: 12-21.
- 29—The Committees. Luke 14: 25-35.

February.

- 5—Devotion. Deut. 23: 21-23; Psa. 50: 14, 15.
- 12—Israel Delivered to Serve. Ex. 39: 22-43.
- 19—Sacred Song: What it Expresses. Eph. 5: 17-20; Jas. 5: 13.
- 26—The Duty and Privilege of Church Membership. Acts 2: 37-47.

March.

- 4—Prayer. 1 Chron. 16: 8-15; Matt. 6: 5-15.
- 11—Chosen and Ordained for Service. Lev. 26: 3-20.
- 18—Home Missions. Luke 24: 36-53.
- 25—Juniors that have Led: Our Leader. Luke 2: 40-52.

April.

- 1—The Poetry of the Bible. Psalm 118: 1-29.
- 9—Fellowship with the Risen Christ. Matt. 28: 16-20.
- 15—Guidance. Psalm 119: 1-8; Matt. 4: 4.
- 22—Israel's Wanderings. Psa. 106: 13-27.
- 29—One Body. 1 Cor. 12: 12-31.

May.

- 6—Loyalty. 1 Chron. 29: 1-5; Psalm 84: 1-12.
- 13—The Blessings of Obedience. Prov. 3: 1-13.
- 20—Christian Citizenship. Rom. 13: 1-10.
- 27—The Holy Spirit Given. Acts 10: 30-46.

June.

- 3—Fellowship. Psalm 122: 1-9; Matt. 18: 19, 20.
- 10—The Essentials of Victory. Psalm 37: 1-9.
- 17—Foreign Missions. Psalm 46: 1-11.
- 24—Trees of the Bible: What they Teach. Psalm 92: 12-15; Joel 1: 8-12.

### MY PURPOSE FOR 1912.

Topic for January 8.

Daily Readings.

- I will present my body. Rom. 12: 1-5.
- I will do one thing. Phil. 3: 7-21.
- I will follow Christ. John 21: 15-23.
- I will serve Christ in his brethren. Matt. 25: 31-46.
- I will keep my pledge. Matt. 21: 28-32.
- Topic—My Purpose for 1912. Matt. 5: 13-16.
- How can I make C.E. a greater power for good?
- How can I keep the standard of C.E.?
- How can I get a clearer view of life's great purpose?

### N.Z. Bible School Union Examinations.

Four schools were represented as follows:—  
Ashburton, 2; Mornington, 5; South Dunedin, 5; Tabernacle, 33. Total, 45.

The following are the results:—

DIVISION I. Under 11 years.

- 1st prize, Elsie Christensen, Tabernacle.
- 2nd prize, Wallace Wright, Tabernacle.
- 3rd prize, Kate Shore, Tabernacle.

DIVISION II. Age 11 years and 12 years.

- 1st prize, Gladstone Roberts, Mornington.
- 2nd prize, Cyril Christensen, Tabernacle.
- 3rd prize, Annie Bremner, Tabernacle.

DIVISION III. Age 13 years and 14 years.

- 1st prize, Doreen Harward, Tabernacle.
- 2nd prize, Hope Bremner, Tabernacle.
- 3rd prize, Mary Batchelor, Tabernacle.
- 4th prize, Raymond Christensen, Tabernacle.

Certificates of Merit: Merriel Gebbie, Tabernacle; Irene Swan, Tabernacle.

DIVISION IV. Age 15 years and 16 years.

- 1st prize, Ivy Greenwood, Ashburton.
- 2nd prize, Annie Schulenburg, Tabernacle.
- 3rd prize, Isabel Stokes, Tabernacle.

Certificates: Kitty Gaylor, Tabernacle; Erica Routledge, South Dunedin.

DIVISION V. Age 17 years and 18 years.

- 1st prize, Muriel Christensen, Tabernacle.
- 2nd prize, Douglas Wright, Tabernacle.

DIVISION VI. Age 19 years and over.

- 1st prize, R. Bruce Wright, Tabernacle.
- 2nd prize, Miss Mary Wright, Tabernacle.
- 3rd prize, Miss Robinson, Tabernacle.
- 4th prize, Jeannie Gaylor, Tabernacle.

Certificate of Merit: Miss Richardson, Tabernacle.

Certificate: Robert Williamson, Tabernacle.

DIVISION VIII. Teachers over 25 years.

- 1st prize, Mrs. C. Fleming McDonald, Tabernacle.
- 2nd prize, Louis C. J. Schulenburg, Tabernacle.
- 3rd prize, Miss Ettie Kirkby, Tabernacle.

Examiners:—Divisions 1, 6, 8, Bro. R. Gebbie. Divisions 2, 4, 5, H. G. Harward. Division 3, J. Inglis Wright.

C. F. McDonald, President.

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Home Mission Notes.

N.S.W. HOME MISSION NOTES.

By A. E. Illingworth.

There has been a marked improvement in the number of additions reported from all parts of the State since our day of prayer and intercession. To God be the glory.

The annual offering to be taken up in February is now engrossing all our attention. Much depends upon the generosity of the churches. If we are to go forward, the overdraft must be wiped off, and we hope there will be no doubt about that. The Lord is calling us to go up and possess the land.

The State Evangelist arrives on Feb. 9. A great reception is being planned for Monday night, Feb. 12, at the City Temple. His programme of special missions will be in the following order—City Temple, Belmore, Inverell, Hornsby. To do this aggressive evangelism, we need the practical support and prayer of the whole brotherhood.

At the Committee meeting held on Dec. 19, the preliminary arrangements for the State Conference at Easter were considered. As the Federal Conference will draw many away, it will be necessary to put some of our meetings before Good Friday this year. Full notice will be given in our next issue.

The chief item of interest this month has been the erection of the chapel at North Auburn. This building has been a credit to all concerned. A fine souvenir is being issued by Messrs. Morton and De Plater. The chapel is one of the best of our suburban edifices. We regret to state, however, that the architect, Bro. W. H. Terry, collapsed suddenly in the tram on Dec. 19. His death may have been a sequel to this effort, as it gave him great anxiety.

The receipts from Nov. 20 to Dec. 18 were—£82/10/3; expenditure, £99/16/11. The Dr. balance is £240/1/3. A few thankofferings for the new year would please us. Send all correspondence to my new address.—A. E. Illingworth, "Newalletta," Spit-rd., Mosman.

RICHMOND-TWEED RIVERS DISTRICT NOTES.

Three confessions during the past month at Bangalow.

Bro. Strongman will spend Sunday, Dec. 24, at Brunswick Heads. He will speak morning and night.

The Bible School at Casino is growing; this is a hopeful feature of the work there.

Bro. Rose has succeeded in getting the brethren about Pelican Creek together for breaking bread.

Good work is being done by Bro. Luke Patch and his assistants in the Bible School at Bungawalbyn.

£30 is needed quickly to secure horse and sulky for Bro. Rose. Send as soon as you read this.

The District Committee has decided to increase the salaries of the District evangelists, Bros. Rose and Strongman, and has consented to a small reduction in the subsidy from the State Home Mission Fund. This will mean an additional 10/- per week will have to be collected in the District. If every member would help, this would be quite easily done. We should receive at least 6d. per week for District evangelisation from every member in the District.—Thos. Hagger, Hon. Sec., Dawson-st., Lismore.

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## From the Field—Continued.

**COLLINGWOOD.**—The work of the Lord here is prosperous. To-night two Sunday School scholars, who confessed their faith in Christ last week, were baptised.—A.B.C., Dec. 17.

## New South Wales.

**BROKEN HILL.**—The church held its 21st anniversary, 10th to 14th December, 1911. Bro E. J. Tuck, evangelist, on Sunday, 10th. Bible School on 11th; C.E. Society on 12th; Band of Hope, 13th; and church meeting on 14th. All meetings were very encouraging. Splendid programmes were provided and successfully carried out. £17 was presented to the chairman to help to pay off the debt on the chapel. A comprehensive vote of thanks to all who had contributed to the success of the meetings was carried unanimously.—H.E.T.

**LISMORE.**—A large number of the members were away for Christmas Sunday, and considering this, we had splendid gatherings and a good offering. Sister Miss E. Robinson, from Bungawalbyn, Bro. C. R. Furlonger, from Singleton, and Bro. C. L. Peterson, from Wagga, met with us, the two latter participating in the services. At the night service the choir rendered music appropriate to the season, and Bro. C. L. Savill sang, "No Room in the Inn," while the writer preached on "A Night at Bethlehem."—T.H.

**JUNEE.**—The work in this district is very promising, but we need a horse and sulky very badly, to enable us to get out and visit isolated brethren down as far as Mimosa and Temora. There are not very many members of the church here. If any of our friends in other parts can help us in this work, send along any donations to me at Junee. They will be thankfully acknowledged.—T. G. Mason, Junee, N.S.W.

**BELMORE.**—Our fifth anniversary tea and public meeting was held on Tuesday, Dec. 12. Both were very successful. 190 sat down to tea, and over 200 were present at the public meeting. In the unavoidable absence of Bro. J. Stimson, Conference President, Bro. T. Morton, one of our elders, occupied the chair. A splendid musical programme and a good address by G. T. Walden combined to make a very pleasant evening. The secretary's annual report showed that the work was in a healthy condition. Our annual business meeting was held on the following night. The treasurer read his annual statement, which showed that our finances were in a fairly satisfactory state. The election of officers then took place and resulted in all the officers being re-elected, namely: Elders, Bren. T. Morton and Edwards; Deacons, Bren. W. A. Smith, E. Ritter, E. W. Kent, F. W. and A. A. Barratt. Treasurer and Envelope Secretary, Bro. W. Barratt. Auditor, Bro. E. Ritter. Secretary, Bro. A. A. Barratt.—A.A.B., Dec. 17.

**WALKERVILLE.**—The evening gospel mission services have now been carried on in the Walkerville Hall for five months, during which time we have had some good audiences; latterly, however, the attendances have fallen off somewhat, but a good interest still prevails. The Committee are pleased to announce that a smaller and more suitable place of meeting, on Walkerville Terrace, near the Hall, has been secured. Arrangements are being made to commence morning worship and evening service on Lord's days from January 7th. There are between 20 and 30 members of the Church of Christ residing in the district, and all that have been approached have decided to join us. If there are others of whom we do not know, we should be pleased to get in touch with them. The brethren actively concerned in the mission have the cause at heart. We would be glad to hear of an organist who would give his or her service to the Master. Gospel services will be continued in the Hall on Lord's day evenings for the present, where all particulars can be obtained.—E.D.C.

**WINGHAM AND TAREE DISTRICT.**—The writer recommenced gospel meetings in this township on Sunday, 17th, in the Oddfellows' Hall. For the opening meeting we were all encouraged by the attendance of so many who are strangers to our meetings for worship. It is intended to continue on the Sunday nearest the full moon for the sake of those who must drive over country roads, and later on to have a mission in this town. Burrill Creek and Boolawah were visited at 11 a.m. and 2.30 p.m., when good numbers attended to listen to the gospel story. At the latter place, another mission is to be arranged for early in 1912. Bro. H. Edwards preached to a good congregation in Taree in the evening. Killabakh was visited by the writer on the 10th inst., but owing to the excessive heat there was a smaller attendance than usual. This is a big district, and we hope later on to see another preacher at work, making Wingham his centre.—G.B.

**INVERELL.**—We had the joy of receiving four into church membership from the Bible School. One of these, Jessie Newman, also scored second prize in her division of lesson examination. On the 17th Bro. Cust exhorted in the morning, and preached in the evening. At both services he made a very favorable impression on all who had the privilege of hearing him. Monday, the 18th, a quiet but impressive wedding took place in the house of the bridegroom. Bro. W. Knott, to Sister Somerville, Bro. Waters officiating. Bro. Waters presented the bride, in a bright and happy speech, with a volume of Sankey's hymns and a copy of church hymns, on behalf of the church. Bro. Cook, senr., presented her with three beautiful vases from the Bible School. After breakfast the happy pair went away by motor on their honeymoon towards Sydney.—H. Cook, Dec. 19.

**HORNSBY.**—Another Sunday School scholar confessed Christ at the close of Bro. Weber's splendid address. We have word from Bro. Payne, that he will be with us on the 1st of January, when we trust by his visit that the work will go along better.—E.D.A., Dec. 20.

## Here and There



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

Four confessions at Hawthorn.

A. P. Wilson's address is 1 Ivy-st., Launceston, Tasmania.

M. W. E. Oldfield is now secretary of the church at Mosman, N.S.W.

Good meeting at Moreland last Sunday night, Bro. Eli Neville preaching.

The secretary of the West Moreton Executive is W. Bails, Mt. Walker, via Rosewood, Qld.

Bro. E. C. Savill spoke to good meetings morning and evening on Sunday, December 17, at Bangalow, N.S.W.

The next issue of the "Christian" will be the Special Home Mission number. Extra copies will be sent to agents for free distribution.

Bros. A. C. Withers and F. W. V. Stratford, of Lismore, N.S.W.; spent Sunday, Dec. 17, at Casino, speaking at all meetings. Bro. Rose was that day at Bungawalbyn and Pelican Creek.

Mrs. J. W. McGarvey did not long survive her husband. She was called home on Nov. 12. She was a good woman, a worthy helpmeet for her illustrious partner.

The privilege was given T. B. Fischer on Christmas eve to take the confession of his own daughter, together with two others, and to baptise them on New Year's eve.

May Greenwood won the special prize given by the Mayor of Ashburton, N.Z., for the girl in the Borough School who had made the most progress and for best conduct during the year.

The next meeting of the Federal Conference Arrangement Committee will be held in the Swanston-st. chapel on Friday evening, Jan. 12, at 8 p.m. All delegates and officials are asked to be present.

Jno. H. McQuerry, of the United States, who has been in the Philippine Islands for the past five years, is spending a few weeks in Australia. He spent last Lord's day in Adelaide, speaking acceptably at Mile End in the morning, and at Henley Beach at night.

In a letter to D. A. Ewers, F. M. Rains says: "Remember me to all the good brethren I had the pleasure of meeting while in your land. Mrs. Rains and I often speak of your splendid hospitality, your large Christian spirit, your aggressive Christian living."

J. B. Jones, a prominent worker among disciples of Christ in the United States, died on November 8, aged 65 years. He was, at the time of his death, and had been for sixteen years, the much esteemed president of the William Woods College for young women at Fulton, Missouri.

The West Moreton Executive, Q., have recently engaged Bro. H. U. Rodger as successor to our late esteemed Bro. T. G. Mason, who is at present laboring for the brethren at Tannymorel, in the Killarney district in this State. He commences his labors here on the first Lord's day in February.—W.B.

The Chinese Church held a most successful picnic on Boxing Day at the Mentone Skating Rink, and spent the day in games and races and chats. They sat down to two splendid meals, and thoroughly enjoyed the day. T. B. Fischer represented the F.M. Committee and spoke words of encouragement.

Folding Chairs.—Three weeks ago the writer began pleading for money for the purchasing of folding chairs for the State tent, and to date 82 shillings have been received. Already five isolated disciples have contributed well, £2 being received from them. The writer wrote to 70 brethren and sisters, and the money is steadily coming in. Three hundred shillings would give us a good start. We have in mind missions for Albion and Warwick. Now, brethren and sisters, send from 1/- to £1 to the Organising Secretary, A. W. Jinks, Bridge-st., Albion, Brisbane.

## Home Mission

### ANNUAL OFFERING

will be taken up simultaneously in Queensland, New South Wales, Victoria, South Australia, West Australia, Tasmania, Middle District, N.Z., Auckland District, N.Z.

## February 4th.



Jno. T. Brown, who was in Australia a few years ago, is described in the *Christian Standard* churches. He expects to devote more of his time in the future to do this sort of work. He held a mission with 40 additions at Little Rock, Arkansas. There was a debt of £740 on the church property and in a twenty minutes' appeal he raised £940 to clear it off.

What is declared to be "the largest meeting ever held by our people under the British flag" closed at Portage la Prairie, Manitoba, Canada, on November 17. "Sixty-five came forward at the closing invitation, making 648 in twenty-five days of invitation—over 600 confessions." W. J. Minges, the evangelist, was for two years in training as superintendent of personal work under C. R. Scoville.

On Sunday, February 4, the annual collection for Home Missions will be taken up. £500 will be required in Victoria. If the brethren have confidence in the work of the Home Mission Committee, the amount will easily be raised. Preachers, secretaries, church officers, are asked to co-operate in urging upon every member to have fellowship in this great work. Let us start now and work hard during the month. Let every member lay by him in store.

Warragul Building Fund.—In addition to former acknowledgments, the following donations have been received with deepest gratitude:—W. Hunter, £1; Chas. Martin, £1; H. Knights, 8/-; W. A. Smith, 10/-; Mr. Lyall, senr., £1/5/-; Brethren at North Fitzroy, per Bro. Forbes, £2 6/-; C. H. Gill, £1; Mrs. Zelius, £1; Mr. Fitzgerald, £1; total, £48. A complete balance sheet will be issued shortly and sent to every donor.—T. Bagley, 178 Kerferd-rd., Albert Park, Melb.

The First Christian Church in Louisville, Kentucky, U.S.A., has just opened a church building which, with the ground, 200 feet square, cost £50,400. It was originally known as "The First Baptist Church of Jesus Christ of Louisville, Ky.," but in 1833 under the leadership of the preacher, P. S. Fall, who had become acquainted with the principles of the restoration movement, as advocated by A. Campbell, it ceased to be a Baptist church. It has had a number of eminent men as preachers, one of whom was the well-known B. B. Tyler, who, writing of the present preacher, E. L. Powell, says, "He comes as near being the ideal preacher and shepherd as any man with whom I am acquainted."

R. S. Latimer, of Central Christian church, Pittsburg, in an appreciation of the late C. L. Thurgood in the *Christian Standard*, says, "Bro. Thurgood was all his name indicates, simple, childlike, good, unsuspecting, clean. He was truthful, unselfish, and devoted to his Master's work. He took a deep interest in Bible School work; knew every teacher and scholar under him personally. During his ministry in Central Church, he took the confession or statement of over twelve hundred souls; upwards of one thousand of these passed through the Bible School. He always stood manfully for every department of our great brotherhood's missionary and benevolent work."

We are always learning something new about the Stone of Destiny on which the Scottish kings were crowned, and the English kings later, says *The Christian*, but this is the most recent news of all. Preaching at Westminster Abbey lately, Archdeacon Wilberforce said it fell to his lot during the preparations at the Abbey for the Coronation to guide to the Coronation Stone a well-known antiquary who had made a special study of its history. "He (the antiquary) was convinced," said the Archdeacon, "that it was the stone on which Jacob rested his head when he had the vision of angels at Bethel, and that from that night it was considered sacred, and carried from place to place. He believed it was this stone that Moses struck, and that it was carried by the Israelites during their forty years of wandering. He showed me a big cleft in the rock, from which he believed the water gushed out. He showed me also two much-rusted iron

staples deeply sunk, one at each end, which I had never noticed before, by which it was carried. He traced the stone to Solomon's temple, and from thence, after the destruction of Jerusalem, by Titus, to Spain; thence to Ireland, thence to Scone, in Scotland; and from Scotland to Westminster Abbey."

A writer in the *British Weekly* says:—For the benefit of any readers of the *British Weekly* who may not know, it may be explained that the Baptists of Canada take up a position differing in several ways from the position taken up by the Baptists of England. With Canadian Baptists there is no membership without baptism; indeed, it may be said that this is the state of things all over the North American continent. This will make it evident that in order to amalgamate with the other Protestant denominations the Baptists of Canada would have to make far greater concessions than their brethren in England. Both in the presidential address and in the many references to Church Union made by speakers during the Convention, it was made plain that the Baptists were of the opinion that they were not at liberty to bargain, for the reason that they took simply the unexplained Word of God for both their doctrine and discipline; that they could not even consider any proposal to regard anything that they found in the Bible as of no consequence; that they rejoiced in the coming together of those who were separated only by matters of opinion, but that they regretted that the bodies thus coming together did not discard man-made creeds and allow their members to take the Bible as it is, and thus come to the place where the Baptists have always stood.

#### WANTED.

I am anxious to secure fresh charts, diagrams, black-board talks, object lessons, and other aids to preaching. I will gladly exchange copies of my charts (about 30, mostly original designs) for others, and will welcome helps and suggestions from brethren. Address me at Cromwell-st., Caulfield, Melbourne.—John W. Parslow.

Applications are invited for the position of Evangelist for the Albion Church of Christ, three miles from Brisbane, to commence early in March. All particulars from L. Gole, Liverpool-rd., Clayfield, Brisbane, Queensland.

The Northern Union of Churches of Christ (N.Z.) require the services of an evangelist. Full particulars from Bro. Dunn, Australian applications to be sent through Bro. Dunn, to W. E. Vickery, Wellsford, New Zealand.

Applications are invited to 17th January, 1912, for the position of Evangelist for the Park-st. (Unley) and Cottonville Church. Duties to commence March 1 next. State full particulars in writing to "Officers," c/o Mr. P. S. Messent, Secretary, Park-st., Unley, S.A.

#### IN MEMORIAM.

YEWBALL.—In loving memory of Elizabeth Yewdall, relict of Amos Yewdall, who passed away on Jan. 7, 1911, at North Carlton.

"A friend as true as ever breathed  
Has passed away from earth;  
But memory lives within the heart  
Of one who knew her worth."

—Inserted by her loving friend, A. Morffew.

#### THANKS.

To the brethren and sisters who contributed to the cost of providing me with an air bed and sun-blind, I wish to convey my most grateful thanks.—William Herbert, Austin Hospital, Heidelberg.

#### TO LET.

Three Unfurnished Rooms. Members of the church preferred. Apply, Mrs. L. S. Blair, "Miltonville," Necrim-road, Murrumbena.

#### MARRIAGE.

##### SILVER WEDDING.

CLYDESDALE — MCINTYRE.—On December 31, 1886, at 12 Fowlds-st., Kilmarnock, Scotland, by Mr. Hugh Ross, John, eldest son of John Clydesdale, Maybole, to Jessie, only daughter of Andrew McIntyre, of Ayr. Present address: 15 Trade-st., Newtown, Sydney.

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### Life's Cortège.

Lines on the Death of Bro. S. Brown.

He sleeps! that son of tender care,  
O'er whom a mother bent in fondest joy,  
For whom a father prayed that God might spare  
Life's bitter anguish from his boy.

And now the long cortège files past,  
And bitter wailing o'er the silent dead  
Is heard and dull heart aching as the last  
Sad rites above the grave are said.

A few brief days and then once more  
In solemn stillness stand we there to see  
That mother, father, who had wept before,  
Laid in the tomb so solemnly.

And thus we go, each in his place,  
When hands are folded from this earthly strife,  
When weary feet have run their toilsome race  
We pass to death or larger life.—*Geo. Burns.*

### Obituary.

**HERON.**—Mrs. Theresa Heron went home on December 17th. She was one of God's own because of her Christian fortitude in life and death, and therefore died as she lived. 75 years and 11 months she was spared. All of her life she had lived and worked for Christ and his church, and had been engaged in almost every kind of church work. A pioneer in North Melbourne—although latterly, the last twelve months—she was an assiduous worshipper at Newmarket. By all here she was respected because of her unassuming yet genial character. To all of her family, relatives and friends, we would extend our sincerest Christian condolence.—*S. Stevens, Newmarket, Vic.*

**ROBERTS.**—The late Sister Mrs. A. Roberts, who died on November 25, arrived in New Zealand about 46 years ago, and became a member of the Church of Christ during Bro. M. W. Green's

first ministry with the Tabernacle about 30 years ago. Bro. Roberts and family, consisting of three sons and three daughters, who survive Mrs. Roberts, are all members of the church, as also was the late Bro. F. Roberts, who passed to his rest several years before his mother.—*L.C.J.S., Dunedin, N.Z.*

**SCHUORR.**—Charles Edward Schuorr, the son of Bro. and Sister Schuorr, passed away on December 12. Charlie was not quite four years of age, but was very intelligent and a manly little fellow, and had very closely entwined himself around the hearts of his parents, so that the wrench of parting was all the more severe, but Christian like, they look forward to that happy reunion where young and old shall mingle in the land of perpetual youth, where parting, tears, and pain are never known. Not good-bye, Charlie, but good-night, till we meet in the morning.—*P. A. Dickson, Norwood, S.A.*

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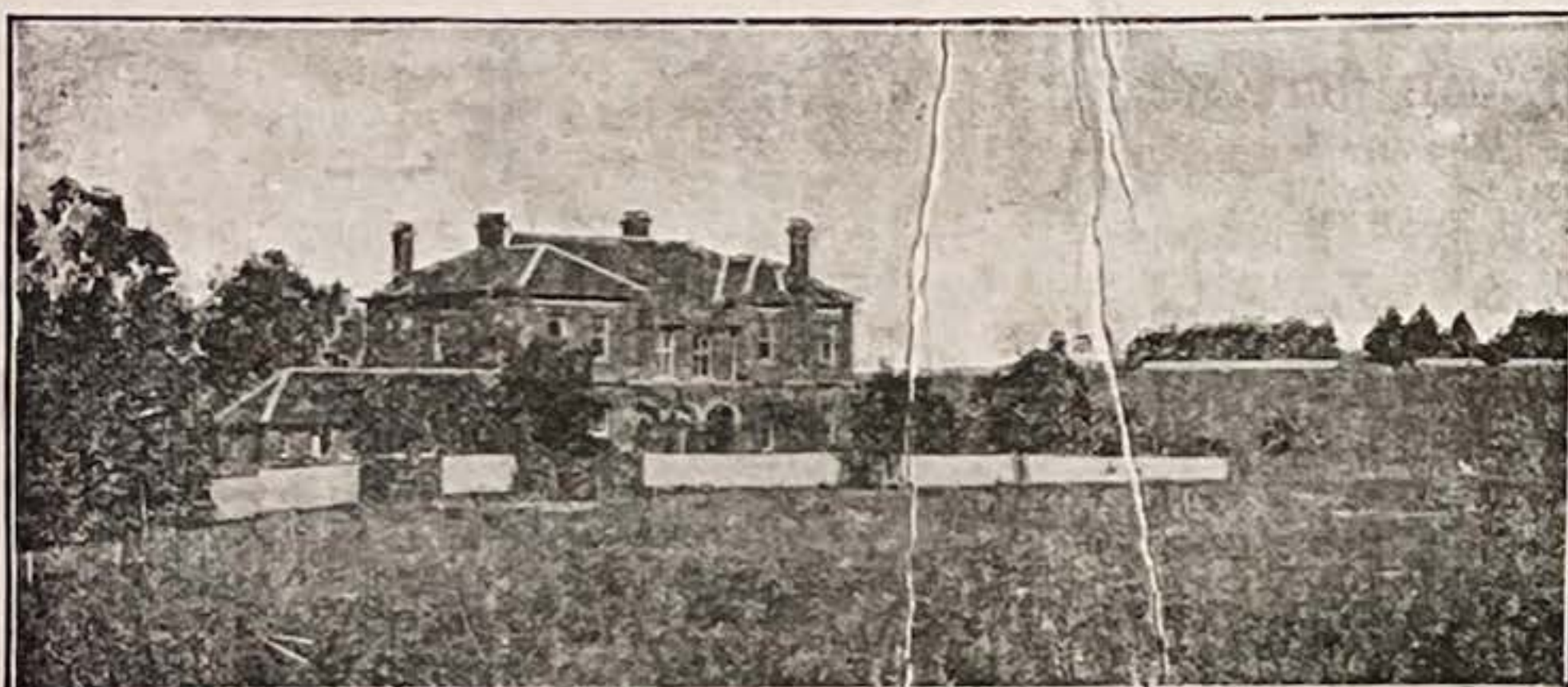
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