

# The Australian Christian

Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

REGISTERED AT THE GENERAL POST OFFICE, MELBOURNE, FOR TRANSMISSION BY POST AS A NEWSPAPER.

Vol. XV. No. 3.

THURSDAY, JANUARY 18, 1912.

Subscription, 6s. per annum. Single Copy, 1/4

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# The Australian CHRISTIAN

Vol. XV., No. 3. Thursday, January 18, 1912.

Not fragments of truth, nor one-sided truth, but the whole truth.



When in the New Testament we are told that by "faith ye are saved," we understand that faith stands for or covers everything else that is said to be a means of salvation.

## CONDITIONS OF SALVATION.

### A Reply to "Enquirer."

In another column we publish a letter from a correspondent who desires to know what our teaching is in regard to the conditions of salvation. As the points raised by him are of great importance and cannot be satisfactorily answered in a foot-note, we are dealing with them at a greater length in our editorial column. It will be noticed that our correspondent quotes quite a number of passages in which salvation is attributed to faith. These passages are accepted by us, and provided they are understood by our correspondent as we understand them, there is, of course, no difference of opinion. We gather, however, that our friend is one of those who holds the faith *alone* theory of salvation. If he does, then we are not in agreement, for the simple reason that our New Testament teaches us that that faith which is *alone* is dead, and therefore valueless. If our correspondent had told us what he means by "believing," and what it involves, we should be in a better position to understand our relative positions.

### What belief implies.

If he understands by faith or belief, simply an intellectual assent to a proposition, then we are not in agreement with him, if the faith or belief under consideration is connected with man's salvation. That kind of belief is referred to in John 12: 42 and is not worth much. "Nevertheless, even of the rulers, many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; for they loved the glory of men rather than the glory of God." As a matter of fact, faith, as we find it in the New Testament, always implies action. Thus we are told in Acts 6 and 7, "A great company of the priests were obedient to the faith." And so, when in the New Testament we are told that by "faith ye are saved," we

understand that faith stands for or covers everything else that is said to be a means of salvation. And that is how we read the passages which our correspondent has quoted. They have to be made to agree with other passages of Scripture. As a matter of fact, we are said to be saved or justified by quite a number of things. We are said to be "justified by faith," "justified by his blood," "justified freely by his grace," "justified in the name of the Lord Jesus," "justified by the Spirit." Again, confession is joined with faith as a means of salvation. We are also said to be "saved by hope," and even baptism is not excluded, for we have the words, "Baptism now saves us." We accept all these statements, and find nothing contradictory in them, because each item includes all the rest.

### The primacy of faith.

We, however, recognise the primacy of faith in the conditions of salvation in regard to the manward side. "Faith is the chief condition," says L. Oliver, in his "New Testament Christianity," "because neither repentance nor baptism could be conditions of salvation unless they were the repentance and baptism of *believers*, and are themselves caused by, and are the obedience of faith. What would repentance and baptism as conditions of salvation, mean to one who does not accept Christ as Saviour? Why, they would mean that by rendering obedience in these, the sinner was *meriting* salvation. The repentance and baptism would be in the position in which the works of the law were to the Jews. By such works Paul declared no flesh can be justified. But for the believer such a view of repentance, confession or baptism, are shut out by his faith in Christ. Christ is the ground of his salvation, and his repentance and baptism are simply results and expressions of his faith in Christ." Baptism itself, properly considered, is an act of faith, and is of no value unless it is so. It is part of "the obedience of faith" of which Paul speaks. We cannot disassociate faith from

obedience. This fact is brought out very clearly in John 3: 36 (R.V.), where it reads, "He that believeth on the Son hath eternal life, but he that *obeyeth not* the Son shall not see life." Baptism, therefore, as an act of obedience, is associated with faith, and is only a stumblingblock to those who misunderstand Paul's allusion to the "works" of the Jewish law, in which baptism has no place.

### When saved.

Our correspondent desires us "to state candidly through the medium of the "Christian" at what point a person is saved." In apostolic times, this question was never raised. There was no need for it. Baptism followed confession without delay. The same day, the same hour of the night, "straightway." Long periods of probation were unknown. This is a modern practice, and as such makes the question possible. Let us get back to apostolic conditions, and the question is superfluous. In regard to our correspondent's children, we may say that he assumes a great responsibility if he refuses to allow them to be baptised, provided they believe in and desire to serve Jesus and are old enough to understand what they are doing. If, however, the desire for baptism is "only a childish whim," then of course they cannot be fit subjects for baptism. We do not doubt their salvation, and if they are regarded as "Christians" by their parents, by what authority do they refuse them the privileges of the Lord's house?

### The design of baptism.

It is, of course, well known that we do not agree with our Baptist friends as to the design of baptism. We believe that it is associated with faith, and repentance, in regard to the remission of sins (Acts 2: 38). We do not, however, insist that candidates for baptism shall understand the full design of the ordinance. This, with other things, we hope, by subsequent teaching, to make more clear. It is enough if the believing penitent comes to us with the wish

to be baptised, because he desires to follow the example of his Lord and to obey his command.

We do not expect candidates for baptism to understand the entire Christian system. In most cases they must be regarded as "babes in Christ" to be fed with the sincere milk of the Word. The test that we apply, the confession that we ask from them, is, "Do you believe in Christ as the Son of the living God?" If satisfied that the confession is intelligent and sincere, baptism immediately follows. In regard to baptism generally, we are quite content to confine ourselves to the simple language of the New Testament. What this means, we mean, and nothing else. We don't want to read into it what the creeds say, or bring our preconceived ideas to it, we want simply to let it speak for itself. Not fragments of truth, nor one-sided truth, but the whole truth. Not passages selected with the view to bolster up a certain position, but every passage, to the exclusion of none bearing upon the subject, feeling assured that the result will be a glorious harmony. Let our correspondent do this, and he will find all his stumbling blocks removed.

## Editorial Notes

£2,300.

The various State Mission Boards ask their churches for an aggregate of £2,300 on Feb. 4, for the purpose of extending the work in the home lands. Will they get it? There should be no difficulty with 25,000 members. What is needed is for every speaker to give special prominence to the urgent call. The time has surely come for a great united forward movement throughout Australasia. Let every one pray and labor and sacrifice, and the object will be more than realised.

### Church and Jail.

According to the United States census reports, 60 per cent. of the membership of Protestant churches in that country is female, and 40 per cent. male. In the Christian Churches, or Churches of Christ, the percentage is 58½ and 41½. It would be interesting to know how our Australian membership compares with this. All the world over, women appear to be more religious than men. The criminal figures give an immense preponderance of men as lawbreakers. Is there any necessary connection between the two sets of statistics? An American humorist has said that in that country "the women go to church and the men go to jail." We are afraid this somewhat sweeping statement is as applicable to the Commonwealth as to the United States.

### Tobacco and Training.

The *Christian Work and Evangelist*, of America, says: "Recently we chronicled the burning of all the cigarettes in a Southern village at a public bonfire. Now the great Steel Trust bars smoking during working hours. The American Bridge Company made a similar ruling some time ago. Men who smoke at their work rarely do as much work or as good work." It would appear from the above that smoking is coming into disfavor in some parts of America. Whatever differences of opinion we may have about smoking by men, all agree that it is a hurtful practice for boys. The great difficulty in the way of repressing the practice is the example of seniors, which "speaks louder than precept." "The wisest gosling gangs after geese," and as an American writer has put it, "The best way to train up a child in the way he should go, is to skid on a little bit ahead."

### A United People.

In one respect, at least, the people known simply as Christians, Churches of Christ, in Australia, are in advance of other religious bodies. They present a practical manifestation of co-operative unity. Unfettered by any human creeds, and bound by no ecclesiastical legislation, they yet work together with a oneness of aim to be found in no other large Protestant community beneath the Southern Cross. They have federalised their Foreign Mission work, and all the States of the Commonwealth unite in their work among the heathen. Their educational work is focussed into one College of the Bible, which bids fair to reopen its work this year with a larger number of students for the ministry than any similar institution in Australasia. They have in all the States adopted one Home Mission day and one Foreign Mission day for special offerings, enabling the whole brotherhood to concentrate their interest through the platform and press at the same time. They have the one publishing house for the Commonwealth and Dominion, with the one weekly church paper and the one monthly school paper, and they meet together in Federal Conference every two years or oftener. And all this co-operative machinery, lubricated with the oil of fraternal unity, works with the minimum of friction and the maximum of efficiency. There can be no question but that this oneness of aim and union of forces largely accounts for the growing prosperity of the cause they plead. It is at the same time a practical evidence of the fact that ecclesiastical enactments are not requisite in order to thorough union. The churches are entirely independent, and the binding them together is purely one of sentiment, but it is Christian sentiment, that which bound together the first Christian churches, the sentiment of brotherly affection. May they ever "endeavor to keep the unity of the Spirit in the bond of peace," remembering the injunction, "Above all these things put on love, which is the bond of perfectness."

### Our Old Preachers.

There is one department of Christian benevolence in which the churches among whom this paper circulates are behind others—that is in the provision made for old and infirm preachers. Up to the present but little has been done, partly, perhaps, because the matter has not pressed itself to any great extent upon the attention of the brethren. In our earlier days our regular preachers were but few and their wants were easily met. But these men are now growing old, and there are at present considerably over 100 preachers in the field who in the course of time will become old and helpless. A few of these are rapidly approaching the time when active service must cease. Our minds have been so fully occupied with the great needs of the Home and Foreign fields and the necessity for equipping men educationally to occupy them, that we have not had the opportunity of devoting attention to the approaching needs of the tried and true men who helped to bear the burden and heat of the day, and to lay the broad and deep foundations of our present and future church prosperity. It may be urged with reason that preachers like other men, should make provision for old age, but the fact we all recognise is that we do not pay them large salaries, and they have heavy expenses. The majority of our preachers do not receive more than an ordinary mechanic's pay, and their expenses are much heavier. Their clothing and books entail a much greater outlay; their homes are generally houses of accommodation for visitors, and every beggar in the city or neighborhood makes them a call for help. Then, too, in stimulating the liberality of the brethren for missions and other purposes, they must themselves set a good example. It is therefore difficult for the ordinary preacher among disciples of Christ to make much provision for sickness or decrepitude, and hence the greater reason that others should at least provide their bread and water. At the same time we are persuaded the preachers themselves would prefer to become regular subscribers to the fund intended for their assistance. The Committee appointed to prepare a workable basis to present to the Federal Conference at Easter have, we understand, taken definite steps already in this direction, and we would suggest the publication of at least an abstract of their proposals, before the Conference meets, that the brethren generally may be able to come prepared to intelligently discuss them. It is to be hoped that before Conference separates a satisfactory plan will have been adopted for the assistance of the men we delight to honor.

It is a great thing when our Gethsemane hours come, when the cup of bitterness is presented to our lips, and when we pray that it may pass away, to feel that it is not fate, that it is not necessity, but divine love, for good ends working upon us.—*Chapin*.



## TREASURE IN EARTHEN VESSELS.

By Dr. J. H. Jowett.

"We have this treasure in earthen vessels."—2 Cor. 4: 7.

What treasure? The "light of the glory of God." But why put such a resplendent treasure into commonplace earthen vessels? In order that we may not think more of the vessel than we do of the treasure it contains. It is possible for a man to think more about the binding of a book than of the truth which the book reveals; and so God often enshrines his truth in books of very poor and unattractive binding. God likes to show his loveliest flowers in very plain and commonplace pots. He likes to put a handful of his jewels into an almost forbidding casket. He likes to kindle the light of his glory on very ungainly lamps. And why? That the treasure may not be eclipsed by the fascinations of the vessel which holds it; that the truth may not be obscured by the personal or social grandeur of the man who proclaims it; that the divine may not be lost in the boastful protrusion of the human; "that the exceeding greatness may be of God, and not from ourselves." Let us look for examples of this method of Providence in the broad field of human life.

### Nobodies.

1. God puts his treasure into earthen vessels when he kindles the prophetic fire in the heart of a nobody. How innumerable have been the instances where God has chosen a nobody to be the prophet of his time! Look back. Away yonder, far back in the history of Israel, the nation is riotous and full of sin, abounding in cruelty and injustice and superstition. Into this people must be brought the consuming fire of the divine Word. Who shall be the vessel to bear it? On the hills of Tekoa there wanders a lonely herdsman following his flock. He is unknown to the grandees of the metropolis, and when he shall stand in their spacious squares his appearance will betray him as a greenhorn from the country. Yet this rough and unkempt herdsman, made of very common clay, was chosen to be the bearer of the treasure of the Lord.

Take the Book of Revelation, through which you get glimpses into the very heart and home of God. In what kind of magnificent casket were these magnificent visions reposed? In the heart of a fisherman named John, who had one day been found by the Lord, "with James his brother," as they were in the ship "mending their nets." He was chosen to be the

bearer of revelations whose deep and far-reaching splendors have even yet not been all disclosed. The treasure was put into an earthen vessel.

In the last century, and especially in its early years, our own nation was deeply sunk in moral apathy and spiritual death. Yonder, at the Bell Inn, Gloucester, standing behind the bar as a common drawer, is a young fellow named George Whitfield, and he is the chosen vessel to bear the treasure of prophetic truth. Truly a very earthen vessel, of very common clay; but in him was kindled the fire of the Holy Ghost, by whose burning the iniquity was consumed in innumerable hearts.

### Stammering lips.

2. The Lord puts his treasure into earthen vessels when he puts the power of the Holy Ghost into so-called foolish and contemptible speech. It is possible to have a golden casket of eloquence, and yet for that golden casket to contain no treasure, no power of the Holy Ghost. Eloquence may be a wind-bag. Stammering lips may be burdened with the very fulness of God. I do not wish to disparage the great ministry of eloquent speech; I believe that God often puts his apples of gold into pictures of silver, and his beautiful revelations into beautiful speech. But I wish to emphasise the peril that the golden vessel may draw attention to itself, and fix the admiration there. Eloquence may point to itself, while "contemptible speech" may point to God. Some of our Easter cards have pictures of the cross all wreathed in exquisite flowers. You think more of the flowers than you do of the cross. And a speaker may bury his Lord in flowery language, so that we may pay compliments to the speaker when we should be worshipping his Lord. Thus the Lord chooses the plain, unlettered man, who cannot paint flowers and speak them, the rough, uncultured man who can just put out his finger and point to the King.

### Strength in weakness.

3. The Lord puts his treasure into earthen vessels when he puts his strength and beauty into bodies of decrepitude and weakness. Paul was satirised as having a "bodily presence" which was "weak." It was a characteristic criticism from a nation of athletes. God sent to the Greeks a diminutive looking Jew, small and insignificant. The treasure was put into a most frail and

ungainly vessel. How often it happens that "the light of the glory of God" shows most splendidly through the invalid of the family! What an amazingly beautiful treasure was put into the frail vessel of Frances Ridley Havergal!

The Lord loves to use "the weak things," and "things that are despised." He loves to put the treasure of his grace into the feeble, that the world may be compelled to ask, "Whence hath this man this power?"

## The Measure of our Fellowship.

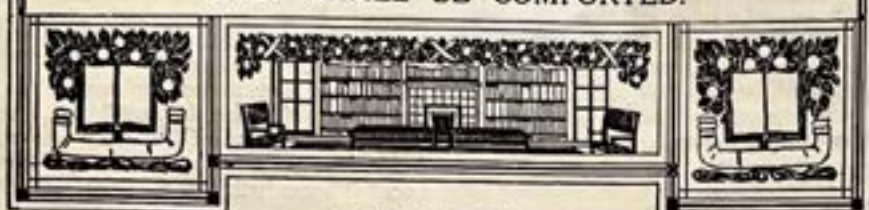
There is no better test of the real measure of our Christian fellowship, as Churches of Christ, than the degree of our co-operation in the common work of the kingdom. Mere handshaking, or even sitting down together at the Lord's table, or recognising each other's members when they come to us with the proper credentials, is not all there is in Christian fellowship among the churches of a common faith and pleading a common cause. Fellowship is the sharing of common burdens, cares, labors, and sacrifices in the performance of common tasks.

The February offering for Home Missions will furnish an excellent test, as do the offerings for all departments of our common work, of the real measure of our fellowship. If only one-third, or one-half of our churches make any offering to this work, which is the common work of all churches—the spread of the gospel throughout the Commonwealth and New Zealand—then we have attained to only a limited degree of Christian fellowship. No matter if we sing the same songs and pray the same prayers and preach the same gospel, if we join not our hands, our hearts and our gifts in this work of spreading the gospel, which rests upon all alike, we have not yet entered into the real heart of Christian fellowship; we have not given the highest proof of our love of Christ, our love of the brethren, and our love of sinful men, for whom Christ died.

We plead, therefore, with the churches—the local congregations throughout the entire brotherhood—for their universal participation in this gracious task of evangelising the Homeland, by making an offering for Home Missions on Feb. 4. Can any of our churches, anywhere, give a good reason for their failure to have a part in this fellowship?

Keep religion in its place, and it will take you straight through life, and straight to your Father in heaven when life is over. Religion out of its place in a human life is the most miserable thing in the world. There is nothing that requires so much to be kept in its place as religion, and its place is what? Second? Third? "First!" First the kingdom of God! Make it so that it will be natural to you to think about that very first thing.—Professor Drummond.

## THEY SHALL BE COMFORTED.



By T. H. Scambler.

Matt. 5: 4.

It is true there are many who mourn who are not comforted. We meet them every day. There they are—people with broken health, broken fortunes, broken plans, broken hearts, and broken hearths and homes—and they are not comforted. Even so, there is no need to limit the class to those who mourn for sin merely, as is sometimes done, or to those whose sorrow is a "godly sorrow." With conditions even as they were and are, Jesus could still say, "Blessed are those who mourn, for they shall be comforted." Every human heart may find its sufficiency in him.

Is your home sad because of the departure of one who will never enter it again? Is your heart crushed to earth under a great sorrow? Are you crying out to God because your life is confronted with a dark mystery? To your poor stricken heart there comes this word to-day—"Blessed are those who mourn, for they shall be comforted."

You will be comforted, because your sorrow brings you face to face with your need. Among all the experiences of life in which we suffer loss, there is none which so reveals the utter inadequacy of the things of earth as the loss which comes when loved ones go away. And that loss there is nothing to fill, unless he fills it. The world withdraws. It has no message, no benediction, no compensation. But this darkest hour the human heart knows is Christ's opportunity. He comes to fill the aching void with the beauty of his presence. You will never know the Lord of life and love so intimately as in those moments when your heart cries out in its greatest affliction. A supreme need is his invitation, and when he comes to meet you, that very need, coupled with the realisation of his power, compels from you a cry of trust and surrender—My Lord and my God.

You will be comforted, because in days to come it will be yours to comfort others. As time passes, and your wound begins to heal, you will meet others whose loss is recent, and whose hearts are very sore. Many who have walked among the flowers will be near to express the sympathy they feel, but the poor broken hearts will pass them by, and turn to you who have walked among the thorns. They will lean on you with an instinctive sense that you know, because your heart has been wounded too. Do you know why the world in its sorrow

turns to Christ? He was a man of sorrows and acquainted with grief. And your own acquaintance with grief is calling you into the ranks of those whom the Lord uses to minister to bleeding hearts and broken lives.

You will be comforted. "Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire; and through their tears have the sorrowing first seen the gates of heaven."

Is it so, O Christ, in heaven, that the highest suffer most,

That the strongest wander farthest, and most hopelessly are lost;

That the mark of rank in nature is capacity for pain;

That the anguish of the singer makes the sweetness of the strain?

Under the weight of sorrow the heart sings its sweetest songs. From the crucible of sufferings come the noblest virtues of the human heart.

You will be comforted, because you will come to realise that you are incomparably richer on account of the lives granted you for a little space. Do you wish, because your loved one was so rudely torn away, that you had not known the love of the past few years? Do you wish you had never heard and seen the prattle and smile that made your home a joy? No, no. It was an experience which enriched and glorified your whole nature. Your life has expanded, your powers have increased, you walk in a new world to-day, because of the love you have known and the life that has accompanied with you a little way. From the depths of your tear-filled heart you may sigh to-day, "Oh, for the touch of a vanished hand, and the sound of a voice that is still," but the time will come when you will say gratefully, "Tis better to have loved and lost, than never to have loved at all." For after all, it is not the love of others to us that helps us most. It is the love we have for them; that unselfish out-pouring of ourselves for the needs of others, that links us to Christ and makes us divine.

Aye, you will be comforted. That there will be full compensation in this life for you we cannot say. But we believe that the very tendency of your sorrow to make you lift your eyes to the everlasting hills is

one of its chief values. It brings you to realise that there is another life, for how pitiful our experience would be, after all, if this low earth were all! The presence of loved ones over there beckons you on, gives you a permanent interest in God's abiding city, and nerves your soul to high endeavor. Father, mother, husband, wife, child, friend over there—these are magnets to draw you to the skies. Blessed are you who mourn, for you shall be comforted.

## Aggressive Evangelism.

By James Small.

(Christian Standard.)

Personal evangelism is the need of the hour. "The world will not be saved by officials," one writer said lately. I once saw in a newspaper a brief letter from a rural clergyman stating his view of the reason why very many persons are not drawn to attend church who probably might be attracted. He gave it as his conviction that vast numbers were weary of constant exhortation and admonition. What he considered was the one thing needful in preaching was witnessing or testifying. And he added that this was the proper business not only of preachers, but all members of churches. They should everywhere and at all possible times testify to what their religion has done for them. I deeply feel the force of this view.

Some one says that "go" is a little word, if measured by the number of its letters, but, if it stand for the obedience of faith, mighty enough to break through any obstacle, and conquer a host for God. It was this little word "go" that filled every seat at the feast. This is the word that sent the liberated demoniac back to his home to publish the tidings of Christ. This is the word that scattered the disciples abroad after the Saviour's home-going, with no ambition save to tell the story of redeeming love. The church to-day is juggling with this word. She is using too much license in her interpretation. She is not teaching her children to spell it aright. God knows we are willing to have it so.

Some of us are spelling it l-o-o-k. We turn our eyes toward the perishing multitudes, we gaze until the tears start, and we cry, "I am so sorry for them. I wish they might be saved." But that does not save them.

Some of us spell it w-r-i-t-e. We sit by our desk in a comfortable chair, and pen beautifully worded invitations, and speed them off by special messenger; but the lost ones press on toward their doom.

Sometimes we spell it g-i-v-e. We convince ourselves that every obligation has been fulfilled when we have laid our meagre offering upon the holy altar.

Sometimes we spell it s-e-n-d. We will do our part by proxy. It is not perfectly convenient for us to go, therefore we will send another to take our place.

Let us understand once and for all that go spells "go." That is what is meant—nothing less. And it is the word which our Master is speaking to his church to-day.

It would be possible to press the significance of the Christian life into two little words. First, "come." The essence of the gospel is here. The Bible is full of it. Again and again did it fall from the lips of Jesus. It is the invitation that brings us close against the throbbing of his heart, where every need is supplied, every longing satisfied, where noble aspirations are kindled.

But there is another word. It follows "come"; is inseparably fastened to it. That word is "go." Here is one of the gravest mistakes in the service of the past. There has not been enough "go" in our religion. We have been sitting in our cushioned pews waiting for the people to come. We have been providing the best of pulpit oratory, the choicest of music, but we have not been willing to go out into the highways and hedges and compel the lost to come in.

Dr. Dixon says the parable of the shepherd is rendered like this in the conduct of many a church: "A certain man, when he found that some of his sheep were lost, built a handsome shelter on the edge of the wilderness, and over the door wrote these words, 'Any lost sheep straying near this wilderness hard by, if he will present his credentials and give good references to the committee in charge, will be admitted to shelter after due deliberation.'" But the church will never reach the great sinning, sorrowing multitudes until she is willing to heed the "go" of Christ.

## Notes and Comments.

By Chas. Watt.

### A new thing.

Were the great Preacher alive to-day he could not write, as he wrote nigh 3000 years ago, "There is no new thing under the sun." It may be somewhat problematical if many of the wonders that we deem "recent discoveries" were not known in some form to the ancients. But there is no question that the first vote ever taken by any nation in the world on the Prohibition of the liquor traffic, was made by the Dominion of New Zealand on the 7th of December last. And the result must have been a revelation to "the trade." That 56 out of every 100 voters recorded in favor, and but 44 against, must have been something of the nature of a galvanic shock. "Then the Brewer's countenance was changed, and his thoughts troubled him so that the joints of his loins were loosed, and his knees smote one against another." This glorious result will hearten the reformers, and cause them to put forth a still more strenuous effort to win the 60 per cent., and thus, with the lesson of a merciful destruction, sweep the degrading traffic into the dark region whence it came.

But think of it, ye people! This "Long White Cloud" is termed "the most democratic nation on earth," and yet 41 drunken dead-beats can outvote 59 sober, God-fearing men! This is a cruelly unjust condition of things. Had the law been that 55 per cent. was required to carry the reform this had been a pretty heavy handicap, but they would have won! Here is the final result of the voting:—

For Prohibition . . . . .	255,864
Against Prohibition . . . . .	202,608

Majority in favor . . . . . 53,256

And yet this is termed a democratic country—a country governed by the *demos* (people)! Looks rather as if it were governed by brewers and publicans in the interests of liquor. Nevertheless is the future prospect bright with promise for the Dominion. While it takes a three-fifths majority to close a hotel, a mere majority

of things, under the reign of "the trade," that he determines to risk everything and tell the plain truth.

Perth, Thursday.

"The Commissioner of Police, in his annual report, draws attention to the increase in the number of charges of drunkenness (which totalled 4550 for the year), and regards the crime attributable to drink as alarming. He suggests that the public-houses be closed on Sundays, or as an alternative that the five-mile limit be increased to 10 miles; that the penalty for sly grog-selling, which is on the increase, be one month's imprisonment, or a fine of from £20 to £50; and that a bill be introduced in Parliament to suppress street-betting."

And the risk is considerable, for under most of our State Governments, especially those denominated "Labor," any lesser light than a commissioner, dared not, without exposing himself to a stern rebuke, if



The Queen of Sheba's Visit to King Solomon.

And when the Queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.—1 Kings 10: 4, 5.

can throw out any government that blocks the people's will. The course of the reformers is therefore clear, and the outlook for a country free from the contaminations of so foul a business extremely rosy. Then shall crime be reduced to a minimum, the great army of police be set free to attend to a more lucrative employment, and from the North Cape to the Bluff shall arise the psalm of thanksgiving, "Praise God from whom all blessings flow."

### A fearless commissioner.

The following is cut from the *Sydney Morning Herald*, and shows that occasionally there is to be found a commissioner of police who is so appalled at the condition

not something worse, thus express himself. It is rare, indeed, to find one with the courage of Inspector Mitchell, of Invercargill, New Zealand, who fearlessly lays bare the evils of license and the blessings of No-License.

This report from Perth pricks a few of the brewers' bubbles. First, they deny that drink is the cause of crime! and, secondly, they assert that No-License will create sly grog-selling! Now, the simple fact is that, on the testimony of judges and magistrates, drink is the direct cause of 80 per cent. of all crime, and the indirect cause of at least 10 per cent. of the remainder. And the report assures us that "sly grog-selling is on the increase."

There is, however, one rather serious mistake in this report, and that is, the offering an alternative of a fine in the case of conviction for sly grog-selling. This would be no deterrent, as the fellow who can make £100, possibly £200, in sly grog, is not at all likely to feel dismayed at a £50 fine. In order to effectually check these illicit "traders" let the punishment be a month's imprisonment without the option of a fine, and the thing is done.

## For Protestant Truth.

MR. KENSIT'S WORK.

(From *The Christian*.)

The determined efforts of Romanisers in the Church of England are meeting with serious checks through the faithful stand for Protestant truth made by Mr. Kensit. Those who give themselves to the duty of defending Reformation principles undertake no easy or pleasant task. Ritualism is strong and audacious. It wins the ear of wealthy supporters. It affects a great regard for things venerable. It appeals to the senses, and uses art and literature as means to cast a glamor over Mariolatry and wafer worship. The earnest protest made by the late Mr. John Kensit, did much to arouse Britain to a sense of danger; and the Protestant Truth Society, under the energetic leadership of Mr. J. A. Kensit, is uplifting the banner of the Reformation in all parts of the land. Testimony is borne against the old medieval fables and errors with which modern "priests" would subvert the teaching of the Word of God; at the same time, and in vivid contrast, the sacred truths of the gospel are declared. The Society is, therefore, both Protestant and Evangelistic.

### Tracking the Jesuit Van.

The recent campaign of the Jesuits in the rural districts of East Anglia awakened considerable attention, but their propaganda was fendered a failure by—to use the Jesuits' own phrase—"Kensit's men of war." Indeed, "Father" Vaughan (brother to the late Cardinal Vaughan) declared, in a speech at Brighton: "He had been visiting Haverhill with a propagation van. Haverhill ought to be called 'Haverhell'.... The Kensit preachers had whipped that hotbed of Nonconformity into a white heat, so that when we (the Roman Catholics) arrived, they were almost ready to devour us, or get rid of us in any way.... There is no hope from the human standpoint of doing anything, because.... the people have such an idea of Roman Catholics, that our very presence makes them suspicious."

Meetings were held by the Wickliffe preachers in connection with their gospel van, and both young and old were roused to a new sense of the vital truths of "pure religion and undefiled." The young people vigorously sang: "Cling to the Bible," and "I am a Faithful Protestant."

### The Mirfield Monks.

This "reply" effort is no new thing with the Wickliffe preachers. These earnest and able men have had large experience in meeting Romanisers—particularly the Mirfield Monks—who, under the guise of "missions," manage to put in ardent pleas for the Mass and the Confessional; and who, unhappily, receive diocesan countenance. At Abingdon the Romanisers employed their usual subtle methods, the streets being traversed by processions, and popular hymns being sung, by which to attract the unsuspecting; while, as the mission proceeded, corners of the church were utilised to further the confessional. The announcement of the Wickliffe Preachers' counter-mission filled the town with expectation and excitement, and many hundreds gathered on the Market-place to hear. Considerable annoyance was caused by choir-boys, and opposition seemed to spring from all quarters, but eventually all opposition died away, and Mr. Kensit received a great ovation from a crowded meeting in the Corn Exchange.

### Protest against crucifix-kissing.

The proceedings in certain churches are certainly of an astonishing character. Not a few readers, probably, would be startled to learn that the following quotation refers to a service under the authority of the Church of England, on Good Friday, at St. Saviour's, Hoxton:—

"As worshippers entered some were presented with printed copies of the Roman 'Reproaches' for use during the 'Veneration of the Cross,' whilst, it was observed, that other devotees came provided with pocket editions of the Roman Missal."

In due course came the following surprising proceedings:—

"The unveiled crucifix, which was about two feet six inches in length, was now laid upon the altar, and the officiant prostrated himself before it. This bodily exercise over, he again held the crucifix in his hands and kissed the feet, and afterwards the face, of the graven image thereon. This crucifix was now replaced on the 'high altar,' the members of the choir and congregation meanwhile making ready to 'go up' two by two—to venerate and kiss the image! Three pairs of worshippers went through this grovelling idolatry, and then went down on both knees and kissed another unveiled crucifix which was held out by the priest."

There was assuredly no ground for surprise that Mr. Kensit boldly protested: "This idolatry in the Church of England must cease." The group of Protestants were assaulted, but the exposure was made, and Mr. Kensit has continued his protests against unscriptural practices.

### Mariolatry in the Church.

At the Church of St. Michael's, Kensington, a preacher (Prebendary Denison) declared: "If you want to draw nigh unto God, you can only come to him through

Mary, the Virgin Mother. We also pray to her as the 'Queen of Heaven,' 'Ark of God,' 'Heaven's Portal,' 'Morning Star,' and 'Immaculate Virgin.' All these titles belong to her, and so we use the 'Angelic Salutation' and say, 'Holy Mary, Mother of God, pray for us poor sinners.'" Afterwards, the "Mary Invocation" was publicly recited by priest and people:—

Holy Mary, Mother of God, pray for us now and at the hour of death. Amen.

## Correspondence.

### CONDITIONS OF SALVATION.

I am a member of a Baptist Church, and for months past have been worshipping with the Disciples. We possibly would have, ere this, joined you, but it seems to me you are not agreed on a very essential point. Some of your preachers admit that when a man has a firm faith in Jesus Christ, and reads, "By grace ye are saved through faith," and also, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," at that point, being a believer, having confessed, is saved.

Others of your evangelists stoutly affirm a man is not saved until he has also submitted to believers' baptism. Will you tell us candidly, through the medium of the "Christian," at what point is a person saved?

Don't mistake me. God forbid that I should belittle believers' baptism. I firmly believe that all believers should willingly follow their Lord's example and command, but there are so many texts in Gospels and Epistles pointing to faith as being the means of salvation, and that as baptism is something to be done, it would come under the heading of works, and I know that in this way it is a stumbling block to some. "Salvation by faith." See John 1: 12. "As many as received him, gave he power (or the right) to become sons of God, even to them that believe on his name." John 3: 16. "He gave his only begotten Son, that whosoever believeth, shall have everlasting life." John 3: 18. "He that believeth on him is not condemned; he that believeth not is condemned already." Why? "Because he hath not believed on the only begotten Son of God." John 3: 36; 6: 47. "He that believeth on the Son hath everlasting life." John 5: 24. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation (or judgment, R.V.), but is passed from death into life."

Acts 10: 43. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 13: 39. "And by him all that believe are justified (acquitted) from all things from which ye could not be justified by the law of Moses."

1 John 5: 11-13. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

Some of my children are firm believers that through their simple faith in Jesus Christ, their



sins are forgiven, and they are Christians. But we, the parents, viewing "being buried with Christ," as no light or frivolous matter, and too solemn to allow the children to be baptised for any childish whim, desire them to wait. Would any one say they are wrong in believing they are saved? or are we wrong in making them wait, to know the significance of baptism?—*Enquirer.*"

CHAPEL BUILT IN A DAY.

North Auburn, N.S.W.

I shall be glad if you can find space in your valuable paper for the insertion of the following. The advancement of the cause in North Auburn has been established by the erection of a chapel capable of seating 160 comfortably, from drawings and under the supervision of W. H. Terry, architect, of Enmore. This is the outcome of the progressive church at Auburn, who are blessed in having in Bro. F. Collins, evangelist, one who has only one object in life, the advancement of God's work and his kingdom, for without any doubt the success of this undertaking is largely due to him for the energetic manner in which he has performed more than his share.

I feel I cannot pass over this splendid work without thanking the many workers who rendered such valuable service, under the able direction of Bro. G. P. Jones, Sims, Standen, and Smith, who acted as foremen of the carpenters. Bro. Stocker, bricklaying; Bro. Danes, plumbing and gasfitting; and Bro. Credlington, painting. The determined and energetic manner the whole of the brethren worked very clearly demonstrated that all were fully imbued with a spirit of socialism in its true form, that extends far beyond their earthly brethren, an association with Christ in planting the seed in North Auburn, that I feel sure must grow and become a strong branch of Christ's teaching so ably taught by our esteemed Bros. Collins and Fischer. May God bless and prosper our Auburn brethren's effort, is my earnest prayer.—W. H. Terry.

The above correspondence only came to hand recently, and after the death of the writer. It will be generally known that Bro. Terry was the architect of the North Auburn chapel, and took a great interest in its erection. We thought it due to Bro. Terry that the letter should be published, even though he is not here to see it in print.—Ed.

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.

New Testament Christianity.

By Lancelot Oliver,

Editor of the Bible Advocate.

Many attempts are made in these days to re-state Christianity. Too often, unfortunately, the purpose of these re-statements is to delete from the Christian system certain elements which are considered out of harmony with the modern view of the world. Primitive Christianity is adjudged to be a little too primitive by many of our up-to-date critics. Hence frequent efforts are made to "modernise" it; to "rationalise" it; to detach it from the fictions and crudities it gathered in the far-off days of its origin and early development, and to re-adjust it to the advanced thought of the present day. In many of these re-statements, cardinal doctrines of the Christian faith, such as the deity of Christ and the resurrection of the body, are "modernised" out of existence, and such efforts have often resulted in such a radical modification of Christianity as to leave it almost unrecognisable.

The fact that dozens of books written from this radical point of view are published every year, combined with the fact that important elements of Christian truth are often lacking in the more orthodox presentation of the gospel, renders every truthful re-statement of Christianity all the more welcome. Lancelot Oliver's recent book on "New Testament Christianity" is such a re-statement. This book, which represents the biggest venture so far of the Publishing Committee of Churches of Christ in Great Britain, presents us with an inductive study of the main elements of the Christian faith. It contains chapters on such themes as "God," "The Bible," "The Place of Jesus Christ," "The Kingdom of God," "The Church of God," "The Gospel," "The Holy Spirit and His Work," "The New Life," "Christian Union," etc. There are twenty chapters in all. The style is refreshingly clear. The spirit of the work is admirable. The book exhibits immovable loyalty to the Word of God and to the fundamental features of the faith once for all delivered to the saints. The author himself walks in the "Old Paths" and would fain have every one else to walk therein. In the interests of New Testament Christianity the book should be widely circulated.

NEW TESTAMENT CHRISTIANITY

—OR—

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By LANCELOT OLIVER,

Editor of the Bible Advocate.

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Victoria's Aim.

By Thos. Bagley.

£500 for our Home Mission offering on Lord's day, Feb. 4. is too modest for the prosperous State of Victoria. We should reach at least £750. Men of every calling are doing better to-day perhaps than ever before. It is a time of great commercial prosperity.

Should not the treasury of the Lord benefit to a larger extent? The command is "to go and preach." It is the business of the church to evangelise.

With the limited funds at their disposal the Home Mission Committee are endeavoring to cope with the call for preachers that comes from every quarter of the State.

During the year 20 men have been employed, 18 souls have been added to the churches; old fields have been revived; new ones have been taken in hand.

It may be of interest to the Victorian churches to know that we have 40 preachers whose whole time is devoted to the work of the ministry; over 20 young men of the Bible College who are partly supported in the work, and about 20 others who devote their talents on the Lord's day to the preaching of the gospel. This gives us a total of about 80 preaching brethren.

If this force of preachers, combined with the great body of church officers were to use its full influence for a great offering on Feb. 4, they would make it possible for the Home Mission Committee to far more effectively carry out the work committed to their care. Surely Home Missions should command the greatest interest and the largest of all offerings. We make an earnest plea for the deepest interest on the part of every member.

At least £500 will be required to enable us to meet at Conference without a deficit. If the brethren favor a more aggressive work, let it be shown by our gifts on Feb. 4.

WANTED.

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.

In February, two women, to help at College of the Bible. Good wages. Apply, Mrs. Somerville, College of the Bible, Glen Iris.

FOR SALE.

Biennial Lantern, Mabogany, brass mountings, dissolver, curtain, carriers, three pairs lenses, tank, retort, saturator, sheet, 18 x 18, about 200 slides, nearly all colored, many hand painted. The lot, £13. Tinkler, 571 Canning-st., Carlton.

SILVER STAR STARCH

THE BEST IN THE WORLD.

## In the Realm of the Bible School.

### THE MAGI AND THE STAR.

Sunday School Lesson for February 4.  
"The Wise Men Led by the Star," Matt. 2.

A. R. MAIN, B.A.

The visit of the wise men probably took place soon after the presentation in the temple. This beautiful story is told by Matthew alone. We are not to suppose that Mary and her child were still in the stable stall. Some house in Bethlehem gave them shelter.

It is interesting to notice that the different persons who visited the infant Jesus were guided to him in a way adapted to their persons and circumstances. God led the shepherds by angels, the Magi by a star, each class while engaged in, and according to the nature of, their work. Revelations, it has been said, are never made to idle men. Goethe pointed out that it was while Saul was looking for his father's asses he found a kingdom. "The wise woman of Medina travelled many years, and over many countries, to find God, but she sought in vain, and returned home to her daily duties. But there, in the routine of daily life at home, God appeared to her, and showed her that he was ever near, if only she would see."

#### Who were the wise men?

They were "Magi," which name denotes "a sacerdotal class among the Persians, Babylonians and other Eastern nations, who occupied themselves with a knowledge of the secrets of nature, divination, astrology, and medicine. The Babylonian Magi are mentioned in Jer. 39: 3. Daniel was made chief of them, owing to his skill in interpreting dreams (Dan. 2: 48)." We must not be misled by the fact that the word "Magus" is used of Simon the juggler and cheat (Acts 13: 6, 8), and talk as if all were arrant knaves and frauds. These men represented the culture of the East. They must have worshipped the true God. They were not Jews; the narrative is that of the Epiphany, or manifestation of Christ to the Gentiles. There is much tradition and conjecture, but no certainty, regarding their number, names, rank and country. Because astronomy was chiefly practised in Babylonia, and Jewish influence was strong there, many think that the Magi were Babylonians. Others think Arabia was their home. Isa. 60: 3, and Psa. 72: 10, may have suggested the thought that they were kings from Arabia. There are still exhibited in Cologne Cathedral the skulls of these three kings, each encircled with its golden crown! So if any dispute the rank or the number, we shall point to the skulls! The threefold gifts doubtless suggested the number three. The traditional names often found in story—Melchior, Balthazar and Casper—have no authority.

#### The star.

"We saw his star in the East." An extraordinary amount of discussion has waged around

these words. Was this star natural or supernatural? Dummelow thinks that Kepler's is still the most probable view. "He calculated that in 7 B.C. there occurred three times a most remarkable conjunction of the planets Jupiter and Saturn in the constellation Pisces, which was next year reinforced by Mars. This triple conjunction was followed by the appearance of a remarkably colored evanescent star, which was the true star of the Magi." Some very much like to believe this, and say they find it a confirmation of their faith. But we have to remember that this same star moved on from Jerusalem to Bethlehem and "stood over where the young child was." I can adopt Spooner's words, "Many learned explanations of this star have been offered, but none of them is adequate, and the conviction remains that it was miraculous."

Did others see the star, or the wise men only? We do not know. If seen by others, apparently it meant nothing to them. The prepared person notes what others pass by. Many folk saw apples fall before Newton learned so much from them.

Why should the star lead the wise men to think of the Messiah? Geikie says: "It was quite in keeping with Jewish belief to find indications of great events in the appearances of the heavens, for their ancient Scriptures (Num. 24: 17) spoke of a star that should come out of Jacob, and they had long referred the prophecy to their expected Messiah. It was, indeed, universally believed that extraordinary events, especially the birth and death of great men, were heralded by appearances of stars, and still more of comets, or by the conjunction of the heavenly bodies. Belief in the influence of the stars over life and death, and in special portents at the birth of great men, survived to recent times. Shakespeare tells us—'When beggars die there are no comets seen; The heavens themselves blaze forth the death of princes.'"

We know that at that time throughout the East men were expecting and looking for a great king to arise among the Jews. Hence the query of Matt. 2: 2. Edersheim says that there was a definite expectation among the Jews two years before the birth of the Messiah his star would appear in the East. Balaam's prophecy about the star (Num. 24: 17) may have influenced the Magi. Morrison suggests that it may be that traditions of Daniel and of his visions and prophecies had reached them. Lastly, we must not overlook the view of a special revelation. To those who believe in a miraculous star, it is not difficult to believe in a God-given message. The shepherds received one; why not the Magi also? We are distinctly told that later these men got a revelation from God (Matt. 2: 12).

#### Men classified.

Abbot says that we have in this story of Matthew types of four classes of men which exist still; namely, (1) those who earnestly seek the truth; (2) those who rest in the letter of the truth; (3) those who are fearfully alarmed at the truth; and (4) those who are affectionate

guardians of the truth. The Magi represent the first, the Scribes and Pharisees the second, Herod the third, and Joseph and Mary the fourth."

We may look at these people from another point of view, and find them exemplifying the attitude of different classes towards Jesus:

Seeking the Saviour . . . . . Wise Men.  
Neglecting the Saviour . . . . . Priests  
Opposing the Saviour . . . . . Herod.

How little the men of the day understood the great event which had taken place in Bethlehem! May Jesus not be to us as to them "an unrealised Christ."

"For only the wise men knelt and praised,  
And only the shepherds came to see,  
And the rest of the world cared not at all  
For the little Christ in the oxen stall;  
And we are angry and amazed  
That such a dull, hard thing should be.

"How do we keep his birthday now?  
We ring the bells and we raise the strain,  
We hang up garlands everywhere,  
And bid the tapers twinkle fair,  
And feast and frolic—and then we go  
Back to the same old lives again.

"Are we so better, then, than they  
Who failed the new-born Christ to see?  
To them a helpless babe—to us  
He shines a Saviour glorious,  
Our Lord, our Friend, our All—yet we  
Are half asleep this Christmas Day!"

#### Gifts for the King.

The earnestness and faith of the wise men are worthy of note—"faith leading to action; faith shown by perseverance; faith overcoming obstacles; faith humbly accepting God's plan; faith following God's direction." The greatness of their faith is most seen in this, that in the humble home in Bethlehem—not a royal palace, but a lowly cottage—they recognised and adored the King! As was usual of those approaching an Oriental monarch (see 1 Kings 10: 10; Psa. 72: 10), they offered him their gifts. Three acts are stated, "falling down, worshipping, and offering,—the first, the worship of the body; the second, of the soul; the third, of our goods. With these three, our bodies, our souls, our goods, we are to worship him. Without them all, worship is but a lame and maimed sacrifice, neither fit for wise men to give nor Christ to receive."

"It is said of the Lacedæmonians," says Secker, "who were a poor and homely people, that they offered lean sacrifices to their gods; and that the Athenians, who were a wise and wealthy people, offered fat and costly sacrifices; and yet in their wars the former had always mastery over the latter. Whereupon they went to the oracle to inquire the reason why those should speed worst who gave most. The oracle returned this answer to them: 'The Lacedæmonians are a people who give their hearts to their gods, but the Athenians only give their gifts to their gods.' Thus hearts without gifts are better than gifts without hearts."

"They offered unto him gifts, gold and frankincense and myrrh." Early Christian writers interpreted these in a mystical way—gold, symbolising Christ's Royalty; frankincense, or incense, his Divinity; myrrh, his suffering cf. John 19: 39); "myrrh to a mortal, gold to a king, frankincense to God."

One billion of people are still ignorant of the gospel of Jesus, the Saviour of the world.



Address communications to  
T. B. FISCHER,  
Cheltenham-road,  
Cheltenham,  
Victoria.  
Phone, Cheltenham, 134

### Facts that Tell.

The following interesting items have been gleaned from the annual report of the Foreign Christian Missionary Society just to hand for the missionary year ending September 30, 1911.

#### Base of Supplies—Home Field.

1. **Large Gains.**—The receipts of the past year amounted to 379,082 dollars, a gain of 18,369 dollars. The gain in 1909 was 76,360 dollars; in 1910, 10,026 dollars, and in 1911, 18,369 dollars or a total gain in three years of 104,755 dollars. This gain in three years is about equal to the total receipts in 1897, or fourteen years ago. The total gain in the past ten years is 207,184 dollars, or an average of 20,718 dollars per year.

2. **Churches.**—Contributing, 3,023, or a loss of 204. The churches as churches gave 139,501 dollars, a gain of 1,402 dollars. Averaged 46.14 dollars each, a gain of 11.85 dollars in five years. The churches are the chief source of income. They are growing in liberality.

3. **Sunday Schools.**—Contributing Sunday Schools, 3787, a loss of 77. The receipts were 83,041 dollars, a loss of 7210 dollars. The Sunday Schools averaged 21.92 dollars.

4. **Endeavor Societies.**—Contributing Societies, 939, a gain of 74. The amount contributed is 17,287 dollars, an average of 12 dollars. The Societies in Ohio led with gifts amounting to 1,492 dollars; Illinois is next with 1468 dollars.

5. **Individual Gifts.**—Number 1381, a gain of 223. Amount, 55,178 dollars, a gain of 25,730 dollars, or more than 100 per cent. The gifts averaged 39.95 dollars. This is the largest amount ever received from personal gifts.

6. **Bequests.**—The amount received from this source is 8319 dollars, a gain of 7263 dollars. This is a gratifying gain.

7. **Annuities.**—There were 48 annuity gifts during the year, which amounted to 46,790 dollars, a loss of 7944 dollars. Amount received on this plan in the past 24 years is 428,215. The Society pays 6 per cent. interest to those fifty years of age. Number of annuitants from the first is 242, who have made 189 gifts. There has never been a word of dissatisfaction from an annuitant. One has given 16 times; four have given 12 times; three have made nine gifts, and eighty-nine have given more than once.

8. **Total Receipts.**—Since the organisation of the Society in Louisville, Ky., in 1875, it has received 4,439,136 dollars. World-wide results at a small outlay.

9. **Leading States.**—The six leading States in gifts are the following: Ohio, 46,462 dollars; Missouri, 39,219 dollars; Kentucky, 31,954 dollars; Illinois, 27,225 dollars; Indiana, 24,619 dollars; Nebraska, 21,765 dollars. Missouri gained 14,083 dollars; Nebraska, 14,558 dollars. Missouri led in the number of contributing churches,

306; Ohio next, 293; Illinois next, 286; Indiana, 282; Kentucky, 262; Iowa, 175.

10. **Living Links.**—18 new living links were enrolled. These churches give 600 dollars a year, or more, and support their own missionary. Some churches support three or more missionaries each. A number of individuals support a missionary. Sunday Schools also are living links.

11. **Leading Churches.**—The ten leading churches, including Sunday School and Christian Endeavor gifts, for the year, in their offerings for Foreign Missions are: Akron (1st or High-st.), Ohio, 1966.09 dollars; Richmond, Va. (Seventh-st.), 1835 dollars; Des Moines, Ia. (University Place), 1615.68 dollars; Cleveland, Ohio (Euclid Ave.), 1435.24 dollars; Los Angeles, Calif. (1st), 1212 dollars; Beatrice, Nebr., 1200 dollars; Chicago, Ill. (Hyde Park), 1190 dollars; Chicago, Ill. (Englewood), 1104 dollars; Hopkinsville, Ky., 1086.31; Cincinnati, Ohio (Central), 1021.15 dollars.

12. **Literature.**—About 12,000 volumes of missionary books were sold. Cash for same, 4434 dollars; profits about 500 dollars. The *Missionary Intelligencer* has grown in favor. More than 400 mission study classes were organized. Tracts, leaflets, circulars, etc., were distributed.

13. **Deficit.**—The deficit of the General Fund is 58,443, an increase over last year of 19,230 dollars. The regular work on the fields by natural growth has gone beyond our income. Special funds and the annuity fund have been overdrawn for current expenses.

#### Out on the Foreign Field:

1. **Fields.**—The Society does work in Japan, China, Philippine Islands, India, Africa, Cuba, Norway, Sweden, Denmark and England.

2. **Many-sided.**—The work of the Foreign Society is of wide scope—evangelistic, educational, medical, literary, benevolent. This Society seeks to do for 800,000,000 what all of our other societies and churches and colleges aim to do for 90,000,000 at home. Its work embraces Church Extension, orphanages, hospitals, printing presses, pastoral care and evangelistic campaigns.

3. **Missionary Staff.**—Consists of 169 missionaries, 759 native evangelists, teachers, helpers, or a total force of 928, a gain of 13. This is the standing army on the frontier of the world.

4. **Fees.**—Medical fees raised on the field amounted to 10,003 dollars, a gain of 4108 dollars. School fees amounted to 9121 dollars, a gain of 3507 dollars. Government grants in Aid in India amounted to 1372 dollars.

5. **Missionary Contributions.**—These amounted to 5690 dollars on the fields, a gain of 977 dollars. This is a most hopeful sign.

6. **Self Support.**—The mission stations on the fields raised 27,804 dollars for self-support, a gain of 7499 dollars. Total raised on the fields last

year, 52,579 dollars, a gain of 15,078 dollars. This is one of the most encouraging gains of the year.

7. **Educational.**—The Society supports 95 schools, a gain of 32, with 5996 students, a gain of 212. This is more than one-half as many pupils as in all our schools in America. They are helping to revolutionise the countries where they exist.

8. **Medical.**—Hospitals and dispensaries, 24; a gain of 3. Patients treated, 157,988. This work alone more than justifies all the expenditure of time and money.

9. **Sunday Schools.**—248, a gain of 43; number in Sunday Schools, 16,200, a gain over last year of 3469. A child leads to the kingdom of God in the Orient as it does in America.

10. **Churches.**—Organised, 141; a gain of 15; additions during the year, 2011.

11. **Candidates.**—There are 295 students for the foreign fields, a gain of 65. This is a most encouraging feature.

Have just returned here after visiting the churches at Grote-st., Norwood, Prospect, Maylands, Mile End, Glenelg, Croydon, York, Henley Beach, Unley (three times), North Adelaide, Semaphore, Queenstown, Kadina, Balaklava, Owen, Mallala, Long Plain, Stirling East, Aldgate, Goolwa, Strathalbyn, Milang, Point Sturt, Kersbrook, and Williamstown. The brethren have exceedingly kind and sympathetic, and the meeting with so many has done me a world of good. Mrs. Filmer has had several attacks of fever. We are home-sick for Pentecost, and will be glad to return.—F. G. Filmer.

The Foreign Mission Committee is looking forward to great meetings at the Federal Conference next Easter, when several missionaries will be present. A splendid Federal F.M. report will be submitted this year.

Some business firms devote 10 per cent. of all their profits to Foreign Missions. In one case legal provision has been made that this shall be true perpetually. Since this decision was reached, the business has prospered marvellously.

The man who takes an active interest in Foreign Missions will not fail in becoming a personal worker and promoter in Home Missions. The two go hand in hand. And the church needs the work. The bushel lights are going out; the unused salt is losing its savor; the boarded manna breeds worms. An idle brain is the devil's workshop. An idle church is the devil's arena. When the mill grinds no grain, it grinds on itself. Then come strifes and jealousies and factions and hobbies, and Satan makes a fool of the church before the world. Indeed, what right has the church to exist when it does not fulfil the object of its existence?—*Gospel Advocate*.



## Tasmania.

**PRESTON.**—On December 10, we held our second Sunday School anniversary, which was a success, owing to the help we received from the members at South-rd. and Mole Creek. Bro. Jas. Byard, Hutton, and Taylor, spoke to the children. In the evening Bro. Jas. Byard preached the gospel to a good audience. At the Lord's table, 17 met, and P. J. Byard gave a very uplifting exhortation.—Geo. Howard.

**KELLEVE.**—We held our annual Sunday School picnic on Jan. 1. There was a good attendance of children and parents. The prizes were presented by Bro. Clifford. We have a fair number of scholars, and greatly need another teacher. We had a good meeting on Lord's day, the first in the new year. Bros. W. and S. Smith, and Bro. Clifford, exhorted the church. The gospel meeting was well attended.—A.S.C.

**CAVESIDE.**—Bro. A. P. Wilson, State Evangelist, is with us; he has been conducting services at Western Creek. This week he is holding a series of services at C. Pearn's house; a great interest is being taken by the people. 62 persons were present on Sunday evening. He has created a very favorable impression already.—C. Pearn.

## Queensland.

**ROSEVALE.**—Bro. Hansen, from Wedderburn, Vic., who held the position as evangelist of the West Moreton Circuit some two years ago, paid us a visit. On Saturday evening last he delivered a fine address to a full house, and another to a record meeting on Sunday morning. Then on New Year's day, which is kept as our church anniversary, he with Bro. Mufford, assisted in making it a complete success. In the afternoon they gave the Sunday School scholars two fine addresses, besides distributing the prizes. In the evening a Home Mission rally was held; chapel completely crowded out. Splendid programme; two excellent addresses; bright singing.—J.C.

## West Australia.

**COLLIE.**—We are pleased to record that a fine young man witnessed the good confession, and was immersed on the 17th. We believe many more are very near deciding for Jesus. Children's Day was observed on the 17th December, owing to the absence of Bro. Ewers on his South Western tour, and the story of "Sarubai" was well rendered by the scholars. Collection, 22/6. The little school at Five Acres also took up a collection, 5/-; total, 27/6. Bro. Ewers is now on holidays, and we are anticipating a visit from Bro. Fitzgerald, from the College of the Bible. We are pleased to state that since Sister Ewers came amongst us, a sisters' meeting has been organized here. The sisters meet at the various homes every second Thursday in the month for the deepening of the spiritual life. We would be very pleased to get more in touch with other sister workers by letter. We have already received two very interesting and helpful letters from Brookton and Kalgoorlie.—L.J.M., Jan. 2.

**EAST PINGELLY.**—The church is now meeting for worship in the home of W. Vinicombe. The dark shadow of trial still rests over the

home of Jas. Vinicombe, for the little boy who was so seriously shot in the shooting accident is very low, and hopes of his recovery are slight. Our faithful brother, W. Clipstone, too, has been very ill for several weeks. We found him slightly improved. Morning meeting was smaller than usual, but attendance in the afternoon was good.—H.P.M., Jan. 4.

**PERTH.**—On the closing day of the old year D. M. Wilson exhorted the church, and referred with satisfaction to the work of the twelve months. At our meeting this morning we had the joy of receiving into fellowship Sister Gladys Bell, Bro. and Sister Gardner, from the North Perth church, and Sisters Gladys and Poppy Ryan from the Bible School. W. B. Blakemore, in welcoming the two young converts from the school, presented them with copies of the New Testament on behalf of the church. Bro. Tuck, from Broken Hill, spoke to us and conveyed the greetings of the members meeting there. We had with us Bro. W. Howell, who had been ill for some time; Bro. Bennett, from Brookton, and Bro. and Sister Clark, from Port Pirie, S.A. Our annual business meeting will be held on Wednesday evening, when the plans of the alterations to the front of the chapel will be brought before the members.—W.A., Jan. 7.

## New Zealand.

**AUCKLAND (Ponsonby-rd.).**—At our evening service yesterday we were made to rejoice in seeing a member of the Senior Bible Class—a young man of 20—come out and make the good confession. At the morning meeting, Bro. Moteshaw, from North Hampshire, was received into fellowship.—A. F. Turner, Jan. 8.

**NELSON.**—On Lord's day, Dec. 31, meetings were good all day. There was a sprinkling of visitors with us at the meeting for worship. A young sister was given the right hand of fellowship. Bro. Lang occupied the platform at the gospel service. There was a good attendance. Bro. Verco is now on a visit to Australia. We are to have Bro. and Sister Hadfield with us at the end of this week. We are sorry to know that Bro. Page, senr., is not so well again.—E.M.J., Jan. 5.

**ONEHUNGA.**—The church has just received a welcome addition to its numbers, Mr. and Mrs. Oldfield and their two daughters, from Glasgow, having come out to settle in Onehunga. They were received into the church on December 17, and will help to compensate for the numerous defections which the church here has suffered of late. They are near relatives of our esteemed Bro. W. Guyan and his wife.—H.A.Y.

**MATAURA.**—The annual distribution of prizes and gift books in the Bible School took place on Sunday, December 24. We had delightful weather for our picnic on Christmas Day. This event took place for the second time at the home and grounds of Bro. Henry Osborne. Bro. T. J. Melville, of Dunedin, here on holiday, very kindly preached and exhorted on two Lord's days during one of which the writer was absent attending the General Conference in Wellington.—T. J. Bull, Jan. 8.

**WELLINGTON.**—The last week has been very busy with us. Wellington has been entertaining the General Conference. The opinion of all is that the Conference just closed has been the very best yet. There was a deep spirit of

consecration pervading every session, and important measures were passed which shall greatly affect our Dominion work—such as: Dominion Organising Secretary, Church Extension Fund, Bible School Union, and several other distinctly progressive movements. Conference Sunday was a big day at Vivian-st. church. In the morning we had our old friend, H. G. Harward, who gave a timely address. The Conference rally in the afternoon was a great meeting; Bro. Gebbie, Hadfield and Harward spoke. At night we were delighted with Bro. Gebbie, of Dunedin. I think Bro. Bull summed up the Conference well in three words: Vision, Inspiration, and Consecration. We have Bro. Binney with us for a few weeks, of C.W.B.M. campaign. We hope that our Northern sisters will receive him and his message well. The C.W.B.M. is needed in New Zealand, and it has come to stay.—A.J.S., Jan. 5.

## New South Wales.

**INVERELL.**—During the past three weeks we have been privileged to hear Bro. W. Waters, evangelist at Zillmere, Q., who has been taking a preacher's holiday. Last Lord's day evening, at the conclusion of his address on "The Closed Door," we had the joy of seeing one man confess his Lord. We are looking forward to a great time with Bro. Coleman, State Evangelist, who comes here in April. We pray for success. Bro. E. J. Waters, is straining every effort to get the building debt reduced by £100 for this year.—G. Brighty.

**JUNEE.**—The work at Junee is on the upgrade. Bro. Mason is making a good impression here, and has hopes of working up a strong cause in the Junee-Marrar circuit. On Lord's day, 17th December, there were two confessions at the close of the gospel service—a married woman and a young lady from Old Junee. They were immersed on Wednesday, 27th December, and received into the church on Lord's day, 31st December. With a view of doing a more active work in the country, the churches at Junee and Marrar have decided to purchase a sulky and set of harness, for the use of the evangelist, and Bro. Mason is obtaining a horse, and will spend a good deal of his time visiting in the country.—S. Wilson.

**JUNEE.**—At our mid-week meeting for prayer and Bible study, held at Bro. J. Wilson's, a young man stepped forward and confessed Christ, and was immersed straightaway. We need a building of our own in this town to enable us to work properly and reach the people until such time as we have a building. Our baptistry is located at Bro. Wilson's.—T.G.M., Jan. 11.

**WAGGA.**—We were pleased to have with us as visitors to-day, Bro. Wilkins, from Lilyville, and Sister Saxton, from near Coolamon. At the close of the gospel service one man made the good confession.—A.B., Jan. 14.

**HAMILTON.**—Our first birthday services were celebrated on the 10th and 11th December, in the Mechanics' Institute. Splendidly attended services were held on the Sunday. The tea and public meeting was a success. Bro. More presided, whilst Bro. Stowe (who has recently united with us, having been baptised together with his wife) conducted the singing. After the chairman had delivered an address, Bro. S. G. Goddard, the secretary, submitted a report of the work carried out during the year; he pointed out that 18 months ago there was no church in Hamilton known only by the name of Christ. A month after that time, the membership numbered but twelve, but in the short space of 17 months it has increased to a church of 54 members, whilst the Bible School now numbers 96, and the cradle roll 50. Bro. A. Fraser, the treasurer, also spoke appreciatively of the efforts achieved, and Bro. James Shaddock, in his report stated the total of the Lord's day School was 146. Excellent musical items were rendered at intervals. Anthems and choruses were also sung by the children and choir. During the evening Bro. Stowe was presented with a fountain pen as a

mento of appreciation of his services in training the children in the singing items.—S.G.G.

**PADDINGTON.**—Bro. Franklyn commenced his work at Paddington on Wednesday night last, when he spoke at the prayer meeting; 113 present. This morning Bro. and Sister Franklyn and two daughters, and Sister Mrs. Fraser and daughter were received by letter from the City Temple. A start was made at 3 with the Adult Bible Class. At the gospel service Bro. Franklyn was welcomed with a crowded building, every seat being occupied. Splendid address, good attention, and one confession.—A. W. Shearston.

**CANLEY VALE.**—The annual meeting was held on December 20. Officers remain the same as previously with the exception of treasurer—Bro. E. Christopherson was elected, vice Bro. Wakely. Our building has been re-roofed and is again weather-proof. We have decided to change our gospel service from 3.30 p.m. to 7.30 p.m., hoping to get a larger attendance of public thereby. The change is to commence on Jan. 7.—A.O.W. Jan. 2.

**HURSTVILLE.**—The church here is thankful to Bro. Clarke, who has occupied the evening platform for some considerable time and also to those who rendered musical items. On last Lord's day, Jan. 7, the church was exhorted by Bro. J. Crawford, and in the evening the gospel service was taken by Bro. W. Moeton, from the College of the Bible—Eleanor Winks, Jan. 8.

**CHINESE MISSION, SYDNEY.**—The scholars tendered to their teachers and friends the usual picnic on New Year's Day, at Cannon's Hall, Balmoral. The weather was perfect, and every one enjoyed themselves. During the afternoon a meeting was held, when the scholars and teachers entertained the company by readings and solos, and addresses by our Brethren Watt and Williams were much appreciated, also our evangelist, Bro. Jame. Our supt., Bro. J. Taylor, reported on the year's work, that seven had been added to the church, and that the past year had been encouraging.—E. J. Priddeth.

**MOSMAN.**—On Lord's day we were pleased to have fellowship with Bro. and Sister A. R. Main, from Melbourne; and Bro. G. D. Verco, from Nelson, New Zealand. Bro. Main delivered a thoughtful and instructive address at the morning meeting, and Bro. Illingworth preached at the gospel service. The Kindergarten in connection with the Bible School had a record attendance yesterday, the teacher, Miss E. Verco, being a great favorite with all the little ones.—S.G. Jan. 15.

**PETERSHAM.**—Bro. and Sister Coleman arrived from Wigan, England, on Saturday morning, at 6 o'clock. Although at such an early hour, a number of the brethren were there to give them a welcome. Bro. Coleman is to take the work up here. We had the pleasure of extending the right hand of fellowship to Bro. and Sister Coleman, also to Sister Mrs. Francis, who was commended by letter from the church at Brunswick. We had quite a number of visitors this morning, when Bro. Coleman exhorted the church. Good attendance at the gospel meeting. Welcome social to Bro. and Sister Coleman to be held on Thursday next.—T.L.

**ENMORE.**—We had good meetings yesterday. The largest number broke bread that we have had for some months past. At our morning meeting we had Bro. W. Green, from the church at Swindon, England. Bro. Green gave us a very interesting and profitable address at our Wednesday night meeting. He intends settling in New South Wales, and comes highly recommended by the English brethren as a faithful and efficient worker. In the evening we had an in memoriam service, having reference to the deaths that have occurred recently in our membership. Bro. W. H. Terry, Mrs. Evelyn Cunningham, and Mrs. Eastwood. There was a large attendance of the friends of these families and at the conclusion of the address Miss Carrie Terry, daughter of the late Bro. Terry, made the good confession. Bro. Dr. C. A. Verco has been re-elected superintendent of our Bible School,

and Bro. Willis, Hull and Clarkson have been re-elected secretary and assistant secretary and treasurer respectively. These are a splendid quartette of Bible School workers. We are now preparing for our Home Mission offering.

**NORTH SYDNEY.**—On Wednesday, Jan. 10, the first of a series of monthly united prayer meetings was held in the Methodist Church, being well attended by members of all the local churches. These meetings, designed to bring the people of God closer together, should be a step in the direction of spreading the desire for a union of Christians. On Sunday last, we were pleased to see a large number present. Bro. and Sister Saunders were with us again, after holidays in S.A., and we are glad to know the time has been enjoyable. Also pleased to see Sister Olive Cornwell, who has been away for some considerable time; also Sister Fullthorpe, from England; and Sister Stimson, from Canley Vale. Bro. Saunders gave a much appreciated New Year's message. At the gospel meeting he also delivered a stirring address on the theme, "The Question of the Ages." Anniversary of church is to be celebrated on Feb. 4.—W.J.M.

**LILYVILLE.**—We have started a ten days' mission under the preaching of Bro. Clydesdale, of the Erskineville church. We are very thankful to our friends at Erskineville for allowing us to have the helping hand and words of our brother. Our position will soon be a central one, for the Government are beginning to build houses right opposite our building.—J. Fox.

**ROOKWOOD.**—We are pleased to report the immersion of a lady. Last Wednesday we had the pleasure of listening to a talk about the Bible College by Bro. Arthur Fischer. This morning we had with us as visitor and speaker respectively, Bro. Maxwell, of Enmore, and Bro. W. Morton, Bible College student, who gave a splendid address to advance the claims of Home Missions on church members.—M.A.

**MEREWETHER.**—We had a nice gathering for the meeting for worship on Lord's day morning. Bro. T. Fraser exhorted the church. Bro. More preached the gospel in the evening. At the close of the meeting two adults confessed their faith in Christ and were baptised the same hour.—S.L., Jan. 15.

## South Australia.

**GROTE-ST.**—On Jan. 7, B. W. Manning, of the Bible College, addressed the church, and was much appreciated. It is gratifying to notice the progress our young men who have gone to the College are making. Bro. Enos Coleman, and his wife, who were travelling to Sydney, came up to the city in time to be at the morning service. Bro. Thomas preached in the evening to a good audience, and at the close a man and a young woman confessed Christ. Bro. Coleman took part in the evening service. Yesterday there were fair meetings, despite the extreme heat. Special reference was made by Bro. Thomas at the morning service to our late Sister Mrs. Ethel Rankine, who was buried the previous Sunday. This is the third young woman to pass away during the past three months. It is expected that a great number will be present at the Federal Conference at Easter from here. Many of our choir are going to assist in the musical part of the meetings.—Jas. F. Thomas, Jan. 14.

**SEMAPHORE.**—Meetings were good to-day. Quite a number of visitors have been in our meetings, which indicates the wisdom of having a church in this favorite seaside resort. On Wednesday night we had a baptism in the ocean, which was very impressive. Every department of the work is growing, and Sister Thurgood's class for women is doing a good work.—W. J. Taylor.

**LONG PLAIN.**—On Sunday evening, Dec. 31, W. S. Harris, of Mallala, preached to a fairly large attendance. Jan. 7, all meetings were well attended. In the afternoon there was a good

gathering of young people, who evinced much interest in the first of a series of studies in the Epistle to the Hebrews. The following evening a business meeting was held. Bro. D. R. Lawrie, after years of faithful service, resigned the secretaryship of the church. Bro. Lindsay Lawrie was unanimously elected to the position. Miss Sophie Parker was appointed corresponding secretary. It was resolved to renovate the church as soon as possible. It was also decided to hold harvest thanksgiving services on Feb. 18, to be followed by a public meeting the next evening.—G.P.C.

**NORWOOD.**—Our meetings are improving, and a much better feeling is apparent amongst the members. Bro. Dickson's addresses are very greatly appreciated. We are glad to have Bro. and Sister Sage and their daughter with us again after their trip to England. Much sympathy is felt for Bro. and Sister Schnorr, who lost their dear little son last month, after a brief illness; we also condole with our aged Sister Watta, whose husband died during the Christmas week. Bro. Stanley Weir has been appointed secretary, and Bro. J. Johnson, treasurer of the church.

**STIRLING EAST & ALDGATE VALLEY.**—Meetings continue to keep up fairly well. Since last report three have been added by faith and baptism—two from the Sunday School and the other an elderly lady over 90 years of age. Our C.E. Society held its annual evening, when, with the help of the Sunday School scholars, "Saru-hai" was rendered to a good audience, and £3/6/3 was contributed towards cheer for little ones in the South Sea Islands. We are now preparing for a tent mission in March, when we hope to have with us the State Evangelist, Bro. Griffiths, and are looking forward to a time of reaping.—A.G.R.

**WALKERVILLE.**—The opening service in our newly acquired premises was held this morning, when 20 broke bread. Bro. Bradley presided, and Bro. Hawkes exhorted the gathering; the offering amounted to 10/-. This is an encouraging commencement. In the evening about the same number heard Bro. Hawkes preach the gospel. The following brethren have been temporarily elected to carry on the work:—Deacons: J. Dabb, W. Verco, J. Bradley, J. H. Moore; secretary, E. D. Clark. This effort for the extension of the Master's kingdom is one in a growing and popular locality, under somewhat difficult circumstances. We ask for the prayers and interest of the brotherhood.—E.D.C.

**NORTH CROYDON.**—Good attendance at both services last Lord's day. E. J. Paternoster spoke both morning and evening. This morning Bro. Swain addressed the church, and H. J. Horsell this evening; we had a fair attendance at both meetings. Our Sunday School is still well attended. H. J. Horsell will be with us altogether in a few weeks' time, when we hope to see our numbers increase. Our brotherhood meetings are being well attended.—F. G. Plant.

**MAYLANDS.**—Bro. Daniels has been appointed president of the Berean Society and Sister F. Cameron, secretary. We greatly appreciate the long and consistent service of Sister Miss Whitfield as secretary of the Society. At the gospel service a married lady from New Zealand made the good confession, Bro. H. R. Taylor speaking.—R.L.A., Jan. 14.

**SEMAPHORE.**—Bible School anniversary was celebrated to-day. Meetings were good. Bro. P. A. Dickson, of Norwood, exhorted the church. Bro. H. R. Taylor, of Maylands, spoke to the children in the afternoon, and the writer preached at night to a good audience. The school has trebled its membership during the past year.—W. J. Taylor, Jan. 14.

**HENLEY BEACH.**—Meetings are keeping up well, and we are thankful to the brethren who have kindly come along and helped us. Christmas time has brought us many visitors from the different churches. We have had a visit from

## Forest Vale Mission.

Bulawayo, Rhodesia, South Africa.

Through the goodness of God, it is my privilege and duty to write you this, our fourth annual report of the Lord's work at Forest Vale Mission.

Through the past year God has more than ever before convinced us of his unchangeableness; ever faithful, ever sure; the same yesterday, to-day and for ever.

Especially do we thank him for his sustaining grace and for the continued desire to live and be spent in his service.

Whilst we have not many additions to report, we feel quite sure a good work has been done in building up the brethren under our care in their most holy faith.

Amongst the native brethren now at Forest Vale Mission, I rejoice to report that there are more manifestations of the spiritual life and the fruits of the Spirit, than I have ever seen before.

The church and gospel meetings are regularly and well attended by about 23 members, in addition to outsiders and visitors from Bulawayo.

The usual meetings are held on Lord's days, Tuesday and Thursday evenings are given to Bible study, whilst every evening except Wednesday there is a meeting of some kind.

Four have been added by faith and baptism, and three by letter, whilst six of the children have confessed Christ and will shortly be baptised.

I have not yet received balance sheet from Bro. Hill, who is kindly keeping the books, but—approximately—the church collections have amounted to £12 for the year.

Many of the members receive no money at all, and others only 2/6, 3/6, and 5/- per month, out of which they have to buy clothes, etc.

The workers this year have been Sister Miss E. Dobson, Bro. Daniel Shandavu and the writer.

We have greatly appreciated help from Bulawayo brethren, as they have had opportunity to assist us.

The students, Mack and Daniel Polekero, having completed their two years' engagement, left the mission last July to work for some money in Bulawayo. Bro. Mack is now living at Forest Vale Mission, but working in town.

I have not been able to engage others, as I have not support for them. To keep a student properly, costs per year, £12.

Daniel Shandavu has been with me over four years, is a faithful brother, and is making splendid progress all round. He is supported by the New Zealand churches to the extent of 30/- per month. I shall have to increase this in some way in the near future.

Last week I sent Daniel for a well earned holiday to his home at Choma, North Western Rhodesia; he will be away a few weeks. He has not seen his father for 11 years. Lives in the round brick Kaya on the mission site, and has a young brother, Sam, to look after the house and work for him. Sam also waters and looks after the trees on the mission site.

This season we have managed to plant about 40 fruit trees on the mission site; they are doing well.

Day School.—Since last January, being unable to obtain and support a native teacher with the funds available for that purpose, our good Sister Dobson saved the situation by undertaking the work in addition to her multitudinous other duties, and has successfully carried on the work to the present time.

The present Government School inspector, Mr. McIntosh, told me last week he would come out before Christmas to examine our school.

Our New Zealand brethren are kindly supporting us to the extent of £2/16/8 per month for a school teacher. Since Sister Dobson voluntarily took over the teaching, only incidental expenses incurred, have been paid for out of the above, the balance being set apart for a teachers' fund,

which we trust our New Zealand brethren will approve of.

The Government grant for last year was £19. As we have now twelve boarder children, we expect this to be increased this year.

Bro. Daniel Shandavu assists Sister Dobson in school, teaching primer classes and interpreting when necessary.

The writer's private building is being used for church and school purposes, awaiting time and money to erect more suitable buildings on the mission site.

There are 25 regular attendants, representing the three races, as follows: two white, eleven colored (half-castes), thirteen natives (from different parts of Africa).

We have eleven boarder children in our home (colored, four girls and seven boys), and another coming on the 15th inst. I have had to refuse applications, not having accommodation, and securing a teacher to relieve Sister Dobson in the school.

Thirteen children, with my adopted Molly, would be sufficient for most women to care and provide for, without teaching in a school four hours a day, besides giving Daniel his lessons in the afternoon and attending all other meetings.

Several of the children who have been here have been baptised and taken Christ home with them. Two here now are members, and five more are waiting to be baptised.

We would just glory in having about 50 of these dear boys and girls, and may have yet, with God's blessing and health and strength.

Working Scholars.—The writer is supporting three of these at 5/- per month, and food; three at 3/6, and food, per month; one at 3/- and six at 2/6, and one for school and food only. Total, 14 boys (young men, natives).

Roll.—Including Daniel, Sister Dobson and the writer, this makes a total of 30 souls to be cared for daily (not including visitors) at Forest Vale Mission.

Our earthly bank gets a trying up some times, and we are almost afraid to meet the manager. But we believe our heavenly is good for many times the above number, and that no cheque presented will be dishonored if endorsed in faith, "Jesus Christ, pp. Forest Vale Mission."

I cannot say here the amount of support received for the past year for self-support and General Fund, but I can say that all I have appropriated from above amount is £10, 15 of this being a special contribution for the writer.

Self-support and general contributions, including church collections, have been used where ever most needed for general upkeep of the mission.

I propose, with God's blessing, to support myself and as many natives as possible, with my trade, the boarder children and the farm.

Our special needs are the prayers of the brotherhood, and a capable brother to devote his whole time to the spiritual and educational part of the work. He can work straight away through interpreters.

I have asked the English brethren to send us a teacher, but their hands are full. I am now appealing to the American brotherhood, through Bro. F. L. Rowe, Editor of the *Leader and Way*, to support a teacher and preacher. Surely in that great country, God's people can find and support one to represent them in the Lord's work in Sth. Africa.

Brethren, just think for a moment, and try to grasp this awfully solemn fact. There is not, in the whole of South Africa, so far as the writer is aware, one brother giving his whole time to the preaching of the gospel, representing the Churches of Christ.

Is it any wonder people ask, and wonder who we are? Is there no kind of co-operation by which the churches in, say, England, America, and Australia, and good old New Zealand, could support a thoroughly capable evangelist to scour this great and wonderful country, to introduce and firmly plant primitive Christianity?

I hope and pray the brethren will seriously consider the Lord's interest amongst the White

and English speaking population of South Africa, and see if something cannot be done to uplift Christ before them.

Do not forget, brethren, that there are thousands of young men and women from all the countries mentioned above, so that after all it would only be a "Home Mission" in a foreign land, and many prodigal sons and daughters would doubtless be brought back to their earthly fathers, as well as to their heavenly Father's home. May the Lord add his blessing to this, for Jesus' sake.

Finally, brethren, on behalf of the mission, I thank you each and all for all that you have done in the past to encourage us and to practically assist us in carrying on this work. But as the mission is growing in usefulness and importance every year, I pray that your interest and support may be increased through this, our fifth year of service.

Some of my brethren may not yet know that my poor wife, who has been confined in Asylums in Australia for the past 22 years, passed away on or about the 23rd October last. Up to the time of writing I have only received cable advice.

Last week Bro. Doner, connected with the Matopo missionaries, and who some three months ago started a new mission some 30 miles from where Bro. Hadfield purposes going on his return to Bulawayo, died of fever. This is a sad and unexpected blow, for we all loved him for his work's sake.

On the 10th inst. our esteemed Bro. Thos. Anderson was married at Forest Vale Mission to a "Bonnie Scotch Lassie," Miss Todd, of Broxburn, Scotland. Her presence is most welcome to the staff of workers in Bulawayo.

The commercial atmosphere of Rhodesia, to the writer's mind, is more healthy than at any previous time in its history. All the workers here and in Bulawayo are well, thanks to our heavenly Father. Love and greetings to all, on behalf of Forest Vale Mission.—John Sherriff.

## Queensland Home Missions.

Executive meeting held in Ipswich, Jan. 6.

The State Evangelist reported having visited Warwick, Tannymorel, Rosewood, Bundamba, Ipswich, Gympie, Eualo, Mooloolah, Cabulture and Zillmere, travelling in all 1060 miles since November 28, 1911.

We are glad to report that the disciples at Warwick meet for the breaking of bread, and they intend holding a mission shortly. A movement is on foot to establish a circuit with the Zillmere, Bundamba, and Ipswich churches for the two-fold purpose of furthering the cause and retaining Bro. Waters.

The Executive recommended the churches to co-operate in this way as soon as possible.

Bro. Jinks reported having received nearly £10

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for the folding chairs, for the tent. He has been authorised to procure at once 100 chairs.

Mr. Rabjohns has kindly donated 30 hardwood pegs. To all who are assisting to equip our tent our hearty thanks are extended.

Financial.—The Treasurer's report shows since last meeting an income of £26/10/5; an expenditure of £43/7/9, leaving a credit balance of £51 3/11.

We are looking to your generosity on Feb. 4 to carry on this noble work of evangelising this State.

Federal Conference.—All who intend attending the Federal Conference are asked to send their names to Mr. L. Gole, Liverpool-rd., Clayfield, Brisbane, at once, and so secure reduction fares.

State Conference concession fares are also available for brethren who are attending the State Conference, and they are requested to apply at once to Mr. J. I. Mudford, George-st., Taringa, Brisbane.

Churches who wish to be affiliated with the Conference are requested to send in their application to me five weeks before Conference, accompanied with the proper contribution. Churches of less than 50 members, 5/-; over 50, 10/-; Representation: for churches of 50 members and under, one representative; over 50 and under 100, two representatives, and for every succeeding 100, one representative. Representatives' names must be sent to me at least 14 days before Conference.

Mr. W. Alcorn, Mt. Alford, via Boonah, was appointed Vice-President in place of Mr. T. G. Mason; and Mr. Bignell was appointed a member of Committee.

Albion Mission.—Mr. Jinks conducts a mission in Albion, beginning on 18th Feb., 1912.—Andrew Hutson.

The Society of Christian Endeavor.

THE BIBLE—GENESIS.

Topic for January 22.

Daily Readings.

Generation. Gen. 1: 26-31; 2: 18-24.

Degeneration. Gen. 3: 1-21.

Regeneration of the Individual. Gen. 12: 1-20.

Regeneration of family. Gen. 35: 1-5, 9-15.

Regeneration of society. Gen. 39: 1-6.

Regeneration of nation. Gen. 50: 22-26.

Topic—Sin and Redemption of Race. Rom. 5: 12-21.

Show the effects of Adam's sin.

What is the extent of Christ's redemption?

How is Joseph the type of Jesus?

Ascot Vale.—The Boys' Endeavor Society held their second annual holiday at Cheltenham during Christmas week. The camp, which consisted of a spacious-marquee and 40 of the Ascots with their dark and light blue caps, proved a huge success. A good brotherly feeling existed among us, throughout the whole of our stay at the sea-side, and we all benefited greatly by having such a free and easy time. We feel very thankful to the Cheltenham church members for the way in which they helped on our enjoyment, and the Bible Class for the way they treated us on New Year's Day.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Stawell, £16; Colac, £7; Terang, £5; Warrnambool, £5; South Melbourne, £1; Dumbuck, £20; Shepparton, £13/10/-; Moreland, a thankoffering, £1/0/4; A. W. Connor, 10/-; Mrs. Connor, 5/-; Miss Stevenson, W.A., £1; Mrs. Hopkins, Williamstown, £11/10/-.

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From the Field—Continued.

Bro. Gordon, of the College of the Bible, and his lantern lecture was well appreciated. Our Church Extension offering amounted to £2/9/6. This morning we had the pleasure of listening to a splendid address from T. J. Gore. In the evening Bro. J. H. Jenner ably preached the gospel.—M. S. Noble, Jan. 14.

QUEENSTOWN.—Monday, Jan. 8, officers' meeting, preceding the annual business meeting of the church, was held. Many important subjects were discussed. It was decided that the church should hold its annual mission early in the year, and that Bro. Brooker, our evangelist, should be invited to accept the duties of missionary. At the business meeting, reports from those responsible showed all the auxiliaries and the church to be in a healthy state of activity, and financial position sound. Lord's day, Jan. 14, Bro. Harris presiding, Bro. Hawkes exhorted the church on the New Testament Scripture reading. At the evening service Bro. Brooker preached the gospel.—A.C.

NORWOOD.—In the absence of Bro. Dickson, who was speaking at the Semaphore church, Bro. Tuckwell exhorted the church in the morning, whilst Bro. Dickson delivered a stirring address at the evening meeting. It has been decided to alter the night of our mid-week service from Thursday to Wednesday, commencing on Wednesday, 31st inst., and the choir practice will be held on Thursdays instead of Fridays, from February 1.

Victoria.

PRAHRAN.—Four is the special number for Prahran at present. Since my labors commenced here, at the beginning of November, there have been four additions to church membership, four others have definitely decided to come in, four more expect to come in shortly, four entirely new faces in the Adult Bible Class, four weddings, forty addresses delivered, Forty the rally motto of Adult Bible Class, or "double our present average," forty persons outside membership visited with a view of getting them to come. Also we are standing foursquare on the promises of God, and expecting four-fold blessings shortly.—P. J. Pond, Jan. 15.

MELBOURNE (Swanston-st.).—Last Lord's day morning Bro. T. Bagley addressed the church and gave a very interesting statement concerning Home Mission work. In the evening, Bro. Allen preached on the subject, "The Great Commission." Sisters Misses Mann, of Unley, S.A., were present at the meeting. Last Wednesday evening, at mid-week service, a lady was baptised who had made the good confession the previous Sunday evening, and who will probably take membership at Bendigo. Sister Mrs. Dr. Verco, of Adelaide, was a visitor.

HAWTHORN.—Yesterday evening we were cheered to see two step out for truth, a lady and gentleman who have been connected with the R. C. Church. We hope they will prove faithful.—T.H.P., Jan. 15.

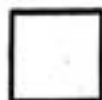
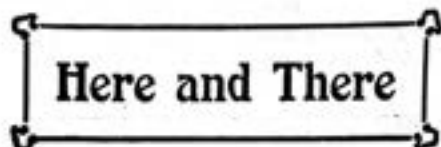
YANDO.—At our morning meeting last Lord's day, we had Sister Mrs. Marfleet with us from Yarrowalla. Bro. A. Lacy spoke a few words of exhortation.—S.G.L., Jan. 14.

CARLTON (Lygon-st.).—We were glad to have fellowship to-day with Bro. and Sister Dick, from Auckland, New Zealand; Mrs. and Miss Upham, from Subiaco; and Bro. Rankine, from Enmore. Good meetings in spite of intense heat. Reg. Ennis addressed the church in the morning on "Christian Steadfastness," and in the evening Horace Kingsbury told the old story of "God's Amazing Love," two young women confessing Christ at the close. Bro. Rankine sang for us, "Jesus, Lover of My Soul."

CHELTENHAM.—Meetings helpful all day. Visitors, Bros. Holmes and Taylor, Doncaster;

Bro. Chipperfield, North Richmond; Sister Page, North Richmond; Sister A. Organ, Lygon-st. One received in by faith and obedience. At night Mrs. and Miss Ivy Raymant decided for Christ. A great interest is manifested in all the meetings.—T.B.F.

GEELONG.—The annual picnic of the Sunday School was held on Saturday last at Barwon Heads, when the weather was ideal. Eight large drags conveyed the scholars and friends, and a very enjoyable day was spent. There were a number of visitors present last Sunday morning, among whom were Sister Wilson, of Wedderburn; Sister Lee, of Windsor; Sister Mena Wilson, of Lygon-st., and Bro. Percy Ewers, of Doncaster. Our evening congregation was considerably smaller than usual, owing to the extreme heat. Gifford Gordon gave a fine address on "Singing As We Go," and at the conclusion our hearts were gladdened to see five young ladies respond to the invitation, and confess their faith in Christ.—E. Brownbill.



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.

Bro. Grinstead's new address is 4 Niblett-st, Wanganni, New Zealand.

The secretary of the church at Inverell, N.S.W., is now Geo. Brighty, Clive-st.

There were five confessions at Geelong last Sunday evening, Bro. Gifford Gordon preaching.

We regret to hear of the death of Sister W. W. Davey, who has been an invalid for many years.

Mr. S. P. Weir is now secretary of the church at Norwood, S.A. His address is 64 Second Avenue, St. Peters.

W. Uren reports splendid meeting last night at Danmunkle. At the close, three young women confessed Christ.

P. D. McCallum, who has recently arrived from America, has accepted an engagement with the church at South Melbourne.

A church has been formed at Walkerville, one of the fine suburbs of Adelaide. The first meeting was held last Sunday week, when twenty met for the breaking of bread.

James Manning, treasurer, Church Extension Fund, Ware Chambers, Adelaide, will be glad to receive the amounts promised to the fund at last Conference.

The fourth Triennial Conference of the Churches of Christ in New Zealand was held in Wellington on January 1, and succeeding days. A report of the proceedings will appear in our next issue.

The Victorian churches who have so far not replied to the letter received from the Finance Committee of the Federal Conference Arrangement Committee are asked to kindly take the matter into early consideration.

The following appointments for the Federal Conference were made at the last meeting of the Arrangements Committee: Organist, Bro. S. Pittman; pianist, Miss J. Dickens; ushers, and collectors, College of the Bible students.

The Musical Society will resume rehearsals in the lecture hall, Swanston-st., on Saturday night, 27th inst. Full attendance requested. Singers wishing to join the Society will please do so as soon as possible.—C. H. Mitchell, Hon. Sec.

H. Swain writes:—Just a line to express my admiration for the Home Mission number of the "Christian." It is simply magnificent; a great effort in the interests of a great cause, and an issue of which the Australian brotherhood should be proud.

Victorian B.S. Union.—The next meeting of the General Committee will be held on Monday, January 22, at 8 p.m., in the new hall, Christian chapel, Swanston-st. All delegates are requested to attend. Proceeds from sale of tickets (annual demonstration) to be handed in at this meeting.

The next quarterly meeting of the Melbourne and Metropolitan church officers and evangelists will be held in the Swanston-st. chapel on Monday evening, Feb. 5, at 8 o'clock. Bro. W. H. Allen will give an address on "Church Music." Will church officers and evangelists please note the date.

Henry Baker, who a short while ago was located in the Mallee district, under the Victorian Home Mission Committee, is now in America. He has been delivering a lecture on Hypnotism, Clairvoyance, etc., in connection with the church at Hopkins, Mo. In the handbill announcing his lecture, the following paragraph appears: "The lecturer will sing in his native tongue."

The hymns for the Federal Conference are practically selected, and will include most of the old favorites, and a few new ones, which Bro. Nat Haddow will teach the audiences. They include, "How pleased and blessed was I," "Let us sing a song." The temperance hymns will be the best and latest ones, including "We are fighting for the freedom." "On, soldiers, on to conquest."

Preachers and secretaries of the churches in Victoria, are kindly asked to see that every member is supplied with a Home Mission envelope. A parcel of literature has been sent to every church. In the event of any parcel not reaching its destination, or should a church require more than has been sent, kindly write at once for a further supply to T. Bagley, 178 Kerferd-rd., Albert Park, Melbourne.

A. E. Illingworth writes:—That last issue of the "Christian" is first-class. Accept my sincere congratulations. When I read it, I felt sorry we hadn't asked New South Wales for £500 instead of £250. However, if the brethren are faithful and read it carefully, we should get a big offering on Feb. 4, as a direct result. The strength of the appeal is irresistible. May God prosper our Federal paper.

The Bible School rally in connection with the Federal Conference will be held in one of Melbourne's largest halls, namely, West's Picture Palace Hall, which has been secured for the occasion. It seats between three and four thousand and a great rally is expected. Arrangements are being made for a children's choir of 400 voices for the occasion. This rally alone will be worth while attending the Federal Conference for.

On A.N.A. Day, Jan. 29, the second annual Teachers' Conference will be held at Brighton. Visitors will be provided with tea at 9d. during the interval, if they hand in their names to the delegates of their respective schools not later than the 21st Jan. This is absolutely necessary, as a large attendance is expected. School secretaries are asked to assist their delegates in this matter and thus enable them to give information at committee meeting on Jan. 22.—J.Y.P.

Bro. Enos Coleman and his wife spent nearly two days in Adelaide en route to Sydney, to take up the work at Petersham. They attended Grote-st. on the Sunday, and were guests of John Fischer. Bro. Coleman attended the preachers' meeting on Monday morning, and along with F. T. Saunders, of North Sydney, and several other preachers, he and Mrs. Coleman had lunch to-



gether at the home of J. E. Thomas. They continued their journey in the afternoon to Sydney.

J. E. Thomas writes:—Allow me to congratulate you on the very fine Home Mission number of the "Christian." It is the very best of the many fine numbers you have published. It shows how splendid an idea it is to have the one day throughout Australasia for the great and urgent appeal to help the work in our own land. I sincerely hope that in every State the offering may be a record one. It is the King's business, and it needs money. We owe the thanks of the brotherhood to the "Christian" for such a fine Home Mission number.

A meeting of the Federal Conference Arrangement Committee was held on Friday, Jan. 12. There were present, Bro. F. G. Dunn, in the chair, and 31 delegates representing churches and committees. Interesting reports were received from the following committees and conveners: Catering, Miss Hill; Hospitality, Bro. R. Ennis; Programme, the Secretary; Social, Bro. Horace Kingsbury; Musical, Bro. Nat. Haddow; Finance, Bro. A. R. Lyall; Publicity, the Secretary. Splendid progress was reported, and there is every indication of a great gathering in Melbourne at Easter.

The American Presbyterian Mission in Syria, says the Christian, has published nearly 700 works in Arabic, all of which are now offered to the Moslem world at cheap rates. Its Press employs 60 persons, and turned out last year 20,000,000 pages. The College of Beirut has enrolled 865 students this year, 138 of whom are in the medical school. The Faculty numbers 77, and the number of educated students 2000. There are a hospital, a training school for nurses, a children's hospital, and an eye and ear hospital, also schools for boys and girls in various centres. The organised churches of the Mission number 34, with 2970 members, and average Sabbath congregations of over 6,300. 86 Sunday Schools gather some 6,700 pupils.

Folding Chairs.—To date, many disciples have readily responded to our pleading for the needed money in order that suitable chairs might be purchased for use in the Queensland State tent. The amount has speedily risen from £12/2/- to £10/5/-, and a few more pounds are required. The Queensland disciples are beginning to respond very well. One brother promised 30 hardwood tent pegs, and that will be a very acceptable donation. We hope to use the chairs in the Albion mission, which begins on Feb. 18. Bro. Mudford and the Brisbane choir will assist. A strong committee of five has been formed out of the Albion church to help on the mission. The writer hopes to have a good time in the mission.—A. W. Jinks, Bridge-st., Albion.

An inquiry is proposed into the conditions of the natives and the enforcement of reforms in the Belgian Congo. Among the allegations brought before the Belgian Chamber of Deputies are the following:—"Several Roman Catholic Missions, notably that at Luluabourg, are evading the prohibition against the manufacture of alcoholic liquors or the possession of distillery apparatus in the part of the Congo situated beyond the M'Poko. That the majority of the children who are in the Jesuit 'farm chapels' on the Kwango were stolen by the catechists of the missions, and are detained there illegally against the wish of their relatives. That the Jesuits inflict on the natives under their influence corporal punishment forbidden by law (chaining and flogging)."

This generation has witnessed no greater transformation than that which is now taking place in China. It is surely a modern miracle, says the Christian Herald, to see an empire of 300,000,000 souls changing, practically in a day, from a despotism to a constitutional government. For over two and a half centuries the Manchus have ruled with increasing corruption, selfishness and injustice. In no country on earth have the people borne with patience so many grievous burdens. Their land has stood still, while other nations were pressing forward to a

higher destiny. But the change, long delayed, has come at last. The Manchu rule has gone, and with it that ancient badge of Chinese servitude, the queue, and the old feudal military organisations, and all the clumsy glitter-and-tinsel stage trappings of the Manchu throne. It is a new, progressive China that emerges after shaking loose from the old rubbish heap—a nation that will soon be in line with modern ideas on all that vitally concerns its social and political life. There may be stormy days ahead, with treacherous attempts by the nobles, who will doubtless plot to restore the disgraced dynasty; but the complete surrender by the throne to the revolutionary demands cannot now be revoked by Manchu cabals. One of the most dangerous possibilities is that an effort may be made by the imperial party to involve the new government with other powers by exciting anti-foreign disturbances. Fortunately, the foreign population has had ample warning.

COMING EVENTS.

JANUARY 29 (A.N.A. Day).—Monday. The Teachers' Conference at Christian chapel, Brighton. Afternoon session commences at 3 p.m. Interval about two hours for tea and conversation. Evening session, commences at 7.30 p.m. Theo. B. Fischer, president, will preside. Speakers:—Bren. W. H. Allen, H. E. Knott, P. J. Pond, G. R. Moysey and J. C. F. Pittman. Distribution of Australasian prize won by this State will be presented to successful competitors at our evening session. All interested in Bible School work are asked not to miss this gathering on A.N.A. Day. Come and welcome.

JANUARY 31.—Wednesday. Farewell social to Bro. and Sister Paternoster. Welcome to Bro. and Sister H. D. Smith, in the Robert-st. Church of Christ lecture hall. Good programme of chorus singing, etc., by the church choir, under Mr. O. H. Finlayson.

FEBRUARY 5.—Monday, at 7.45. S.A. Churches of Christ C.E. Union Rally at Prospect.

IN MEMORIAM.

WRITING.—In loving memory of my dear husband, Matthew Henry Whiting, who departed this life on January 15, 1911.

"Thy will be done. I will not fear  
The lot provided by thy love;  
Though clouds and darkness shroud me here,  
I know that all is bright above.

—Inserted by L. Whiting.

The Australian Christian.

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## Obituary.

**LAWRIE**—We regret having to report that on December 27, Sister Mrs. Agnes Lawrie passed away in her 67th year. For many years she was connected with the church at Broadmeadows, then with the church at South Melbourne, and of late years at Middle Park. She was a sister of the late Bro. H. Gilmour, who passed away last November 29th, at Bayswater. She had many trials and sorrows in her earthly pilgrimage. About 30 years ago her husband died suddenly, leaving her with a son and two daughters to look after; her youngest daughter was born about three months after her husband's death; the loss of this daughter about 7½ years ago, at the age of 23 years, was a severe trial and grief to her. Our sister was one of the foundation members of the church at Middle Park. She loved the church; it was everything to her; her heart and all her interests were centred in it; her fidelity and persistence in attending the Lord's table in spite of great bodily weakness and suffering will prove an example and an incentive to all who knew her.—W. Meekison, Middle Park, Vic.

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**HANDBOOK OF MISSIONS;** by A. McLean. Post free, 1/7.

**SUNRISE IN THE SUNRISE KINGDOM;** by J. H. de Forest. Post free, 2/6.

**BOLENGE: A Story of Gospel Triumphs in the Congo;** by Mrs. Eva N. Dye. Post free, 3/2.

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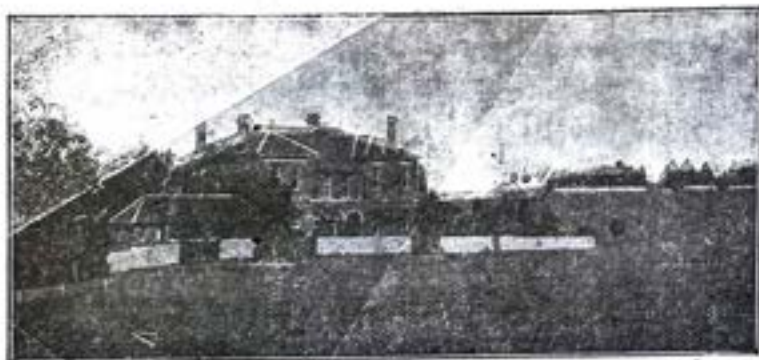
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Printed and published by the Austral Publishing Co., 528, 530 Elizabeth-st., Melbourne.