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PEACE

"Peace on earth," Angelic choirs proclaimed,
Yet men still seek for Peace and seek in vain.
What then? Did Angels lie? Ah, no, but men
Forget the ending of the Angels' song.
And where goodwill is not, how shall Peace come?
For what of thee, O man, who dwellest at ease,
And carest not that these, thy fellow-men,
Bow down beneath a load too great to bear,
Of work and want, and speechless misery,
To make thee rich. Wherein is thy goodwill?
Dost thou find Peace in this? And thou, O man,
Who toilest grudgingly to earn thy bread,

Letting foul hate and envy fill thy heart.
Peace cannot come to thee: she could not dwell
With hate and envy; but she loves to be
Wherever man doth seek to serve his God,
Yield willing service to his fellow-men,
And follow after Truth; and there, where Truth
And Mercy meet with Righteousness, she will
Be ever found; and when all men have learned
Simply to live their lives in truth and love,
All war and strife and bitterness shall cease,
And earth be wrapped in universal Peace.

—Mabel Kyle in *The Quiver*.



THE WORLD'S PROGRESS TOWARDS PEACE.

When the Christian world is rejoicing in the advent of the Prince of Peace, it is fitting that all who are imbued with his spirit should join in the effort to promote peace and good-will among men; and though the task seems to be a fruitless one to the careless observer, it is not so in reality; for it is only by untiring effort that the propaganda of peace makes headway, and by slow degrees that the people become educated to the beauty of peace and the folly of war. It is evident to all students of history that by a gradual process the principles of peace are making headway, and sufficiently so as to give some assurance that they will ultimately prevail. It is true that the war-spirit is still dominant in some quarters, and the reign of militarism is only too evident in some of the nations of the Old World. There is a backward state of civilisation in many lands, any advance from which seems to lie only in the path of revolution. Before there can be peace there must be righteousness.

War and rumors of war.

It is because of unrighteousness that the closing months of the present year have been marred by the horrors of war. Long and

bitter oppression on the one hand, begetting hate on the other, has at last culminated in the most sanguinary war of modern times; and the end is not yet. "When has history seen such a war?" asks a writer in the *Times*. "Was there ever an issue precipitated with a smaller horizon? The opaque mists of international greed, ambition, subtlety, and pusillanimity hang so close around the combatants that one can see no definite horizon for any of the present belligerents. It is for them a war in which the vials of vengeance, pent up for years—it might be said for centuries—will be freely, savagely poured forth." And so it has been. Again we say, the end is not yet. The New Year, it is possible, may open out with war more wide-spread, and infinitely more disastrous, and if this should be so, one nation, inspired by cool, calculating greed, will be held responsible. Austria's part in this dreadful game of war, should our fears be realised, will be the most despicable taken by any nation in modern times. It is in her power to precipitate, or prevent, the greatest war of all times. It is significant that the news comes to us that, in Austria, the war party is in the ascendant. And yet in spite of all this, we have committed ourselves to the statement that the principles of peace are making headway.

Rival forces.

The seeming paradox is nevertheless capable of explanation. The principles of peace are making headway, but not in all nations to the same extent. In some nations there is no distinct propaganda in the direction of peace; in others there is. The most advanced in this direction are advocates of settling disputes by peaceful arbitration. The

most backward are those who stand aloof from suggestions in regard to arbitration. They prefer to have the door left open for robbery in the name of war, should a favorable occasion present itself. In those nations where Christianity has a more vital hold upon the people, the peace element is strongest, and makes itself heard more distinctly. Great Britain and America lead the van in this direction, though even here much is left to be desired. In past years Great Britain has not been slow to seize territory by violence, and because of this it has been asked why the position of the Turk in the Balkans is not more legitimate on the whole than our own in India and Egypt, since the Ottoman race in the former sphere is at least a far larger minority. The answer to this, says the *Pall Mall*, is clear. "Our rule in India and Egypt represents every way superior civilisation—progress, peace and justice. For every war we have waged in India, we have prevented twenty. In Egypt we have doubled the gift of the Nile. It is the reverse in the Balkans, where the Turk is bound to repress the development of Western forces making for his own elimination, and where social anarchy and race oppression waste regions among the fairest in the world." And though this may not justify the initial wrong, the keeping of what it has gained, if it is an evil at all, is much less an evil than giving up would be. And the intelligent among the people over whom Britain rules realise this and know that a change would be for the worse.

What war is.

Just as we are writing, the news comes by cable that the new military law which the Austro-Hungarian Government desires to

Breaking the News.

A Christmas Sermon.

"O thou that tellest good tidings."—Isa. 40: 9 (R.V.).

You will perceive there is a considerable change from the Authorised Version of the text, which reads, "O Zion that bringest good tidings." Instead of Zion publishing the news, Zion receives the news from another and higher source; and the appeal of the text is not to Zion, but to the one, or as Professor Cheyne prefers it, the company, who declares the news to Zion.

You have long been familiar with this form of the text through Handel's Gospel message to the musical world in his immortal oratorio; and though the passage has a primary reference to God's deliverance of the Jews from captivity, yet not only Handel, but the Christian Church, almost by common consent, has regarded it as having a wider and more important reference to the advent of the Messiah.

We stand to-day in the early years of the twentieth century of the Christian era, and at times we wonder, not so much whether this marvellous story of Jesus is true—thoughtful men are becoming more and more settled in their beliefs concerning its historic accuracy—but whether, after so many centuries, we are giving the Bible story its true interpretation and its true emphasis; whether certain false lights of history and of civilisation may not have played upon it and misled us; whether our fertile imaginations may not have allured us, or human philosophies betrayed us, or our changed social conditions have driven us to stray from the path of its primary teachings, or to employ unauthorised and questionable methods of spreading the Gospel story.

It may help us somewhat to understand the church's relation to the divine thought and purpose if we turn back this morning to the hour before the Christian dawn, when modern methods and agencies were unknown, when there was no church to employ them, no theological systems, no Athanasian creed, no church councils, no epistles, no gospels, when the Author of the Evangel lay a babe in the manger, and the earth was wrapt in darkness; back to the Christmas light which, as Dr. Matheson truly says, is older than Christmas Day. In the home of my childhood we used to rise at six o'clock on Christmas morning and walk together down a rugged and winding hill through the village street, and climb a second hill to the schoolroom underneath the chapel and gather round a red-hot stove for a seven o'clock prayer meeting. The village as we passed through it lay still and dark; the lamplighter, with his ladder, had long since put out the gas, and the only light to guide us was that of the stars. As we trudged along through frost and snow,

crunching the ice beneath our feet, my eyes turned oft to the glad light of the twinkling star and the home of the angels. And in my childish simplicity I longed most passionately for the blue heavens to break their long silence again and tell us their story of Jesus afresh. Indeed I almost fancied that we had some claim on the heavens because, like the shepherds and the angels, we were up betimes to see.

Let us imagine that pre-Christian darkness still overmantles the earth; there is light only above us, and looking up at the blue of the star-lit heavens, let us cry with the prophet, "O thou that tellest good tidings." Hast thou anything, not in thy story which we now accept without question, but in the telling of it, which will justify our modern faith in it and our modern methods of publishing it.

Heaven breaking the news

is our subject, and we desire to ask two simple questions with regard to it (1) To whom did heaven tell the good tidings? and (2) by whom were they told? 1. To whom? To four representative types of individuals; to the shepherds, the wise men, Herod, and to Simeon and Anna. Heaven's careful selection of these four types of persons to whom to break the news is suggestive of much that is precious in our modern faith. All ranks of society are represented here: high and low, rich and poor, literate and illiterate. All vocations are represented—the laborer at his toil, the scientist at his studies, the ruler on his throne, the saint in his temple. Both sexes are represented. I am so glad that dear, saintly old Anna was included. Mohammedanism finds no place for woman either in the worship of the Mosque or the joy of heaven. Heaven took care to honor womanhood, not only in the incarnation, but by announcing the fact to a woman.

All ages are represented. When I see the aged Simeon taking the babe in his arms I see the extremes of life—age and infancy meeting together; and the middle-aged shepherds and the sages, not too old to travel, fill in the intervening years. The two great divisions of the human race are represented. The shepherds, the king, the saints represent the Jews, and the sages from the East the Gentiles.

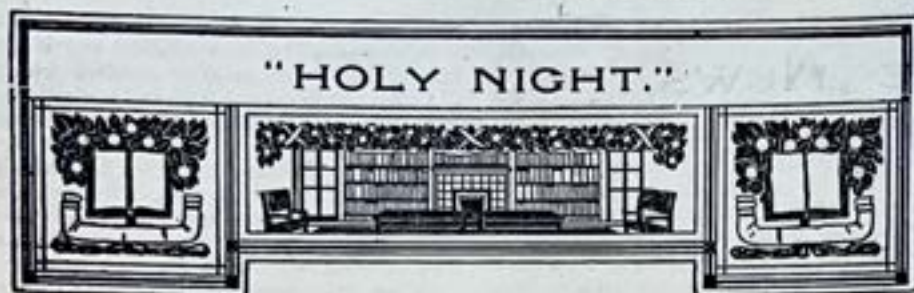
Once again all moral conditions are represented here: the ripened saint, the ordinary worshipper, and the cruel, calculating, cold-blooded murderer. Surely this is very remarkable! It cannot be an accident that heaven should break its long silence to declare its tidings of Jesus' birth to rich and poor, literate and illiterate, to the laborer, the scientist, the ruler and the saint, the woman and the man, the Jew and the Gentile, the child, the middle-aged and the aged, the

good and the bad. There is a largeness, a breadth and width, a catholicity, and an all-inclusiveness about the revelation which must have been intentional; and are certainly not without value to the Christian Church of to-day. There are certain great watchwords in our hearts and on our lips which embody and express a faith which is dear to our hearts. They are: Christ for the masses; Christ for the poor, for working men's missions; Christ for the neglected rich, the smart set of the West end; Christ for the wayfaring man, the illiterate, and for the senior wrangler, the man of culture; Christ for the women, the mothers' meeting and women's own; Christ for the young, for the Sunday School; Christ for the world, for Jew and Gentile, bond and free, for the heathen "from Greenland's icy mountain to India's coral strand"; Christ for the devout saint, and for the vilest sinner who may return. We cry:

Come all the world, come sinner thou,
All things in Christ are ready now.

Are these great beliefs, these glorious watchwords, these world-wide invitations warranted? Are they justified or authorised by heaven's example at the dawn of the Christian era? They certainly are. Heaven announced a universal salvation in the very choice of the men to whom it proclaimed its good tidings. In Christ rich and poor meet together, the illiterate shepherds and intelligent magi jostle each other around his cradle. But are the tidings for the individual only and not his varied interests, pursuits, and occupations? Can the Gospel transform the individual and leave his relations untouched? Nay, verily!

The kingdom of industry is affected by the news. The shepherds' craft has been raised, dignified into an almost sacred calling since the angels sang on Bethlehem's plain. Science has discovered its limitations, and its need of heaven's light to answer its ultimate questions; and though a modern scientist has tried to bring philosophy to its aid and declared that the two combined have no need of heaven and that God can now be conducted to the frontiers of the universe and politely thanked for his provisional services, an equally able, a less prejudiced and more reverent scientist, Sir Oliver Lodge, has proved Haeckel's attempt to be abortive, demolished his monistic theories, and left science still listening to heaven's glad message, "Behold your God." The kingdom of Empire is affected by the news. There are those who tell us that religion has nothing whatever to do with politics. I am afraid that some folks' religion hasn't anything to do with politics, though their irreligion has. Religion nothing to do with politics? Then why break the news to Herod, the reigning monarch, when Christ was born? Oh, yes! Upon his head are many crowns, the crown of industry, of science, of art, of empire, and of religion. Christ has come to conquer all, to transform all, and to unite all in one grand tribute of homage at his feet.—Christian World Pulpit.



A Christmas Story of the Serving Lad of the Inn at Bethlehem.

By Mrs. Hermann Kotschmar.

It was scarcely daylight as Jonah swiftly made his way along the broad road that led by the inn. The man was middle-aged, tall and strongly built; he wore a loose, flowing cape and carried a shepherd's staff. The face was singularly attractive. Kindliness looked forth from the dark eyes, and the heavy beard could not conceal the tender, benignant expression of the mouth. At a glance an observer would have said: "This is a man who has lived near to Nature and to God"—which was true. Jonah, closely related to Micah, the prophet, was an Israelite, burdened with his people's woes, who daily—hourly—looked for the coming of the long-promised Messiah. His days were spent caring for his sheep, for he was a shepherd, and was now on his way to his flock.

Although the man walked rapidly, there was a noticeable anxiety in the quick glances he gave from side to side, which showed that he was looking for what he longed—yet was reluctant—to meet. As he came nearer to the Inn, a stone's throw from the road, there darted forth from the barn near the house a boy of twelve, tall for his age, his dark, handsome face glowing with excitement, his form trembling with expectancy.

"Father!" he cried, flinging to one side his bundle and a wondrously carved shepherd's staff, then throwing his arms about the man's neck. "Oh, Father, I thought thou wouldst never come! See, I have been ready for hours"—and he pointed to his bundle—"I have not slept at all; since midnight I have been kneeling by my window, looking at the sky, searching for the Star; why does it not come?" He looked up eagerly into his father's face. Before the question could be answered he again began talking excitedly: "If it appears to-night, out on the hills, we shall quickly see it; there will be nothing to hide it. I shall be watching from the moment the first star glimmers. This is the day to which I have looked forward all my life. Oh, I am so happy!"

Suddenly realising his father's silence, the boy drew back. Then Jonah spoke reluctantly, with evident pain: "My son, thou canst not go."

"Not go!" echoed the bewildered boy. "Thou hast promised for years that when I was twelve I should go with thee to the hills to watch the flocks. Am I not twelve, tall and strong? Have I not been faithful

to the Mistress of the Inn where I have worked? Already the day's labor is done; the cattle are fed, the barn is swept and cleaned. Nay, Father, thou canst not mean what thou hast said."

Tears springing to his eyes, close to his breast the shepherd drew the boy. "My Peter, since thy mother went to God when thou wast a little lad of three, have I not cherished thee as the apple of mine eye?" The boy bent his head. "Nothing has come before thee but my God and my duty; tell me thou believest this?" Again the boy bent his head. "Our faithful Miriam has aged and is still weakened from the long sickness, so that I have dreaded to leave her with none but hired help to care for her. That I would have done to let thee go, my child. But at sundown word came that Isaac, who had promised to do thy tasks, was stricken with fever, sick unto death. All night have I gone from house to house, seeking some one to fill thy place—for it is the tax season and the Inn's work must be done—but no one could I find. What more is left that I can do, my son?" and tenderly he stroked the boy's cheek.

For a moment's space there was silence; then in a stifled voice Peter spoke, as he fell upon his knees:

"Thou art right as always, my father; I cannot go."

With infinite tenderness Jonah laid his hand upon the boy's head: "The God of our fathers bless thee and make thee a shepherd of his flock."

Peter was scarcely conscious of his father's embrace, nor did he hear the low "Would that I could stay and thou couldst go." He stood motionless until Jonah's form was lost in the distance. Mechanically he picked up the bundle he had put together so joyfully. Instinctively he reached for his staff; as he touched it the remembrance of the hours he had taken from sleep and toiled to make it beautiful and worthy of his great journey in some way comforted him. Holding the precious staff close to his breast, on which the slow tears dropped, he climbed the narrow stairs and threw himself upon his bed.

Swiftly the days passed, for Peter worked steadily from dawn to sunset. Ah, blessed work! God's most helpful gift! It weakens the sting of disappointment; it holds the promise of glad fulfilment. For nearly a week lodgers had been coming to

the Inn in greater numbers, and now was due the last tax day. From early sunrise, throughout the livelong day, travellers came in seemingly endless number; some for a meal and others for a night's rest.

As twilight began to fall the Mistress called Peter, saying: "We cannot make room in the Inn for even one more. If other travellers come they must be turned away."

The boy had just finished his last task in the barn. He had thrown down fresh straw for each animal, patted this one on the head, smoothed that one's side, and knew that every manger was sweet and clean.

As he stood leaning against the barn, down the road he saw a couple moving slowly toward the Inn. "Poor folks!" he said, pityingly; "where will they sleep to-night?"

Nearer they came. The woman, young and beautiful, seemed scarcely able to drag one foot after the other. The man, his arm thrown around the woman's shoulder, tenderly supported her, seeming almost to carry her.

Peter hurriedly began to speak—and stopped short, his heart beating, his throat throbbing. The woman had raised her head, and, looking in his face, had smiled. To the day of his death Peter never forgot that smile. All motherhood was there, quick sympathy, deep tenderness and love. In that smile he seemed to feel his dead mother's arms about him, to hear her voice whispering in his ear: "I know it all, my son. Grief endureth but a while, joy cometh in the morning."

"I cannot tell them they must go," the boy murmured to himself. Then without a word or look he turned and ran quickly down the road.

It was hours later that the Mistress called him in and plied him fast with questions.

"What is it makes this man and woman so different from the other travellers? When I said, 'There is no room in the Inn,' they meekly bowed their heads and turned to go. Why did I not let them go? What made me tell them they could lie in the manger?"

"They are in the manger!" Peter exclaimed quickly.

Such happiness thrilled through him that he trembled, unknowing he had done his best for her. Not knowing why, he had spread the empty manger with the softest hay. He recalled how back and forth he went, making the lowly bed as best he could—and she was lying there.

It was close upon midnight, but Peter could not rest; his heart and brain were in a tumult. So he went forth to look up into the broad, fathomless sky, searching as ever for the Star. Again and again he walked around the low-lying barn. "Oh, if he could but have given her his bed!" But that the Mistress had utterly forbade. Then whispering to himself, he said: "Once more I'll go and see that all is well, and then lie down and sleep."

As he passed the closed door suddenly he stopped. "What was that sound?" Again



"Behold, we bring you glad tidings of great joy."

it came—a low cry, an infant's cry. Wondering and amazed he fled to his room and soon was in a troubled sleep.

How long he slept he knew not. It seemed but a moment when he woke. His room was flooded with a soft, shimmering light. He sprang to the open window. As far as his eye could see was this same silvery radiance. Involuntarily he looked to the hills where his father and the other shepherds were seated on the ground, their flocks about them. Here the shining glory was so intensified that his eyes were almost blinded.

As with bated breath he looked he saw that this ineffable radiance surrounded angelic beings of indescribable beauty and majesty. Each glorified one irradiated an atmosphere of peace and helpfulness so uplifting that the boy's very soul seemed to sing with happiness. In tones whose triumphant joy reached and penetrated Peter's heart the angels spoke to the affrighted shepherds:

"Behold, we bring you glad tidings of great joy. In Bethlehem of Judea is born this day a King who shall redeem his people."

In voiceless ecstasy Peter fell upon his knees. When suddenly there was with the angels a multitude of the Heavenly host praising God, and saying: "On earth peace, good will toward men."

Floating, swaying, they filled the sky, each Heavenly visitant bearing a message

to the enraptured boy. Faith and Hope, with arms entwined, smiled on him as they passed. "The joy of gratitude," breathed one; "The bliss of sharing," whispered another; and one spoke, whose face shone with such white radiance that the child veiled his eyes: "I am Service; my holiest name is Love. I am thine own angel, Peter, and will never leave thee."

As suddenly as they came the Heavenly host were gone.

"But what is that golden gleam far, far on the horizon?"

Breathless, the boy leaned from the window. The light slowly focussed, and behold! it was a Star, wonderful in magnitude, resplendent in glory, gleaming with a splendor no tongue can picture. On, on it moved unflinchingly.

Trembling in every limb, Peter watched the Star as it swiftly pursued its course. As he looked a cry broke from his lips, for lo! the Star was motionless and poised above the manger where she was lying. Down from it streamed a wondrous glory, a golden stairway, as it were, by which to climb to God. Then a great light illumined the boy's face, his eyes shone, his breath came fitfully, exaltation filled his being; for now Peter knew.

With low, whispered words, he ran swiftly and noiselessly down the stairs. He comprehended the meaning of the Divine effulgence that surrounded the manger, and he knelt in rapt adoration. Pressing his lips

again and again to the closed doors he stretched forth his arms, crying rapturously:

"Father! The King, the King is here!"

—The Ladies' Home Journal.

Smallest but Greatest.

Bethlehem is the smallest of cities, yet she has a name above the greatest. Nor London, nor Paris, Rome, nor Babylon can vie with the fame of the city of David. They have, or had, all she had not: magnificence, wealth, power, art, architecture. Each of them produced great men also, the chiefest glory of cities. But as the day's single star is greater than all the massed luminaries of the night so, because Jesus Christ was born in Bethlehem of Judaea in the days of Herod the king, the little Jewish town takes precedence of the proudest capitals. For without question, Jesus is the first citizen of the world, the greatest Personality in history.

But we must not let place or time mislead us. In the Christ we have to do with the Eternal, and we must not date that; with the universal and we must not localise that. Calvary marked a stage in his progress; nothing ended on the hill. Bethlehem, too, is a stage in the procession of divine life, but not the beginning. In the beginning was the Word, and he was in the world lighting every man that cometh into the world.—J. Morgan Gibbon.

Muvver Dear.

By Everard Jack Appleton.

Las' year they wasn't any Chris'mus to our house
For anybody, though they tried an' tried
To make it seem like Chris'mus, 'ceptin' me;
I was so lonesome I jest cried an' cried.
My favver is the goodest man that is,
But still he couldn't take Her place—not near.
They was a tree an' presinks—everything
'Cept Muvver dear. She wasn't here las' year!

Long time afore, I wrote out my list
'Of what I wanted, an' 'twas lots of fun,
But Muvver dear, she didn't 'joy it much;
She had a orful headache when 'twas done.
Next day the doctor come an' talked an' talked,
An' made her smoke a 'mometer, an' nen
He took her 'way in his machine.
To where folks live till they get well again.

'N Favver, he jest loved me hard an' tight
An' said we'd "stick together." An' each week
We went to see Her, but they wouldn't let
Me squeeze-a-hug her, but jest pat her cheek.
An' Auntie Bess, she come to live wiv us
For orful long—till winter went away
An' summer come; but Muvver dear was still
Up to th' Hos—Th' house where sick folks
stay.

But on Thanksgivin' Favver smiled an' smiled,
An' pinch my ear an' say, "Good news, my lad;
In one month more we'll have her back again
All well an' happy. My! won't we be glad!"
I dunno why I cried, but Auntie Bess,
She did it, too, an' laff', an' say "Dear, dear!"

They ain't a thing I want this Chris'mustime
Esceptin' Muvver dear—an' she'll be here!"

The Best Kind of Christmas Dinner.

All good recipe books give bills-of-fare for different occasions; bills-of-fare for grand dinners, bills-of-fare for little dinners, dinners to cost so much a head, dinners "which can be easily prepared with one servant," and so on. They give bills-of-fare for one week, bills-of-fare for each day in a month to avoid too great monotony in diet, bills-of-fare for dyspeptics, bills-of-fare for fat people and bills-of-fare for thin people. But among them all we never saw the one which we give below. We are not drawing on our imagination for its items. We have sat at such dinners, we have helped prepare such dinners, we believe in such dinners; they are within everybody's means. In fact, the most marvellous thing about this bill-of-fare is that the dinner does not cost a cent. Ho! all ye that are hungry and thirsty and would like so cheap a Christmas dinner, listen to this:

BILL-OF-FARE.

First Course—Gladness.

This must be served hot. No two house-keepers make it alike; no fixed rule can be given for it. It depends, like so many of

the best things, chiefly on memory; but, strangely enough, it depends quite as much on proper forgetting as on proper remembering. Worries must be forgotten. Yes, even sorrow itself must be denied and shut out. Perhaps this is not quite possible. Ah! we have all seen Christmas Days on which sorrow would not leave our hearts nor our houses. But even sorrow can be compelled to look away from its sorrowing for a festival hour which is so solemnly joyous as Christ's Birthday. Memory can be filled full of other things to be remembered. No soul is entirely destitute of blessings, absolutely without comfort. Perhaps we have but one. Very well; we can think steadily of that one if we try. But the probability is that we have more than we can count. No man has yet numbered the blessings, the mercies, the joys of God. We are all richer than we think; if we set ourselves to reckoning up the things of which we are glad we shall be astonished at their number.

Entrées—Love, garnished with Smiles.

Gentleness, with sweet sauce of Laughter.

Gracious Speech, cooked with any fine, savory herbs, such as Drollery, which is always in season; or Pleasant Reminiscence, which no one need be without, as it keeps for years, sealed or unsealed.

Second Course—Hospitality.

The precise form of this also depends on individual preferences. We are not undertaking here to give exact recipes, only a bill-of-fare.

In some houses Hospitality is brought on surrounded with Relatives. This is very well. In others it is dished up with Dignitaries of all sorts; men and women of position and estate for whom the host has special likings or uses. This gives a fine effect to the eye, but cools quickly, and is not in the long run satisfying.

In a third class, best of all, it is served in simple shapes, but with a great variety of Unfortunate Persons—such as lonely people, poor people of all grades, widows and the fatherless in their affliction. This is the kind most preferred; in fact, never abandoned by those who have tried it.

For Dessert—Mirth, Gratitude, Faith, beaten together and piled up in snowy shapes.

These will look light if run over night in the moulds of Solid Trust and Patience.

A dish of the bonbons Good Cheer and Kindliness, with everyday mottoes; Knots and Reasons in shape of Puzzles and Answers; the whole ornamented with Apples of Gold in Pictures of Silver, of the kind mentioned in the Book of Proverbs.

This is a short and simple bill-of-fare. There is not a costly thing in it; not a thing which cannot be procured without difficulty.

If meat be desired, it may be added. That is another excellence about our bill-of-fare. It has nothing in it which makes it incongruous with the richest or the plainest tables. It is not overcrowded by the addition of roast goose and plum pudding; it is not

harmful by the addition of herring and potatoes.

We might say much more about this bill-of-fare. We might, perhaps, confess that it has an element of the supernatural; that its origin is lost in obscurity; that, although, as we said, it has never been printed before, it has been known in all ages; that the martyrs feasted upon it; that generations of the poor, called blessed by Christ, have laid out banquets by it; that exiles and prisoners have lived on it; and the despised and forsaken and rejected in all countries have tasted it. It is also true that when any great king ate well and throve on his dinner it was by the same magic food.

And though we have called it a Bill-of-fare for a Christmas Dinner that is only that men's eyes may be caught by its name, and that they, thinking it a specialty for a festival, may learn and understand its secret, and henceforth, laying all their dinners according to its magic order, may "eat unto the Lord."—Selected.

The Bible and Progress.

By Dr. Woodrow Wilson,
President-elect of the United States.

The *Christian World* gives an interesting side-light into the character of the American President-elect. His interest in religious matters is very great, and his appreciation of the Bible will be seen from the following extracts for a lecture given by him on "The Bible and Progress." He said:—

I come here to-night to speak of the Bible as the book of the people, not the book of the minister of the Gospel, not the special book of the priest from which to set forth some occult, unknown doctrine withheld from the common understanding of men, but a great book of revelation—the people's book of revelation. For it seems to me that the Bible has revealed the people to themselves. Up to the time of the translation of the Bible into English it was a book for long ages withheld from the perusal of the people of other languages and of other tongues, and not a little of the history of liberty lies in the circumstance that the moving sentences of this book were made familiar to the ears and the understanding of those peoples who have led mankind in exhibiting the forms of government and the principles of reform which have made for freedom and for self-government among mankind. For this is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision, he stands up a free man, whatever may be the government under which he lives.

In a simple but effective illustration, Dr. Wilson proceeded to show how the Bible revealed to men their right relation to their fellows. He referred to a phrase frequently used when a man turned aside from unworthy ambitions and desires—the phrase, "He has come to himself." This illustration served as a picture of what the Bible would do for its readers:—

A man has found himself when he has found his relation to the rest of the universe, and here is the book in which these relations are set forth. And so when you see a man going along the highways of life with his gaze lifted above the road, lifted to the sloping ways in front of him, then be careful of that man and get out of his way. He knows the kingdom for which he is bound. He has seen the revelation of himself and of his relations to mankind. He has seen the revelation of his relation to God and his Maker, and therefore he has seen his responsibility in the world. This is the revelation of life and of peace.

Because it revealed the common man to himself, and elevated those moral standards which paid no regard to rank or birth or conditions, the Bible had stimulated democratic progress:—

A tree is not nourished by its bloom and by its fruit. It is nourished by its roots, which are deep down in the common and hidden soil, and every process of purification and rectification comes from the bottom, not from the top. It comes from the masses of struggling human beings. It comes from the instinctive efforts of millions of human hearts trying to beat their way up into the light and into the hope of the future. Parties are reformed and Governments are corrected by the impulses coming out of the hearts of those who never exercised authority and never organised parties. Those are the sources of strength, and I pray God that these sources may never cease to be spiritualised by the words of inspiration of the Bible.

Accordingly, true progress could never be divorced from religion, and there could never be "any other platform for the ministers of reform than the platform written in the utterances of our Lord and Saviour."

The address closed with the following direct appeal:—

Ladies and Gentlemen: I have a very simple thing to ask of you. I ask of every man and woman in this audience that, from this night on, they will realise that part of the destiny of America lies in their daily perusal of this great book of revelation—that if they would see America free and pure they will make their own spirits free and pure by this baptism of the Holy Scripture.

Blessed is the season which engages the whole world in a conspiracy of love!—
Hamilton Wright Mabie.

The Glory of Christianity.

Alva W. Taylor.

It is the glory of Christianity that love is tenderly given to the helpless. It is not so in any but Christian lands. Parents love their children in non-Christian lands and in some, as China, the aged are greatly respected. But in no land does the affection for children become so tender as under Christianity, and nowhere does the affection of others than their own kin reach out a parental hand unto them. Whatever may be said for the love given the helpless under other religions, here is the place where Christianity rises above comparison. It alone extends the fatherly hand to the fatherless and the strong hand of affection to the childless aged. No other religion makes orphanages, child-saving agencies, hospitals and old people's homes its characteristic institutions. The Japanese were ever children lovers and their nation has been called the children's paradise. But Japan never knew of an institution to care for fatherless little ones until a Christian erected one. And her dominant religion, Buddhism, is the most humane of all non-Christian religions. All the world is watching China to-day. She has a civilisation that was old

when our forefathers were barbarians. But she never reared an orphanage. She did build "baby towers" into which little ones not wanted could be thrown, and to this day her little ones are being sold for slaves that famine ridden parents may get something to eat for themselves.

If this affectionate care for the helpless is the glory of Christianity, what shall we think of the church that has no share in it right here in our own Christ-blessed land? What of the apostolic zeal of a great brotherhood that makes Christ alone their creed and then does not lead all others in those things which make Christ glorious? If our civilisation surpasses all others, it is not because of our wealth or learning, but because of our humanity. Wealth and learning are valuable only as they increase our humanity. We shall best put on Christ by putting him on others in work of Christly love.—Christian-Evangelist.

The church exists for work as well as for worship. Christ not only demands the service of every member, but he demands of each the entire power of service—all of his time, all of his faculties, all of his possessions.—*Josiah Strong.*



The Visit of the Magi.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.—Matt. 2: 1, 2.

In the Realm of the Bible School.

MAN THE CROWN OF CREATION.

Sunday School Lesson for January 12.

Gen. 1: 26, 27; 2: 4-24; Psalm 8.

A. R. MAIN, B.A.

On the sixth day God created man; on the seventh day God rested from his creative work. So in time man's creation was the crowning act. But also in kind, as well as in point of time, man was the crown of creation. "In his spirit, powers, duties and destinies, he is the climax of the divine creative work." The greatest thing in our present lesson is that man was made

In the image of God.

"In our image, after our likeness" is the description. "Image and likeness, two words of nearly the same import, are used to express the thought more fully and strongly than could be done by any single term." The likeness does not refer to physical likeness, for "God is a Spirit"; but man's spirit is like God; he is "a spiritual personality with intellect, memory, reason, self-determining will, conscience, emotions, moral and religious faculties." It is doubtless true, as Peloubet says, that because of this likeness man can know God, and God can make himself known to man.

Man is made in the likeness of God. Therefore man is capable of God. This is our hope in the work of the gospel. The image may be, and often is sadly marred; but it is never wholly defaced. There is much evil in the best of us, and there is good in the worst of us. Joseph Parker has this striking paragraph:

"Arguing from the outside it is easy to ridicule the notion that God made man in his own image. But arguing from other facts, it is impossible with any intellectual or moral satisfaction to account for man on any other theory than that he is the direct creation of God. When I see the sinner run into sin, I feel as if he might have been made by the devil; but when he stands still and bethinks himself; when the hot tears fill his eyes; when he sighs toward heaven, and sighs in earnest and true penitence; when, looking round to assure himself of absolute solitude, he falls down to pray without words; then, I see the dim outline of the image of the likeness in which he was created. In that solemn hour I begin to see man—the man that accounts for the Cross, the man who needs God, the man who brought down the Christ."

If the image be in part defaced, we think of One who came to be the Restorer; we may be "renewed unto knowledge after the image of him that created" us (Col. 3: 10). There was an old tradition that the face of Dante was painted on one of the walls of the Bargello, in Florence. An artist ordered the walls to be cleaned and the rubbish removed; whereupon the face was found, at first in dim outline, but gradually in every distinct feature. So, says J. W. Sylvester, "God's image is in every man—obscured by neglect, defaced by sin, covered over by the rubbish of

worldliness. It is the Christian's business to restore the image, both in himself and others."

God's care for man.

It is good to picture the delights of the home in Eden, when, before the blight of sin came, man enjoyed in holy innocence uninterrupted communion with God. Jehovah made a paradise home for the man whom he had formed. In that garden flourished "every tree that is pleasant to the sight, and good for food." In it was there nothing to injure or offend. Noxious weeds, rending thorns, were absent from the earth until sin came in. Adam was provided with breathful occupation. His was the privilege of tending the garden. With a body perfect from the hand of God, subject to none of the ills to which flesh is now heir, it must have been a heightening of man's pleasure to do this work for God. We notice that work is a token of God's goodness. It did not come in with the curse. Weary toil did. But work as such is a good and helpful boon. Also in his primitive home, man enjoyed the company of the animals. None sought his harm. Lastly, God saw that it was not good for man to be alone, and so gave him woman to be his helpmate and companion in a union so intimate and tender that they are regarded as no more twain, but one flesh, a union which was fittingly chosen by the apostle to set forth the mystery of the union of Christ with his church.

God laid upon man one prohibition; he must not eat of the tree of knowledge of good and evil. Innocence could not partake of it. Let us not call this tree the tree of knowledge. The woe which came from disobedience to this command we shall see in next lesson.

MAN'S FIRST SIN.

Sunday School Lesson for January 19, Genesis 3.

Questions crowd upon us as we read our lesson story. Some of these are merely curious, and need no reply. Some may puzzle us exceedingly; but let us not in class spend time on these, which should rather be given to the greater and more clearly revealed lessons.

Sin and its origin.

Why did God permit sin? We may not be able to give an answer to satisfy all. Part of the answer is that God made man; and man's is essentially a rational nature, which must not be forced. Without power of self-determination, involving the possible choice of evil, you might have a machine; but we are men. Our lesson tells us of sin that God is not its author. The writer of Genesis agrees with the explanation which the Lord Jesus gave in his parable, "An enemy hath done this" (Matt. 13: 28).

The serpent is represented as the instrument of the temptation. Genesis implies a real serpent. But we believe that this serpent was the instrument of a higher agent, Satan, called in the New Testament "that old serpent called the devil and Satan, which deceiveth the whole world" (Rev.

12: 9; cf. John 8: 44; 2 Cor. 11: 3; 1 John 3: 8; 1 Tim. 2: 14; Rev. 20: 2).

Our lesson deals not with the origin of sin, but with its introduction into this world. Sin existed before it appeared here. Jesus saw Satan, who lifted himself up against God, fall as lightning from heaven. One of the most noteworthy things about our lesson is that it shows that sin is not native to man; it did not originate with him. The temptation came from without. Some believe that in this lay the secret of the difference between man and the fallen angels. For the former, a scheme of redemption is prepared.

Lessons on temptation.

"The tests of life are to make, not to break us."
—*Mattie D. Babcock.*

"Temptation is the one certainty,—the one immediate certainty, before us all."—*George Adam Smith.*

"To parley with temptation is to play with fire."—*Bunyan.*

"They who would pluck flowers from the very edge of the precipice must be prepared to fall."—*Farrar.*

"Temptation comes like a serpent; like the most subtle beast of the field; like that one creature which is said to exert a fascinating influence on its victims, fastening them with its glittering eye, stealing upon them by its noiseless, low and unseen approach."—*Dods.*

Paul, in 2 Cor. 11: 3, has an instructive word for us: "I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." The two things which overcame Eve may capture us. First the serpent suggests a doubt as to the word of God, "Yea, hath God said?" Did he really say what you think? Then, when Eve listened, Satan went on to say that even if God said that they would die, still it was not so; God might speak, and yet it was not essential to do his commands. In these ways men are sent to destruction to-day. We need to remember that in his Scriptures God has spoken to us; and we need also to reflect that when he speaks his least command must be obeyed. His word will be fulfilled. "The soul that sinneth, it shall die."

We must obey.

He who reads the lesson story aright will learn from it chiefly the lesson of obedience. It was disobedience which lost man Paradise. It was when the distrust of God and his word, which Satan managed to instil into Eve's mind, found outlet in an overt act of disobedience that God's command was broken and Eden lost. God said, "Thou shalt not eat of it." "The story of Eden, whatever else it may teach, asserts God's insistence upon fidelity to a small trust," says Marvin R. Vincent. "The conditions imposed on our first parents were not complicated nor burdensome: they were but to let the tree alone. That simple condition they did not meet. Put in trust with the key of knowledge, they betrayed their trust; and is it too much to say that the loyalty which could not bear so small a strain was a feeble sentiment? that this little act of eating a fruit showed the man's unfitness for a dominion founded in loyalty to God quite as decisively as a greater and noisier act would have done?"

"The day is short, the work is vast, the reward is great, the Master urges."



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Bro. Shah's Report.

Up to the 17th of this month I taught the Bible in the High School in place of Bro. Nathan, who had been in a C.E. deputation work. During the month preached five times in the bazaar (market), and conducted regularly the Lord's day services. During the time there was no work in the school I visited the Christian homes and helped them as far as I could. This month there were six additions in the church by letter. On the 22nd, I baptised Bro. Bindisar Pershad, of Daltonganj, who came here for the same purpose and then went back to his own place. Had been to Singajie (a Hindu fair) with the other evangelists and preached there for five days. It is an annual fair; about 100,000 people come here annually, some to offer sacrifices to Singajie, some for buying cattle, clothes, brass vessels, etc., some to see the show. We kept up preaching from 7.30 till 10 in the morning, then from 3 till 5 in the evening, and again from 7.30 till 10. The gospel was preached to about 6000 people; 822 Gospels and tracts were sold, which will no doubt take the gospel to fourfold more people than have heard the gospel in Singajie. The accordion given to me by the F.M. Committee is a great help, especially on such an occasion. When we get tired of singing, and have no more strength to sing aloud, I just play the accordion, and people come together to see how it is played, and also to hear the tune. As soon as we get a good audience we begin to preach Christ to them and his wonderful love. I must thank the sister in Australia who gave the donation for the accordion. Had I known her name I would have written to her personally. May God reward her accordingly. September, 1912.—Helped eight times in the bazaar preaching, but preached there only six times; preached to about 600 people. Worked a week in the High School as a teacher in place of Bro. Eicher, who had been to Jubbalpore for C.P. Missionary Conference. Most of my time this month was spent in pastoral work, visiting the Christian families and looking after the sick, etc.—M. J. Shah, Harda, India.

Baptisms on Pentecost.

During the last few weeks I have again been to Narua, where

I had the joy of baptising five women and three men. One of these men was an exceptionally bright young chap, so that we are expecting great things from him. We have now 23 natives on the premises. Some of the students are making fine headway. Of course they find the inconsistencies of English spelling very difficult, and also stumble at grammar and composition, but considering the short two months' study, write good hands and read fairly well.

En route home from Ota, I called at Maewo and saw an old Christian native who has promised to come down here for Christmas, and I will go up for him and a few of his people about a week before Christmas. This may give us an opening on the island. If possible I will get a couple of his boys to remain here.

Had three more applications from young men to be trained as teachers. I have not the heart to refuse them, so that they will probably commence next week. They with their families will bring our numbers up to 29.

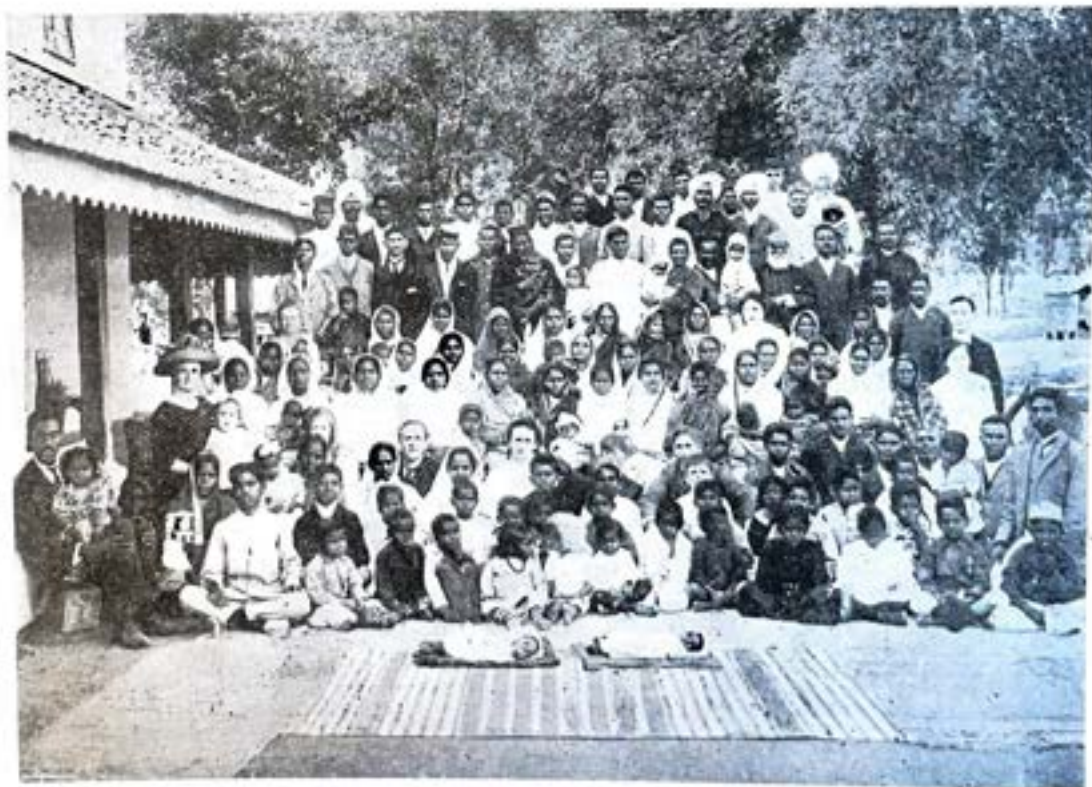
Hope the brethren will see wise to support us, for things are going well. Yours in His love,—Frank G. Filmer, Pentecost, South Seas.

"The magnificent privilege of life is to take part in this F.M. work and do it with our might, and do it unto the end."—Richard S. Storrs.

"If I, as a foreign missionary," says Bishop Thoburn, "am expected to give up all things for the interests of the work, to count home and treasure and ease and personal comfort as nothing when the interests of the work are at stake, my brother in the home land who unhesitatingly assigns this standard of duty to me should be governed by a spirit precisely similar."

As with separate souls, so with peoples—the New Year, though it holds inheritance of shame and loss, holds, also, inheritance of striving, and accomplishment, and divine aspiration. So the light is climbing, not only of a New Year, but of a new era for the awakening of the world.—Richard Watson Gilder.

"Missions have helped in the abolition of the slave trade, in the removal of cannibalism and massacre; they mitigate wretchedness and poverty, sickness and famine; they exalt family life and raise even the most degraded people into a wholesome morality."—Missionary Review of the World.



Church Members and Families at Harda, India.

Miss Mary Thompson, Bro. M. J. Shah and Sarubal are our special workers there.



Tasmania.

LAUNCESTON.—We were glad to have Bro. Byard (2), of Caveside, with us since last report, also the pleasure of a visit from Bro. and Sister Main. We would be pleased to see or hear from any of the brethren who could spend their holidays here, and assist us in our great mission commencing in January next. Any who can, kindly correspond with our secretary, Bro. Orr, 42 Galvin-st. The Bible School intends holding a Xmas tree for the poor children of this city next Saturday. We would be glad of any support in our great forward move. We ask every church in the Commonwealth to pray for great meetings and our great success.—N.J.W., Dec. 17.

West Australia.

BUNBURY.—The work in the Bunbury district has been a source of satisfaction and joy to the writer during the last few months. We have had the joy of seeing many step out for Christ. Ten have been added to the church at Bunbury by faith and baptism, and six, who were formerly baptised, have thrown in their lot with us. One young man was added to the church at Harvey. We look forward to great things in the future. The Sunday School has improved, and we have decided to erect two new class rooms. The meetings are well attended at both places, and our mid-week meeting is splendid. We have a Teacher Training Class every Friday night. On Saturday, December 7, our esteemed Sister Mrs. H. Ede was suddenly called away from the cares and duties of this life. The call was a very sudden one, and came as a great blow to all. Sister Ede was the sister of Bro. G. W. Knight, a well-known supporter of the plea for the return to the apostolic church. Our sister leaves behind a baby girl and husband. Our sympathy is with them. Our prayer is that God might strengthen them in this hour of darkness, and enable them to so live that the separation, which now is, might terminate in that everlasting union when God shall have swept away all tears and brought to an end the last enemy of man, which is death.—G.F., Dec. 13.

New Zealand.

MOTUEKA.—The writer spent last month in the Takaka and Collingwood districts, and had very good meetings, considering the busy dairying season. One addition by obedience at Bainham, a young woman, daughter of our Bro. Jeffries; also one addition at Takaka, a man whose influence will be for much good in the district in which he lives. There is a splendid field for work in these centres, especially at Rockville, where there are a few Baptists who would come amongst us, and there is besides a very favorable disposition towards us in the community. Bro. D. Brown is alone there at present, but we are looking forward to a good church there in the not distant future. Our needs are more preachers, as the writer's "parish" is nearly 120 miles from one extreme to the other, and this over hill and dale; one of the hills being nearly 3000 feet high. We would call them mountains in Australia. My visits to these extremes must be infrequent, and consequently concentrated work is an impossibility; but the work is going on, and every visit brings us nearer.—J. G. Price, Dec. 11.

LOWER HUTT.—Quietly but persistently the work is being carried on here by various brethren. With the idea of creating a feeling of fellowship, it was decided that the anniversary services this year should take the form of a roll call social. This was held on Wednesday last, and the result was gratifying to those responsible for the arrangements. Only two or three failed to either attend or else send a response to the roll call. The programme consisted of singing and recitations, an address from L. Johnston, evangelist from Palmerston North, and refreshments provided by the sisters. An enjoyable evening was experienced.—A.H., Dec. 7.

OAMARU.—Last Lord's day we had the very great privilege of listening to Bro. Gordon morning and evening. The audiences were good and the messages full of interest and power. A baptised believer was received into fellowship at the morning meeting. The claims of the Bible College were very winningly and forcibly presented by Bro. Gordon, and a good response was given. Bro. Harward presided at all meetings. The ordinary meetings continue to be attended by many strangers.—K., Dec. 14.

PETONE.—Interest is still kept up in both morning and evening meetings. We are much indebted to some young speakers from Newtown, who belong to a class formed by Bro. Mudge before his indisposition, and carried on during his absence by Bro. Vickery. Some of these young men are promising speakers, and we greatly appreciate their desire to help us and further the Lord's work. On November 29 the third of a series of socials in aid of the church building fund was held. As it was a bad night, the attendance was not up to the mark. The programme was good, but the results medium.—L.W.

CHRISTCHURCH.—At a special business meeting on November 27, the church unanimously decided to invite Bro. Gebbie to return to the work in Christchurch. He has accepted this call, and will commence his labors about the end of January. A committee was also set up to endeavor to raise more money towards the commencement of our new building. On December 4 Bro. Evans gave an address on "What Christianity Involves," dealing with some of the social problems of the day. The C.W.B.M. had this year's record meeting this month, considering how to carry the Christmas spirit through 1913. We have been greatly helped and strengthened by some addresses lately from Bro. Abercrombie, of Fitzroy. Last Wednesday we had a visit on behalf of the College, from C. M. Gordon, who gave a rousing address on its needs and work. Some promises were made toward its support. We are at present busy preparing for our Bible Schools picnic, to take place on December 16, at Dallington, a little way out of town.—P.S.N., Dec. 14.

DUNEDIN.—On Thursday evening a farewell social to R. Gebbie was tendered in the Tabernacle. Appreciative reference to our late evangelist's work during his 20-months' ministry with the church was made by the chairman (C. F. McDonald), P. D. McCallum and J. Binney, and Bro. Gebbie was the recipient of a gift from the members. Last evening he preached his farewell sermon before a large audience. In the recent Otago Sunday School Union examination, 18 scholars from the Tabernacle passed the General Knowledge test, and three were successful in the essay examination. The Tabernacle Junior C.E. Society held their annual concert in the church last Friday evening, when there was a large attendance

of parents and friends. Mr. Gebbie occupied the chair, and the children gave a very enjoyable programme of recitations, songs, dialogue, and action songs. Recitations were given by Misses O. Aburn, R. Archer, C. King, A. Ritchie, E. Prescott, P. Pullar, I. Booth, and songs by Misses E. Stentford, L. Stokes, V. King, D. Colsten, and Master Alex. Knight. A trio entitled "If I were a Sunbeam," was beautifully sung by Misses E. Archer, C. King, and V. King, and an exercise for boys, "The Knight's Drill," was performed with great success by Masters H. Stokes, O. Watson, G. Austin and S. Stevens. Two action songs were given by the smaller children, a dialogue, "Cousin Maude's Visit," by Misses R. Swan, M. Gebbie, and H. Evans, and Miss E. Archer played a piano solo very nicely. The prizes were then presented by Mr. Gebbie, and were as follows:—Attendance, Elma Crawford. Scripture Repetition, Fanny Havard. Scripture Repetition (2nd), Hilda Evans. Rally (July-December), Kitty Gaylor. Improvement, Myrtle Sincock. Helpfulness, Jessie Crawford. Rally (March-June), Fanny Havard. Special Work, Kitty Gaylor.—L.C.J.S., Dec. 16.

Queensland.

MOUNT WALKER.—We had the pleasure of having our young Bible College student, W. Hinrichsen, with us last Lord's day, and he gave us a splendid address in the morning, thus proving that he has well spent his time—ten months—under such a splendid staff of teachers. We wish them every success.—F. Hinrichsen, Dec. 10.

MARYBOROUGH.—Morning meetings fairly well attended, especially on the Lord's day, when B. W. Hayes is with us. We have had quite a change of officers in the church. J. W. Smith is now secretary, Bro. Kennedy treasurer; other deacons, D. Evans, J. Smith and A. Payne. W. B. Hayes made an application for full time to the Maryborough church, but the officers could not see their way to finance, and had to notify accordingly. Our brother's time will be up in the beginning of the year.—W. Seiler.

ALBION.—Last Lord's day attendance at worship was good. Bro. Bignall spoke, his remarks bearing on "The Christian's Armour." On account of the tent mission, the past two weeks have been a time of up-building, spiritually, for the church. The attendance throughout was up to expectations, and the church's position was clearly and faithfully defined by our evangelist, Bro. Forbes. The open-air services were a great help to the mission. A liberal distribution of literature was made. The closing night was a record for attendance. One young lady made the good confession. It is highly probable that the interest will follow on to the hall. Our misfortune in not having a chapel is keenly felt after a time of this sort. Since last report the following churches took up a retiring offering towards that end: Taradale, Vic., 10/-; Emerald, Vic., £1/0/3; Preston, Vic., 10/-; Bundamba, Qld., 15/-; Total, £36/3/-. We expect to complete negotiations for building site before close of the year.—H.C.S., Dec. 17.

New South Wales.

LILYVILLE.—Last Lord's day at Lilyville witnessed the baptism of a sister, who for some time had been under the teaching given, and determined to make the good confession and be united in service. Several others are wavering towards the right, but have not yet decided. The first wedding ceremony has been held in Lilyville. Last Thursday Miss Davenport, one of our members, was united in marriage to Mr. Arthur Watson. Bro. Bagley, from the City Temple, came out to Lilyville and officiated. The chapel was very prettily decorated by some of the members, and at the close of the marriage service Bro. Bagley handed Mr. and Mrs. Watson a Bible, the gift of the members of the fellowship, and in remembrance of the first wedding in Lilyville.—J. Fox.

BUNGAWALBYN.—Splendid meetings on Lord's day, December 15. The disciples met in the morning to remember their Lord. H. B. Robbins, who is acting as evangelist until a brother is secured to take up the work permanently, addressed the church. L. H. Robinson and H. B. Robbins journeyed to Ruthven during the afternoon, a distance of about ten miles each way, and conducted a meeting with the brethren there, Bro. Robinson presiding, and Bro. Robbins preaching. A gospel service was held at Bungawalbyn at night. The chapel was full and the audience was most attentive as Bro. Robbins told the story of the cross. There are several very near to the kingdom, and if the seed is faithfully sown, the time of reaping is sure to come.

IVERELL.—Last Lord's day, in the morning, the writer presided over a good meeting for worship. Bro. Cust gave the word of exhortation. In the evening he gave a good gospel address, taking for his theme, "All for Jesus." Bro. Waters, the evangelist, was conducting meetings in the country centres last Lord's day. In the morning at the home of Bro. Cosh, Bro. Waters reports good meeting and two confessions. In the afternoon, in the hall at Delungra, the monthly meeting was conducted by Bro. Waters. Bro. Cook conducted a meeting at Gravesend on Lord's day, Dec. 15. We have a large field to work here.—G.B., Dec. 17.

Victoria.

WINDSOR.—A "Christmas Tree" social was held on Wednesday last. Parents of the kindergarten children were invited. A large number attended, and a happy evening was spent. Miss Metcalfe organised the social, and the school teachers appreciate her efforts. The Kindergarten is growing in numbers and interest under a good staff of teachers.—D.E.P., Dec. 20.

CHELTENHAM.—At the last meeting of the Band of Hope, Bro. A. Cockroft, of the Bible College, was present, and gave a short address. We were glad to have his help. On Wednesday the Juniors had their Christmas Tree. It was a very happy event. The Juniors, under Mrs. Chapman as supt., and Miss E. Tuck as secretary, performed their items very well. Ethel Forman was in the chair. The event concluded with the arrival of Santa Claus, who gave gifts to the children.—T.B.F.

BRUNSWICK.—The C.E. Society on Dec. 10 held a social to gather funds for the sale of work. Admission, gents, 6d.; ladies, handkerchief or d'oyley. Fair response. On Dec. 11, in the chapel (decorated), Sister Miss Clara Scott was married to Mr. Sam. Jenkin, Bro. Way officiating. On Lord's day Bro. Hutson, the North Melbourne new evangelist, gave an acceptable exhortation. To-day we held a Christmas service, Bro. Way exhorting. Before the gospel service the choir rendered an anthem, "Oh come all ye faithful." During the service Bro. E. Watson sang nicely, "Nazareth." Bro. Way preached on "A Disappointed World." Choir gave anthem, "The Glory of the Lord." Suitable congregational hymns also sung.—W.T., Dec. 22.

NORTH RICHMOND.—The interest is being maintained in the work here under the leadership of Bro. Neville. Although the weather conditions and the holidays were against good meetings as far as numbers were concerned, still we feel that we were built up spiritually. The church have just held a successful sale of gifts. The profit realised between £50 to £60, which will give us a good start towards the erection of the school hall.—H.E.A., Dec. 22.

HAMPTON.—Open-air services on the beach were commenced last Sunday evening, when Christmas hymns were sung, and the message given to a fair number of listeners. Any members who may be on holiday in the district are invited to join in making these meetings a success. When the weather is unsuitable for open-air work, the meetings will be held in the Hampton Hall, where the church assemble for worship in the mornings. A Sunday School is conducted on Lord's day afternoons.

MELBOURNE (Swanston-st.).—The extremely hot weather and the departure of several members on their holidays had some effect on our attendance on Sunday, although we had full meetings. One young lady was received into membership, having been baptised during the week. Bro. Allen spoke in the morning on "Examine Yourself," and in the evening on "Man's Amazing To-morrow"—both fine addresses. On last Thursday evening the members of the Bible Class and the choir had a social evening at which Bro. and Sister Ernest Tippet were the principal guests. During the evening Bro. Allen presented Mrs. Tippet with a brooch, and Bro. Tippet with a purse of sovereigns as a token of esteem and appreciation of their work amongst us. One confession on Sunday evening.

BRIGHTON.—A successful social of the Adult Bible Class was held last Tuesday evening to celebrate the rally of the Reds and the Blues. The rooms were suitably decorated for the occasion with red and blue. The contest began three months ago, and resulted in a win for the Reds, under the captaincy of Bro. Hubert Tope. A challenge was given by the captain of the Blues, Sister Miss Bosworth, for a contest in another three months. A good programme was given by several of the members, including an item by the newly-formed H.H. Club, which illustrated the value of good fellowship and contagious enthusiasm. Bro. Ludbrook prophesied that within 12 months the Class would be over 100 strong. The social closed with refreshments being handed round by the Blues, the losing side.—R. S. Coventry, Hon. Sec.

South Australia.

GLENELG.—On Saturday, December 14, our Free Kindergarten gave a Christmas demonstration before a large audience of parents and friends. The Christmas tree was greatly appreciated by the kinders, and the whole proceedings were highly successful. On Monday, Dec. 16, the Young Men's and Young Ladies' Classes entertained the older members of the church at a Christmas social. In spite of the great heat, everything proved thoroughly enjoyable. The decorations were a delight to the eye, the good things provided all that one could desire, and the performers acquitted themselves admirably. Mrs. Pittman was presented with a silver pickle jar from the Young Ladies' Class, also a beautiful hand-painted centre cloth, from one of the young ladies. The writer also was surprised and delighted to have given to him by the young men a handsome leather-backed Morris chair. Mr. Burford, on behalf of the church, acknowledged the kind thought of the young people and spoke words of appreciation of the work done among the young people by the evangelist, wife, and son. We are sorry to have to report that one of our young men, Bruce Wright, had the misfortune to break his leg, and is now in the hospital, but we are thankful that he is progressing favorably.—E. W. Pittman, Dec. 18.

The ancient papyri recently unearthed near a temple of the Ptolemies, in Upper Egypt, have at length been brought to England by Mr. Robert de Rustafjaell. The rolls are large in size and seventeen in number, and apparently they deal with historical events. Coming from the Græco-Egyptian period, they are likely to yield information of great value. While fresh light may be thrown upon problems of history, it is likewise hoped that new facts may be forthcoming in regard to the experiences of the Jewish people in the period known as "Between the Books." Upon the Jews in Egypt, as is well known, the Ptolemies bestowed many privileges, including, as tradition says, the translation of the Old Testament Scriptures into Greek, in the form which has come down to us under the familiar designation of "the Septuagint Version."

Removing the Ancient Landmarks.

Evangelical missionaries in India are becoming greatly troubled in regard to "unsound" teaching supplied to them in Notes on the International Sunday School Lessons, issued by the Sunday School Union. We have received similar complaints from teachers at home. From a letter in the *Indian Christian*, we quote as follows:—"We were, a few weeks ago, advised to begin a Lesson with a story from the Arabian Nights, and the blackboard was to be used for a quotation from Buddha.... Adults may elect to believe in some form of 'modern thought,' but the child has its teaching forced upon him—he seems to have no choice. In the name of the unconscious victim, we protest; and we call upon all who are responsible, to take heed and offend not one of these little ones." It is not surprising, says the *Christian*, that the avowed adherents of broad theology should wander far from Scripture truth; but for a society born and bred in Evangelical truth and supported by Evangelical funds—to "teach men so" would be a serious departure from the practice of its godly founders, and a blow to the confidence which Evangelical Christians have placed in it for the spread of Christian truth.

The Romish Ideal.

The German Chancellor declares, says the *Southern Cross*, that the act of the Pope, forbidding Roman Catholic workmen to join other than Roman Catholic trades unions, is "the limit of interference by the Vatican which can be permitted," and it is possible that the incident may revive that open quarrel betwixt Germany and the Papacy which Bismarck himself found so embarrassing. But, meanwhile, it is to be noticed that the Papacy on this matter is very inconsistent. "A communication," it is announced, "has been issued from the Vatican condemning the Portuguese Law of Separation of Church and State and the stipends offered by the State, and censuring without excommunicating these priests who have accepted the stipends." The Romish ideal is to keep Roman Catholic children from all contact with Protestant children, and Roman Catholic workmen from all unions with Protestant workmen, and yet to keep the Church and the State knitted closely together—with the Church, of course, on top. Separation for the units, amalgamation for the mass; what a paradox, and an impossibility!

He that is habituated to deceptions and artificialities in trifles will try in vain to be true in matters of importance, for truth is a thing of habit rather than of will. You cannot in any given case by any sudden and single effort will to be true, if the habit of your life has been insincerity.—F. H. Robertson.

Whatever this day seemeth, not joyous, but grievous, is linked in the good pleasure of His goodness with a corresponding afterward of peaceable fruit, the very seed from which, if you only do not choke it, this shall spring and ripen.—F. R. Havergal.

The Star of Bethlehem.

What means yon strange, mysterious star
That glows from out the Eastern sky,
And sheds o'er desert sands afar
Reflected glory from on high?
With wonder, yea, and awe, the gaze
Upon the heavenly sign is bent;
How dazzling the supernal blaze!
Who shall interpret its portent?
What bodes the omen—good or ill?
Prolific fields or famine fell?
Who, gifted with divining skill,
The import of the sign will tell?
Now moving t'wards Judea's plains
The beckoning torch of glory see,
And hark! What mean those glad some strains—
What seer will solve the mystery?
No mystery to the Orient sage
Well versed in God's most Holy Word,
Who pondered deep each sacred page,
And marked the promise of the Lord.
Not strange to souls awaiting long
The promised Rod from Jesse's stem—
Their theme of converse and of song—
Now due to bud in Bethlehem.
Inspired by wisdom from above,
They read in that celestial sign
A message of redeeming love
The birth of Christ, the Child Divine.
In songs of thankfulness and praise
The sages join with one accord,
And guided by the beckoning rays,
They find the cradle of the Lord.
There, bowed before the Infant Mild,
Gold, frankincense and myrrh they gave,
And magnified the Heavenly Child
Who came a sinful world to save.
North Sydney. —P. Jeff Wallace.

Some Things We Had Better Not Carry Over.

The ending of a year calls us to thought. It is a good time to take account of our life, to see just how we stand and where. Introspection is not wholesome as a habit of life, but he is living recklessly who never looks into his own heart to see if all is going well. We need to get our bearings anew now and then, so as to know precisely whither we are tending.

A wise thing to do at the end of a year is to forget a good deal. Leaving an old year is somewhat like moving out of an old house. Many things accumulate which are well enough in their time and place, but which are not worth keeping after they have served their purpose. Many things are good for the use that is made of them, but cannot be used again. They are only so much rubbish. One of the best things we can do, in changing homes, is to make a bonfire of old, worn-out things. There is much in an old year that we should be very foolish to carry

over into the new year. As we grow older, we ought at least to grow wiser. We have done many things this year as the outcome of inexperience or of folly. However we may excuse ourselves for these acts, since we did not know any better, there will be no excuse for us if we continue the same follies when we do know better. The science of living, someone says, is not to make no mistakes, but not to repeat our mistakes.

There is a sense also in which we should forget even the good things we have done during the year. Some people live altogether too much in their past. They pat themselves on the back when they have done anything worth while, and are content to go many days on the strength of the bit of self-congratulation. There must be a certain sort of comfort for these people in going over and over again the reminiscences of their own distinguished past. But those who are intent on making the most of their lives find little time for such blissful brooding. The moment one piece of work is finished, another is calling them. They learn to fill each day with the largest usefulness they can crowd into its hours, and then to close the day as one closes a book which has been read to its last chapter and is now to be laid away. They hasten on to better things.

So our duty is to keep our face always to the front. We have nothing to do with time that is gone. We cannot re-live it. If we have wasted its opportunities, we cannot recall them, and all we can do is to ask God to forgive our mistakes and overrule them, and bring good out of them even yet, while we go on to new and better living.

We should also leave behind us, when we pass out of the old year into the new, all grudges and unkindly feelings, all memory of hurts received from others. The world is not always loving. Many people are thoughtless. Even good people say and do things heedlessly which cause pain to gentle hearts. If we persist in gathering up all the fragments of injury and injustice and unkindness along our days, we shall have a dreary time of it. But we should never allow a crumb of love to be lost. All the gentle and kindly things of the year we should keep and cherish. Let us leave the thorns and take only the roses with us into our new life.

A new year should mark a new beginning of life, and we should have in it only whatsoever things are true, whatsoever things are just, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely.

Impulses to admire what is true, to sympathise with what is sad, and to be reconciled to God are in themselves excellent; but let it be clearly understood that though Christianity may begin with feeling it must end in practice, and that the best thing for an enthusiastic person is to ask this question: Am I ready to share Christ's cross?
—Dr. John Watson.

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Obituary.

DUDNEY.—Sister Mrs. Sarah Dudney entered into her rest on Wednesday, November 20, 1912, at the home of her son in Subiaco, W.A. She had reached the age of 74 years and had been a member of the church for over 30 years. Her membership was with the church at Subiaco, but formerly she met with the churches at Grote-st., Adelaide, and Perth, W.A. For seven months she suffered pain such as few human beings have been called upon to endure, and through it all manifested such gentle patience and confident faith that her chamber became a place of blessing to all who entered. She leaves two sons who will cherish through life the memory of a saintly mother who passed to her reward, saying after months of the most terrible agony, "Thank God for all he has done."—H. J. Banks, Subiaco, W.A.

MASON.—On October 30, Bro. Mason, senr., was very suddenly called to his rest. Bro. Mason was a Christian for upwards of fifty years, was baptised by David King, and for some years was in fellowship with the church in Charles Henry-st. He was born in 1831 in Loughborough, England, married in 1856, came to Australia in 1888, and in the same year was welcomed with his wife into fellowship with the church in Kermodest-st., North Adelaide, where he proved himself a faithful Christian. A few years before his death Bro. Mason was afflicted with the loss of his sight, but found consolation in the fact that in the home above he would "see his Saviour first of all." Our brother leaves an invalid widow, four sons, two daughters, and thirteen grandchildren to mourn their loss. We extend our Christian sympathy to all the bereaved in their deep sorrow.—A. G. Day, North Adelaide, S.A.

MORRIS.—On Sunday evening, December 8, one of the honored pioneers of our work passed peacefully away in the person of Bro. John Morris, of Newmarket, Victoria, father of Bro. Alfred and Edmund Morris, of City Temple, Sydney; Sister Winsor, of Swanston-st., and Mrs. Miller, of Ormond, Victoria. Bro. Morris was baptised in 1842, when only 15 years of age, thus spending seventy years of his life in the service of Christ, sixty years of which he filled the office of elder. He was buried in the Melbourne Cemetery on December 9, Bro. Allen, Mudford, and Knott taking part in the service. Whilst in Scotland and Ireland he was associated with such men as Bro. David King, Bartley Ellis, Anderson, Rotherham, Milner, and also Bro. Earl, who later served the church at Lygon-st. For many years he was connected with the church at Dundee, from whose membership sprang the churches of Dunedin and Invercargill, New Zealand. He assisted in the organisation and did the first preaching for the church in Newmarket in 1884. In the work there, along with his good wife, who survives him, he invested his life. Declining health has compelled his retirement during recent years, but the one aim of his life was to live for Christ, so to die was gain for him, while every remembrance of him is a happy one for those he leaves behind.—H. E. Knott, Ascot Vale, Vic.

HODSON.—On November 28, Bro. Chas. Hodson passed away suddenly. For some considerable time our brother had been in feeble health, consequent upon heart trouble, and the end, though sudden, was not unexpected. Our brother had reached the age of 78. He was born in Hackney, London, and with his brother landed on these shores in 1852. In 1876 he came to the Moree district, and with the exception of a short time in Coolgardie, W.A., resided in Moree until his death. Though of a retiring disposition, our brother served his God and country to the best of his ability. Another landmark has been removed; the church on earth is poorer; but our loss is heaven's gain. We laid his remains to rest in the Moree Cemetery, there to await the resurrection morn. Our heartfelt sympathy is with those who mourn.—W.W., Moree, N.S.W.

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Here and There

A Christmas Wish:—May "the peace of God, which transcends all our powers of thought, be a garrison to guard your hearts and minds in Christ Jesus."—Philippians 4: 7 (Weymouth).

During the year we have received many expressions of appreciation in regard to the "Christian," and have found them very helpful. We are glad to say that the number of subscribers continues to increase, and this encourages us to ask our readers to use their efforts to make next year a record one.

The next issue of the "Christian" will be published on January 9. It will be the Home Mission number, and have more than double the usual number of pages, besides being profusely illustrated. Over two thousand extra copies will be printed and distributed amongst the agents for free distribution.

A combined Junior C.E. picnic will be held on January 26, at the Royal Park, Melbourne.

A Church of Christ will be organised at Walkerville, a suburb of Adelaide, on January 5.

C. R. Scoville and Mrs. Scoville took part in the meetings of the great convention recently held in Louisville, U.S.A.

The church at North Richmond, Vic., have procured the services of Bro. Proctor, of England, to labor with them. He is expected to arrive some time in February.

Reports of Church Extension offering in S.A. are coming in slowly. Will secretaries please promptly report to J. Manning, Nat. Mut. Bldgs., King William-st., Adelaide.

Bro. Chas. Rush and family are expected to arrive in Sydney on Saturday. Bro. Rush will take up work with the church at Marrickville. A welcome tea will be given to him on Tuesday, Jan. 14.

The tent mission at Murray Bridge, S.A., will close on January 12, after which S. G. Griffith proceeds to Tasmania for about three months to conduct missions under the direction of the Federal Executive.

W. Brown, junr., "Walmar," 87 DeCarter-st., Brunswick, has been appointed press correspondent for the Victorian Churches of Christ C.E. Union. Please forward to him any special items of Endeavor interest.

During the Christmas week a party of young brethren from Adelaide will visit Melbourne. Arrangements are being made for their entertainment, and on Boxing Day they will play a cricket match with our Melbourne boys.

In our present issue an obituary notice appears of Bro. John Morris, of the Newmarket church. He was for sixty years an elder of the church, and one of the pioneer members of the church at Newmarket. We express our sympathy to the members of his family in the loss they have sustained.

H. C. Saint writes:—"As a proof that the public are interested in the truth when faithfully presented, an interested listener offered to pay the expenses of a further week's mission at Albion, Qld. Evangelist Forbes has been informed that if a mission is held again in the neighborhood, a private tennis court is at his disposal to pitch the tent on."

In view of the serious deficit in the S.A. Home Mission funds, it was decided last Friday night to make a very earnest appeal to the churches of the State for £750 on Home Mission Day, Feb. 2. The offering on H.M. Sunday last year amounted to £632. A committee was appointed to apportion to each of the churches a share of the total amount to be raised.

At a meeting of representatives of Baptist Churches and Churches of Christ in Adelaide last Thursday, D. A. Ewers read a paper on "Obstacles in the Way of Union," which was well re-

ceived. It was decided that Pastor Fleming, of the Flinders-st. church, should prepare a paper on the same topic for the next meeting to be held in February, when both papers will be discussed.

W. D. Campbell, the American evangelist, who is now preaching for the British churches, seems to be doing well. "E.R." writes in the *Bible Advocate*:—"We are profoundly thankful for the help received from our Bro. W. D. Campbell's visit here. Fifty were added to the saved, and many more are near to the kingdom. Our plea and principles have been prominently before the people. We are much better known in Wigan than we were. The saints have had a wonderful lift, and possess more confidence in their message. The pure, unadulterated Gospel is still God's power unto salvation."

The "Man of Macedonia."—"There is a particular call to look closely at the Mohammedan. It is a most striking thing that the site of this great Balkan war is the very place where Paul, in answer to a vision of a man of Macedonia, came over, and the Bible was brought into Europe. We must concentrate our study, and thought, and prayers a good deal on the Mohammedan world; indeed, that is the great business before us. I do not mean, of course, that we have nothing to do in China; for China is one of the 'outposts,' and we shall be able to do something from that side against the trouble that is rising up under the banner of the Crescent."—*The Christian*.

The True and Living Way.—A young Moorish lawyer in Tangier (says the *Bible in the World*), who has recently been converted to Christ, was first enlightened by reading the Gospels and Acts. The message they contained was just that for which he felt a need, and he simply believed it, without experiencing any kind of intellectual difficulties. He remarked to the agent: "In the Mohammedan books everything about salvation is qualified by 'peradventure' or 'perhaps,' while in the Gospel we find a full assurance." To the question, "What do you find most attractive in Jesus Christ?" he replied: "That he spoke the truth." It was a remarkable instance of the power of the Scriptures exercised on a purely Moslem mind.

There has been a considerable extension of the work in S.A., where 15 men are now wholly or partly supported from Conference funds. As a result the debit balance now reaches £400. Owing to the Scoville mission, which absorbed nearly £1000, special building operations in many of the churches, and the prospects of a lighter crop this year, the income in the Agricultural State has not kept pace with the expenditure, though for the first five months it has exceeded last year's amount by £50. The position is now serious, and it is hoped that those who made promises at Conference (of which £117 is still owing) will do their part to redeem them within the next few days, in order to keep payments going till the annual offering.

Those who contributed towards helping the little cripple girl will be pleased to read the following:—"We desire to thank you, and all the brethren, through you, who, with loving kindness and practical sympathy, subscribed for and paid all expenses for the recent treatment in a private hospital for our little daughter Rita, also for special boots and splints. It will be a joy for them, as for us, to know that she is walking again free from pain. She is quite happy to be able to do so, and says the members of the church were kind and good to her. We are truly grateful for the brotherly love shown and meted out to us, for had it been otherwise, it would have meant many months of lying in bed for her, and we pray that God's richest blessing will rest upon them."

It is reported from Tokio that the physician who attended the late Emperor of Japan in his last illness is now one of the most despised men in the Empire. This condition of things, says the *Christian*, has arisen, not from some moral delinquency, or failure in his scientific skill or professional honor; but because of his refusal to commit suicide after the manner of the late General Nogi! Though they have adopted much from the lands of the West, the people of Japan

are still dominated by the old ideas, with their associated abominations and excesses. Herein, assuredly, is a loud call for the spread of gospel light and liberty in "the Land of the Rising Sun"; and the receptive disposition of many of the people invests all evangelistic endeavor among them with a special hopefulness at the present time.

"Christmas means that God is good, and that it is good to be alive. For the heart of Christmas is the manifestation of the care of God. This is the message which is preached in the sermons, and lifted into song in the anthems, and celebrated in the holy solemnities, and reflected in the shining faces of merry households. The Unseen and Eternal, in the midst of which we dwell, is kind. We breathe the air of constant divine affection. God so loved the world that he changed a cold, gray, cheerless day into the feast of Christmas. And he does that every year and every day."

Hotel Bibles.—Who has not been grateful, when spending a night at a hotel, for the Bible which the Commercial Travellers' Christian Association or some other body has placed on the dressing-table. In the United States the distribution of Bibles to hotels is carried out by those who call themselves Gideons, and who make this their chosen work. And now we read that in the Orient, in the town of Kharput, in Asia Minor, the Gideons are being copied in this enterprise. There are no hotels to speak of in Kharput, but there are *haws*, where travellers eat what food they can cook for themselves, and sleep wherever they can find space to spread their bedding. The Armenian Christians have made it their task to furnish the cheerless rooms with Bibles in Armenian and Turkish, and it is reported that all the *haws*-keepers have cordially accepted the idea, but those who are Mohammedans insist on having the Bible hung up on the wall because it is holy, instead of letting it lie on the old stools which are the only furniture.

When the guns begin to speak, says J.B. in the *Christian World*, they silence all other voices. Or if these voices are heard at all, it is as a mere babble, the murmur of bees on Hymettus. Since the break out of the titanic struggle in the Balkans, Europe has had ear for naught else. American presidential election, Home Rule controversies, the utterances of science, literature, theology—we turn from them all as minor matters. Our thoughts are on the stricken field, where the stake is life and death. This commanding precedence of interest is in itself a deep enough lesson, a lesson which those of us who are all for peace, for brotherhood, for the Christian principle, can least of all afford to ignore. We are all of us up here against fundamental, final issues, against issues which test our theories to the uttermost. We are here in a region where the arguments are not syllogisms but facts, and those of the most tremendous kind. And it will not do to blink any of them. They are there, in all their lurid significance, to be taken note of, every one.

That the Mormons, says the *Presbyterian*, are carrying on a propaganda of hitherto unequalled magnitude all over the world, there is no doubt. In Great Britain there are thirteen conferences, each with its president. Each president has under him a number of elders, teachers and priests. These men are specially trained. They are nearly all from Utah. They are diplomatic, suave and subtle in speech and manner. According to their own official organ, the *Millennial Star*, published in Liverpool, there are in the United Kingdom 1173 missionaries actively engaged in proselytising. Last year 36,845 British homes were visited; 25,142 conversations on religion were held; 36,000,000 leaflets and 66,722 books were distributed, and 1045 meetings were held. The females in every home visited are made the chief objects of attention. Among a party of forty converts, that not long ago came over to America, there were only two or three men. The rest were unmarried, attractive young women. Like a huge octopus, the Mormon Church of Utah is stretching out its slimy tentacles over sea and land, and drawing under its evil control converts, chiefly young women, from twenty different countries. The head missionary in Europe was a man who

was obliged to flee from the United States to escape arrest because of bigamy. Another Mormon missionary is said to be the official shipping agent of a well-known line of steamships. The converts of a New York by a young Mormon who has three wives, and those who go to Idaho are met by his brother, also a Mormon, holding the office of State Immigration Agent.

What Christmas really means is this: that on Christmas Day the boundaries of earth and heaven touch and intermingle, and that the love of God and the love of man are two sides of the same blessing. And these truths belong to all good creeds. For Christmas Day really brings us, year by year, an assurance that God loves the world, and cares for each of us, and visits us, and having himself entered into the experiences of our human life from the beginning, knows us, understands us, and is blessedly able to make sympathetic allowance for us. And having its dawn and brightness in the face of a little Child it consecrates our natural love of children and sends us here and there on pleasant errands whose intention is to make the children happy. That is the keynote for the day: that it is the Birthday of a Child: a Child Festival.

ACKNOWLEDGMENTS.

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Victoria.	
Box Hill	£4 0 0
Dandenong	4 5 0
Murrumbidgee	1 16 0
Hampton	2 10 0
Brian	1 4 0
Blackburn	2 5 3/4
South Yarra	3 14 0
Malvern	3 2 6
Montrose	1 13 9
Croydon	0 12 0
Congrove	3 2 6
South Melbourne	1 14 0
Cheltenham	4 4 6
Middle Park	9 2 6
Bet Bet	3 0 0
Burnsbyong	0 10 0
Warracknabeal	0 10 0
Chinese Church	2 6 0
Lygon-st.	37 15 3
Dunmunkle	1 9 6
Balmain-st., South Richmond	1 3 6
Doncaster	5 8 3
Warragul	0 10 6
Gordon	0 13 0
Terang	2 0 0
Meredith	1 6 0
Moreland	2 17 6
St. Arnaud	1 5 0
Ascot Vale	2 0 0
Kyneton	0 15 0
Geelong	5 12 3
Lillimur	0 14 3
Windsor	2 10 9
Collingwood	0 16 3
Colac	3 3 7
Polkemet	3 0 0
Northcote	1 0 0
Gore-st., Fitteroy	5 0 0
Serrey Hills	8 0 3
Brunswick	1 1 0
North Richmond	2 11 0
Kaniva	4 18 3
Bayswater	0 10 0
Pradhan	1 10 0
Shepparton	1 16 0
Brighton	18 14 2
Emerald	3 0 0
Mildura	1 7 8
Taratate	1 4 6
Berwick	8 3 2
Ballararat	5 5 9
Harcourt	2 8 5
Williamstown	1 8 0
Swanston-st.	39 5 3
Newmarket	1 15 0
Preston	1 2 9
North Melbourne	1 0 0
Total	£223 16 3/4

South Australia.	
Mile End	£3 12 6
Bews	1 0 0
Point Start	2 1 3
Naracoorte	1 0 0
Owen	4 0 0
Unley	9 1 0
Goolwa	0 13 6
Kadina	1 8 6
Alma	4 8 6
Bordertown	5 0 0
Mallala	1 17 3
Long Plain	4 0 0
North Adelaide	4 15 6
Balaklava	4 1 9
Walleroo	1 10 0
Cottonville	0 16 6
North Croydon	0 14 0
Glencirg	4 4 0
Grote-st.	16 6 9
Henley Beach	7 4 6
Semaphore	4 5 9
Queenstown	2 10 6
Hindmarsh	8 1 0
Port Pirie	4 17 6
Strathalbyn	0 12 6
Total	£98 2 9

New South Wales.	
Tyalgum	£1 5 0
Bangalow	0 17 0
Marrickville	1 6 9
Hurstville	1 6 6
Rookwood	3 1 0
Bungawalbyn	0 14 6
Petersham	2 0 0
Mosman	2 11 3
Mercwether	0 10 0
Wagga	0 10 0
City Temple, Sydney	10 10 0
Hornsby	0 17 6
Canley Vale	1 14 6
Taree	2 9 6
Killabakh	0 10 6
Lilyville	0 16 9
Chinese Church	0 16 0
Enmore	11 18 11
Broken Hill	2 0 0
Belmore	2 6 0
Junee	0 9 0
North Sydney	0 5 0
Lismore	1 19 0
Total	£50 14 8

Tasmania.

Launceston	£0 14 6
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Queensland.	
Bundaberg	£1 16 0
Eel Creek	0 10 0
Bundamba	0 15 0
Wooroolin	1 2 6
Charters Towers	5 0 0
Ma Ma Creek	1 5 0
Boonah	4 9 10
Rosewood	0 16 0
Roma	0 13 0
Rosevale	1 17 0
Total	£18 4 4

West Australia.	
Kalgoorlie	£2 4 0
Harvey	0 13 0
Brookton	3 10 6
Collie	0 11 6
Bunbury	0 10 0
Subiaco	6 11 1
Maida Vale	0 6 0
Lake-st., Perth	2 5 0
Fremantle	0 13 0
Total	£17 4 1

New Zealand.	
Wanganui	£1 15 0
Richmond, Nelson	0 10 0
North Alibertland	0 7 0
Burnside	1 10 0
Gisborne	1 0 0
Newtown	1 12 1
Takaka	0 12 0
Port Albert	1 16 6
Total	£9 2 7

TOTALS.	
Victoria	£223 16 3/4
South Australia	98 2 9
New South Wales	50 14 8
Tasmania	0 14 6
Queensland	18 4 4
West Australia	17 4 1
New Zealand	9 2 7
Grand Total	£417 19 2 3/4

FOREIGN MISSION FUND.

Gympie Church, Qld., £1/8/3; Miss Vine, Wanganui, N.Z., 5/- Children's Day.—Victoria: Pearl and George Stevenson, 5/-; Middle Park Juniors, 9/-; Williamstown, £1/4/-; Maryborough, £1; Croydon, 15/4; Malvern, 10/-; North Carlton, 17/6; Ballarat, £1/8/-; Berwick, 15/3; Moreland, 7/-; Brighton, £1/1/9; Richmond, Balmain-st., 14/6; Doncaster, £4/4/- W.A.: Kalgoorlie, £1 10/5. Qld.: Rosevale, £3/10/-; Boonah, £2/1/6; Albion, 15/- New South Wales: Mrs. Butler, 6/- Tasmania: Caveside, 3/6. For support of native "Mahadoo," "Gratitude," Vic., £2. For support of native with Bro. Pittman, Newmarket Young People. For support of native Sam Takaro, Miss A. Harding, N.S.W. For support of orphan with Miss Tonkin, Mrs. R. Daniel, S.A. Penny per week, Castlemaine church, per Mrs. D. Ross, £1/1/-; Church, Dunmunkle, per Mrs. Rowan, £1/3/-; Footscray C.E. Society, 10/6; Mrs. Arland, Moreland, 1/3.
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JANUARY 26.—A Monster Combined J.C.E. Picnic will be held on January 26 (Foundation Day), at the Royal Park. Hot water and milk gratis; prizes for the Juniors. Full particulars will be sent to all societies. Everybody welcome. Watch for further announcements. Also look C.E. Corner. Compliments of season to all—W. A. Brown, junr.

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Forgotten Blessings.

Topic for December 30.

Daily Readings.

The blessings of childhood. 2 Tim. 3: 15; 1: 5, 6.
Our greatest privilege. 1 Cor. 11: 23-26.
Blessings conferred by friends. Gen. 40: 5-15.
Precious memories. Matt. 16: 6-12; Rev. 3: 3.
National traditions. Psalm 137: 5, 6.
Memories restored by the Spirit. John 14: 20-26.
Topic—Forgotten Blessings. Psalm 103: 1-18.

Name some blessings we often forget.
What are the causes of forgetfulness?
Show the benefit of remembering.

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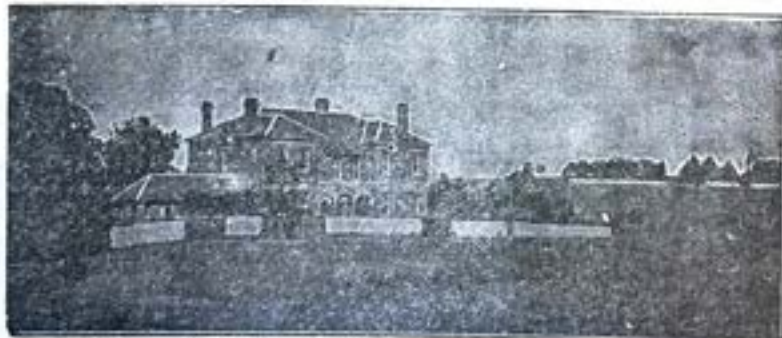
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