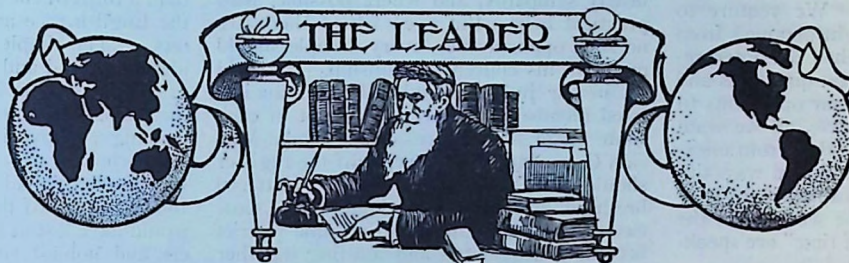


The Australian CHRISTIAN

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"The greatest historical fact of the past century has undoubtedly been the discovery of the use of inscriptions."



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"LIGHT FROM THE EAST."

"The greatest historical fact of the past century," says Principal Harper, "has undoubtedly been the discovery of the use of inscriptions." Prior to the last century no one dreamed of the existence of such vast treasures of information as have come to light in modern times. Inscriptions found on monuments, rocks and metals, on clay tablets and perishable papyri, have all gone to throw light upon the past, and tell us of peoples and countries of which hitherto we knew but little. The knowledge thus obtained has created something like a revolution in history. It has given us a different strating point in secular history, and yielded us a solid background for our Biblical narratives. Our idea of the date when civilisation could be said to have existed had to be rectified by more than one millennium. Indeed, we have not yet recovered from our amazement, nor adjusted ourselves to the requirements of the new discoveries. Many of the conclusions which we formed in ignorance of the truth so long buried, remain unaltered. We have not yet begun to read aright the history of the world from the new standpoint. We have so long thought, for example, that Greece and Rome were the pioneers of civilisation that it is with difficulty we concede that their glory was only a borrowed one. Assyria and Egypt, so the inscriptions tell us, revealed in the arts and sciences long before the Grecian and Roman empires had sprung into existence.

Light on the Bible.

The student of the Bible, of course, is mainly interested in these inscriptions as they help to throw side-lights upon the history of Israel, and also upon the history of things in the early days of the Christian era. The great plains of Babylonia have hitherto been rich in historic treasure having a bearing upon Israelitish history, whilst from the sands of Egypt and the ruins of Asia Minor have come our richest finds as illuminative

of New Testament history. Professor Sir William Ramsay, in the region of Asia Minor, has been the chief discoverer of facts bearing upon New Testament history, and more particularly that history as it relates to the book of Acts. He has illuminated its pages by his researches, and made more vivid and real the narratives written by Luke, the beloved physician. The wonderful discoveries in Asia Minor, in Assyria, and Babylon, cannot be repeated every day. Nevertheless, there are, no doubt, many surprises yet in store for us. Those things already brought to light have not yielded their full story of information. The great archaeologists of the world are still engaged in the work of wresting from tablets and papyri the secrets of the past. As their work matures, they give us here a little and there a little.

Professor Deissmann.

The latest contribution from the world of archaeology is given us by Professor Deissmann, Professor of New Testament Exegesis in the University of Berlin. What he unfolds is not startling in its character, but appeals more to the student than to the popular mind. He does not tell us of the discovery of the ruins of some great palace or temple. What he has to say concerns mainly the language of the people. The title of his book explains this more fully. It is a good volume and worthy of the title it bears: "Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Græco-Roman World." The researches of Professor Deissmann have mainly been among the papyri of Egypt, whose sands of late have been yielding a most extraordinary harvest. "Writings on material made out of the papyrus seed, masses of waste paper thrown out from the towns and villages of Egypt, which when read now, throw the most extraordinary and interesting light upon the life and language, the government and social habits of the people of Egypt and of neighboring lands when Christianity was

conquering the world." These researches have enabled Professor Deissmann to learn what was the popular speech of the day. "For long," says Principal Harper, "these writings were despised and overlooked, but now they are valued . . . just as the Babylonian and Egyptian inscriptions gave the Old Testament its lost background, so these inscribed stories, papyri and ostraka are giving us again the background of Christianity. Deissmann is a forerunner in this domain, and in his fine volume, 'Light from the Ancient East,' he has made suggestions as to the surroundings of early Christianity which are of the extremest interest and value."

Biblical Greek?

Professor Deissmann, it may be remarked, has been studying what may be called the "poor man's paper," the common material on which the poor of Egypt wrote in the early days of Christianity. In Egypt, as elsewhere in the Roman Empire, Greek was the dominant language. By comparing the Greek of these inscriptions with the Greek of the New Testament, an important discovery was made, namely, that the Greek of the New Testament was identical with the popular speech of the day. To some of our readers this discovery may not seem to be of much moment. But it is. It does away with the idea that there is such a thing as Biblical Greek—a supposition which has been frequently used by theologians when hard pressed in argument, and notably in the case of the Greek word *baptizo*. Principal Harper, referring to this discovery, says: "Much that was regarded as mere Hebraising has found analogies in the language of the papyri, and owing to the great increase of parallel material, the crucial religious words of the Septuagint and New Testament can now be defined as never before. These discoveries will, therefore, soon compel a revision of the dictionaries of Hellenistic Greek, as they have revolutionised the grammars, and we may look for an advance in our knowledge of the

shades of meaning in the central words of our religion which will bring us as near to the thought of the New Testament writers as human research can do."

Welcome the light.

Anything that will give us a clearer meaning of the language of the original text of the New Testament is something to be prized. No radical changes need be expected, but anything that will remove ambiguity is worth having. We venture to predict that any clearer light obtained from this discovery will strengthen our interpretation of Scripture in certain directions and make it more difficult for our opponents to evade the issue. In any case, all we want is the truth, and we rejoice that from unexpected quarters and in wonderful ways this keeps coming. There is nothing more wonderful in the history of the world than the way in which the "sands of time" are speaking to us in these modern days.

Editorial Notes.

"Lift Up Your Eyes."

The apostles at Sychar's well were concerned about the material things of this life while their Master had partaken of meat they knew not of. Their eyes were fixed upon food and personal needs, but he told them to "lift up their eyes and look" elsewhere. We, too, are prone to look too intently upon our own affairs and need the exhortation to "Look not every man on his own things, but every man also on the things of others." Our own material or even spiritual well-being is not of the most supreme importance. The prosperity of our own homes and our own local churches must not monopolise our gaze. Our eyelids are heavy, our heads are bowed and we look down. We fail, too often, to see beyond the limited circle of our home and neighborhood. This is natural, but the Lord would have us also spiritual. "What the eye does not see the heart does not grieve over," and we shall not grieve over the condition of the unsaved outside of our own locality until we lift up our eyes and look upon them. We must extend our vision or we shall not extend our practical sympathy. The Home Mission call to the Churches of Christ throughout the Commonwealth is to lift up their eyes and look—look upon the vast whitened fields, look upon the developing States, look at the open doors, look into the immense future of this favored land. If we will but look, as the Lord looked from heaven upon the perishing world, we shall on the 5th of February demonstrate our interest in a practical manner. Let us lift up our eyes.

"The Strangers Scattered Abroad."

Throughout Australasia there are hundreds, probably thousands, of brethren and

sisters isolated from church privileges. A considerable minority of these keep in touch with the churches to which they belong, but the great majority gradually lose interest and drift out of sight. In some cases there may be (often unknown to each other) a number of these in the same locality, and with a little effort meetings could be held and steps taken to extend the work. The Home Mission sentiment is now developing so rapidly that such efforts would meet with hearty sympathy, and where possible, with practical help. But even where there are no such opportunities, every disciple should maintain his church relationship. It would be, in our judgment, advisable for an isolated members' register to be kept in each State under the auspices of the Home Mission Committee. The keeper of the register should correspond with these scattered brethren, and this would, doubtless, in some cases, lead to brethren in the same district becoming acquainted and meeting together for worship, while in others it might lead to the Committee entering open doors; and in all cases, where the spiritual interest has not entirely died out, correspondence would tend to its development. It would be well for isolated Christians to send their addresses to the State Conference Secretary. We are aware that in some States something has been done in the direction of corresponding with the scattered brethren, but has not the time come for a thoroughly systematic and persistent attempt to retain or regain the interest of the many who, owing to their environment, are in peculiar danger of drifting away? A well-kept register with information, dates of writing, replies to letters and particulars of information received would, we believe, well repay the time and work involved.

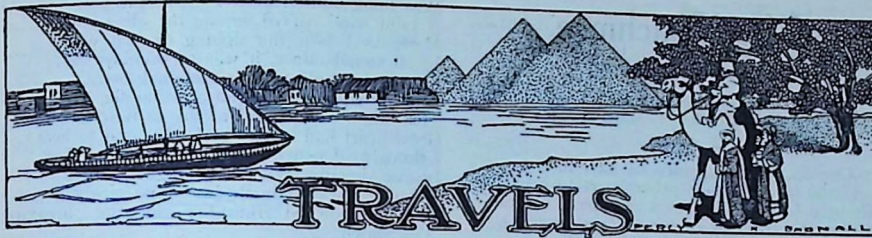
The Weakness of Romanism.

Every Protestant should read the book "Shall Rome Re-conquer England?" by R. F. Horton, M.A., D.D., and Joseph Hocking. It is published by the National Council of Evangelical Free Churches of England. It contains no abuse of Roman Catholicism, is not written in any spirit of bitterness, and makes no hysterical attack upon that great organisation. But in temperate, well chosen language the writers marshal an astonishing array of up-to-date information throwing light upon the recent developments and presenting in "soft words and hard arguments" reasons why we should be awake to the dangers that exist. It is difficult to select any particular portion of this really able work for special notice, but perhaps the chapter "Why Romanism Ruins a Country," by Dr. Horton, is worthy of special attention. That Romanism does ruin a country appears to be fully demonstrated. "The Papal Church exercises on every country in which it is predominant an extraordinary blight. Once the Papal countries were in the van of Christendom; now they are in the rear. There is no longer a first-class power in Europe which renders obedience to the Papacy." Four causes

are mentioned by the writer for this blight: 1. The sacerdotal system of Rome. 2. The intellectual bondage. 3. The subtle effect of the system on the teaching and practice of truth, and 4. The position claimed by and conceded to the Pope. Under each heading facts and arguments are clearly, and, as far as space permits, fully presented. One point well taken under the first heading is the weakness of the celibate system of the priesthood. It is pointed out that more than a third of the great men and women of the English race are the children of ministers. "The simple life, filled with spiritual ideals, ordered and disciplined by the duties of the pastor, the life of the rectory, or of the manse, is, speaking broadly, the best training we have in England for boys and girls who are to serve their countries well. If our clergy had been celibate for these four centuries of the Reformation, England would have lost at least a third of her greatest and noblest sons. There would have been no Nelson; there would have been no Tennyson; there would have been no Matthew Arnold. The Dictionary of National Biography would shrink to two-thirds of its present dimensions." We are told that "By the celibacy of the priesthood, and by the conventual system, in which Rome places the highest expression of her religion, the best and noblest persons of the community are sterilised; they can give no legitimate children to their country. A Catholic country is thereby deprived of one of the wholesomest, most intellectual, and most strenuous sources of population." Under the heading of "The intellectual bondage," we read, "A system like Romanism depends entirely on the ignorance and superstition of the people. Of the 180,000,000 of Catholics, 120,000,000 are illiterate. In thoroughly Catholic countries like Spain and Portugal, three-fourths of the people cannot read." But we have only space to recommend our readers to secure this small work of about 200 pages, published cheaply, for themselves. In view of the high pretensions put forth by Cardinal Moran and his coadjutors in Australasia, it provides healthy reading.

The true secret of happiness is not to escape toil and affliction, but to meet them with the faith that through them the destiny of man is fulfilled, that through them we can even now reflect the image of our Lord and be transformed into his likeness.—Westcott.

God wants our life to be a song. He has written the music for us in his Word, and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note and yields discord.—J. R. Miller.



Turning Again Home.

By Jas. E. Thomas.

It was a joy to us to be again going toward Port Said, where in four days we were to join the R.M.S. "Britannia," and turn our faces toward our dear old home. To those who have followed me in these long-drawn-out articles, and in my circuit of the globe, I will not be further wearisome in describing in detail the incidents of this last journey. We reached Aden after a very trying trip through the Red Sea, and spent some hours viewing from our ship this uninteresting though somewhat historic and strategic town. Thence we went with a fair sea to Colombo, and viewed some of the unique sights of this interesting city. The beautiful red streets and the clean appearance of the city proper was quite refreshing. Every native seemed glad to see us, and had something of advantage to us if we would only follow him into one of the many attractive looking shops. These natives are, many of them, like their spiritual father—liars from the beginning—and it is a great trial to one's religion to stand them long. Truly, only man is vile in beautiful Ceylon, and he is very vile oftentimes. We secured splendid supplies of fruit in the busy market, and inspected the Buddhist temple, where we were continually reminded by the scamps who waited round not to forget the charity box for the Lord Buddha. A great statue of this dignity seemed just as likely to represent his Satanic Majesty as any lord I could conceive of. The museum and beautiful cinnamon gardens were interesting and attractive to us, and we spent a very happy time in Colombo.

The home land.

After a pleasant and uneventful voyage we came to Fremantle, and were met by welcome friends and royally welcomed and entertained in this our own beloved Commonwealth. It was good to be upon Australian soil again, and to say, "This is my own, my native land." It seemed more one to us than ever before; and if it was the Western and not the Central State, it was part of the one dear land of which we had sung and so often thought of when with our kind friends across the seas.

Leaving Fremantle, our old ship just crawled across the Bight. The captain was trying to save coal, evidently, and I wished I could get out and walk, or travel by an aeroplane to lovely Adelaide. A deputation

waited on the disobliging and autocratic commander, but he refused to hurry. It needed abundant grace to retain my normal spirituality. But by evening time we were nearing Cape Borda, whose welcome light we saw at midnight. Shall I ever forget that beautiful calm, shining sea, and the lovely blue of our own Australian sky? The skies of Italy or Palestine may have their charm to poet and traveller, but none can eclipse, and none ever appealed to me like that which glitters with the Southern Cross, and from which the silvery moon and a million stars sang their welcome on that summer's night. We sang of "Home, Sweet Home," and "Lead, Kindly Light," and many other hymns that were suggested to many of us. It was a solemn yet delightful experience, worth all the years of separation and wandering.

Reunion.

At morning we were early astir, and as I saw the coastline I thanked God for the day. Soon we anchored and landed, and an hour brought me to the dear home of my childhood—to mother and father and loved ones once again. On that re-union I need not dwell. It was one of earth's holy joys, concerning not the world, and given and known only by that Father whose goodness had spared us, and whose loving hand had brought us thus together again. The welcome of the dear people at Grote-st. added to my joys, and made all I had gone through worth while. At night it was with happiness and a light heart I rested in the old sweet home again. What a glad re-union, fitting type to me, and to us all who have thus travelled, of that glad day when life's journey being over, and the haven reached, we shall enter at his glad call into that abode where no sea shall ever separate or distance come between, and where we shall enjoy for ever the eternal glory of our Father's home.

The inner growth of a Christian should be continuous. The renewal is said to be "day by day." We should count the day lost which records no victory over some fault or secret sin, no new gain in self-discipline, in the culture of the spirit, no enlargement in the power of serving, no adorned features of likeness to the Master.—
J. R. Miller.

The Bible School and Its Relation to Home Missions.

By H. Swain.

To those interested in a return to the simple practice and teaching of the New Testament, there is no subject so intensely interesting and so important as the subject of Home Missions. In the prosecution of this great work, we cannot afford to neglect any opportunity by which its efficiency and effectiveness can be increased.

The relationship of the Bible School to Home Missions is most suggestive, and that of the Home Missionary to the Bible School is equally important. The Bible School is the magic key that will unlock many of the problems of church work and life, the sure foundation of true and permanent success, and the hope of those pleading for the union of God's people on a New Testament basis.

During the past one hundred years men have witnessed the springing into existence of more institutions and agencies whose foundations are laid in the teachings of Jesus Christ than all the preceding centuries. Libraries, the religious press, the temperance movement, hospitals, Bible Societies, Missions Home and Foreign, the Y.M.C.A., Young People's Society, and the Bible School, and "the greatest of these is the Bible School." It is not only a mighty FORCE in the world, but from the standpoint of the church it is a FIELD—a great ripe field, white unto the harvest. From this source it is estimated that *five-sixths* of the additions to the churches by conversion come through the Bible School. Little wonder that Horace Bushnell once remarked to Henry Clay Trumbull, when speaking of the subject of Sunday School work, "Sometimes I think it is the ONLY work there is in the world."

And what is the relationship of our Home Missionaries to the Bible School? That of a captain to the ship; a general to the army. It should have his support, influence and direction. He must be more interested in that than any other department. He must remember that it means more to the kingdom of God on earth to win a boy for Christian service than a man. It is essential that he should be acquainted with the *up-to-date* methods of Sunday School management. He should know the circumstances and conditions of every child in his district. He should, in short, make the school, its management, its possibilities, his special business and study.

We can never be a great religious people until we give more attention to this phase of Christian service; and remember that it is infinitely more important to build schools than chapels. No man, nor body of men, no method or system, should be permitted to block the progress of this heaven sent and divinely appointed work. Let every preacher, every Home Missionary, every church officer, every church member, keep this fact before them, that "the Bible School is in the centre of the battle line."

Australia: A Field.

By Thos. Hagger.

The island continent on which we live has a coast line of 10,000 miles, and 300 square miles of area to each mile of coast line.



T. Hagger.

The defence of this great country is causing our members of Parliament some anxiety, and in their feverish fear of some imaginary foe have adopted a form of one of the greatest curses of Europe—conscription. With all this for the people to groan under, the country simply could not be defended by Australians alone, if a foreign power decided to come to take possession of a part of it, by means of war. The best and only adequate defence is to make this nation really and truly a Christian nation, and then shall we deal justly towards ourselves and others. God will be the defence of such a nation, and that will give the only real sense of security. This nation cannot be such without Home Missionary activity.

The population on this vast continent is as yet very small, less than in the one city of London; but at no very great distance it must be peopled by vast numbers. These people are the freest on earth: they are not burdened with a State church; little priestly power is found; they are open to conviction; many are willing to act when they are shown the right. True, there are drawbacks and hindrances; but there is no finer country and no more promising field in which to advocate New Testament Christianity; hence whatever other religious people do, we must be enthusiastic in pushing Home Missions.

As yet there are but about 20,000 believers in Christ who are Christians only, and why? Not because the mass of the population is unwilling, but largely because those who understand "the ancient order of things" and profess adherence to it have not obtained a vision of the white harvest-field and gone forth to reap for the Master.

Awake! Disciples of Christ throughout Australia and New Zealand, awake! "If Home Missions are of any importance, they are tremendously important." Let us enter into the great field that God has given us to work with a zeal that will show we mean business; let us win Australia to the great divine plea we are urging, and to the Christ who died for it, in order to help win the world. "We can do it, and we will."

The reveries even of the wise man will make him stronger for his work; his dreaming as well as his thinking will render him sorry for past failure and hopeful for future success.—George Macdonald.

The Watchman.

By L. M. Montgomery.

"And for fear of him the keepers did shake, and became as dead men."—Matt. 28: 4

My Claudia, it is long since we have met, So kissed, so held each other heart to heart! I thought to greet thee as a conqueror comes, Bearing the trophies of his prowess home. But Jove hath willed it should be otherwise— Love, say I? Nay, some mightier, stranger god, Who thus hath laid his heavy hand on me, No victor, Claudia, but a broken man Who seeks to hide his weakness in thy love.

How beautiful thou art! The years have brought An added splendor to thy loveliness, With passion of dark eye and lip rose-red, Struggling between its dimple and its pride. And yet there is somewhat that glooms between Thy love and mine; come, girdle me about With thy true arms, and pillow on thy breast This aching and bewildered head of mine: Here, where the fountain glitters in the sun Among the saffron lilies I will tell— If so that words will answer my desire— The shameful fate that hath befallen me.

Down in Jerusalem they slew a man, Or god . . . it may be that he was a god . . . Those mad, wild Jews whom Pontius Pilate rules. Thou knowest Pilate, Claudia—a vain man, Too weak to govern such a howling horde As those same Jews. This man they crucified. I knew naught of him—never heard his name Until the day they dragged him to his death; Then all tongues wagged about him and his deeds; Some said that he had claimed to be their king, Some that he had blasphemed their deity. 'Twas certain he was poor and meanly born, No warrior he, nor hero; and he taught Doctrines that surely would upset the world; And so they killed him to be rid of him. Wise, very wise, if he were only man, Not quite so wise if he were half a god!

I know that strange things happened when he died . . .

There was a darkness and an agony, And some were vastly frightened—not so I! What cared I if that mob of reeking Jews Had brought a nameless curse upon their heads? I had no part in that bloodguiltiness. At least he died; and some few friends of his Took him and laid him in a garden tomb. A watch was set about the sepulchre, Lest these, his friends, should hide him and proclaim

That he had risen as he had foretold. Laugh not, my Claudia. I laughed when I heard The prophecy; I would I had not laughed!

Claudia, how may I tell what came to pass? I have been mocked at, when I told the tale, For a crazed dreamer punished by the gods. Because he slept on guard; but mock not thou! I could not bear it if thy lips should mock The vision dread of that Judean morn.

I, Maximus, was chosen for the guard, With all my trusty fellows. Pilate knew I was a man who had no foolish heart Of softness all unworthy of a man! I was a soldier who had slain my foes; My eyes had looked upon a tortured slave As on a beetle crushed beneath my tread; I gloried in the splendid strife of war, Lusting for conquest; I had won the praise Of our stern general on a scarlet field, Red in my veins the warrior passion ran, For I had sprung from heroes, Roman born!

That second night we watched before the tomb; My men were merry; on the velvet turf, Bestarred with early blossoms of the spring, They died with jest and laughter; all around The moonlight washed us like a silver lake, Save where that silent, sealed sepulchre

Was hung with shadow as a purple pall. A faint wind stirred among the olive boughs. . . Methinks I hear the sighing of that wind In all sounds since, it was so dumbly sad; But as the night wore on it died away, And all was deadly stillness; Claudia, That stillness was most awful, as if some Great heart had broken and so ceased to beat! I thought of many things, but found no joy In any thought, even the thought of thee; The moon waned in the west and sickly grew, Her light sucked from her in the breaking dawn . . .

Never was dawn so welcome as that pale, Faint glimmer in the cloudless, brooding sky!

Sudden the pallid east was all aflame With radiance that beat upon our eyes As from the noonday sun; and then we saw Two shapes that were as the immortal gods Standing before the tomb; around me fell My men as dead; but I, though through my veins Ran a cold tremor never known before, Withstood the shock and saw one shining shape Roll back the stone; the whole world seemed ablaze,

And through the garden came a rushing wind Thundering a pean as of victory. Then that dead man came forth . . . oh, Claudia, If thou couldst but have seen the face of him! Never was such a conqueror! Yet no pride Was in it . . . naught but love and tenderness, Such as we Romans scoff at, and his eyes Bespoke him royal. Oh, my Claudia, Surely he was no Jew but very god!

Then he looked full upon me: I had borne Much staunchly, but that look I could not bear! What man may front a god and live? I fell Prone, as if stricken by a thunderbolt; And though I died not, somewhat of me died That made me man; when my long stupor passed I was no longer Maximus . . . I was A weakling, with a piteous woman soul, All strength and pride, joy and ambition gone! My Claudia, dare I tell thee what foul curse Is mine because I looked upon a god?

I care no more for glory; all desire For honor and for strife is gone from me, All eagerness for war. I only care To help and save bruised beings, and to give Some comfort to the weak and suffering; I cannot even hate those Jews; my lips Speak harshly of them, but within my heart I only feel compassion; and I love All creatures, to the vilest of the slaves, Who seem to me as brothers. Claudia, Scorn me not for this weakness; it will pass— Surely 'twill pass in time and I shall be Maximus strong and valiant once again, Forgetting that slain god. And yet . . . and yet . . .

He looked as one who could not be forgot!
—Everybody's Magazine.

Notes and Comments.

By Chas. Watt.

Sasana Dhaja.

This is the queer-sounding name of a gentleman who has come amongst us charged with the unique commission of preaching the faith of Buddhism to "the people of England"! His mother had him christened as E. H. Stevenson, but when he entered the fold of Burmese Buddhists he was dubbed as above. Lately he has been demonstrating to "meagre audiences" in Sydney the superlative excellence of this heathen cult. In an interview he said, "Buddhism is not a religion, it is a moral philosophy." But in the same interview he declared that he was going to England in

the interests of "that religion which is yet the solace of one-third of humanity; and is to-day the greatest of the world's religions." Again, he stated that he "joined the Order of the Yellow Robe in the interests of research"; but to the same interviewer affirmed he did so "to fit himself as a missionary to England." Evidently he has taken kindly to the methods of the Buddhist monks, who are, according to Dr. Gordon, of Kiyoto, Japan, "notorious liars, systematically and universally."

The eminent Bishop Schereschewsky, Episcopal Missionary Bishop of Shanghai, China, says of this thing:—"For more than 20 years I have been a student of Buddhism, have thoroughly studied the books; have talked with hundreds of priests and monks; have visited and lived in their temples. And therefore, laying aside all mock modesty, I feel competent to state that a more gigantic system of fraud, superstition and idolatry than Buddhism as it now is has seldom been inflicted by any false religion upon mankind." And this is the thing which S.D. tells us was "a living faith so beautiful in its results that it attracted him." Mr. Stevenson, alias Sasana Dhaja, says it is "the solace of one-third of humanity." But what "solace" has it? The solace of "attaining Nirvana." Which means being "snuffed out," no more to be re-incarnated; no more chance of being born as a rat, pig, snake, or (if very bad) a woman! No man who has done wrong can ever reach Nirvana till the wrong be righted. Of course, lying, stealing, or murder might not keep you from Nirvana; but if your wife or aged mother were drowning and you helped her out of the water with your hands—if you touched her—then you must atone for this by being born as a rat, and again go through all the cycle of re-births. And this is the Buddhist solace! But his notion of "one-third of humanity" is a gross exaggeration, as it assumes that all the millions of China are Buddhists, whereas the majority of them are Confucianists.

From the *Manchester Guardian* I take the following: "A latitudinarian dean who still adorns the church, and is of an inquiring turn of mind, being introduced to one of the princes of Siam, began to cross-ex-

amine him about the religion of his country. "We are Buddhists," said the Prince. "Yes, I know that Buddhism is the popular religion; but what is the religion of the upper classes—of the royal house, for instance?" "Ah," replied the ingenuous Prince, "we are what you call Broad Church; we profess to believe and do not."

The Vatican in mourning.

The other day a cable informed us that owing to the Italian festivities on the occasion of the fortieth anniversary of the establishment of the kingdom, the Vatican will observe 1911 as a year of mourning, to commemorate the loss of the temporal

judge. The Protestants voted one way, the R.C.s voted another way, and the Hebrew threw in his vote with the Protestants! This emphasises the palpable fact, that, while in all other countries the governments are curbing the power of the priests, among the British community—especially in these colonies—they contrive to secure civil place and power out of all proportion to their numbers. And this threatens a serious menace for the future.

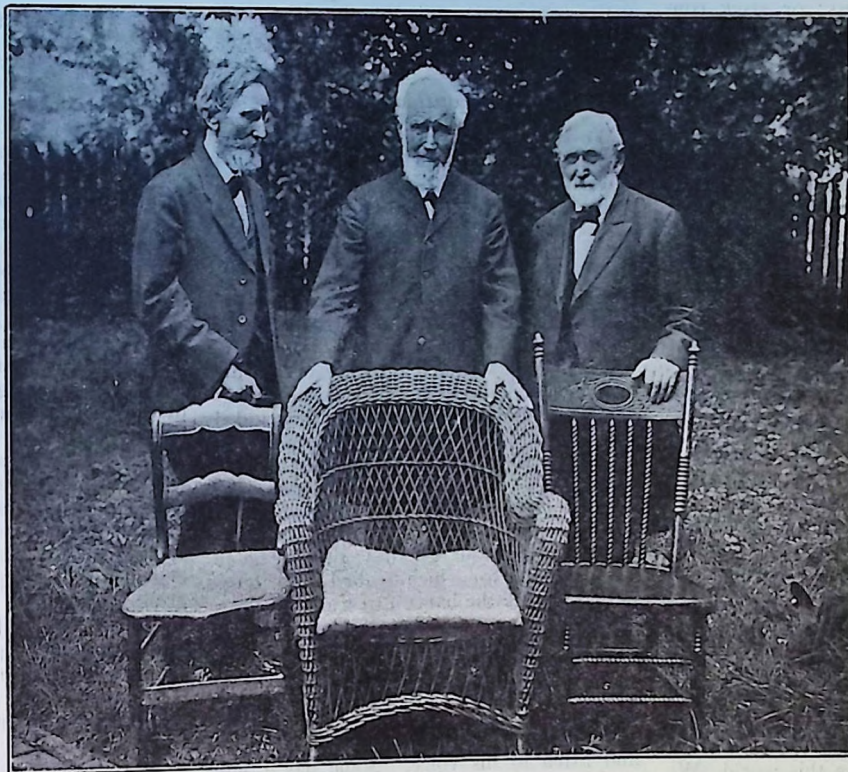
An old disciple.

Among the few very old disciples in Sydney, Mrs. Grace James is still, at 85 years, energetic and active, with her wonderful memory still wonderfully retentive. Seventy-two years ago she repeated, from memory, the whole book of Proverbs, on two Sunday afternoons, without one slip. This was in the Baptist S. S., Bathurst-st. When her first baby was some six months old, the father had a Methodist minister and a local preacher come to the house to "christen" the boy. Mrs. James, on discovering what they were going to do, said, "Well, I don't mind if you will show me your authority from this book." This led to a short controversy with the "local" who, of course, defended the sprinkling. This local was no other than our late Bro. Joseph Kingsbury! And who knows but that contretemps had something to do with the noble stand our brother afterwards

took. Our aged sister has been a very valuable asset to the country, for she is now the happy possessor of 60 grandchildren and 77 great-grandchildren!

There is only one power that can draw after it all the multitudinous heaped waters of the ocean, and that is the quiet silver moon in the heavens, which pulls the tidal wave into which merges all currents and swell breakers, as it rolls around the earth. And so Christ, shining down, lambent and gentle, but changeless, will draw in one great surge of harmonised motion all the else contradictory currents of our stormy souls. "My peace I give unto you."—A. Maclaren.

February 5. Home Mission Sunday.



I. B. Grubbs, C. L. Loos, and J. W. McGarvey.

power. Yes, and the Vatican will mourn without avail, for this temporal power will never more be restored. The handwriting is upon the wall: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Dan. 7: 26). And from the time that Garibaldi, with a handful of raw volunteers, defeated the trained Pontifical troops and secured Rome for the kingdom of Italy, the Pope has been steadily losing his temporal power, until now, without an acre, he is merely "a prisoner in his palace."

We are reminded that only a fortnight ago a strikingly suggestive circumstance occurred in Sydney. It was in a High Court judgment, on a will in which a Roman archbishop was interested in an estate worth £37,000. There were two Protestant judges, two R.C. judges, and a Hebrew

Our Supreme Business.

By Jas. E. Thomas.

In the parable of the prophet sent to Ahab, in the twentieth chapter of the first book of Kings, there is a striking confession in the 40th verse. The prophet represents himself as having had a prisoner in his keeping, "and while I was busy here and there he had gone." This lesson was brought home to Ahab as the story of his lost opportunity and his ultimate rejection by God. It is a fitting and sad representation of the position of many professing Christians to-day. They are busy about so many things. No one can accuse them of being slothful in business; or slack concerning their opportunities as to the things of this world. The sad fact is that they are so busy about their own business that they let God's business go, and will stand before him as unfaithful stewards at last. What we need to learn in these days of competition and the strenuous life is that God is never content with a second place. His business is supreme. We need to learn that our most precious and sacred privilege is to be doing the business of our King. We do not need more Christians in the world to accomplish the great task that God has given his people of bringing the whole creation to know of his Son Jesus Christ. We only need that all that are professing Christians should be busy over his mission, then the world would be won in this generation.

All is His.

We do not need more time given us to do God's work. All time is his, and we just need to realise that he has the right to some of the time in the life he has given us and the greatest right. We do not need more money, or more men of means in the kingdom of God. It would be a great joy to see more such men surrender to the Lordship of Jesus, but what we need is for Christians to feel that all the money they have is his, and that he has the first claim over any other business in this world. We need to take heed while we are spending money here and there upon ourselves and our own business that we do not let God's work pass or hinder his great and eternal purposes by our neglect.

A great opportunity.

Our own native land never presented a greater opportunity, nor a more urgent call for men to be concerned about this great and divine business of saving souls. Calls are coming from the Home Mission fields as never before, and they are God's calls to us. It is not right that we should allow others who are far removed from us and in need of help to cry in vain. We have only trifled with some of these places, and if we went more earnestly to the task God would abundantly bless us. Broken Hill has proved what a proper effort will do. For 28 years we played with God's

business there and shut our ears to his call. When we went he blessed us in our labors, and many have been won for Christ there. But there are thousands in that great city who never go to God's house and are away from Christ. We should have at least one more worker and church in Broken Hill. In Pt. Pirie and the surrounding towns, we have not entered seriously enough on our opportunities there. At least two workers should be engaged in that great field. Wallaroo, Moonta, Murray Bridge, Strathalbyn and other populous centres all ought to have good men permanently stationed there. The right time to do this is now. The way for us to do it is for us to make a more earnest, prayerful and consecrated effort on Feb. 5, and to make this only the commencement of a more diligent attention to the King's business this year.

An encouraging outlook.

We never had a more encouraging outlook. God has blessed us in our efforts to move onward, and all are richer that have had a part in this glad service. There are still some who complain at "the continual call for money," and "the endless collections that we are having," but these have never been impoverished by giving to the Lord, nor will we, any of us, ever be. When we give, we but bring him back his own, who has done so much for us. As the surgeons probed the breast of a dying drummer boy to find the bullet that had wounded him, he bravely said, "Look deeper into my heart, and there you will find the Emperor." As all our hearts are opened to our Father, does he find there the image of our Saviour and King? If he has the highest place, then our greatest joy will be to labor for that for which he died. Our business is to seek the harvest of Calvary. Jesus bore the agony of the cross alone. Now he calls upon us to share the joy of the reaping, and at last to wear the crown. Margaret Preston tells in a beautiful poem the story of a lost opportunity. She tells of one who said, "I mean to let in God's angel and listen to his voice. Some day I will cease this mad rush and feverish excitement; some day I will sit down and rest and think of and speak with him." And when at last he sat down to think and plan for God the angel he meant to call was gone. Let us make a sane, honest examination of our own souls before God. Has heart and life been spent for him in his highest service? Have we allowed his business to be our supreme business? A wealthy business man said to a preacher in this city, "Your preaching is good, and I like it all right, but it is no good for me Monday morning. 'It hinders me then, for I have to go out and make money, and if need be beat the other fellow.'" Too many are acting just as this man. Let us not allow any business in this short life of ours to hide his face who looks upon us, or to shut off his voice that calls us, nor to let us forget the gift of God's love that has never been repaid.

Judah said to Joseph concerning Benjamin,

"How can I go up to my father unless the lad be with me?" and we should say concerning our brothers that are needing our help, and whose souls God has asked us to seek, How can we go up to our Father at last, and no one with us? The saddest man in that great day will be the one who has spent all his life on self and has left out God's business, as he stands alone before him empty handed. Here is a call to share in the winning of our own land for Christ Jesus our Lord. Will we not do our part? The church and its Lord needs to-day prayerful, consecrated, self-denying men and women to do their utmost for the King.

Is Jesus Lord?

By Horace Kingsbury.

Is Jesus Lord? Every Christian unhesitatingly answers, "Yes!" The Christmas season has just passed, and we have been hearing over again the story of the birth of Jesus. Nothing perhaps has thrilled us more than the recital of the angel's message to the shepherds on the Bethlehem hills: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." What reassurance this heavenly message has brought to us! Our Jesus is the world's Saviour. There is efficacy in his life and death sufficient to cleanse the sins of all and to save unto the uttermost all who will come unto God through him. No better tidings—none so good as these—ever greeted the ears and cheered the hearts of sinning men. That joy-note struck by the angel in the long-ago still reverberates around the globe. As we contemplate the condescension of Jesus, his sufferings and his sacrifices; and ponder just for a moment the vastness of the salvation wrought out through him, we are undone, and in our weakness and sinfulness we cry, "Allelujah, what a Saviour!"

A note of authority.

But, in this message of the angelic visitant, another note is struck, and that is the note of authority. Our Jesus is not only our Saviour, he is our Lord. He is both Saviour and Lord, or he is neither. A sentimentalism that accepts the Saviourhood of Jesus and denies his Lordship cannot be pleasing to God, for God's Son, our Saviour, is Christ the Lord, or the angel was wrong, or the record is false. To occupy either of these last positions is to stand on that Jesus was God manifest in the flesh. Long since we weighed the evidences, and simple faith and intelligent reason brought us to the conclusion that Jesus was all he claimed to be, and we brought forth the royal diadem and crowned him Lord of all. Our attitude then was one of submission to his beneficent will. Since, we have recognised his right to command, and we have

tried to prove our love by keeping his commandments. If we know ourselves, we want always to say, "Not my will, but thine be done." Yet there are times when we know we come far short of doing his will. May February 5 not be one of these times.—God help us to guard against such a failure. Our Lord seemed most conscious of his Lordship when he delivered his great commission for the evangelisation of the world. That was the occasion when all authority was his in heaven and in earth, and with that consciousness resting upon him, he ordered the teaching of all the nations, and the baptising of them into the name of the Father, and of the Son, and of the Holy Ghost. That order includes Australia. We evangelise the home land under the same orders that send us into every land. Brethren, the Lord has spoken. It is his to command: it is ours to obey. Is Jesus Lord? If he is, we must either press forward more heroically our Home Missionary enterprise or else in the day of accountings we must answer the question, "Why call ye me Lord, Lord, and do not the things which I say?"

N.Z. Mission at Bulawayo.

Bro. Hadfield's Report for November.

Gospel. The month of November has not resulted in any additions to the church, though one has decided for Christ; nevertheless the gospel meetings still continue splendid, and the interest is very keen. We know whom we have believed and expect before long another of those ingatherings which we have so often experienced here after a period of sowing.

Church. The meetings for worship are good too, and the meetings for members and Bible study during the week. At these latter, Bro. Anderson has been taking the boys through the passages on the back of the membership card supplied by the Austral Publishing Company, and getting the boys to memorise them. They like it, and are getting a lot of knowledge. Our new converts at home might do well to follow suit.

The work among the "colored" people goes on well; the Bible School is still very encouraging and so are the gospel meetings. We expect this to be a large branch of our work in days to come. Others, we believe, are starting work amongst the "colored" people, but I think we have as good a grip as any.

Bro. Mansill. We are glad to hear of Bro. Mansill's engagement, especially the Hadfield family, to whom it spells furlough. We are going to welcome him royally.

Bro. Thomas is to be married to-morrow to Rebecca Boikanyo, a young sister in the church, for long a pupil in our Bulawayo Day School, now residing with her parents at Forest Vale.

Students at Hillside are now down to four in number again. The other one who came from Blantyre has gone back by my advice, as I believe he will progress much faster with Bro. Hollis, who speaks his own language.

Furlough. We can almost see ourselves stepping off the boat on to one of the New Zealand wharves now. We can all do with the holiday.

Four out of the five of us are needing it. Gladys seems very robust and stands the climate well. With sincere love from all workers and servants of our Lord Jesus Christ.—F. L. Hadfield.

Correspondence.

"APPORTIONMENT" OR "ASSESSMENT," WHICH?

To the Editor.

Dear Sir,—Under the heading, "South Australian Letter," by D. A. Ewers, are some comments in connection with the forthcoming Home Mission Sunday which call for passing notice.

"Now and again," says the writer, "some one questions the wisdom of apportionment," but with seeming contempt for such, adds, "To my mind there is nothing to which exception can be intelligently taken." To this I would add, Quite so, if it is intelligently carried out. His definition of "apportionment" is admirable. "Simply a suggestion to the churches to each pay its fair proportion of the amount required to carry out the work undertaken at their request." Has the principle involved in his definition been carried out in the past? Is he—in his official capacity of Secretary to the Home Mission Committee—practising it now? Let us see.

Quoting again from his letter: "The apportionment for each church has been sent out; and we are aiming to collect £530 in this State." Taking the full strength of the associated churches as 4000 members, this works out at 2/9 per member, so the "apportionment" for a church of 100 members is £13/15/-. A simple intimation to the church's secretary to that effect constitutes his part of the duty of collecting that £530. There is nothing to prevent that church doubling or trebling that amount if it chooses, but on the basis of "fair proportion" D.A.E. cannot ask it for more than 2/9 per head. If he does, if he exceeds by even 3d. per member a church's "apportionment," notwithstanding his disclaimer of "assessment," it becomes just that, and the question arises, Is he, or the Home Mission Committee, qualified to assess justly?

Notices of revised assessments of all lands in S.A. have recently been sent to the holders, with increases of from 100 per cent. to 500 per cent. added. Knowing the time had come for an advance in taxation—where former assessments are only doubled—few appeals will be made; but where extravagant values have been placed on reputedly good paying farms, the unfortunate holders object to pay more than their fair share of taxation. The most exaggerated estimate of the "farmer's happy lot" on second and third rate land has been made by Government and people, including our genial Secretary, D.A.E.

Let me suggest to the Committee the wisdom of restricting the "assessment" of any church to a double "share of the responsibility." It has thought fit to assess some at £1 per member on this occasion, and others at 1/- or less, and I venture to assert that nowhere in S.A. to-day is such disparity warranted.

May I further suggest that in the event of a church failing to reach its "assessment" of £1 per member, publicity of the fact be made as well as the deficiency, if results must be published.

Yours, etc.,

ROBT. BARR, JUNR.

Bews, Jan. 1.

HAMILTON BUILDING FUND.

To the Editor.

Just a few lines in unqualified endorsement of Bro. Steer's letter in your issue of last week re Hamilton Building Fund.

Since my last appeal through your columns, on behalf of the recent tent mission, which yielded such glorious results, I have personally visited the church at Hamilton. If the church there is to grow it must get a home of its own at once. The Mechanics' Institute is a huge building which

is generally used as a gaiety hall. It is badly lighted, and altogether no fit place for the church of God to meet in. Hamilton contains a large number of what are termed "the better class" of people, and in order to reach these, a more becoming building must be procured. There are some very fine sites for a chapel, and all that is wanted is money with which to get a start. I earnestly second the efforts of S. G. Goddard in his desire to obtain funds for a piece of land.—Thos. W. Smith.

TABULATED STATEMENT OF N.S.W. HOME MISSIONARY ANNUAL OFFERING.

Church.	Amount given last year.	Amount asked for this year.	Amount given this year.
Albury	£1 0 0	£1 0 0	£1 0 0
Auburn	4 0 0	5 0 0	1 2 6
Bangalow	0 12 6	1 2 6	1 2 6
Belmore	2 11 6	5 10 0	8 11 3
Bungawalbin	1 5 0	1 10 0	1 18 0
Canley Vale	1 6 0	1 10 0	1 15 3
Casino	1 0 0	0 11 0	0 11 0
Corowa	0 10 6	0 17 6	0 17 6
Enmore	50 17 6	75 0 0	59 2 7
Erskineville	10 15 0	11 0 0	4 7 8
Hamilton	0 12 6	1 1 0	2 0 1
Hornsby	6 6 0	13 0 0	13 0 0
Hurstville	5 10 0	5 12 6	4 0 0
Inverell	5 16 5	6 6 0	7 1 6
Junee	3 16 6	4 4 0	4 0 6
Killabakh	0 8 0	0 10 6	0 11 0
Lilyville	1 2 0	2 0 0	2 10 0
Lismore	3 15 0	5 5 0	5 5 0
Marrickville	2 5 0	3 10 0	5 6 0
Marrar	1 10 0	2 0 0	1 10 6
Merewether	1 10 0	2 7 3	2 7 3
Moree	1 0 0	1 10 0	1 10 0
Boomi	0 14 0	1 0 0	1 0 0
Inglewood Forest	10 0 0	10 10 0	10 0 0
Mungindi	1 0 0	1 10 0	1 10 0
Mosman	2 12 6	7 7 0	5 8 0
North Sydney	4 5 0	5 5 0	5 5 0
Paddington	4 15 10	6 6 0	7 3 5
Petersham	5 14 6	6 10 0	17 0 0
Rockdale	0 14 0	0 14 0	0 14 0
Rookwood	1 5 6	2 5 0	2 5 0
Seven Hills	1 8 1	1 10 0	2 0 8
Sydney	19 3 3	25 0 0	20 8 0
Sydney (Chinese)	0 9 6	1 0 0	1 1 3
Taree	3 10 0	3 9 7	3 9 7
Tuggerah Lakes	0 11 0	0 15 0	0 17 6
Tyalgum	1 0 0	1 2 5	1 2 5
Wagga	0 15 6	5 5 2	11 0 0
Wingham	1 0 0	1 5 0	0 18 6
Katoomba	0 18 6	0 18 6	0 18 6
Anonymous	0 4 0	0 4 0	0 4 0
Isolated, not on	0 4 0	0 4 0	0 4 0
N.S.W. Church rolls	4 7 6	14 13 0	14 13 0

*Amount here acknowledged is from one brother; church will take offering on Feb. 5.

**These churches have so far sent no response to the appeal.

***Including £3/3/- from Dorcas Class.

Notes.

1. The total amount received to date is £220 12/11; an increase of £104/11/9 on last year's offering.

2. 29 churches have given more this year than last.

3. 7 churches have given less than last year, including the 4 from which there has been no response, but excluding the one which takes the offering in February.

4. 1 church has given the same as last year.

5. Amounts from isolated members have been credited to the churches where membership is; except in case of those not in membership with churches in this State.

Jan. 20, 1911.

Thos. Hagger, Org. Sec.

EVERY CHURCH
an offering EVERY
YEAR, to send the
gospel to EVERY
CREATURE.



Address communica-
tions concerning Austra-
lian Missions to
T. B. FISCHER.
Glebe Avenue,
Cheltenham,
Victoria.

Greeting from A. McLean.

My dear Brother,—

I wish to thank the Federal Conference through you for the resolution of greeting to the missionaries and for the special mention of my own name in that connection. I am deeply thankful to know that my visit to Australia is pleasantly remembered, and that there are evidences that some good seeds were sown on that visit that will bear fruit for all time to come. We rejoice to know that the visit of Bro. Rains was so pleasant and so profitable. He writes in glowing terms of your hospitality. I think no people could have done more for him and Mrs. Rains than the brethren in Australia have done. He will always remember his visit with gratitude, and I believe that his work will bear fruit for all time to come. The good Lord deal well with you and your associates and prosper you and the work yet more and more. With every good wish, I remain, yours very truly, A. McLean.

The Call of Japan.

I recently had a fourteen days' missionary journey with Bro. C. E. Robinson, our prayerful, painstaking missionary from Missouri. I saw him conduct his first two baptismal services. On two successive nights in a river under the moonlight he baptised three persons into the name of the Father, Son and Holy Spirit. I am sure that his sermon on "God" left the good seed in hundreds of human hearts who will neither forget the words of the speaker nor the Christ he represents. I was very much impressed by one or two things said to me on this trip. For instance, at one place an old faithful Christian man of over seventy years of age said, "Can you not come again once more this year? It will be lonely when you are gone."

At another place a church deacon said, "Will you not come and preach here for ten consecutive nights?"

At another place a lady said, "Will you not urge a lady missionary to visit us once or twice a month?" Again and again were the requests made, "Please send us a woman evangelist twice a month at least." At one place where a woman evangelist is at work a church officer said, "One is insufficient; send us another. They should work two by two."

Fortunately Miss Rose Johnson and a woman evangelist were planning to follow us on our trip round this Sendai district.

The call in Japan to-day is the call of the country districts, and the call of the country is the call of the women who have not been evangelised as much as the men in the country who have with the women been unequally neglected.

Evangelistic meetings have been our order of the day recently. Mr. T. Murayama has been a

week with our missionaries in Osaka church and speaks highly of their work. Mr. Sekiya has been a week with Mr. F. E. Hagin in the country village of Toride. Mr. R. D. McCoy has just returned from a seventeen days' trip through our northern districts. Our churches in Tokyo have had or are having special evangelistic meetings. I am glad to report two baptisms at our Koishikawa church. A number have decided and will be baptised shortly. Mr. W. H. Erskine has just had a trip through Tokyo district with Mr. Hagin. On November 23 we had a union church social in Tokyo of all our own churches. It was the best and largest church social I have seen in eleven years.—P. A. Davey.

Pentecost's Prospects.

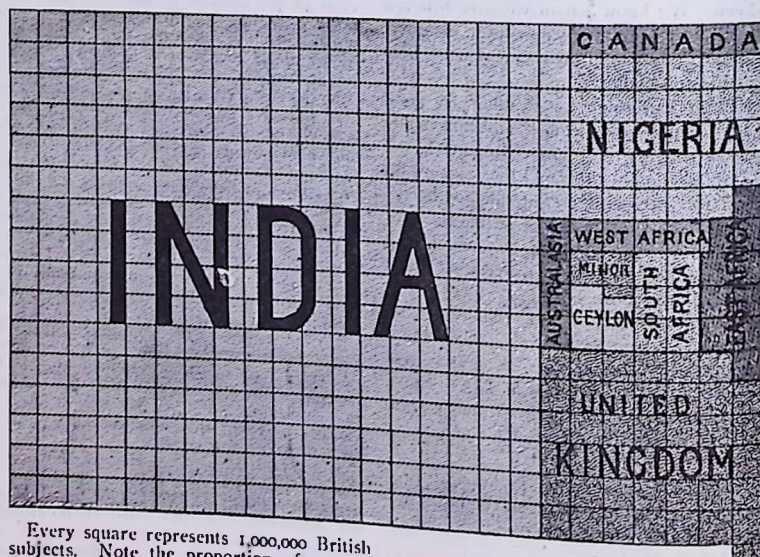
Returned from a visit to Amley, Panewa and Lonblie yesterday; the prospects are most encouraging over there. We recently thought to commence work in the villages of Lonbea and Looboboot (about half-way from Amley to Panewa), but on the Saturday previous to the Mon-

day we anticipated commencing the school house a man was shot near there; this has completely upset things; all are now going about in large parties armed with rifles, and will not listen to the gospel, consequently we have had to abandon the places for the present. Love to all.—F. G. Filmer, New Hebrides, Nov. 22, 1910.

Love Thy Neighbor as Thyself.

A foreign missionary told of a woman who, on a school teacher's salary of £200, lived on one half, and with the other half supported a substitute in China. She then felt that she was really two persons, and carried out her life-long, devoted desire to be a foreign missionary. She received a letter every week from her substitute, prayed for her by name every day, and realised the truth of what a friend of hers had said, namely: "This teacher serves the Lord twenty-four hours a day, and thus practically lives the life of the angels, who serve him day and night: for at the antipodes her substitute is working while she sleeps."

STUDY THIS DIAGRAM.



Every square represents 1,000,000 British subjects. Note the proportion of population in our fair Southern land. There are 4 millions of people in Australia, and 300 millions in India. Of this vast number 145 millions are girls and women.

We talk so glibly about a million that one might suppose it were possible for an average child to count one. We pity the unfortunate child. To count one million at the rate of one per second would take 11 days 13 hours. A million days ago Elisha was prophesying in Israel.

To count India's millions at one per second would take 9 years 117 days. The

counter would be short of breath by the time his task was finished, and reduced from lack of food and sleep!

Form those millions into one vast procession, four abreast, and it would take them thirty-five years to march past.

Let the people of India stand hand-to-hand at arm's length, and that living chain would encircle the earth 13 times!

The accompanying diagram illustrates the relationship of the population of India to the whole British Empire. From this it will be seen that three out of every four of King George's subjects are born in India.

In the Realm of the Bible School.

A GREAT CONTROVERSY.

Sunday School Lesson, February 12.

1 Kings 18: 1, 2, 17-40.

A. R. MAIN.

[We purpose giving weekly talks on the Sunday School lessons. Many of the CHRISTIAN readers are found in the Lord's Day School. Some, in their isolation, would like to make a practice of keeping in touch with the lessons. This page may interest such. In addition, there are others who may enjoy a talk on a Bible theme. No hard and fast rule of treatment will be followed. We may have exposition, meditation, suggested thoughts, according to the lesson and the writer's mood. It is ever presupposed that the reader is acquainted with the Scripture text.—A.R.M.]

"Jehovah hath a controversy with his people, and he will contend with Israel." So wrote Micah the prophet. The difference was of long standing. The first move was made when Israel forgot the Lord, left his ways, and served the idols which were an abomination unto him. "Jeroboam, the son of Nebat, which made Israel to sin," was the first king of the separated northern kingdom. Within sixty years of the division, Ahab, the seventh king, "did that which was evil in the sight of Jehovah above all that were before him," for he followed up a marriage alliance with Jezebel, a Sidonian princess, by the introduction of the abominable Baal worship.

Carmel, "the Park-like," one of the most beautiful spots in Palestine, was the scene of that special phase of the controversy with which our lesson deals. One of the peaks bears to this day the name of *El-Mahrakah*; or "place of burning" (sacrifice). Edersheim says there can scarcely be a doubt that this was the place of Elijah's sacrifice.

The disputants.

On one side was the Lord God, represented by one man. Fittingly was Elijah the name of that solitary man. "Jehovah is my God" is the proper name for one who is to face the prophets of Baal—"one brave soul to stand for God 'gainst millions in the wrong." Arrayed against this man of God are hundreds of the greatest in the land. Had it been put to a vote that day, the way of Jehovah would have been hopelessly in a minority. It was too old-fashioned. Yet the one man was right, and the hundreds were wrong. Go to Carmel—or even Calvary—all ye who love statistics and would vote the things of man to be right and the things of God wrong. Statistics are weak, variable things, yet not insignificant. There is much suggestion for meditation in the church roll of Baal's votaries at three p.m. compared with, say, six hours later.

The two chief human disputants had met before. Three and a half years previously with startling suddenness "Elijah the Tishbite" (titles and pedigrees are useful for lesser men, not for God's great ones) had delivered to Ahab his first speech in the controversy: "As Jehovah, the God of Israel, liveth, before whom I stand, there shall

not be dew nor rain these years, but according to my word." Cogent reasoning, especially when it was so. He vanished. For many months the drought lasted:

"All the earth was sick and famished,
Hungry was the air around them,
Hungry was the sky above them,
And the hungry stars in heaven
Like the eyes of wolves glared at them."

Then, at God's appointed time, prophet and king met again. Ahab was unrepentant, but desirous that the ban be withdrawn, eager to learn the message from Elijah, but unwilling to lose any of his kingly dignity. He tried to conceal his craven spirit with words of bluster: "Is it thou,

Thou troubler of Israel?"

That was delicious. It is not the sinner who is a troubler, but the man who rebukes the sin. It is, as Joseph Hall says, "as if some good people should accuse the herald or the trumpet as being the cause of the war; or as if some ignorant peasant, when he sees his fowls bathing in his pond, should cry out of them as the causes of foul weather." Ahab's kind of speech persists in 1911. Some Australian "troublers" have tried to fasten the epithet on their opponents. Law-breaking publicans have eagerly protested against the harm which reformers' talk is likely to do. Occasionally we are charmed with the humor of a Roman Catholic archbishop or cardinal protesting against Protestant "intolerance." It is an old dodge, to try to escape the ignominy of a name by fastening it falsely on to some one else.

When Elijah sternly replied, Ahab promptly succumbed. Ahab's character is interesting. He was wicked, but weakly wicked. He was not strong enough to be a first-rate sinner. We do not excuse him because of weakness; he was wickedly weak. He took on the color of his surroundings. When with Jezebel he was under her thumb and as zealous as he could be for Baal. When Elijah spoke and sent him on an errand, he obediently went. You cannot admire Ahab; to detest him would be to pay him too high a compliment.

The controversy.

Elijah had arranged that the idolatrous worship should be well represented by "the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred." Only the former came, apparently. We know not why. Of the latter we read that they did "eat at Jezebel's table." That astute lady possibly believed that that was a healthier location for her priests than the top of Carmel or the bed of Kishon. The sequel showed she was right.

I cannot describe the day's proceedings. There is no description which the graphic account of 1 Kings 18 does not make uninteresting. A few things may be noted. We see the fairness of Elijah, and at the same time his confidence in the victory of right. He gave everything in favor of his opponents. The courtiers and the people

must have seen that, humanly speaking, all the advantage was with Baal's priests. They were four hundred and fifty to one; they were experts against a rude mountaineer; the test of fire was in the line of their claims, for they worshipped Baal the Sun-god; they went first and had choice of the time of day. That confidence of the man of God should inspire us. God and truth and right will win. We do not need to work points and spar for best place in our controversy with evil and error.

Elijah's weapon of effective satire may surprise us. We may learn that even sarcasm has its place in the armoury of truth, but it as a rule is to be used sparingly. Still, I like to think of the stern Elijah as enjoying a joke: it makes him more human; some of us can the more think of him as a man of like passions as we. It was not merely to insult them that Elijah endowed Baal with all manner of ungodlike qualities—deafness, sleepiness, retirement, etc. I do not know how far the priests would regard Elijah's words as out of harmony with a god's prerogative, or as recommending a foolish thing. Bro. E. I. Osgood, in his book, "Breaking Down Chinese Walls," says: "When, after long pleadings, and many offerings, an idol does not respond to the request of the worshipper, the people have been known to bore a hole in the back of the idol and place therein a live scorpion to wake up the idol." The priests, at any rate, were spurred to their highest effort, and the folk around would know that if Baal replied not, it must be because of impotency.

Contrast the calm dignity of God's prophet with the raving of false priests. Consider his action and words. He repaired God's altar; he was no innovator. He took twelve stones, a silent testimony to the unity of God's people; Israel was his; he had not forgotten them, though they had forgotten him. The very building of the altar was a testimony and an appeal. Something like present-day altars, that. Notice the prayer: "O Lord, the God of Abraham, of Isaac, and of Israel." Each word tells. That was so short a prayer that some Christians would hardly think it worth beginning for. But there have been few more momentous petitions. God answered. Fire fell. The people called, "The Lord, he is God." True, they went back to idolatry, but they had a temporary vision, which is better than no vision at all.

The lesson.

The supreme lesson of the story is found in verse 21: "How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, follow him." These recreant priests hopped round the altar, first on one foot, then on the other, swaying from side to side. Elijah calls out, Walk straight. Is there possibly a better message for us? Don't sit on the fence. Be decided. Do not mix the religion of Jehovah with idol service. If Jehovah be God, then serve him. Do not try both to be with Christ and against him: he says you cannot be both.

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—F. W. Farrar.



New Zealand.

DUNEDIN.—A young man who confessed Christ the previous week was baptised last evening. W. J. Hastie, who has been evangelist of the church for over five years, has resigned. The resignation will be placed before members at the annual meeting to be held on Feb. 2. On Feb. 5 we take up a special offering for Home Mission work in view of the visit to this district next month of Bren. Harward and Binney.—L.C.J.S., Jan. 16.

AUCKLAND (Ponsonby-rd.).—At the close of Bro. Turner's address last Sunday evening, he had the joy of immersing a young man. We have had a number of visiting brethren and sisters at our meetings lately, among the number being Bro. and Sister Hunter, from Enmore, and Bro. Hunter, from Wellington. W. E. Vickery, from Wellsford, has been visiting the suburban churches. His addresses have been much appreciated. The annual S.S. picnic was held on Jan. 3. The morning was wet, so the scholars and teachers assembled at the chapel, and indoor amusements were provided till after lunch, when the weather clearing, an adjournment was made to the Domain, where a very enjoyable afternoon was spent. The teachers were specially pleased at the large number of parents—non-members as well as members—who were present.—F.D., Jan. 16.

Tasmania.

KELLEVEE.—We held our usual S.S. picnic on January 2, which was well attended. We were favored with a fine day, and a very enjoyable time was spent. We still hold meetings at Coppington and Burnt Hill, which are being well attended. We had with us last Lord's day Bro. and Sister R. Smith, from Nubeena. Bro. Smith's health is not very good at present, but we hope that he may be restored to health and strength. A business meeting was held last night, to appoint delegates to attend the Conference at Easter in Hobart. We hope the brethren will try and improve things. We have a sisters' class which meets once a fortnight, but it is not very well attended.—A.S.C., Jan. 19.

Queensland.

WOOROOLIN.—Our number is gradually increasing. On Lord's day, Jan. 14, we had the joy of receiving into fellowship by letter from Lismore Bro. and Sister Cotte, who have for some time past been residing in this district, and are valuable helpers in the cause. Sister F. Adernann was also received on above date. She was formerly of Rosewood church. On Sunday, Dec. 11, we had a visit from S. Trudgian, of Gympie. He is a young, zealous and energetic worker, and the first to open the way of fulfillment of the long line of promises we have had of late. He cheerfully exhorted, and strengthened one and all.—J. H. Adernann, Jan. 14.

BRISBANE.—The work here proceeds steadily. Good meetings last Lord's day. Bro. Mudford spoke at night on "Mr. O'Malley's Ideal City and Another." Bro. and Sister McCallum arrived on Monday by S.S. Cooma en route to Philippines. Both spoke at night to a good audience on the need of workers for the home and

foreign field. We enjoyed their short stay with us immensely. They resumed their journey on Tuesday with our good wishes.—L.G., Jan. 18.

South Australia.

STIRLING EAST & ALDGATE VALLEY.—To-day, good meetings were held. At Stirling East 65 members, besides a good number of visiting brethren, were present around the table. Two were received into fellowship who were previously immersed, and at night Bro. Wiltshire preached the gospel to a good attendance. F. Goodwin preached the gospel at Aldgate Valley to-night, it being the regular monthly night for the proclamation of the gospel at that place. We continue our meetings at Summertown Friday evenings and Lord's day afternoons.—A.G.R., Jan. 15.

OWEN.—Our evangelist, Bro. Day, has lately taken the good confession from three young lads who have become obedient to the command of our Saviour. During the holidays we had Bro. Morrow from Port Pirie with us, who gave us some fine addresses. We were pleased to see him, and glad of his services. We are now looking forward to our mission to be held in March, when we expect S. G. Griffith.—W.J.M., Jan. 16.

GROTE-ST.—Good meetings both morning and evening yesterday, Bro. Thomas speaking at both services. At the close of the evening service three came forward to make the confession.—W.J.M., Jan. 23.

MILE END.—Last Lord's day, 22nd, Albany Bell, of Perth, gave us a fine address in the morning. He goes on at once to Melbourne and Sydney for a week in each city. A good evening meeting, when the writer preached on some of the weaknesses of Romanism as suggested by Horton and Hocking's book, "Shall Rome Reconquer England?" On the 18th we held a nicely attended "beehive social," when among other items on the programme 15 local brethren gave three minute addresses on texts beginning with "Be," such as:—Be steadfast, Be watchful, Be not anxious, Be exceeding glad, Be not as the mule, etc., etc. It was unanimously voted an unqualified success. One of our church families has had a dark time. Miss Dorothy Spry, 18, after a brief illness, died of typhoid in the Adelaide Hospital on the 14th. A sister two years older and a brother two years younger are still in the hospital with the same disease, but are likely to recover. Much sympathy is felt with the bereaved.

HINDMARSH.—On Jan. 18 the annual business meeting of the church was held, preceded by a members' tea. T. H. Brooker presided over a good attendance. The reports from the secretaries of the various organisations of the church were very satisfactory, especially the report of Bro. Sweet, who has charge of the contribution envelopes, and devotes a good deal of time to the work. The superintendent of the Sunday School in his report stated that the teachers and officers had set for the year the following ideals:—40 new scholars; 40 members for men's Bible Class; 40 scholars to decide for Christ; 40 entries for Scripture examinations; and £40 off the debt on the Kindergarten room. We trust that these ideals may be reached. A motion was carried unanimously to insert in the church minute book the appreciation of the church of the systematic

and energetic manner in which the teachers and officers of the school had grasped the need of establishing the Kindergarten. The treasurer, J. Brooker, gave a financial statement, which showed that the finances were in a very satisfactory state. The following deacons were re-elected:—J. See, C. Bice, C. Parsons, J. Mahhouse, F. Milton, E. Worrall, H. Sweet, and S. Brooker and G. Proctor to fill extraordinary vacancies; doorkeepers, G. Roberts, R. Scarce, E. Harding, J. Caudell, P. Brooker, J. Battersby; treasurer, J. Brooker; auditors, E. Freeman and R. Hindley.—J. W. Snook.

KADINA.—Thursday evening, Bro. Bowen, of the Christian Church, Stepney, was with us, and delivered an earnest address. This morning Jas. E. Thomas presided at the Lord's table, and Bro. Killmier gave the church an earnest address. Sister Annie Wright, of the Glenelg church, was with us. The writer gave an address to the Wallaroo church this morning; his father presided. To-night we had another good congregation. Last Saturday afternoon at 3.30 Miss Myrtle Wurfel, daughter of our esteemed Sister Wurfel, fell asleep in Jesus. She has been a great sufferer for a long time. The writer took her confession some few months ago. This afternoon we laid her body to rest in the Wallaroo Cemetery. May the Lord comfort the hearts that are sad.—E. G. Warren, Jan. 22.

NARRACOORTE.—Bro. Griffith is turning Narracoorte "upside down." We are having a great mission. Fourteen confessions to date. The writer listened last night to the Church of England minister deliver an address on the topic "Is Infant Sprinkling Scriptural?" The address was punctuated with some very strong remarks concerning the so-called Church of Christ—black-mailers, gangs of proselytisers, snakes in the grass, uncultured, ignorant, and a few other such names were given to us. However, if God be for us, who can be against us?—J.E.

UNLEY.—Half-yearly church business meeting and social were held on Wednesday, 18th; fair attendance. The secretary's report showed two immersed and four received by letter from other churches, while five had been transferred and one had died. At Cottonville there had been five additions by faith and obedience. The treasurer's report showed a good financial position, and encouraging reports were read from the Sunday School and the various auxiliaries. A scheme brought forward by the Sunday School superintendent and teachers to enrol the members of the church as associate members of the Sunday School was heartily endorsed and approved. Associate members will receive a list of lessons for the year for daily reading and study, also a certificate of membership, and the minimum fee is 1/- a year. A tennis club has recently been formed, and has 20 active and 2 honorary members. The officers have granted the use of a block of land belonging to the church and adjoining the chapel. B. W. Manning unfortunately sprained his ankle last week, but is now progressing favorably. The distribution of prizes in connection with the Sunday School for last year took place this afternoon before a large attendance of parents and friends. The programme was rendered by the scholars. The president of the school presided, and Mr. E. Ross Manning, of Grote-st. (president of Churches of Christ S.S. Union in S.A.), gave a good address and presented the prizes to the successful scholars. D. F. Kennedy, who, with Mrs. Kennedy, was recently transferred to our membership from Kadina, has been elected a deacon.—P.S.M., Jan. 22.

QUEENSTOWN.—Since last report one young man received into membership. Lord's day, at morning meeting, W. C. Brooker presided, having returned from a holiday. The attendance at the breaking of bread was about 120. Bro. Hawkes row, and our hearts go out in sympathy to the bereaved ones. The father of Sister Gleader passed away, the result of an accident received on board ship at the Port. Our aged Sister Franks, who had lived to a ripe age, and was a

consistent Christian, but who for years has been unable to attend the meeting, passed peacefully away. W. C. Brooker laid to rest all that was mortal, and in his gospel address on Lord's day evening made kindly reference to the events of the week.—A.P.B.

SEMAPHORE.—The work here is still on the up-grade. Our evangelist, C. L. Thurgood, has fairly settled down. He likes the surroundings—clear sky, beautiful ozone, homely folk. We had our first annual business meeting last week. It is surprising when the figures are totalled up what can be done. Votes of thanks to Queenstown (our parent) for the many kindnesses and loving oversight amongst others were passed. We have re-elected G. W. Cosh as elder, and with a staff of officers whose ambition is to do their best for the Master, we are looking for big things. The transfer of the land is completed. Now we want the building, which can only be placed there with the assistance of the brotherhood. Our membership has reached 70. The attendance each Lord's day morning at the breaking of bread shows an increase, whilst the gospel service of an evening with C. L. Thurgood as preacher is most encouraging. New faces are seen at each service. One who has not been in fellowship for years has joined us. We are looking for the harvest. Our Bible School is to have its first treat on 30th. With fine weather we are hoping for a happy time. The CHRISTIAN is much appreciated. Several new subscribers.—A.P.B., Jan. 23.

New South Wales.

PETERSHAM.—The teachers and officers of the Bible School, together with the Bible Class and a few friends, had a pleasant outing together on Saturday afternoon last at Long Bay. The occasion was taken for bidding farewell to two of our teachers, Sisters Mrs. and Miss Lily Macindoe, who are leaving for their new home on the Dorrigo. A hall was engaged for the afternoon, in which a number of pleasant and enjoyable games were indulged in. Tea was served on tables, to which about 45 sat down, after which our superintendent, T. C. Walker, on behalf of the school, presented to Mrs. and Miss Macindoe small tokens of our love and esteem.—W. G. Cousins.

FOREIGN MISSION COMMITTEE.—On Jan. 13, at the City Temple, Bro. and Sister McCallum were welcomed, farewelled, and wished God-speed in their absence. The meeting was arranged for Friday at 8 o'clock in the full expectation that the "Cooma" would arrive from Melbourne on Friday morning, and at the appointed time there were a fair number of people in the building. Owing to the strike at the gas works, candles had to be used for lighting. Bro. Hagger took the chair, and cheered the whole meeting. J. S. Mill, from Kalgoorlie, H. Kingsbury, from Lygon-st., and Bro. Davis, of Richmond, on his way from Lismore, gave short addresses. The thanks of the committee are due to these and also to Mrs. Ewen Jeffery, Mrs. Hagger, Mrs. Shearston and Mr. Burns for helping with the musical part of the programme. The meeting decided to send greetings to our brethren laboring in foreign lands wherever Bro. McCallum and Bro. Mills may meet them. Mr. and Mrs. D. McCallum arrived the next day, after a terrible experience at sea in a gale blowing at 84 miles an hour.

LISMORE.—Matters have been progressing steadily since last report. The brethren who have been holidaying have all returned, and our meetings have resumed more of their usual shape. The Endeavor Society held a successful picnic during the holidays, going by motor launch some miles up the Leicester Creek. The society is entering with great heart upon the new year. Considerable satisfaction is expressed that the efforts to secure preachers for this district are meeting with success. The announcement that W. A. Strongman has accepted one of the positions as district evangelist has encouraged the brethren. The

work throughout the district is meeting with good success. The annual meeting of Lismore church was held last evening. It was decided to commence a session of the Bible School on Lord's day mornings as well as afternoons. E. A. Parker was elected to the position of superintendent. The reports were all of a satisfactory nature. The membership has reached 400 at the present time. The finances are healthy, and satisfactory credit balances were reported, notwithstanding much wet weather recently. C. M. Gordon will visit us on Thursday, 26th, going to Casino the following day. We are looking forward to these meetings.—F.T.S., Jan. 19.

ERSKINEVILLE.—The second week of the mission closed on Saturday, 21st. The total number of confessions is 10. During the week we had confessions every night. Meetings are increasing in interest. Sunday morning, Jan. 22, E. Davis spoke to the church, and three young men were received into fellowship. Sunday afternoon Bro. Hagger spoke to a full tent and an attentive audience on "Does God Mean What He Says?" Sunday evening's meeting was the finest we have yet had. Tent packed to the doors. At the close of a stirring address two children made the confession. Brethren everywhere are asked to pray for this special effort in Erskineville. City and suburban churches are urged to help us by their presence whenever possible.—Geo. Morton, Jan. 23.

HAMILTON.—Three more parcels of shillings to hand for the land fund. We thank Sister Dawson for 3/-; Bro. and Sister S. G. Goddard, 20/-; and Bro. Winter, 30/-. A shilling here now will do more than 20/- later on. Is yours coming? To-day Bro. Saxby, from Taree, exhorted the church, and Bro. D. M. Low, Erskineville, Bro. D. Wilkinson, from Bathgate, Scotland, and Sister Saxby, were amongst our visitors. Good meeting to-night. Bro. Strongman spoke on the topic, "Greatness Marred." Sister Esther Lasbury received a wire on Saturday evening to say her sister was drowned. Our sister has the sympathy and earnest prayers of the church. May she be made strong.—S. G. Goddard, Jan. 22.

MEREWETHER.—Last Monday evening a special evangelistic service was held. G. D. Verco, from Mosman, was the preacher. It was a fine meeting, and our brother gave a splendid address on "The Christian's Hope." To-day Bro. Strongman exhorted the church, and to-night Bro. Saxby, from Taree, preached the gospel. Our meetings are all growing larger. Many strangers present to-night. People seem to be getting interested.—Jan. 22.

N.S.W. HOME MISSION NOTES.

H. G. Payne is preaching at Hurstville on Lord's day evenings during the Erskineville mission. One confession at Erskineville prior to the mission.

Three additions by faith and baptism, and two as baptised believers at Mosman. Geo. D. Verco has been on a brief visit to the churches in Newcastle.

One addition by faith and baptism at Wagga, and one at Junee.

Meetings are on the up-grade at Moree. Things are improving at Merewether, and at Hamilton are going well. W. A. Strongman will go to the Richmond River when a married man can be secured for Hamilton-Merewether. Word just to hand of four confessions at Merewether, and one at Hamilton on Jan. 15.

Three additions by faith and baptism, and one other confession at North Sydney; Hugh N. Rodger will close his work there on Jan. 29.

Large audiences are assembling in the tent at Erskineville, and at time of writing nine had confessed Christ. A campaign to raise sufficient money (£350) to purchase land for a chapel has been inaugurated; the Erskineville brethren are responding in a most self-sacrificing manner. The campaign will close on July 16.

Receipts for the month, £149/13/8; expenditure, £129/16/7. The debit balance has been reduced by £19/17/1, and now stands at £150/9/6. Total receipts since March 1st, £1516/13/6. The

Home Missionary year will end on Feb. 28. All moneys to be included in this year's account must be in hand by that day. Send to Thos. Hagger, Francis-st., Marrickville.

Victoria.

BRUNSWICK.—Last Wednesday T. Bagley addressed a fair meeting on the claims of State evangelisation and Home Missions, and was assisted by the choir and Bro. Way, who read a relative Scripture from Romans 10. To-day J. W. Baker delivered a helpful address and Bro. Way preached.—W.T., Jan. 22.

COLLINGWOOD.—Good attendance at both morning and evening services. Bro. Larsen spoke at both meetings. Three who were baptised last Wednesday were received into fellowship. We had the pleasure of seeing two come out on the Lord's side at the evening service.—Jan. 23.

MORELAND.—Last Monday evening Bro. T. Bagley was with the church and gave a very interesting talk on Home Missions. He also gave some very practical and helpful advice concerning our work in the future. We expect to accomplish much in Moreland very soon. The Lord's day meetings continue to be well attended. Amongst our visitors to-day were Bro. and Sister H. Curtis, from Balaklava, S.A.; Sister Skidmore, from Prospect, S.A., and Bro. Bolduan, from Emerald.—J.H., Jan. 22.

NORTH FITZROY.—Good meetings all day, 217 at the Lord's table. Bro. Way, who had labored with us over 17 years ago, exchanged platforms with Bro. Baker for the morning, and did us good with his splendid uplifting exhortation on "Walking by Faith." 362, including teachers, at the Bible School, and about 300 at the gospel service to listen to Bro. Bagley (Bro. Baker being at Lygon-st.) on "The Road to Heaven." Bro. Bagley was at one time a North Fitzroy Bible School boy, where he started on the "road to heaven." Both Bro. Way and Bro. Bagley were glad to see old faces, and we were equally pleased to see and hear them.

MONTROSE.—On Christmas Day the chapel was well filled to listen to Bro. Holloway give a very fine address. After the service the lady who decided the previous Sunday was baptised. On Jan. 1 we commenced a two weeks' mission, with Bro. Harward as missionary. In the morning we had a fine meeting, when Bro. Harward gave a stirring address to the members. In the evening the place would not hold the people who came to hear. During the week nights our meetings were fairly well attended, and some nights the audiences were very good. Our brother created a splendid interest throughout the district, and many questions were asked concerning the teaching of the church, all of which our missionary answered in a clear and simple way. On Sunday the 15th, the last day of our mission, we had the largest attendance, and at the close of an excellent address our hearts were gladdened by three precious souls deciding for Christ, all adults. On

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Butch McGregor's Pavilion.

How Some Carp Answered Mary Tweed's Prayers.

By TEMPLE BAILEY.

Concluded.

But it was too late. Butch openly defied us, and there seemed to be no law that could touch him; and Arthur continued to go to the pavilion with the red light, and he never came home sober, and all of my preaching and all of Mary's tears could not reclaim him.

"At last he even ceased to play the violin, and out of work, shabby, a ghost of his former self, day and night, he hung around the bar at 'The Bullfrog.'

"Then in despair I made a personal appeal to Butch. But he simply chuckled as he wiped his big red face and tilted himself back in his chair.

"Now parson," he advised, 'you stick to your business, and I'll stick to mine. I ain't goin' to do nobody no harm. They're free, white, and twenty-one; and, if they didn't come here, they'd go some'eres else. When a man's dry, he's got to have somethin' to drink.'

"He was laughing when I left him, and three days later Arthur Tweed disappeared. There was talk of foul play, and for a little while it seemed as if we were going to prove something tangible against the owner of 'The Bullfrog'; but the fall came and the winter, and in the spring Mary's baby was born, and nothing had been heard of Arthur, and nothing had been done to Butch.

"It was all very miserable; and after Mary was up and about, looking like a broken lily, we found that she would not believe that Arthur was dead. 'He's gone away,' she insisted, 'and some day he'll come back.'

"My wife believed it, too; but I didn't know what to think, and I waited for time to bring the truth to light."

A deep line cut across the minister's forehead as he reviewed the harrowing memory. Then he flashed a glance at the fisherman.

"And now," he said, "we are coming to the carp."

The fisherman sat up in his chair.

"Enter the fish story," he murmured.

"Well, we wanted Mary to come and live with us. She could help my wife, and the baby would not be in the way; for we hadn't any kiddies of our own.

"But she wouldn't. She said she would come every day and help; but she was going to live in her own cottage, and watch Butch McGregor and 'The Bullfrog,' and pray for their downfall. Of course she blamed Butch for everything.

"And night after night in Mary Tweed's cottage window glowed the yellow light of a single candle, while across the lake the red lantern made a splash of crimson against the blackest night.

"I pray and pray," Mary would tell me with burning eyes, 'that the Lord will send judgment on Butch McGregor.'

"I began to feel as if I were in some Old World drama. It was too intense to be modern.

My sermons went on, and the church services, and my visits to the sick and the poor and the dying; but with all the work and worry it seemed as if my soul was just sitting back between Mary Tweed and Butch McGregor."

He stopped and surveyed his two listeners. "I didn't mean to make such a long story of it," he said, "but it spins itself out. Are you tired?"

"No, no. Go on," they urged.

"It seemed strange that Butch should be the instrument of his own overthrow. Several years before, there had come to his ears stories of the success of experiments introducing German carp into inland waters. It was said that they multiplied rapidly, and that, where they were, there was no danger of ponds being fished out.

"Had Butch inquired further, he might have found that the big foreigners were anathema among fishermen, that they had no value as a game fish, and little as food. But with the complacency of ignorance he wrote to the Fish Commission, and in due time received a consignment of young carp in a big milk can.

"Butch carried the milk can down to the end of his pier, dumped the contents into the water, boasted a little to his associates of his far-sightedness, and put the incident in the back of his mind.

"But then and there began the tragedy under the lake. Where the carp invades, the better fish give way before him. Not that he is a bloody conqueror, for he rarely devours the young of other species; but by his eternal grubbing among the roots of aquatic plants he stirs up the mud so that the breeding-grounds are spoiled; he eats the spawn, and grows fat and lazy and degenerate on his ill-gotten spoils.

"As time went on, and good catches of bass became rare, the fishermen complained. But to all such complaints Butch would answer, 'You wait; there'll be fish and a plenty soon.'

The fisherman broke in. "Didn't he know," he demanded, "that carp are—O, well—" he finished impotently.

"No, he didn't. He thought he had a gold-mine, but he didn't think much about it, for fear other men on near-by lakes would stock their ponds and get ahead of him. It seemed strange that someone didn't enlighten him, but that was probably a part of the Plan."

"Well, all that winter Mary prayed; and, as she did not hesitate to tell every one that her chief occupation in life was to ask for the downfall of Butch McGregor, of course in time it came to Butch's ears.

"She's crazy," he said, but I think it made him uncomfortable to have her there on the hill, for he tried to buy her little house; but she would not sell it, although the price he offered was far beyond its value.

"And in the spring came the answer to her prayers!

"There was very high water, and the marshes round about the country were flooded; and presently people began to report strange sights; droves of carp moved from side to side of the deepened ponds, sweeping up the water before them like a tidal wave, eating everything in sight, destroying all vegetation like a plague of locusts.

"In the lake there was absolutely no fishing. No bass rose to the hook, and even while the anglers swore at their luck the great golden usurpers swam lazily in the depths or splashed in the shallows among the lily-pads.

"And, as the summer went on, first one resort and then another closed; for, though a man may not be a sportsman of the better sort, he wants to carry home a good string of fish; it furnishes a reasonable excuse for his outing.

"Butch's place flourished, however, for the cooking at 'The Bullfrog' was famous."

The fisherman gave a sigh of appreciation. "I'm told that he knew how to cook a duck to perfection; the blood followed the knife."

The minister nodded. "Yes, it wasn't easy to conquer Butch. He still swaggered when he met me; and, when I passed him on the road one day, and could not resist saying, 'The fishing's not so good this year, Butch,' he laughed his fat laugh, and called back, 'But it will be a great year for ducks.'

"But it was not a great year for ducks. They passed right over our lake and the adjoining ponds and marshes, for the carp had devoured the wild celery and wild rice; and the water-fowl, not finding the succulent things upon which they subsist, went for food to the lakes beyond.

"And after them went the hunters, and at last Butch began to feel the effect of the migration.

"I think none of us quite realised that victory had come to the decent element. Butch and his followers, the low resorts, the fight between the country folk and the rabble from town, had become such a matter of course that I think we really expected it would go on for ever.

"It was Butch who first discovered it, and who tried to capitulate.

"One October day, for the first time, he crossed the threshold of my study. He hadn't quite lost his swagger, and I can't tell you how out of place he looked as he sat down beneath a copy of the 'Sistine Madonna' that my wife had hung over my easy chair.

"Tell her to stop," he said without any preface.

"Tell whom?" I asked, for I hadn't grasped what he was talking about.

"Tell Mary Tweed to stop praying," he said; 'it's ruining my business.'

"Now, that was the queer part of it, that it was not I, but Butch McGregor, who really had faith in the prayers of Mary Tweed.

"It wasn't a faith that led to repentance; it was a sort of blind belief in the ultimate conquest of right; and, as I talked to him, I saw that he had given the victory not to me, not to the respectable folk of the community, but to little Mary Tweed.

"Nobody can fight a thing like that," he told me, with his fat face very pale.

"But you put the fish into the lake," I reminded him.

"I put in a little can of fish," he said excitedly, 'and there are millions of them now—millions.'

"And I, who knew of the loaves and fishes, of the wine at Cana, of the oil in the widow's cruse, and should have remembered them, still persisted in my scepticism. 'But they multiply so rapidly,' I said.

"Butch looked at me out of his red-rimmed evil eyes. 'You needn't tell me,' he emphasised, 'that a million fish came from that milk can; there ain't nothin' natural about it; it's a miracle.'

"And then I saw that what man had failed to accomplish had been done without our help. We had prayed, and had passed laws, and had agonised over the situation; but none of us had really believed that what had happened would come to pass—not one of us but Mary Tweed."

"Of course it *could* all be explained by natural causes," the novice interposed.

"Perhaps," the minister agreed, "but I like to think of it the other way. That a higher Power, seeing our need, had chosen this way for our deliverance."

There was silence for a moment; then the minister went on.

"After that Butch kept his place open, but the ambition had gone out of him. He used to sit at the end of his pier, and look across the lake to where Mary sat sewing in the porch with her baby playing at her feet. And at night when Mary's candle shone out, we could see the red spot where the coals burned in his pipe as he still sat on the pier. There was no longer any light in the pavilion, for no one came there to dance. A better class of hotels was being opened; cottagers, like our friend the fisherman, came because it was beautiful and quiet and near the city. The keg-laden waggons no longer rolled along the road, and on Sundays my little church was filled.

"Now and then a fisherman would stop at the old pier, and Butch would get him a meal half-heartedly, and tell him how the carp had spoiled the fishing. But even these stragglers ceased to

come at last, and the day 'The Bullfrog' was closed Butch went over to see Mary.

"'You can send for your husband,' he said; 'that's where he is'; and he handed her a slip of paper.

"But Mary, poor child, was afraid to look at it. She caught up her baby, and fled across the lawn and down the hill to where my wife and I sat on the porch.

"She was waving the paper, and I went down to the gate to meet her. Butch followed her heavily.

"'Read it, read it,' she gasped.

"It was the number and street in a big city in the far West. It seemed that Arthur, out of work and out of pocket, had stolen money from Butch. When it was discovered, the boy begged so hard that Butch, either because of a certain good nature, or because he did not wish to get mixed up with the law, let him go.

"Released from the degrading atmosphere of 'The Bullfrog,' the boy had evidently pulled himself up, and every month he had sent part of his wages to Butch; for the big man had promised that when the debt was paid, he might come home free."

"'He ain't finished paying up,' Butch said, as he ended the story, 'but I've told him to come back; I'm going away. There ain't nothin' left for me here.'

"There was something so hopeless in his bearing that I tried to say a comforting word. But Mary stood there at our gate like the angel with the flaming sword, and her eyes were hard. Then my little wife went up to Butch, and held out her hand. 'I'm sorry,' she said, just as she would have said it to any one else but Butch McGregor.

"He looked down at her. 'I'm sorry, too,' he said slowly; and then he dropped her hand and went away, and the evil of the lake went with him."

Out of another silence he told the end.

"And now, under the lake the carp have things their own way, just as Butch and his followers had it years ago; fat and lazy, they have spoiled the water for everything good, just as Butch and his kind corrupted their surroundings. There they are, usurpers of a better race, reigning under the lake that the men who are their prototypes may not reign above it."

He stopped and looked out towards the west, where the spire of the little church seemed to touch the golden clouds.

The fisherman roused himself. "Jiminy!" he said; "that's a good story."

The novice debated. "It's an interesting theory."

But the minister insisted dreamily. "It's a miracle."—C.E. World.

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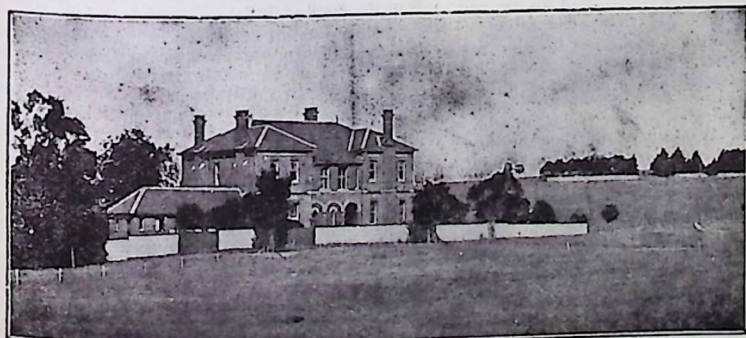
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From the Field—Continued

Monday evening our mission closed by an address from Bro. Harward, at the close of which another young woman stepped out for Christ. After the meeting a social cup of coffee was partaken of by all present, kindly provided by the sisters. A presentation was made to Bro. and Sister Goodwin by the church, as a mark of appreciation for the splendid services they had rendered to the church during their stay with us, and especially during the mission. Special reference was made to Mrs. Goodwin, as she has been one of our most devoted workers during the past six years. Bro. Harward was also thanked for the splendid service he had rendered to the church during the mission. Bren. Goodwin and Harward suitably replied, and exhorted all to be loyal.—Robt. Langley, Jan. 17.

EAST SUBURBAN CONFERENCE—The periodical meetings, this time held in the Prahran chapel, were brought to a close on Friday last, when Bro. McSolin addressed a good meeting on "Training the Young," J. C. F. Pittman being in the chair. Scholars from Prahran, North Richmond, South Yarra and Windsor contributed interesting items. The whole series of meetings was a grand success, and anything like an adequate report would occupy much more space than the paper could afford. Perhaps the best attended, and that made the deepest impression, was on Wednesday evening, when Bro. Barnett, of St. Kilda, presided, and J. W. Baker, of North Fitzroy, spoke on "Uplifting the Masses." It was an eloquent and earnest appeal to Christians to "live as we preach." On Tuesday the business session was held, and five churches made interesting reports on the past six months' work. A sub-committee was appointed to arrange for a two-monthly temperance rally of the churches. On Wednesday afternoon the sisters held their meeting, and enjoyed a stirring address by Bro. Bagley, the State Evangelist.—D.A.L., Jan. 22.

CARLTON (Lygon-st.)—On Lord's day morning we had a good attendance, when Bro. Mantell gave an address. In the evening J. W. Baker, from North Fitzroy, preached to a large audience. Bro. Swain conducted the meeting on the past two Thursday evenings, and Bro. Bagley is expected on the 26th inst. As Bro. Kingsbury and others who have been away on holiday return at the end of this week, we may look forward to larger attendances in the near future.—J.R.

GEELONG—We had a very good meeting last Lord's day morning, and were pleased to welcome into membership Bro. Williams. The Sunday School is slowly forging ahead. The building was filled in the evening, it being the largest attendance for some time, when Gifford Gordon gave a special address on "The Campbell Movement," and was listened to with great attention. At the conclusion two stepped forward and made the good confession. This makes the total additions since last Conference 26.—E.B.

BRIM—On Sunday afternoon last we held our first harvest thanksgiving service, when we had a crowded chapel, which was suitably decorated for the occasion. Bro. Baker gave a fine address, his subject being "The Gospel According to the Decorations." During the service the quartette "The Sinner and the Song" was rendered, and a solo was nicely sung by Sister R. McRae.—E.H., Jan. 20.

NORTHCOTE—At the close of an impressive sermon by Bro. J. Holloway, on Sunday night last, a young lady from the Bible School made her good confession. We have pleasure in acknowledging, with thanks, 10/- from church at North Richmond towards our building fund. We hope soon to make a forward move, but in the meantime we trust that the brethren will not overlook our appeal.—S. G. Chipperfield, Jan. 23.

SOUTH RICHMOND—Lord's day, Jan. 15, good meetings all day, Bro. Jones preaching at the gospel service; subject, "Pilate's Mistakes." At the close one young lady made the good con-

fession. We also had the pleasure of immersing our sister who on the previous Lord's day confessed her faith in Christ. Interest very good in all departments, especially the Y.P.S.C.E. On Thursday, Jan. 19, we gave a welcome social to Bro. and Sister Jones and family. We had with us Bro. and Sister A. R. Main, also Mrs. Webster, late of Queensland, both of whom testified of the ability of our brother. Bro. and Sister R. C. Edwards were also present. After a nice programme had been attended to, the company adjourned to the schoolroom to enjoy the good things held in store.—Geo. F. Nicholl, Jan. 23.

Here & There.

Home Mission Sunday, the first Sunday in February.

The Home Mission number of the AUSTRALIAN CHRISTIAN appreciated. Expected to help in producing good results.

W. L. Jones is now preaching for the church at Balmain-st., Richmond, Vic. His address is 571 Church-st., South Richmond.

Preachers in city and suburban churches are earnestly hoping that the "week-end" holiday business will soon exhaust itself.

E. Davis addressed the church at Marrickville, N.S.W., last Lord's day week, and preached the gospel at the same place in the evening.

J. J. Franklyn and Geo. T. Walden have been away from Sydney on holiday, the former at Woy Woy, and the latter at Port Hacking.

J. Stuart Mill, Horace Kingsbury, E. Davis, C. M. Gordon and D. C. McCallum and wife have been in Sydney lately. They were all made welcome.

The Victorian Sisters' Executive will meet on Friday, February 3, at 3 o'clock. Every representative is requested to be present, as important business is to be discussed.

J. Stuart Mill addressed the prayer meeting at Enmore, N.S.W., last Wednesday week, and the church at Auburn on the Lord's day morning, and preached the gospel at Mosman the same evening.

W. A. Strongman suggests that those intending to contribute to Hamilton fund should form a shilling club. Let your church secretary receive the shillings and forward them all together and so save postage.

Owing to the increase in the number of students expected to take up residence in the College of the Bible at the beginning of the new term, additional accommodation has had to be provided. This will cost something over £100.

In this issue of the CHRISTIAN we give portraits of three veteran professors of the College of the Bible, Kentucky, U.S.A. Their names are inseparably connected with that institution, and they have done much to give it the reputation it so well deserves. We understand that they have retired from active work in connection with the College.

The Government of New South Wales proposes to make Hamilton the stopping place for the Sydney-Brisbane expresses instead of running them into Newcastle as at present. That means that Hamilton land values will increase rapidly. Have you sent a shilling to help the Hamilton church secure a block of land? Send now to S. G. Goddard, Swan-st.

Owing to the delay in getting the "Topics" for the Christian Endeavor Page, we have decided to abandon that department. In its stead we are devoting a page to the consideration of the Sunday School lesson. This will be conducted by A. R. Main, and should prove exceedingly helpful to friends who will doubtless be disappointed, but the general reader will suffer no loss, seeing that he will get similar reading matter, only under a different heading.

T. Bagley will, by special request, give a short talk at the Victorian Sisters' Executive on Feb. 3.

The address of T. B. Fischer is now Chesterfield-rd., Cheltenham. 'Phone No. as before—Chelt. 132.

The address of G. Morton, secretary of the Erskineville church, N.S.W., is now Marrickville-rd., Marrickville.

J. Inglis Wright writes:—"We are looking for Bro. Harward with anticipation. Bro. Mansill is just now making a farewell tour of the New Zealand churches, and will probably leave for Bulawayo early in March."

The Church of Christ Musical Society, Melbourne, resumes its rehearsals on Saturday, Feb. 4, and is making great preparations for the annual musical festival at Easter. The society will render the beautiful sacred work, "David the Shepherd Boy," on a larger scale than has hitherto been attempted. In connection with this great festival, any friends who desire to take part are invited to attend the first rehearsal and bring a copy of "David the Shepherd Boy" with them.

For South Australians only.—Once more I ask, beseech and implore every church secretary in the State to send a list of the addresses of their isolated members to the Assistant H.M. Secretary—H. R. Taylor, Augusta-st., St. Peters. Will all isolated readers who have not heard from him also send him their names? And will all who know of isolated brethren just at once sit down and send Bro. Taylor names and addresses. We want a complete list of all the scattered brethren in South Australia.—D. A. Ewers.

S.S. Union, Vic.—The first Conference of the Bible School teachers, officers and workers, under the auspices of the S.S.U. of Churches of Christ, will be held in the Christian chapel, Cheltenham, next Monday, A.N.A. day. Afternoon session to commence at 3; evening at 7.30. T. B. Fischer will preside. Prominent speakers will deliver addresses on important topics relating to Bible School work. Friends bringing their own baskets will be provided with hot water, milk and tea. The committee would like to see all who are deeply interested in the work present thereat. Do not miss this gathering. Come.—J. Y. Potts.

On Friday, Feb. 3, the executive meeting of the S.A. Churches of Christ C.E. Union will be held at Grote-st., when it is urged that a large attendance of delegates will be present. Preachers, come along, as we want you. Delegates are asked to bring written reports of their societies' work, also to note that subscriptions are due—Y.P. 2/6, Junior 1/6, Inter. 1/6. Country societies, please forward your subscriptions of 1/-. Would be pleased to hear from other societies with a view to joining the Union.—Geo. H. Manger, 84 King Wm-st., Kent Town.

Applications for admission to the College of the Bible, Melbourne, are coming in freely. So far thirty-three are definitely settled as resident students—South Australia, nine; New South Wales, six; Victoria, six; Queensland, six; West Australia, three; New Zealand, two; Tasmania, one. It is expected that, with non-resident students, there will be a total of about forty. This is a most gratifying increase. For the first time each State is represented. Students are asked to be in residence on February 14, as the term opens on morning of the fifteenth.

The S.A. Churches of Christ C.E. Union rally was held at Norwood on Monday, Jan. 16, when there were about 320 present. The feature of the meeting, which was a Home Mission rally, was the address by C. L. Thurgood, which was a great inspiration, and should tend to stir up enthusiasm in the H.M. collection on Feb. 5. D. A. Ewers, Vice-President, occupied the chair in the absence of H. J. Horsell, President. The respective societies responded with "novel greetings," which were of an interesting nature. Two new ones—Port Pirie Juniors and Prospect Y.P.

The Austral Publishing Company has received some copies of "The Centennial Convention Report." It contains over 300 masterly addresses

and sermons on the extension of the Lord's kingdom and the unification of Christendom, by eminent educators, missionaries, lecturers and preachers, together with the reports submitted on this great occasion. All these addresses were delivered at the great Centennial Convention of the Churches of Christ held at Pittsburg, Pa., on Oct. 11-19, 1909. The book contains a panoramic view of the great communion service held at Forbes Field on Sunday, Oct. 16, where 25,000 people communed. Post free, 7/-.

Alliteration.—D. A. Ewers writes: "Five hundred and fifty on February five" is South Australia's watchword for H.M. day. At first I hoped for £1200 this year, then I began to think of £1300, or even £1400. I now fully expect £1500, and if, 15, IF, we raise our apportionment of "Five hundred and fifty on February five," I shall not be surprised if we even reach £1600! Why not? Last year we received £809. Would it not be a magnificent victory if we just doubled that? It is easily attainable. We have already received £630 this Conference year. I am beginning to see visions and dream dreams. If we get that £550 it will encourage the Committee to open up another field or two almost immediately. Some pressing calls are now before us. Our brethren gave £459 last year; £91 more and our goal is won. Can we? Shall we? Yes.

Since our leader on "Light from the East" was in type a cablegram in the daily press informs us of an important archeological discovery. It reads as follows:—"News has been received of a highly interesting discovery, which throws further light on ancient Jewish history. The discovery was made at Samaria. It consists of one hundred clay tablets, apparently belonging to King Ahab. One tablet is a communication from an unknown Assyrian king to King Ahab, and another is an inventory of the furniture of King Ahab's palace." This may be the first of many more important finds in Palestine. Owing to the jealousy of Turkish officials, the Holy Land has not been exploited to the extent it might have been. The more enlightened and liberal Turkish Government now in existence will no doubt give greater facilities to archaeologists in their work of discovery.

The church at Erskineville, N.S.W., is situated in one of the poorer suburbs of Sydney. The meetings are held in a dilapidated hall, for which 16/- per week rent is paid, the church finding all furniture, lighting, etc. This building is too small for the very fine Bible School, and classes have been forced to find room elsewhere. The church has £60 in the Savings Bank, most of it contributed by local members, for the purpose of purchasing land, and erecting a suitable meeting-house. J. Stimson, of City Temple, has secured a property for the church at a cost of £350 (and is very high and is increasing in the district), and the church has the privilege of taking this over at cost, whenever possible. In connection with the tent mission now being held, H. G. Payne and Thos. Hagger laid before the deacons the idea of inaugurating a campaign to raise the necessary money, and purchase the property; this was unanimously and enthusiastically endorsed, and July 16 and 18 were the dates fixed for special celebrations in connection with the church acquiring the land on which to build the chapel. This means that between now and July 16 £290 has to be raised. The Erskineville brethren are responding nobly, and with much self-sacrifice, and as a result of the first three days' campaign £96 was pledged, all but £6 from the local members. Here is a church consisting of working people, which is making a determined effort to help the cause in her own neighborhood; it ever helps the cause is worthy of help from other brethren, here is the one. Any brother or sister who desires to help, please communicate with H. G. Payne, 8 Pine-st., Newtown, Sydney. Your pledge now, and the cash any time before July 16, is the thing.

The "Tongues Movement," or "Latter Rain" movement, as it is sometimes called, is a recent development in the religious world, and is thus

referred to by Philip Mauro in the London *Christian*:—"We have said that it is not very important for believers in general to know with certainty whether or not those claiming at the present time the power to speak with tongues have the genuine gift of the Spirit; but it is a matter of great importance to all to know that there is now in progress the formation of a new sect, composed of Christians who either have or are seeking this special endowment, and that as the days pass these are drawing closer together and farther apart from other believers. The bond uniting the adherents of this new sect is in the possession of, or the seeking after, a peculiar experience called by them a 'Pentecost,' or 'baptism with the Holy Ghost and fire,' whereof the ability to speak with unknown tongues is said to be the 'Scriptural evidence.' It is also of much importance to all believers to note the doctrine that is current among the members of this sect, whereof a prominent item is that only those who have received this 'baptism' have the Spirit of God, and only those will be caught away to meet the Lord when he comes in fulfillment of 1 Thess. 4: 15-17. This doctrine is being diligently promulgated with the aid and support of 'tongues' and 'interpretations,' though we should suppose that only those who are grossly 'ignorant concerning spiritual gifts' could possibly accept a teaching so utterly at variance with the Scriptures. Indeed, we, on our own part, would be chargeable with ignorance, not only concerning spiritual gifts, but also concerning the devices of the enemy, if we fail to see his cunning hand in the introduction, just at this critical time, of a doctrine so subversive of Scripture, so flattering to carnal pride, and so certain to sow discord among brethren."

In regard to the foregoing, we may observe that this movement is the natural result of the teaching which insists that baptism in the Holy Spirit is an experience to be realised in the present day. If it be granted that the baptism in the Holy Spirit was not peculiar to the opening days of the church, but was meant to be continued through all time, then "speaking with tongues" should not be accounted a strange thing in our day. As a people we have consistently maintained that such baptism was not now to be expected, and in doing so have been much misrepresented by some of our religious neighbors. Perhaps this recent development will convince our friends of their error and lead them to take saner views of New Testament teaching. The religious world is now reaping what it sowed. False teaching always brings its own nemesis.

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COMING EVENTS.

JANUARY 30 (A.N.A. Day).—Teachers' First Conference at Cheltenham. See Here and There.

FEBRUARY 3.—S.A. Churches of Christ C.E. Union Executive Meeting, Friday, Feb. 3. 7-45 p.m., at Grote-st. chapel.

FEBRUARY 4.—Musical Society Rehearsal in lecture hall, Swanston-st. Bring copy "David the Shepherd Boy." Intending members requested to be present.—C. H. Mitchell, Hon. Sec.

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An energetic young man as an evangelist to take up the work at Ma Ma Creek. State salary required, and any information wanted. Apply to T. A. Chappell, Grantham, Queensland.

W. Waters, evangelist, is open for engagement with any church requiring his services. Address, c/o J. Swan, Markwell-st., Auchenflower, Brisbane, Qld.

Evangelist, full time, wanted by South Yarra church. Minimum salary, £2/15/- per week. Apply by letter to T. Murphy, 1 Surrey-rd., South Yarra.

An evangelist to labor under the Home Missionary Committee of Western Australia. Apply Secretary, H. J. Banks, 364 Bagot-rd., Subiaco, W.A.

IN MEMORIAM.

COWLEY.—In loving memory of our dear mother, Eliza Emma, who fell asleep Jan. 7, 1902: also our dear father, Thomas Henry, who fell asleep Jan. 27, 1909.

Worthy of lasting love were they,
From those they left behind;
Better parents could not be,
And none more true and kind.
Dearest loved ones, we have laid thee
In the peaceful grave's embrace,
But thy memory will be cherished
Till we see thy heavenly face.

—Inserted by their loving children, Lizzie, Ada, Mabel and Tom.

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Obituary.

WALKER.—We regret to report the passing away of Bro. Willie Walker, son of Wm. Walker, of Manchester, after an illness of three years. Everything that could be done was done to save him from the white scourge, but all to no avail, and on Tuesday evening, Jan. 3, he fell asleep in Jesus, confident and in the certainty of the promises of Christ. He leaves behind him Mrs. Walker and a boy and girl, 7 or 8 years of age. Living in the country, we did not see much of him, but it was remarkable how bright he was, when we did get across. We often used to talk together of the days when we were able to travel together to Grosvenor-st. chapel, Manchester. Now he has gone, but we sorrow not as those without hope, because we believe that those who fall asleep in Jesus will God bring with him. Bro. Walker was laid to rest in the Waikaraka Cemetery, Bro. Herbert Grinstead officiating. Auckland, N.Z. H.G.

LIDDLE.—On the evening of Lord's day, Dec. 11, our aged Sister Mrs. Margaret Liddle departed to be with Christ. She had reached the advanced age of 82 years, and for some years had been unable to leave her home. She was one of those quiet faithful Christians who spoke of her Master more by her life than her words. It was always good to visit her. Her delight was to talk of the church and its work and of the things of God. She was immersed with her husband over 40 years ago by Bro. Colbourne at Hindmarsh, and when they removed to Pt. Pirie, she was one of the foundation members of the church there. In the last few days of her life she suffered a great deal, but her last words to me were "As long as God is with me and blesses me I will be all right." She had her face toward heaven, and her faith was strong in Christ. Her body was laid in the West Terrace Cemetery on Tuesday, 13th. She walked with God, and was not, for God took her. Our sympathy is with our beloved Bro. Liddle and all those who sorrow with him. Adelaide, S.A. J.E.T.

TOMLINSON.—Our aged Bro. W. W. Tomlinson, who for some years past has been in feeble health, passed peacefully away last Wednesday afternoon at his residence, South Lillimur, at the age of 72. Bro. Tomlinson was baptised at Murtoa many years ago, and for some years was a very devoted and successful evangelist under the H.M. Committee. He worked the very large circuit extending from the Bordertown district in S.A. to Laen in Victoria. Our brother took a turn for the worse on Christmas Day, and passed away on Jan. 11. During his long illness Bro. Tomlinson was faithfully attended by his stepdaughter, for whom much sympathy is felt. The writer conducted the funeral service in the presence of a number of his brethren and neighbors. Kaniva, Vic. A. R. BENN.

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"Francella" Hornby-St., E. Prahran, Aug. 28, '10.
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healing properties of your ointment. I had a very bad leg, vari-
cose ulcers, which for years I went to many doctors. At last I
gave up all hope, when a friend of my daughter's asked her to
persuade me to try your ointment, which I did, and six bottles
cured me, and remain so.—Yours respectfully, Mrs. EVELINA
FRANCIS.

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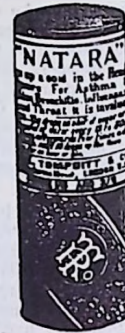
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