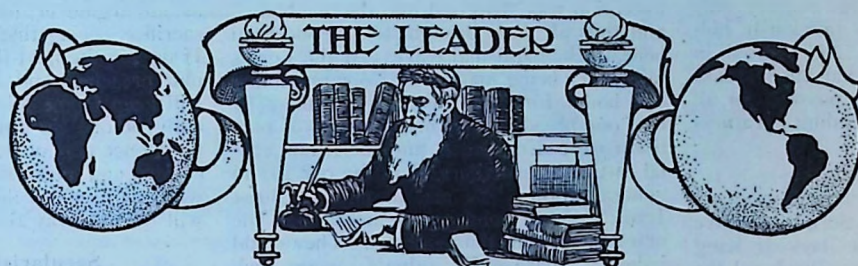


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"Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere."



"The seventeenth century's great gift to the twentieth."

A NOTABLE TERCENTENARY.

The tercentenary of the Authorised Version of the Bible will be celebrated early in the present year. In the year 1611 this version first saw the light of day, but the precise month of its appearance is still a matter of doubt. Three hundred years have therefore passed since it made its appearance in the world of literature, and no subsequent event in the history of the world has been so far-reaching in its influence as this. It has become the fashion in modern times to celebrate the centenaries of great events and of great men, but there are none of these that compare in importance or in interest to the third centenary of the publication of the Authorised Version of the Bible. It was the most notable event that signalled the reign of King James; and when all the wise and foolish things that he did are forgotten, this will remain to his credit, namely, that mainly through his influence this matchless piece of literature was given to the world. With all his follies, and they were many, he was shrewd enough to see that a Bible translation made under his auspices would greatly add to the glory of his reign. In this thought he was not mistaken, for it is about the only thing he did that will live with honor throughout all the ages of time.

A Bible without notes.

Not only are we indebted to James for making the Authorised Version a possibility, but we are also indebted to him for giving us a translation unaccompanied with notes representative of erroneous theological convictions. James decided that the Book should speak for itself, and should represent the best scholarship of his day. His motive in disallowing such notes may not have been the highest. As a matter of fact, it was not. The Geneva Bible was the popular translation of that day, and was particularly obnoxious to James on account of its marginal notes, which, cast in a Puritan mould, were not always favorable to "the divine right of kings." One of these

notes which vexed him may be cited. In 2 Chron. 15: 16 it is recorded that Asa "removed his mother from being queen, because she had made an idol in a grove"; and the margin contains this comment: "Herein he showed that he lacked zeal, for she ought to have died." Another note, which insisted that, under certain circumstances, it was lawful to disobey the king, was also distasteful. Now while we are not concerned about the reason why the king objected to these notes, we are thankful that he did object. As a result, we have a Bible free from misleading comments and theological bias. This is a boon for which we are grateful. It is also to the credit of James that he insisted on the translation being made in spite of the opposition with which he was confronted. It is quite safe to say that the king was the only man in Great Britain powerful enough to overcome that opposition, and able to bring to the work the fine array of learning which ultimately accomplished the task. Prior to this, the work of translating had mainly been the product of one mind. Those who had formerly done the work, did it under almost overwhelming difficulties. They did it of their own volition, and at the peril of their lives. The story of Wicliff and Tyndale is familiar to all of us. In their work of translating the Bible into the mother tongue, they had to meet the virulent opposition of the Romish hierarchy. Then, as now, the Church of Rome was no friend to an open Bible. Then it had the power to persecute and put to death such men as Wicliff and Tyndale, now it has not. With its loss of power, has it also lost the will to do these things?

William Tyndale.

In celebrating the tercentenary of the Authorised Version, special honor must be done to the memory of William Tyndale. Before his time, English versions were translations of a translation, being derived from the Vulgate, or older Latin versions. Tyndale translated from the original He-

brew and Greek. Indeed, Tyndale's work has been the foundation of all subsequent versions. Froude, in speaking of it, says: "The peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur, unequalled and unapproached in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man, and that man William Tyndale." "Our present Authorised Version," says J. Paterson Smyth, "owes to him chiefly the ease and beauty for which it is so much admired." For this matchless work done by Tyndale, the Church of Rome burned him at the stake. In view of all that had gone before, it may be said that the publication of the Authorised Version of the Scriptures was the dawn of religious liberty. It was a sign that England had thrown off its bondage to the Papal power. It was the beginning of that liberty of the press which in after years found such wide expression.

A marvel of literature.

The history of the Authorised Version during the last three hundred years is one of the marvels of literature. No book has exerted so wide an influence as it has. "Born in the East, and clothed in Oriental form and imagery," says a writer in the *Century*, "the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wilderness and the soli-

tary place have been made glad of it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh." And so the lives of men, their speech and their literature have been enriched by this great gift of the seventeenth century. True, this century only brought to light what was previously hidden in strange tongues and buried in gloomy monasteries, but what an unspeakable boon it was to make it possible for all to have a share in the exceeding greatness of its riches!

Many versions.

Many versions of the Scriptures have been given to us since the days of King James, but none of these has displaced the Authorised Version in the affections of the people. Even the advent of the Revised Version in modern times has failed to shift it from its pride of place. Students may ask for other versions, but the people generally are content with the Authorised. It is the one that sells. When we read of the millions which are distributed yearly by the British and Foreign Bible Society, it is the Authorised Version that is sent forth. In some respects the Revised is the better translation; nevertheless the people cling to the older one. It is not necessary here to discuss why this is so; we simply state the fact and leave it at that. After all, the difference between the two is not very great. We rather like the conservatism that sticks to the old and tried friend. It is not safe to venture very far from the two recognised versions. The ventures of private individuals may be very good, and we confess to a great liking of Weymouth's "New Testament in Modern Speech," but one has to be careful when a venture is made outside the hall-mark of recognised scholarship. Especially should one be careful of versions which are not translations, but paraphrases. These have no authority at all in settling disputed points. The day will come, no doubt, when a further revision will be called for in which the scholarship of the world will be engaged. In modern times our knowledge of the Greek tongue has been largely increased, but it is not expected that such knowledge will call for radical changes. In the meantime, we may rejoice in the possession of the Authorised Version—the seventeenth century's great gift to the twentieth.

Editorial Notes.

Primitive Christian Unity.

Do we make enough of the family feeling in our churches? There is nothing

more evident in the New Testament than that the early Christians recognised each other as members of the one family, brothers and sisters in Christ. Indeed, spiritual relationship was more highly appreciated than any fleshly ties. The rich and poor sat down at the same table as one common family. The very ordinances of the church were calculated to portray the family relationship and unity of the disciples of Christ. Every convert without exception was "baptised into the one body," and thus all were brought to the one level beneath the baptismal wave. At the Lord's table, they being many were "one bread and one body, for they were all partakers of that one bread." The middle walls of partition were demolished, and social and racial distinctions obliterated in the one grand generalisation, "Ye are all one in Christ Jesus." Very tender and sweet was the new relationship thus enjoyed. They could indeed "share each other's woes, each other's burdens bear; while often for each other flowed the sympathising tear." Where this distinctive peculiarity of New Testament Christianity is reproduced to-day we have the nearest approach to heaven we can expect on earth. And for this we pray every time we offer the petition, "Thy will be done on earth, as it is in heaven." Have all our churches fully restored primitive Christianity in "the communion of saints"?

Our Preachers and February 5.

Much of the success of Home Mission Day, Feb. 5, will depend on the preachers. They may be said to hold the key of the position. If they are men of large vision they will lead the congregations on to the hill-tops where the wide region of duty and opportunity lie open to view. Men of limited outlook, who are unable to see beyond the parish fence, will pay little or no attention to the requests of the Home Mission Committee, or "dawn with faint praise" the efforts being made to win our country for Christ. This is no time to "speak with bated breath" on this tremendously important subject. We have a great work to accomplish, and its advocacy demands forceful utterance no less than intellectual vigor. If the speakers are fired with the zeal of Christ, their messages on this matter will be ablaze with the eloquence of earnestness. They will possess themselves of such facts and figures and arguments as are surely calculated to reach the hearts and pockets of the brethren. They will themselves realise how huge are the issues at stake, and how largely the future destinies of this movement in Australia depends upon the response made on the 5th of February. They will feel, and cause their hearers to feel, that it is almost impossible to overestimate the immensity of the importance of a great advance in our Home Mission work. They will understand, and make the members understand, that if in the near future we are to have any large share in moulding the religious thought of our land, and take any prominent part in

directing the growing union sentiment into Scriptural channels, we must immediately and materially strengthen our position. They will make the people realise that £1 spent in Home Mission work is at least as effective as £2 in other religious bodies. They will recognise that our great need in Australia is more rapid spiritual and numerical growth. Instead of being satisfied with the mere fact that we are increasing more rapidly than others, they will use this as an argument for greater energy and sacrifice, seeing that "the fields are white." If during the next three weeks all our regular preachers and other speaking brethren will keep Home Mission Day very prominently before the churches, and urge them to at once commence saving up for the occasion, and make sacrifices commensurate with the needs of the occasion, the offering will be far-away the best yet recorded.

Secularising Sunday.

There is a tendency to secularise the Lord's day throughout the Commonwealth. In almost every, probably in every, town of importance cinematographic shows are held, and a considerable business is done in catering for the amusement of the people. Many of these exhibitions are the reverse of elevating. The policy of the Labor Party as a party is opposed to any extension of Sunday work, and it is noteworthy that the Labor premiers of New South Wales and South Australia are both religious men and local preachers. But we are not sure that the tendency of the party as a whole is in the direction of the sanctity of the Lord's day. Sunday appears to be the favorite day for open-air labor demonstrations and for meetings in labor halls for the promotion of trades union interests. All this inevitably tends to weaken the religious associations of the day. It would appear that the extreme Socialistic wing of the Labor Party has but scant sympathy with religion, at least if we are to judge by the public statements of its leaders. The Trades and Labor Council of Adelaide has recently discussed the question of letting the Trades Hall on Sundays. The Trades Hall Management Committee declined to allow the hall to be used for lectures, etc., on that day, and their action was warmly criticised by some of the extremists, who quoted the examples of the Councils in Broken Hill and Kalgoorlie, where also Sunday field sports are freely patronised. The position of the hall committee was, however, upheld by the Council. During the discussion some strong statements were made. One prominent Socialist called the religious members of the Council "Holy Joes." Another said, "Many of them were tired of the churches. For nearly 2000 years they had tried them, and poverty now existed in every portion of the world. They wanted the Trades Hall opened on Sundays to provide mental food for the hundreds who were sick and tired of the churches." This speaker neglected to point out how superior (?) was the condition of

working men in countries where churches were unknown. Another stated that "there were churches where fashionable preachers occupied the pulpit in which one could not get a seat unless he paid for it," and he made the incredible assertion that he had been told to go out of Pirie-st. church because he had not paid for a seat. While we have no sympathy with pew rents, we hesitate to accept this unsubstantiated

statement. Our friends who advocate the extension of Sunday entertainments fail to realise that they are moving in the direction of the Continental Sunday, on which so large a proportion of men have to work for the amusement of others. In the best interests of humanity, to say nothing of religion, every effort should be made to resist the encroachments upon Sunday as the day of rest.

crucify their pride; but never in the least compromise "the faith" which God has given them in trust. They may differ in regard to their conceptions of "the faith," and yet keep the unity of "the Spirit in the bond of peace."

One Master.

Our aim shall be to serve the one Master only, and manifest his spirit; to wear no name but his name; to preach no gospel but his gospel; pleading with all Christians to "speak the same thing"—to "be perfectly joined together in the same mind and in the same judgment"; and, also, after the manner of Jesus, to pray the Father that all believers may be one in the sovereign Son of God.

It is now widely felt that all additions to Christianity as it was originally fashioned by the hand of the Master, and proclaimed by his apostles, can only mar its beauty, injure its simplicity, and retard its triumph. The watchword of millions is coming to be "Backward to Christ: then forward in him to the conquest of the world. Where he speaks, we speak. Where he is silent, we are silent."

The simple gospel.

I believe that if the apostles were again on earth and again inspired, they would preach the simple gospel, but no denominational creed. I believe they would tell sinners what to do to be saved just as the Lord told them in his last great commission, and just as they told the people in Jerusalem, Caesarea, Corinth and Philippi. Their answer would be a clear "Thus saith the Lord"; not a "Thus saith our church," or "Thus saith our experience." If they were again to establish churches, they would not, I think, call them by modern denominational names; but as they called them in the first century, so they would call them in the twentieth century—churches of Christ, churches of God, or, simply, churches. If they were to administer again the two ordinances—baptism and the Lord's Supper—they would observe them as in the beginning—the first, I doubt not, as a burial of believing, repentant sinners, in water, "into the name of Jesus Christ" "unto the remission of sins"; and the second as a memorial and symbolical feast for all God's people, on the first day of every week, in memory of a Saviour's love and life and sacrifice. If they practised infant baptism then, by the authority of Christ, they would practise it now. If they called sprinkling a "burial," a "planting," a "birth," or a "bath of regeneration" then, they would call it by these descriptive designations now. If they were to "set in order the things that are wanting" now, I fear there are not a few sectarian synagogues so selfish and narrow as to say: "These that have turned the world upside down have come hither also." "Speaking the truth in love," they would instruct converts to be loyal to Jesus only, omitting, I presume, the unscriptural phraseology or idea of "loyalty to one's



The Divine Plea.

Address delivered by I. J. Spencer, of Lexington, Kentucky, U.S.A.

"Our plea" is ours only in the most lowly and derivative sense. It is the divine plea made ours in the sense in which the tiny ocean shell murmurs back the sound of the illimitable seas; or the humblest flowers look up and whisper, "Our sun."

Things needing emphasis.

I will endeavor to enumerate a few considerations which seem to me to need especial emphasis in setting forth that plea before the world:

1. A faithful declaration of the Word of God only; as vital, in language easily understood, and in the spirit of Christ. That Word, rationally and spiritually interpreted, as all-sufficient for doctrine and discipline without the aid of human creeds and tests of fellowship.

2. The terms of admission into the kingdom of God, as given by Christ and his apostles, clearly enunciated without any human modification.

3. The observance of the divine ordinances of baptism and the Lord's Supper, according to both the spirit and the letter of the New Testament teaching and practice.

4. The restoration of pure, simple, New Testament names for New Testament things, preference being given for Biblical over theological terminology.

5. Speaking authoritatively only where the Bible so speaks; and forbearing so to speak where the Bible is silent.

6. The Church of Christ as a thorough democracy in all matters of expediency, but an absolute monarchy whereinsoever the King has revealed his will. The sole authority of Christ in the church—as its Foundation, Founder, and Head.

7. The unity of all believers in the Father and in the Son, in order to the world's salvation, as pleaded for by the Saviour on the night preceding his crucifixion.

We strive to present fully all the other great truths of the Word of Life; but these,

just mentioned, are neglected or ignored by the great majority of religious teachers. We endeavor to give them only their proper emphasis and place, in the effort rightly to divide the Word of Truth.

Peculiar in not being peculiar.

Along the line of this divine plea, though unworthy of our high privilege, we are pressing forward, "contending earnestly for the faith once for all delivered," for the sole authority of Jesus Christ, for the restoration of the original church in all its essential elements—its genesis; its form of admission and administration; its name; its democracy; its spiritual discipline and the visible unity of believers. J. S. Lamar, of Georgia, has said that the people here represented "are distinguished from other Christians by having no distinction. They are peculiar in that they are not peculiar. All Christians are essentially alike. Christ is the object of their faith, the source of their life and the ground of their hope. So long as they are content with this unifying faith in him, with nothing added to it and nothing subtracted from it, they are a unit." They are Christians, but they are Christians only. The adoption of any human confession of faith, the assumption of any distinctive name or prerogative whatever, necessarily divides them from Christians pure and simple as described in the New Testament. I would urge all disciples of Christ, therefore, to refuse to wear the insignia, or bear the yoke, of any sect in Christendom. I would even persuade them to overthrow all sectarian idols, as Josiah destroyed the idolatrous shrines in Jerusalem; for the God of the church, as well as of Israel, is a "jealous God." Moreover, I would beseech them that they would bow to him only, and confess that "he is Lord of all."

Men should be willing to yield their own opinions, surrender their prejudices, and

own denomination." If asked why so peculiar and so doctrinal, they would answer: "Though we or an angel from heaven preach any other gospel unto you than we have preached, let him be accursed." Then I imagine Paul, by the Spirit of God, replying: "As we said before, so say I now again, If any man [not only apostles and angels, but *any* man, at any time or anywhere] preach any other gospel, let him be accursed." God is not satisfied with any human reformation, but wants the divine restoration. Religious reformation is an improvement on things as they are; Christian restoration is the going back, beyond all reforms and reformers, to Christ himself, who is the "Alpha and Omega"; the "Beginning and the Ending"; the "Author as well as the Finisher of faith"; and saying: "Thus far are we bound to travel in our journey, but no further."

"I will build my church."

Men had sought for the church among the converts of John the Baptist, among the children of Israel, and in the household of Abraham. But Jesus said, in speaking of his divinity and his death: "I will build my church." In his life, death and resurrection, he laid the impregnable foundation and obtained all power; he went away from men's vision, but came again in spirit unto his waiting, praying, helpless apostles on the day of Pentecost, and inspired Peter to preach the first sermon ever spoken in the name of Jesus, and to found in Jerusalem the first church of Christ on earth. One of the greatest obstacles to the restoration of that church, and that gospel, that spirit of unity, and that triumphant victory over unbelief and sin, is *pride*—respectable pride; pride in the majority; pride in traditions; ancestral pride; pride in Pharisaic sect; religious pride, deceptive and deadly; pride that crucifies to itself our Lord. It was pride that kept back the northern tribes of Israel from the passover which Hezekiah had restored in the city of Jerusalem. They laughed the king's message to scorn. They were too proud to confess that the religion of their fathers was not good enough for them. "Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem." Today men acknowledge that the will of Christ is the only creed worth having and sufficient; that the name of Christ is the only name his bride—the church—should wear; that the Lord and his apostles put faith, repentance or death unto sin, and burial with Christ in baptism, before the promise of salvation to an alien sinner from his past sins, and before the promised gift of the Holy Spirit; and that God declares the necessity of unity in Christ. But they hate to turn away from the religion of their fathers and forsake the traditions of youth. "He that loveth father or mother more than me, is not worthy of me," said Jesus; and "he that cometh after me and hateth not his own life also, can not be my disciple." Some of us have left these

things, and have found the "hundredfold more" than was promised.

Fundamental facts.

Jesus, just before leaving the world, taught his disciples these fundamental facts:

1. That all authority was given unto him, and that he will not divide his honor with another.

2. That they, of themselves, apart from him, could do nothing. That they were to serve in great humility as "earthen vessels" filled with his glory; and follow him, "the lowliest of the lowly."

3. That they should love one another not only as themselves, but *more*, even as he had loved them; and that their fraternal love was to be as a conspicuous badge convincing all men of their discipleship to him.

4. That they should not shrink or fear. The courage of trained soldiers, the serene daring of martyrs and a fidelity like his own, were to characterise them after their baptism in his Spirit. In their loyalty to him they were to find superiority to the world, and liberty from every other master.

5. He would be with them and in them all the days, inspiring and upholding them. In the world they should have "tribulation," but in him "good cheer" and "peace."

All his instruction was to the effect that in him alone was to be found all rule; all wisdom, example, presence, puissance and providence. He claimed his disciples for himself wholly. There was to be no rival claimant; no diverting, distracting or embarrassing allegiance; no half-hearted surrender—nothing but sole, complete, irrevocable submission to him was for one moment to be contemplated or desired. As the

heart of a chaste virgin bride to the bridegroom, so should be the disciple toward his Lord. Then with such teaching, and with kingly promises given to his disciples, he prayed in the last night-time, while the prince of darkness waited for his soul, and the council and the cross stood in his pathway on the morrow: "Father, I come to thee. I am no more in the world. Keep them . . . that they may be *one as we are one*. Neither pray I for these alone, but for them also, which shall believe on me through their word; that *they all* may be one in us, that the world may believe."

Three great essentials.

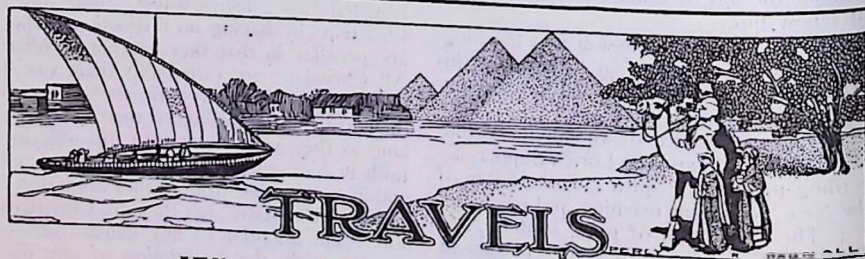
There are expressed in that prayer three great essential considerations:

(1) The Saviour's *will* that all his people shall be one people.

(2) The *nature* of that union—that they all shall be one, not in some vast worldly organisation, but in the Father and in the Son.

(3) The purpose of that will and that union, while spiritual, shall yet be so visible, convincing and practical that all the world shall be saved.

"No other foundation can man lay than is laid," against which "the gates of hell can not prevail." On this foundation, I see, by faith, the ideal temple in transcendent glory rise stone upon stone, storey upon storey, gallery upon gallery, toward the golden towers and sunlit dome of consummation. Toward this ideal Zion the eyes of seer and prophet long have gazed with enraptured vision. To it the scattered tribes shall return "with songs and everlasting joy upon their heads"; and in the name of our Emmanuel only, "the desire of all nations," "shall the gathering of the people be."



Where Jesus Walked in Galilee.

By Jas. E. Thomas.

The last sad tragedy in the life of Jesus was in Jerusalem, but the most important part of his ministry was in Galilee. Here he performed most of his miracles, delivered his greatest sermons, mingled with wondering and admiring throngs, and at eventide he spent the most of the recorded seasons of solitary prayer on some Galilean hillside, beneath its moonlit sky. By its very name he was called, as were his disciples after him. On its hills and plains we seem to breathe the very spirit of his

loving mission, and every village and mountain that he visited seems to bring again to us blessed and sacred memories of the Man of Galilee. It is comparatively free from the wearying tradition and superstitions of Judea, and brings the traveler more in touch with the ministry of the Christ, that has appealed, and always will appeal, to the common people or masses that hear him gladly. His very presence with him again, as he often walked in the long ago in lovely Galilee.

"Each flowery glen and mossy dell,
Where happy birds in song agree,
Through sunny morn the praises tell
Of sights and sounds in Galilee."

Galilean hills.

The sun was just gilding the beautiful sky and tinting the Galilean hills as we started out with expectant and joyful hearts from Nazareth, the home of his boyhood, to the sea of Galilee, around which Jesus performed so many of his mighty works. Our American waggon was more congenial to our travelling than the fiery Arab steeds we had left behind, and we were able to devote more time to observation and conversation. The splendid road led us out past the Well of the Virgin, around which

had gathered an Oriental crowd of women water carriers. Near by a fine building for a Franciscan hospital was nearing completion; and taking our course almost due east, we came over a steep hill and along a mountain ridge, from which we could get a splendid view of the plains and distant sea. We left on the left a village that is said to be the birth-place of Jonah, and came in a little while to Kefr Kenna, or village of Kenna, which is the Cana of the New Testament. Here we met men and women on their way to the fields, or going to the village market laden with figs and melons. Around the well, as in other towns, the morning throng of women were filling their earthen water-pots and skin bottles. We were shown into a little Greek chapel in which were displayed the very pots in which had been the water that Jesus turned into wine. The lazy old monks seemed to have no doubt about the matter, and they told their story of the wondrous marriage feast without a suspicion as to my ancestral credulity. Not far away we were shown a nice little modern chapel erected by the Latins, and we were informed that the original water-pots were to be on view there as soon as the place was finished. The contention as to whether the wine was fermented or unfermented is overshadowed in Kefr Kenna by the more weighty matter as to which were the identical water-pots that held the wine. Probably both questions will still be open when Gabriel blows his horn. We drove past the Church of the Fig-tree, in the yard

of which we were amazed to see the exact tree under which Nathanael was when Jesus saw him, ere Philip brought him to the Master. These sights, along with more than the usual amount of laziness and filth, seem to be the most striking features of the city of our Lord's first miracle.

The Sermon on the Mount.

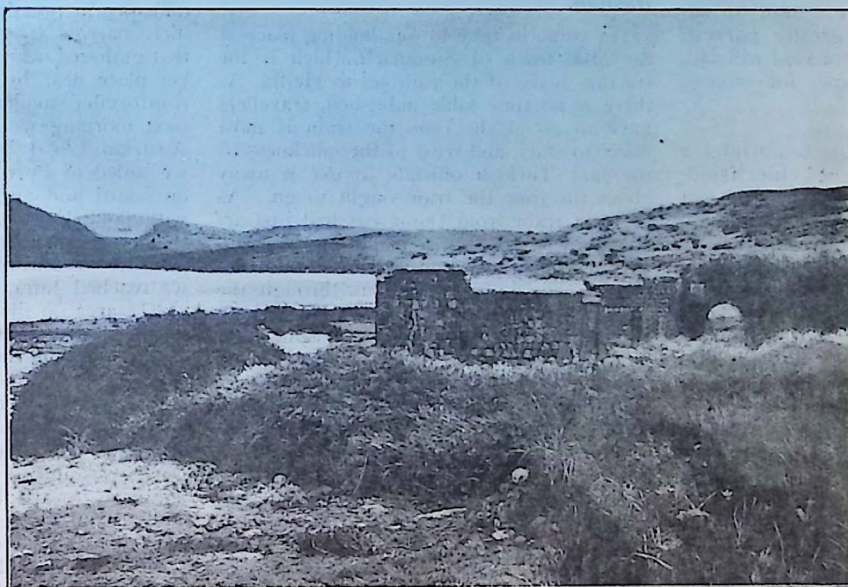
Through the hill country we came to the plains of Hattin, upon which the great Saladin and his Saracen host defeated Guy of Jerusalem, and blighted for ever the hopes of the belated Crusaders. We passed through groves of olive and fig-trees, and here and there were men working in the fields. A new road was being made, and as usual the women with baskets of rock upon

hillock is the Sinai of Christendom, and here, not with the shaking of the mountain nor in the glory of the cloud, but in the matchless person of his blessed Son, God has given us the supreme ethical and moral code, and the most wonderful guide-book for the spiritual life that was ever given to this earth.

Blue Galilee.

From this on, we were coming gradually down into the Jordan Valley, and in the distance, shining as a sea of glass, was the lake of Galilee. It mattered not to us that the road grew rougher, for there crowded into our minds holy and blessed memories of him who, as he wandered around its shores, healed and blessed the multitudes

that followed him. I used to think that the term Blue Galilee was used in poetic license, but it is not an exaggeration. As we approached it we could see the beautiful blue tinge that has added to the attractiveness of the sea and its surroundings. The lake itself is 682 feet below the level of the Mediterranean, and the hills rise to a height of 1800 feet on the east, and 1500 feet on the west. It is a kind of pear shaped sheet of water, through which passes the river Jordan. The widest part measures 12½ miles, and the narrowest at the southern end is 6 miles. The greatest depth is 165 feet. Besides being known as the sea or lake of Galilee, it has been called in olden times the sea of Chinnereth, the lake of Genesareth, and its more



View of Chorazin and the Sea of Galilee.

The fish in the sea of Galilee must always have been very abundant, even in Christ's day, when the fisheries were so very active. "Fear not," said Jesus to the amazed fishermen after he had wrought the great miracle, "come after me; from henceforth I will make you fishers of men." From that moment the four were his devoted followers. The rich gain they would have prized so highly but an hour before had lost its charm. Called to decide there and then, they forsook all and followed him.

their heads were filling their posts as beasts of burden. It made our British blood boil to see lazy men who followed such idle lives, while these poor crushed and sad-faced women toil like slaves under the burning sun. In the distance we could see some low-lying hills called the Horns of Hattin, upon which doubtless Jesus sat as he preached his wonderful Sermon on the Mount. I took out my Testament and read this marvellous utterance as I went along, and it seemed that the crowds on the low hillside were very real to me, and I almost felt that I could hear the gentle voice of earth's greatest Teacher as he sat and spoke to the disciples around him. No wonder as they heard such an utterance that they said he spoke as one having authority and not as the scribes. This little

modern name is the sea of Tiberias, by which term the Arabs speak of it, after the chief city on its shores and the emperor for whom that was named.

Tiberias.

We ended our drive at Zabireyeh, which is the Arabic name for the city of Tiberias. This is situated on the south-west curve of the lake, and is a very Oriental and busy centre. There seemed to be men from all countries, and of every style and color of dress, passing through its busy, dirty streets. Merchants displayed their wares in open shops, and traders had all kinds of provisions on sale in the market place. It is the centre of a great deal of trade, and the most important commercial town of Galilee. As in Nazareth, we found here a

splendid medical mission conducted by a Presbyterian society. There was a very intelligent Syrian Christian in the dispensary, and I was glad to procure from him some healing ointment to soothe the irritation of a rash developed since I bathed in the Dead Sea. Like most of the missions, they informed me that the medical part was the most satisfactory branch of their work. Unfortunately, the hatred of the Moslem and the prejudice of the Jew has not been overcome very largely, and the evangelical and spiritual side of missions in the Holy Land, except in the southern part and in exceptional cases, has not been so successful as it deserves to be. But a good work is being done in Hebron, Jaffa, Jerusalem, Bethlehem, Nazareth and Tiberias by various societies, as well as in smaller villages, and it is evident that there is now an encouraging prospect of a greater harvest. No work ever undertaken for God will fail, though we wait long at times for success.

Capernaum.

Around the shores of the beautiful sea we could see the ruins of many cities familiar to readers of the Scriptures. Nearest to us on the western shore were the remains of the noted city of Capernaum, now but a little hamlet, with the remains of an ancient synagogue, said by our guide to have been the one built by the kind ruler who was commended by the messengers who came to Jesus. How many wonderful signs Jesus did here! And yet even these most favored witnesses seem to have been unworthy and faithless, and the recipients at last of our Lord's displeasure. Between this and Tiberias we were shown the reputed site of the feeding of the 5000. It certainly seemed the most likely site for this memorable and compassionate evidence that Jesus gave of his sympathy for human kind. Around the northern curve and more to the eastern shore is the desolate city of Magdala, or Megdel as it is now termed, where Jesus from the afflicted cast out the demons which entered the swine that finally ran into the sea—much to the distress of the Gadarenes and to modern critics, who have revived a fresh lament as to this terrible waste of pork. In their destructive infidelity these scholars seem to grow indignant with many such acts, and they do not seem to allow that to others beside themselves it may be true that the end justifies the means. Jesus evidently had a far better end in view than they have. The loss of pork could be compensated, but not to us could they give compensation for destroying and taking from us the Word of God.

On the lake.

As our time was limited, we had to engage an extra supply of oarsmen to take us on our long looked for trip across this charming lake. It was a perfect day, and the water was as calm as a mill pond. As we glided gently along to the accompaniment of encouraging shouts from the row-

ers, who were bending vigorously to their work, it seemed as peaceful as the waters must have been when the Lord of the seas said to them in the long ago, "Peace, be still." Here he had walked upon the waves as upon dry land, and lifted poor Peter, who in his ambition sought to walk and failed. Here in such a commodious boat doubtless he slept in the storm till he was aroused by his anxious disciples. Whenever we looked, on shore, or upon the sacred sea, we could find fresh memories of our loving, busy Lord. With a well-used but clean tin I dipped some water from the lake, and had a refreshing and sweet draught. The water is perfectly fresh at all times, and is used by the dwellers on the shore.

Bashan.

We came in time to our landing-place at the little town of Summach, which is the starting place of the railroad to Heiffa. As there is no time table published, travellers have to go at the time the train is most likely to start, and trust to the quickness of the lazy Turkish officials to get it away about the time the train ought to go. As the first train from Damascus had just arrived, there was extra traffic and freight, so consequently we were considerably delayed. The journey took us through the country of Bashan, familiar to me at least for the fact that from this place came famous bulls, whose roaring was judged by my beloved father to be the most suitable illustration of the vocalistic propensities and hilarious frolics of our boyhood days. We saw many oxen treading out the corn upon the threshing floor as of old, and occasionally we could see a Moslem farmer engaged in prayer in the harvest field. Some in the train also spread out a rug and went through their devotions. They are fanatical in some things, but they are a good example to Christians in the fact that they never neglect their devotions. Five times a day at the appointed hour and in any place they face toward Mecca and call upon the prophet and Allah. They enquired of my Syrian guide whether I turned toward Mecca or Jerusalem to pray, and being a Christian the guide gave a suggestive answer when he said, "To neither, but he turns toward God." What a privilege belongs to us in thus coming to our Father's throne!

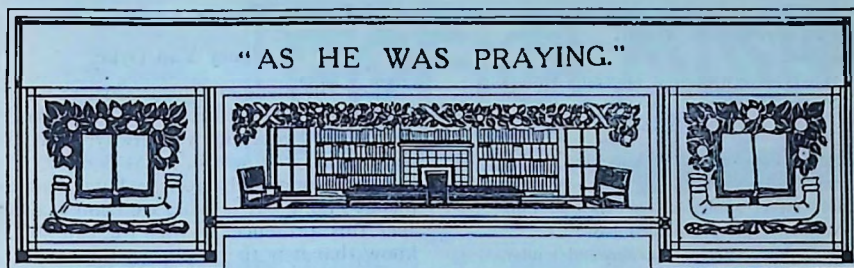
Mount Carmel.

On our way we passed Gideon's fountain, where he tested his brave 300. Our train travelled fairly quickly, and in time we came over the brook Kishon, and in the distance saw the bold summit of Mount Carmel. Here occurred one of the most dramatic events in the life of Elijah, and one of Jehovah's most decisive victories. The prophets of Baal and the servants of the wicked Jezebel were put to flight, and the lonely servant of God vindicated. Here one with God proved enough to triumph over the hosts of evil, and in the brook Ki-

shon the impostors were slain. There is a monastery on the top of Mount Carmel, and an order of monks live there who are named after this bold prophet of God. From this mountain peak there is a magnificent view of the land of Palestine on the one side and the coast-line and sea on the other, while to the north stretch out the famous plains of Acre. The chief town and port in this part of Syria is Heiffa, which is really just beyond the most northerly border of Canaan proper. Here we found a busy and motley population, and saw evidences of foreign enterprise being influenced in the commerce of the town. There are a great many German settlers around the city, and many of them are in very prosperous business houses. This is a very busy shipping centre, and we had a difficulty in pressing our way through the dirty narrow streets and the noisy crowd that gathered near the dock and in the market place near by. We stayed in a most comfortable modern hotel, and upon the next morning we were glad to board the Austrian Lloyd liner "Urano," in which we sailed to Port Said. A flock of goats on board and an overcrowded deck filled with poultry, dogs, and dirty Arabs with their crying babies, did not add to our pleasure or comfort, but by the afternoon we reached Jaffa, having passed the ruins of Caesarea on the way, and we were glad to spend the night in sweeter and quieter surroundings in the Jerusalem Hotel by the seashore and amid the orange groves of Jaffa. Our strenuous journey and the long-looked-for and blessed experiences of our journey through the land of our Lord were over, and we were now ready to turn our faces toward the more fertile fields and more beautiful scenes of our sunny southern homeland. Palestine can never be described as it should be. With all its misgovernment and neglect, with all the traditions and superstitions unreliable, with its frauds and impostors, it has associations and solemn memories in its holy places that can never be described as they are felt, and it will be for all time a memory and a testimony of him who walked its streets and plains, and has made it to all who love him for ever a sacred testimony as to the reality of his blessed and matchless life.

There is not enough breadth in many lives. We ought to grow in height, reaching up to the fulness of the stature of Christ. We ought to grow in the outreach of our lives. We ought to know more of God and of heavenly things to-morrow than we do to-day. We are told that if we follow on we shall know, that if we do the little portion of the will of God we understand more of that will. We ought to grow in love, also, becoming more patient, more gentle, more thoughtful, more unselfish day by day, extending the reach of our unselfishness and helpfulness.—J. R. Miller.

"AS HE WAS PRAYING."



By A. McLean.

Eight days after Peter confessed that Jesus is the Christ, the Son of the living God, and the conversation about his death and resurrection that followed, our Lord took the three men who understood him best up into a high mountain apart to pray. Luke states that as he was praying the fashion of his countenance was altered, and his raiment became white and dazzling. The language used indicates that the prayer was the cause of his transfiguration. It is worthy of note that, at the baptism of Jesus, it was while he was praying that the heaven was opened, and the Holy Spirit in the form of a dove descended upon him, and a voice came out of heaven, "Thou art my beloved Son; in thee I am well pleased."

Prayer transfigures.

As he was praying he was transfigured before his disciples. Matthew Henry speaks of prayer as a transfiguring, transforming duty, and adds: "If our hearts be elevated and enlarged in it, so as to behold the glory of God, we shall be changed into the same image from glory to glory. By prayer we fetch in the wisdom, grace and joy which make the face shine." Prayer does for all the children of God in a degree what it did for our Lord on Mount Hermon, when his face did shine as the sun, and his garments became white as the light. Prayer imparts a new and strange beauty to the countenance, a beauty beyond that which comes from dress, or jewels, or cosmetics, or facial massage, or from any other source, a beauty that never was on sea or land.

The glory of his face.

When he came down from Sinai with the tables of the testimony in his hands, the face of Moses shone so that he had to use a veil to hide or soften the glory. The glory was not the result of the years spent in Pharaoh's court followed by the forty tranquil years spent as a shepherd; it was the result of the forty days spent in communion with God. The record shows that Moses was pre-eminently a man of prayer. It was his religious experiences that made his face intolerably bright and dazzling. As Stephen sat in the high court in Jerusalem, the eyes of all present were fastened upon him and they saw his face as it had been the face of an angel. Stephen was full of faith and of the Holy

Spirit. It is evident that he lived the prayer life, for the last words that fell from his lips were a prayer for himself and a prayer for the men who stoned him to death.

It was said by Dr. Johnson and by other good judges that John Wesley's face was the finest they had ever seen. In college John Wesley was dubbed the father of the Holy Club. He lived a life of prayer. When the end drew near, and he was unable to converse with those that gathered about him, he said repeatedly, "Pray and praise." His last utterance was, "The best of all is, that God is with us."

A great statesman.

Gladstone had a face worth crossing the ocean to see. He was handsome in his youth; he was immeasurably more handsome in his old age. What was it that made Gladstone the "Grand Old Man," as well as the "Old Man Eloquent"? It was his prayer life more than anything else. While other Oxford students had drinking bouts in their rooms, Gladstone consulted a clergyman about having prayer meetings in his. He thought much then of the importance and necessity and benefit of prayer. He desired to do a good work, that, by his work, he might grow into the image of his Redeemer. Throughout his long and busy life he cultivated the habit of inwardly turning his thoughts to God though but for a moment, in the course or during the intervals of business, which continually presented occasions requiring his aid and guidance. John Morley said that not in two centuries had England produced a ruler in whom the religious motive was paramount in a like degree. Lord Salisbury, a life-long political rival, spoke of Gladstone as a great Christian. The day Gladstone died, many felt the world lost its greatest citizen. Had it not been for the sustained practice of prayer, Gladstone could not have done his work, nor could he have had the glorious face he had. Like the saints of old, he looked into the Lord and was radiant.

Frances Willard.

Frances Willard used to say that it was a woman's own fault if she did not grow in loveliness as she advanced in years. She held that every woman in mature life could be beautiful if she would, no matter what she was as a girl. Miss Willard spoke from experience and observation. When

she was in college she coveted such wealth of beauty as she saw in other faces and wept with discontent at what she considered her own modest competence of loveliness. There was nothing then in her appearance that was attractive. She was as a root out of a dry ground. Her brother, seeking to comfort her, told her that if she was not the handsomest woman in school, she certainly was the smartest. That was small consolation to a young woman who prized beauty as she did. In her prime and later years Miss Willard was a remarkably beautiful woman. No actress on the stage and no belle of society or butterfly of fashion could compare with this uncrowned queen. What was it that transfigured her? As a teacher she "prayed like a seraph." As a leader in social reform, she met all her difficulties and dangers with prayer. She said, "The life of God flowing into the soul is the only life, and all my being sets toward him as the rivers to the sea. Celestial things grow dearer to me every day, and I grow poorer in my own eyes save as God gives to me."

Its divinest altar.

Speaking of an old face that retains the freshness of Easter lilies, James Lane Allen says, "For prayer will, in time, make the human countenance its divinest altar: years upon years of fine thoughts, like music shut up within, will vibrate along the nerves of expression until the lines of the living instrument are drawn into correspondence and the harmony of visible form matches the unheard harmony of the mind." Nothing changes the appearance so completely as time spent in prayer. The transfiguration of Jesus the Christ was typical of his followers, who come with glad hearts and shining faces from the secret place of devotion even as he did. If, as the years pass, our faces grow harder and coarser, it is because prayer is omitted and God is forgotten. It has been finely said that if there were more prayer there would be more transfigurations and less scepticism as to the efficacy of prayer. Dr. Horton holds that the beauty gained in this way survives the flight of youth, and is clearest in old age; nay, after death, the face of a praying saint, in the stillness and the expectation, shines with a light which seems at once to beam out of it and to fall upon it. He says further that the exquisite carving of the face of one who is habitually in prayer can not be mistaken; it is a sacrament, the outward and visible sign of an inward and spiritual grace.

Great souls.

This is true not only of great souls whose lines have fallen in pleasant places, like Moses, and Stephen, and John Wesley, and Jeremy Taylor, and Thomas Campbell, and Jonathan Edwards, and Frederick W. Robertson, and Robert Milligan, and Frances Willard, and Caroline Neville Pearre, and Helen E. Moses, and Carrie Loos Williams,

but also of thousands who had no special gifts and who had few advantages of any kind. Every evangelist and minister has known such, and they are his joy and crown. In every congregation there are faces that look like a porcelain vase that has a light within. It is the glory of the Lord shining through them. Such faces are found among preachers' wives, among missionaries, among teachers, among men and women who have had sorrow and hardship and perplexities. Their faces were not always luminous; they became so by living in habitual communion with God. Prayer transfigured them and gave them a foretaste of eternal life.

Grow in beauty.

Referring to the transfiguration of our Lord, Godet says that elevated feeling imparts to the countenance and even to the figure of the entire man a distinguished appearance. The impulse of true devotion, the enthusiasm of adoration illumine him, and when corresponding to this state of the soul there is a positive revelation on the part of God, as in the case of Moses or of Stephen, then, indeed, it may come to pass that the inward illumination, penetrating through the medium of the soul, even to its external covering, the body may produce in it a prelude, as it were, of its future glorification.

It is surely worth while for men and women to grow in beauty as they approach the bound of life. Such a growth is a source of permanent joy to all with whom they have to do, and a proof that they are living in harmony with the laws of their being. The beauty is valuable for its own sake; it is doubly valuable for what it signifies. This being true, we should give heed to the words: "Men ought always to pray," "Pray without ceasing; in everything give thanks," "Praying always in the Spirit."

Let us pray.—*Christian-Evangelist.*

The Excluded Guest.

He always comes to the front of a man's life with kingly grace and dignity, and asks admission there.

It is an old story that I bring you to-day. You have often heard it before, but it is the thing we know that we need to do, if we are to enter into real and living relationship with Jesus.

Mrs. Harriet Beecher Stowe put this story into poetry, and, alas! we murdered her poetry and made a hymn of it. Let me read you the poetry now:—

Knocking, knocking, ever knocking!

Who is there?

'Tis a pilgrim strange and kingly,
Never such was seen before.

Ah, sweet soul, for such a wonder
Undo the door.

No, that door is hard to open,
Hinges rusty, latch is broken;

Bid him go!

Wherefore, with that knocking dreary
Scare the sleep from one so weary,
Say him, "No."

Knocking, knocking, ever knocking!

What, still there?

Oh, sweet soul, but once behold him,
With the glory-crowned hair;
And those eyes so strange and tender,
Waiting there.

Open, open, once behold him—
Him so fair.

Ah, that door! Why wilt thou vex me,

Coming ever to perplex me?

For the key is stiffly rusty,

And the bolt is clogged and dusty.

Many-fingered ivy-vine

Seals it fast with twist and twine;

Weeds of years and years before

Choke the passage of that door.

Knocking, knocking! What, still knocking!

He still there?

What's the hour? The night is waning,

In my heart a drear complaining,

And a chilly, sad unrest.

Ah! His knocking! It disturbs me,

Scares my sleep with dreams unblest!

Give me rest,

Rest, ah rest!

Rest, dear soul, he longs to give thee;

Thou hast only dreamed of pleasure,

Dreamed of gifts and golden treasure;

Dreamed of jewels in thy keeping,

Waked to weariness and weeping.

Open to thy soul's one Lover,

And thy night of dreams is over;

The true gifts he brings have seeming

More than all thy faded dreaming!

Did she open? Doth she? Will she?

So, as wondering we behold,

Grows the picture to a sign,

Pressed upon your soul and mine;

For in every heart that liveth

Is that strange, mysterious door;

Though forsaken and betangled,

Ivy-gnarled and weed-be-jangled,

Dusty, rusty, and forgotten.

There the pierced hand still knocketh,

And with ever-patient watching,

With the sad eyes true and tender,

With the glory-crowned hair,

Still a God is waiting there.

He need not wait another moment. Let him in.—*Selected.*

There is many a Christian who feels the irksomeness of the duties of life and feels his spirit revolting from them. To get up every morning with the firm resolve to find pleasure in those duties and to do them well and finish the work which God has given us to do, that is to drink Christ's cup.—*F. W. Robertson.*

"I will Never Leave Thee."

By Henry Van Dyke.

Hear the pledge of Jesus Christ: "I will not leave you comfortless: I will come to you. Lo! I am with you alway, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we cannot always feel this presence. But we can always know that it is there, always think of it so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth.

There may be a moment in the very depth of sorrow and anguish when the presence is hid from us. But it is not because God is absent. It is because we are stunned, unconscious. It is like passing through a surgical operation. The time comes for the ordeal. The anæsthetic is ready. You are about to become unconscious. You stretch out your hand to your friend, "Don't leave me, don't forsake me." The last thing that you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you feel is the hand; the first thing you see is the face of love again.

So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails. Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every mouldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of my face shall save thee."

Jesus Christ's road to glory lay through the tomb, and so must ours.—*T. L. Cuyler.*

We are conquerors of death when we are able to look beyond it.—*F. W. Robertson.*



The F.M. prospects are as bright as the promises of God.



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

A Page of Missionary Tit-Bits.

The church in Boonah, Queensland, is sending two or three boxes to Pentecost. Well done, Boonah!

God only had one Son, and he was a missionary.

Bro. Eaton's resignation has been accepted from the W.A. Committee with great regret, owing to removal. His services have been suitably acknowledged.

The West Australian Committee and the Tasmanian Committee express great pleasure at the taking over of Miss Tilley and Mr. and Mrs. H. Watson, our new missionaries for Baramati.

The Melbourne Chinese Mission reports good meetings. The gospel is being preached by Bros. Wong, Pang, Hing and Gow.

The new year opens out to enlarged opportunities and increased obligations. In both we see the Father's face, and hear his tender voice, and so press forward.

F. M. Rains, writing to the *Missionary Intelligence*, says: "The Federal Conference at Adelaide was very successful. The report showed a large increase in the missionary offerings. I was the guest of the Federal Foreign Society Committee from the time I touched Australian soil until my departure for Colombo. The people could not have possibly been kinder or more enthusiastic in their reception."

There is but one home land, that is where God is; there is but one foreign land, and that is sin.

The South Australian motto for the financial year was £700. The brethren have responded so excellently that already £809/4/6½ has been given. This is a cause of thankfulness and congratulation.

The West Australian churches have this year given £163/6/10½, including the balance from last year. Their aim is £250. With several months more to go, and an increased liberality, the amount, we think, will be forthcoming.

Our launch is working splendidly, so we were able to take a woman across to the Ambrim Hospital. She had two awful sores on her legs. In two of our villages quite a number of people are dying. We do not know the reason. When they feel "out of sorts" they lose heart, lie in their houses, and in a week or two are gone. Christian love to all.—R. J. Filmer, Pentecost, N.H.

Some of our readers may not have heard these words of C. M. Gordon, spoken during F. M. Rains' visit:—"F. M. Rains may travel the whole extent of our Commonwealth and he will not come in contact with that strange, self-contradictory

thing, that irrational and non-biblical enormity, that moss-grown and mummified anachronism, that sad and sombre and shameful solecism known as the anti-missionary church."

The Federal F.M. Executive Committee are already thinking of the 1911 Children's Day exercises. If any school or friend has any hints re the above, or can offer suggestions, please write the Organising Secretary.

After mature consideration the Federal Executive have decided to continue the Chinese Mission work in the various States, along the same lines that it has successfully been carried on by the various F.M. Committees, and supported by the Committees.

There are some things in a Christian man's life and work that are matters of choice and inclination. He can wear either a frock or a sack coat. He can part his hair on the side, or in the middle. He may ride on a street car, or choose to walk. He may dictate his correspondence or scrawl his own hand. But men, there is no choice concerning our Master's last words. The great commission is not a suggestion, but a command. Christ did not say, "I would suggest, if it happens to be convenient for you to do so, that you spread the Word abroad." Christ did not even make a request—although the last request of a friend is a sacred thing. He did not say, "I desire you to go." Instead, in that last hour, with the burden of a lost world on his shoulders, he flung unflinchingly at them an imperative command. It was a plain, "straightforward, comprehensive, unequivocal, pre-emptory, categorical, imperative, Go!"

NAMES OF MISSIONARIES AND ADDRESSES.

Mr. and Mrs. H. H. Strutton, Miss E. Terrell, Miss Rosa F. Tilley, and Native Evangelists, Baramati, via Diksal, Bombay Pres., India. Miss M. Thompson, Bible Woman, and Mr. M. J. Shah, Harda, C.P., India. Miss R. L. Tonkin, and Bible Woman, 84 Yangtze-poo-rd., Shanghai, China. Mr. and Mrs. P. A. Davey, Tokyo, Japan. Mr. and Mrs. F. G. Filmer, and Native Teachers, Banmatmat, Pentecost, New Hebrides. Mr. and Mrs. F. J. Purdy, and Native Teachers, Oba, New Hebrides. Mr. W. Jame, Chinese Evangelist, Australia. Also Mr. and Mrs. Plows, relieving at Baramati, India, and Mr. and Mrs. H. Watson, accepted for Baramati, India.

The missionary spirit may be promoted by changing in effect, without the effrontery of actual transformation, the pronoun employed in the great commission from a collective to a personal one. Then the injunction would be, "Go thou!" in place of "Go ye!" The fundamental and imperative responsibility attaching to missions devolves upon the individual. Missions are the su-

preme business of the unit; they belong first to the man, afterwards to the masses. So surely as the individual fails to comprehend responsibility and duty, so surely will the crowd fail to comprehend them. A crowd is nothing more than aggregated personalities, and the aggregate will possess the characteristics and be moved by the impulses of the personality. The moment when missions come to be recognised as a solemn obligation directly resting upon the individual, is the moment when we may begin to look with confidence for the first streaks and flashes of the millennial dawn.

It is a practical enterprise; it is a big enterprise; it is a worthy enterprise; it is, indeed, the very call of the strong Man of Nazareth to the men who would follow him to-day to a fulfilment of his life and death mission.

Our Indian Christians have held their fourth Convention. They have now put up a good house for their missionary, Dr. Panna, and have property worth nearly £70. A helper has been sent to work with the missionary. Last year they visited forty villages regularly, and three dozen gospels and a number of tracts were sold and given away. A number of the Damoh orphans who had not money to give to help the work there denied themselves for months of some of their food so that they might be helpers in the work. A touching letter was read at the Convention from the widow of one of the old Bible College students, who had been preaching for a short time. In his illness he spoke of the need of money in Kotu, and said if he recovered he would give some money he had in the Savings Bank to help the buildings being put up in their mission station. He did not recover, but his widow wrote, saying she would give the money as he had wished to do. I have heard that it was all she had. There are five Christian families in Kotu now. The king and other influential men who were opposed to the cause at first are now friendly.—Mary Thompson, Harda, India.

Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

Victoria—Hon. Secretary: F. M. Ludbrook, 235 Collins-st., Melbourne; 'Phone 2255. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham; 'Phone Chelt. 132. Treasurer: R. Lyall, 39 Leveson-st., N. Melb; 'Phone 1644.

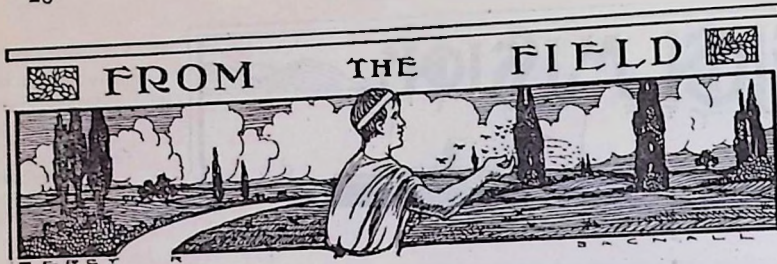
New South Wales—Secretary and Treasurer: Geo. T. Walden, Stanmore-rd., Stanmore; 'Phone Newtown. 356.

South Australia—Secretary: Ira A. Paternoster, Hindmarsh. Asst. Secretary: Geo. H. Mauger. Treasurer: T. Colebatch, Miller-st., North Unley.

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Tasmania—Secretary, N. I. Warmbrum, 197 Campbell-st., Hobart. Treasurer: H. C. Rodd, 195 Murray-st., Hobart.



West Australia.

SUBIACO.—On Dec. 21 we arranged a Christmas tree for the scholars. A large number of toys and presents were distributed. On Christmas afternoon a united Sunday School service was held in our building. The following Subiaco Sunday Schools were well represented: Congregational, Methodist, Presbyterian, Church of Christ and Salvation Army. Between 400 and 500 were present. Our evangelist, H. J. Banks, was privileged to address the gathering, and having been only a few days home from an extensive trip which embraced England, Palestine and India in the journey, his impressions and up-to-date information were well worth hearing.

BROOKTON.—On Christmas Day at 3 p.m. the Baptists united with us in the gospel service, and assisted in the rendering of some carols, and also met with us around the Lord's table. The Church of Christ united with the Baptist brethren in the evening. Both meetings were a grand success, and we hope it will lead to something far better in the near future. Good meeting at West Brookton on the afternoon of Jan. 1, when a fair number listened to Bro. Manning, who also preached at Brookton in the evening, when we rejoiced to see a young man step forward and confess his faith in Jesus as Lord and Saviour.—F.D.J., Jan. 2.

PERTH.—We had a propitious opening of the year. Good attendance morning and evening. Sister Yelland, of Narracoorte, S.A., and Sister Cole, of England, were received by letter. A splendid young man confessed Christ in the gospel service. We enter upon the new year full of hope.—W.B.B., Jan. 3.

SUBIACO.—A large meeting was held on Dec. 20 to welcome back our beloved evangelist, H. J. Banks. After a good five months' trip he has come back home. He looks much better for his trip. At the meeting, over which the secretary of the church presided, there were present Hy Wright, President of Conference; W. B. Blake-moore, A. J. Saunders, C. A. G. Payne, A. Lucraft, D. M. Wilson, Albany Bell, and R. W. Ewers. Bro. Banks, in replying to the welcome home speeches, took us to the different places that he visited, and we could have listened for hours to the description of places, things and men that were seen on the travels. He thanked all who had made the trip possible; Albany Bell for the expense of the trip; R. W. Ewers for taking up the duties of Conference Secretary; all the church workers at Subiaco, and especially Bren. Payne and Lucraft, of Fremantle, for preaching during his absence. We have had some fine meetings since our brother's return, and are looking forward to good things in the future.—A.W.M.

W.A. HOME MISSIONS.

This month we regret to report the death of Sister Mrs. Mill. For some years she faithfully labored with her husband at Kalgoorlie, during which time she endeared herself to many people, and was highly regarded by the brotherhood. The sympathy of the brethren is with Bro. Mill in his extremely sad bereavement.

Kalgoorlie.—The work at the goldfields centre is in a prosperous condition. Consequently when Bro. Mill, having decided to leave the State, tendered his resignation as Home Missionary at Kalgoorlie, it was found necessary to ask G. B. Moysey to take charge of the work at that place

for a period. This he has done, and reports very encouraging meetings. Two young women baptised by Bro. Mill were received into fellowship, and at the close of the gospel service another young woman made the good confession. All departments of the work appear to be in a healthful state, and there are indications of a forward movement.

The past month at Northam has been full of encouragement. All of the meetings have been well attended. There have been several additions by letter and one confession, and there are some others who are not far from the kingdom. The interest in the Bible School is maintained and generally the prospect is full of promise.

The report from the Brookton circuit may also be considered satisfactory. Splendid meetings at Taylor's Well, but regret is expressed that fortnightly meetings cannot be held instead of monthly. The interest at East Pingelly is sustained, but the need of a new chapel is badly felt. The work in this field is going on steadily, but in the near future the manning of the various preaching places in the district will be even more difficult than in the past, owing to the decision of Bren. Fitzgerald and Jones to enter the Melbourne Bible College.

From Bunbury we learn of a general improvement in the meetings. Bro. Moysey reports an addition of a useful man formerly identified with the Adventists. During G. B. Moysey's absence at Kalgoorlie, Bro. Raisbeck will conduct the preaching services, etc.—C. A. G. Payne.

Tasmania.

GEEVESTON.—Glad to report steady progress in church work. Meetings well attended. A few weeks ago the local volunteers turned out to church parade, and attended our gospel service. A large and attentive congregation listened intently to an interesting address on "The Good Fight of Faith," by C. Hale. A poor box has been placed at the chapel door, the people contributing liberally. The money was sent to Hobart towards a fund to provide a Christmas dinner to the poor. The Bible School is progressing under the care of F. Ashlin as the supt. Our C.E. is well attended, averaging about 30. The school anniversary at Christmas was a success, the scholars receiving good prizes, and a helpful address from the evangelist. Our picnic was largely attended by other folk along with our own members. The labors of C. Hale in this district as evangelist are very much appreciated. We get the largest gospel meeting. There are four other churches here. We are glad to be able to retain our preacher till Conference at Easter. The debt remaining on our chapel, which was erected four years ago, will be wiped off in a few weeks. We were pleased with a visit last Lord's day from Bro. Patterson, one of our preaching brethren from Hobart.—Fred. Sharp, Jan. 5.

Queensland.

ALBION.—January 1 marked what we anticipate will prove a move in the right direction. For some time past a number of brethren living in the neighborhood of Albion, Woolloowin and Clayfield and attending the meetings in Brisbane have been considering the advisability of commencing

morning worship and Bible School in that locality. This desire was consummated yesterday, and 19 members met together in the Albion Temperance Hall around the Lord's table. The writer presided, and Bro. Mudford addressed those present on the setting up of the tabernacle as recorded in Exodus 20. It was a time of joy for all present, and the desire was expressed that in a short time the work would become self-supporting and self-governing. This is a fine residential district, and there is every prospect of a healthy cause being established. The work at present will be fostered by the Brisbane church, and all local arrangements will be in the hands of F. Enchelmaier.—L.G.

BRISBANE.—Good meetings marked the opening day of the new year. W. Swan addressed the morning meeting. Bro. and Sister Walker, of Lismore, N.S.W., and Bro. Cunningham, of Toowoomba, were present. Splendid gospel meeting. Two decisions at the close of Bro. Mudford's address. 40 members at our watch-night service on New Year's Eve.—L.G.

South Australia.

WALLAROO.—Last night in our gospel meeting we had one confession, a young man from Victoria, who is staying here for a while. Bro. Warren has been ill for some time, but is again preaching, but he needs a good holiday. The young men are relieving him of the mid-week service. In twelve months he will have some who will be able to take their place anywhere at the rate they are going on now.—Will. D. Slee, Jan. 2.

GLENELG.—On Monday, Dec. 19, the young people entertained the members of the church and friends at a Christmas social. The chapel was beautifully decorated by Misses Norris, Harvey and helpers. A select programme was gone through, the most important item being a Christmas dialogue, the chief character of which, Father Christmas, presented to Miss Burgess, Director of the Grey Ward Kindergarten, a large parcel of new garments made by the young ladies from material provided by a good sister. Short speeches were delivered by Miss Burgess, Messrs. Wright and Meng on behalf of the church, Miss E. Burford, for the Junior Endeavorers, and the writer as chairman. Refreshments were provided, and a most enjoyable evening spent. On Christmas Day the Congregational School met with us in a combined service. Mr. Raynor, the preacher of the Congregational Church, gave us a splendid talk. We had a fine congregation at night.—E. W. Pittman, Jan. 1.

NARRACOORTE.—We are having good interesting meetings, and last Lord's day week one young girl confessed, and was baptised by Theo. Edwards. Our brother is working hard for our mission that begins on the 8th, when we hope to have S. G. Griffith, our State Evangelist, for the time.—H.H., Jan. 4.

KADINA.—Wednesday evening, Jan. 4, a cottage meeting was held in Bro. Symond's house. His son Thomas confessed Jesus. Frank Cornelius gave a nice address at the prayer meeting last Thursday evening. Our esteemed elder, Bro. Wright, has been called on to suffer bereavement by the sudden death of his son in West Australia. We as a church express our deepest sympathy with our dear brother and his family. May the Lord comfort them all in their hour of sorrow. "God is our refuge and strength, a very present help in the time of trouble." Down at Wallaroo Lord's table, and Bro. Killmer gave the church a very earnest address. They had a good attendance. To-night the writer gave an address on "Jesus the Light of the World" to a splendidly very nicely, prospects still very bright.—E. G. Warren, Jan. 8.

MILANG.—We had splendid meetings on New Year's Day. F. Thomas spoke morning and even-

ing. We were pleased to see the youngest son of A. J. R. Ogilvy step out and make the noble confession, being here on a visit. He was baptised last Wednesday evening, and was received into fellowship with us this morning. The church anniversary will be held on February 12, and the Southern Conference on the 14th.—S.H.G., Jan. 8.

MAYLANDS.—We have had since last report Bro. Gordon speaking to us on "The School of the Prophets." The Church Extension Fund offering amounted to £2/10/-, and Children's F.M. day, £1/8/-. The Berean Society held a girls' night recently, and £3/10/- was presented at that meeting to Bro. Ewers, the H.M. Financial Secretary. Prizes were presented to the Bible School scholars before Christmas, and they had a happy time. On Saturday evening Sister Miss Bell was united in matrimony to Mr. Clark, and we wish the couple all happiness. As Mrs. Clark was the first member of the church to be married in the building, the evangelist, on behalf of the church, presented a family Bible and hymn book. There has been a large number of members on holiday, but the evening meetings are growing steadily. A large attendance to-night, and Bro. Taylor very faithfully preached the Word, which we believe will lead to the saving of precious souls.—R.L.A., Jan. 8.

GLENELG.—Yesterday morning we had a very helpful address from Bro. Ross Manning, and in the evening another full meeting. Those who made the good confession last Lord's day were immersed, and we believe many are not far from the kingdom.—E. W. Pittman, Jan. 9.

QUEENSTOWN.—Jan. 5 was the occasion of a pleasant re-union of members in the form of a thanksgiving service. R. Harris occupied the chair, when our evangelist, W. C. Brooker, was the recipient of a present in the shape of a silver inkstand, and an afternoon tea set for our Sister Brooker, who was not forgotten. We had several visiting brethren with us, including S. G. Griffith, D. A. Ewers, E. Pittman and J. Hawkes, who each expressed our brother's usefulness in furthering the Master's kingdom. Lord's day, 8th, at the morning meeting, a fine attendance at the breaking of bread. In the evening at the gospel service a brother was immersed who had previously confessed Christ. Bro. Birls took the service for our evangelist, who is taking a holiday at the seaside.

SEMAPHORE.—Friday, 6th, quite a number, including the President of the Conference, W. C. Brooker, D. A. Ewers, Secretary, and several members of the Committee, met Bro. and Sister Thurgood on the arrival of the Melbourne express. In the evening a fruit soiree was held at Sister Anderson's home, for the purpose of a reception, to enable Bro. and Sister Thurgood to meet the members. The weather being suitable, good use was made of the lawn, lighted by lanterns. Several items of music and recitations were rendered, and a most enjoyable evening spent. Lord's day, 8th, in the morning, W. C. Brooker presided, some 79 being present, of whom 60 broke bread, amongst whom were several visitors—Bro. and Sister Thurgood, from Pittsburg, U.S.A., who were welcomed to South Australia by W. C. Brooker, as President of the Conference; Sister Stegett, from York; Bro. Atkinson and son, Maylands; Sister Brooker and daughter, and Sister Harris, Queenstown; Sister Taylor, Tasmania; Bro. J. D. Stewart, Tabernacle, Enmore, N.S.W. The right hand of fellowship was extended to Sister Sherwood, by letter from Broken Hill, and to Bro. Walker by faith and obedience. Bro. Thurgood afterwards exhorted the church. The afternoon, it being our anniversary, about 150 being present, was devoted to the rendering of a song service entitled "Singing Jim." It was a decided success, and great praise is due to the efforts of the members, who have worked, both old and young. Bro. Thurgood spoke a few words of cheer. The evening at our gospel service the attendance exceeded that of the afternoon, with bright singing. C. L. Thurgood delivered a fine address,

New South Wales.

MOREE.—Splendid meetings all Christmas Day. In the morning we had Bro. and Sister Pike, from Gunnadah, and Bro. Ritchie, from Ashley. The evening meeting was very well attended. It took the form of a carol service. The choir creditably rendered some old and new favorites. J. Carter was soloist. It is intended to make a big effort for primitive Christianity in this place. Bro. Peter Winter has donated the town church a complete gas instalment. Good meetings New Year's Day. Worship meeting one of the best since writer's arrival. T. and C. Hodson, with their wives, were with us. Evening meeting very good. Sunday School changed from afternoon to morning owing to the intense heat. We are commencing a fund for a new organ. Any brother or sister sending along donations to our secretary, G. Woolford, will be warmly thanked.—W. D. More.

PADDINGTON.—At our morning meeting to-day we had the pleasure of listening to C. M. Gordon. He made an earnest and eloquent appeal in the interests of the College of the Bible. There was a large attendance. Our subject to-night was "The Fruitless Tree." Good meeting and one confession.—A.E.I., Jan. 8.

ERSKINEVILLE.—The tent mission started on Sunday, 8th. There was a good meeting in the morning, at which Bro. Hagger addressed the church. In the afternoon and evening the Sunday School held their anniversary services. At both services the tent was packed to the doors. The children rendered special items at both services. We are thankful to God for giving us a good start. The brethren everywhere are asked to assist us by their prayers on our behalf.—Geo. Morton.

NORTH SYDNEY.—On Wednesday, Jan. 4, the chapel was the scene of a marriage between Sister Miss R. Morrison and Bro. L. Baker. The ceremony was performed by A. E. Illingworth, the building being full. A good interest is still maintained in open air meetings. At the breaking of bread F. T. Webber delivered a splendid address before a good sized gathering. At the gospel service H. M. Rodger gave a fine address on "A Vital Question," before a good congregation, when a deep interest was shown. On Jan. 17 the Bible School anniversary is to be celebrated, and the picnic held at Balmoral on anniversary day, Jan. 26.—W.J.M.

WAGGA.—At the close of Bro. Clydesdale's address on Lord's day, Jan. 8, we had the pleasure of seeing one man step forward and make the good confession. We ask the brethren to unite with us in prayer that great things may be accomplished here.—G.B., Jan. 9.

HAMILTON.—The first love of the new converts is good to behold. At the prayer meeting on Wednesday evening 23 members attended, when we began a study of the "Life of Christ" for their benefit. Keen interest is shown in all meetings, and this morning an exhortation from Bro. Robbins, of Belmore, was very helpful. To-night many strangers listened to a discourse from Bro. Strongman on "Heaven." About those shillings for our building fund. Yours hasn't arrived yet. Is it coming? Don't fail to help, brethren. Send right now to S. G. Goddard, Hamilton, N.S.W.—Jan. 8.

MEREWETHER.—After the Supper this morning Bro. Strongman exhorted the brethren to take more interest in mission work. Sister Mrs. Jos. Fraser has returned in good health from her trip to Scotland, and was welcomed back to the Lord's table. Bro. Robbins, from Belmore, gave a very clear presentation of the gospel to-night, and his visit was appreciated. Many young men from the old Bible Class were present. Sisters Banfield and Lewis and Bro. Jones have suffered the loss of their aged mother, who passed away very peacefully last Thursday, aged 76 years. Mrs. Jones, who attended the Methodist meeting, lived a saintly life, having served the Saviour for 58 years. The sorrowing

ones have the hearty sympathy and earnest prayers of the church.—Jan. 8.

Victoria.

MILDURA.—Quite a pleasant evening was spent at the residence of Bro. and Sister Vick on New Year's night, it being the occasion of their golden wedding. Some 50 church members and friends were present, and during the evening R. G. Cameron had the pleasure of presenting both our brother and sister with a very nice wicker arm-chair from the church members.—J.H., Jan. 6.

CHELTENHAM.—For the new year we were much favored with city and other visitors, about a dozen being with us. At Sunday School several spoke to us, namely, J. S. Mill, Kalgoorlie; W. A. Kemp, Ascot Vale; G. Clayton, Kaniya. Bro. Mill also acceptably exhorted. Three were received by faith and obedience. Our evangelist begins his fourth year of ministry this week in our midst. Prospects for future work were never better.

BRUNSWICK.—On New Year's Eve a watch-night service was held, and a good audience gathered. Lord's day, Jan. 1, we had a splendid exhortation from our evangelist. In the evening Bro. Way preached and mentioned the beloved who had gone home during 1910, including Bro. Colbourne and Bro. Blomfield. The mid-week meeting was well attended, and the Young Men's Class was given a lecture by Bro. Way on "What to Do, and How to Do It." To-day Chas. Anderson exhorted and Bro. Way preached. Reference was made to the death of Mrs. McPherson, once a member with us.—W.T., Jan. 8.

WILLIAMSTOWN.—Death has visited our church here. Our Bro. Martin and our Sister Mrs. Johnson have fallen on sleep. We feel our loss very much, and extend our sympathy to the bereaved families. Bro. Bagley occupied the platform this evening, when we had a fine meeting.—S.R.F., Jan. 8.

BRIGHTON.—A watch-night service was conducted by Bro. Pittman on New Year's Eve. Sorrow has entered the homes of some of our number, our Sister Mrs. Arnott and family having suffered the loss of a husband and parent. The sympathy of all goes out to those bereaved. Good meeting on the beach at Sandringham last Sunday.—P.H.L., Jan. 9.

BENDIGO.—Pending the engagement of a suitable evangelist, D. C. McCallum accepted a short engagement prior to his leaving for the Philippine Islands. He gave his last morning address and preached his final sermon on Sunday last. Dr. Cook, prior to the sermon, in a few remarks spoke of the help which our brother and sister had rendered the church, and commended them in their new sphere of labor to the prayers of the brethren. Our brother, in reply, mentioned that during their short stay in our city they had become greatly interested in the work, and acknowledged the kindness extended to them, making it difficult for them to depart; but the call had proved too strong, and hence they were only obeying God's will to depart for foreign fields. Our brother's addresses have been very helpful, and his sermons very much appreciated by Bendigo audiences. At the close of the gospel service the choir sang "God be with you till we meet again." The local speaking brethren have kindly consented to carry on the work for a while.—J. Southwick.

HARCOURT.—Recently we held a complimentary social to those who helped in our anniversary services. Bro. Clipstone was thanked on behalf of the church by Bro. Wm. Symes for his able assistance. Bro. and Sister Stewart, of Castlemaine, were also eulogised for assistance with singing. Bro. Gray, who has trained the choir for some time, was presented with "Sankey's Hymnal" and an illuminated address, as tokens of appreciation for excellent service rendered during anniversary singing services, and toward

Continued on page 30.

THE PASSING.

By J. L. Harbour.

"Yes, I like to set here to the front winder with my knitting or my sewing, and see the passing," said old lady Thresh. "I ain't very much good on my feet no more; so I spend most all day here to the front winder, where I can sew or knit and see the passing at the same time. I can call out and tell my daughter who's goin' by. It's a good deal o' company, the passing is, speshly when some one drives into the dooryard for a little call in the summer time. I often think that—there goes Aaron Thorpe by. Hetty, O Hetty! Aaron Thorpe has just rode by, driving real fast. You reckon he's going for the doctor? He was driving real fast, and you know we heard yesterday that his wife's old mother was real bad off. Hadn't you better just 'phone up there and ask how she is? I'll watch and see if Aaron goes back with the doctor. He was driving real fast, and you know he drives rather slow as a general thing. Still, it may be that—O, I bet I know why he was driving so fast. I reckon he's hurrying to meet the 10.30 train. You know that his wife's niece is expected to-day to make them a visit, and I'll warrant you Aaron was driving down to meet her. He ain't no time to lose if he expects to meet that train. He's got his democrat waggon 'stid of his top buggy; so I guess she's going to bring a trunk, and that means that she means to make quite a stay. Lemme see; is this niece Sarah Thorpe's brother Ira's daughter, or is she Sam's daughter?"

"Ira's? You sure? I was thinkin' she was Sam's daughter. I wonder if—there's a top buggy passing, with a man and a woman in it. Looks some like Silas Hemp's buggy, but he ain't got any white horse, has he?"

"I thought he hadn't. Wonder who they can be. They didn't seem to be in no hurry, for they let the horse stop and nibble from them bushes across the road. If they hadn't been in a top buggy, maybe I would of recognised 'em. She had on a bright blue dress and a white hat. I made that out, for she set on this side. No one round here wears a bright blue dress and a white hat, is there? Ella Darte has a blue dress, but it ain't light. Wonder if—I bet you a purty that it is someone going up to the Dartes, for Eliza Darte said yesterday when you was talking to her over the 'phone that she was going to make a layer choc'let cake, and it ain't likely she would of done that if she wa'n't expecting company. Now, who could she be expecting? Don't you reckon that it is her cousin Cyrus Sloan and his wife? Or it may have been—I know who it was! I feel morally sure it was the new minister and his wife going up there. You know they say that she wears a bright blue dress and a real showy white hat. Some thinks it's a little too showy for a minister's wife, and they think the feather on it cost as much as three dollars. If it did, it's a good deal for the wife of a minister on eight hundred a year to lay out for a feather. Still, if she paid that much for it, it must be a real good feather, and she can wear it years. She

can have it dyed any color if it's white; so it ain't so extravagant as it would appear at first, but I'd think twice before I put three dollars into a feather.

"I'd most of thought that Eliza Darte would of told us if she was expecting the minister an' his wife up, but who else could it of been if it wa'n't the minister? An' what would Eliza Darte be making a choc'let cake for if she wa'n't going to have company? You reckon it could of been some one going over to the Anderson's?"

"I don't know, mother."

"It might of been. They have a good deal of town company, and these people looked like town people. Looked like a stable rig they had, and—there's the Pettys drivin' by with a trunk in the back part of the waggon; so Miss Petty must be off for her visit to her brother Joe over in Peters County and—O, she waved her hand, Hetty! I reckon she sees me settin' here. I guess she'll have a real nice time, for they say her brother Joe has everything nice at his place, and they keep a girl with only three in the fam'ly. Miss Petty says her brother Joe has an automobile, and she cal'lates on taking her first ride in one. I hope it won't be her last in it, or in anything else. You wouldn't ketch me in one o' them things, and there ain't money enough in the world to hire me to go up in an air-ship.

"Miss Petty is taking a dreadful big trunk with her. I reckon she'll feel pretty fine in her new black taffy silk and her six-dollar hat and her real lace collar her niece in New York sent her Christmas. I'd most o' thought that she would of made that green foolard silk do for best, seein' that she ain't had it but two summers. But then I reckon that she felt she had to make an extry spurt, seein' that she was to visit folks that kept a girl and an automobile. I reckon she'd feel a good deal spited if her trunk went astray like Elnory Dabney's did that time she went to Boston to visit her rich relations, and she never got the trunk the hull time she was there.

"Miss Petty didn't have on her new hat. I reckon likely she had it in the big, square box she had in her lap. I'd hate to put on a six-dollar hat to travel in. They call it that the buckle on the hat cost a dollar. Seems to me that is goin' it purty steep for common folks. Still, it's her that's payin' it. Them that dances has to pay the piper, as the sayin' is; so I ain't no call to complain if she pays two dollars for a buckle.

"Mandy Petty allus was right dressy. Got it from her mother, I reckon. Her mother would come out in a silk dress, and live on potatoes and salt for two months to pay for it. I remember that years and years ago, 'fore 'Mandy was born, her mother came out in a prune colored silk that she allus spoke of as 'my prune silk,' and her oldest boy, a sassy little tike, said one day before a house full o' company that he guessed his mother called it her 'prune silk' because the fam'ly et prunes all of one winter to pay for it. Do

you know how long Miss Petty allows to stay, Hetty?"

"No, I do not, mother."

"Hope she won't wear out her welcome and make her brother Joe's folks twice glad. There's a lot in knowin' when to come and when to go when a body goes visitin'. I know that—the Shirleys are passin' with both seats in their democrat waggon and two horses to it; so they must be goin' a good ways. Wonder if they ain't goin' over to Zoar to spend the day with his Uncle Eben. If not, like enough they are headed for New Zion to visit her mother. Yes, I guess that is where they are goin'. Seems like they ought to of started some earlier to go away over to New Zion; but there's a full moon now, and mebbe they mean to drive home in the moonlight.

"Didn't Mis' Shirley say something about her mother's eighty-fifth birthday comin' soon when she called here the other day on her way home from town? I am sure she did, and I bet you anything they are goin' over to celebrate the old lady's birthday. Turrible smart old lady for eighty-five. Pieced five quilts last year, one of 'em with three thousand six hundred and eighty-four pieces in it, and sewed rags enough for forty yards o' carpet, and never missed a Sunday at church. I call that reelly 'goin' some,' as my gran'son Tommy would say. Still, I guess you'll see that she'll go sudden. Them kind allus does. Look at old Susan Peesly. Walked three miles, and picked five gallons o' blueberries, an' et a whole pie, the day she was eighty-seven years old, and died the next day. When folks git in the eighties they oughtn't to overdo. Chimney-corner is a good place for 'em, or settin' to a front winder watchin' the passing.

"There goes three teams one right behind the other. I guess they are on their way to the saw-mill. That makes nine teams that have went by here since eight o'clock this morning, and it ain't quite noon. Seems like there's a good deal o' passing this summer, and I don't think we've any call to complain o' bein' lonesome.

"There comes the postman. I'll run out and get the mail, Hetty. I want to ask if he fetched the Burrells the letter they been expectin' from their son whose wife has consumption out West. If he did, I want that you should 'phone up there and ask how she is. With a telephone in the house, and a postman, and all the passing there is here I call it that we are about as well off as if we lived in a city."—C.E. World.

We need the peace of God in our heart just as really for the doing well of the little things in our secclar life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eyes ought to be clear, and our nerves ought to be steady, as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—J. R. Miller.

Christianity requires a forgiving spirit as the highest form of benevolence or well wishing toward our fellow-men.—Beecher.

An American Catechism.

Ques.: How many denominations are there in the United States?

Ans.: 186, according to the latest census.

Ques.: How many denominations were there in 1890?

Ans.: 145, according to the census of that year.

Ques.: How many denominations were discontinued in the interval?

Ans.: Twelve.

Ques.: How many were merged with other denominations?

Ans.: Four.

Ques.: How many wholly new denominations were added to the list?

Ans.: Forty-eight.

Ques.: Were there other additions to the denominations?

Ans.: Yes; some denominations split in two.

Ques.: How many Baptist denominations exist in the United States?

Ans.: Sixteen.

Ques.: How many Lutherans?

Ans.: Thirty-four.

Ques.: How many Methodists?

Ans.: Fifteen.

Ques.: How many Presbyterian?

Ans.: Twelve.

Ques.: What reason is given for the existence of these 186 denominations?

Ans.: That each perpetuates a valuable principle and struggles for its acceptance.

Ques.: Then each denomination at present lacks 185 valuable principles possessed respectively by the 185 other denominations?

Ans.: May-be.

Ques.: Any other reason?

Ans.: That varying types of human minds naturally require different types of creed and forms of church government and worship.

Ques.: Then there are 186 different types of human minds?

Ans.: It would seem so.

Ques.: Is this division of our Christian forces into 186 sundered camps a good thing?

Ans.: Yes—for the devil.

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Letters to a Young Christian

By...

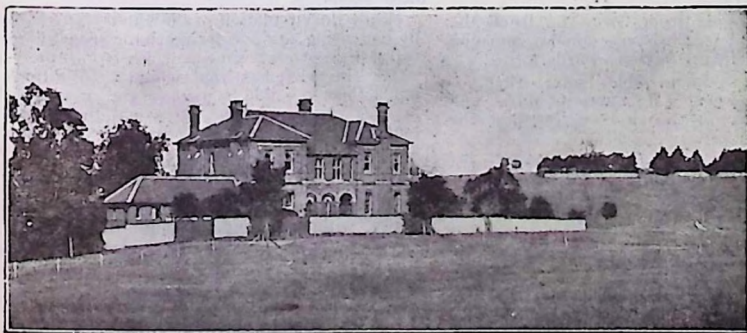
ISAAC ERRETT.

New Edition.

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From the Field—Continued.

choir in past. Bro. Millar gave these tokens and Bro. Gray feelingly responded.—J.A.M., Jan. 29.

BALLARAT.—On last Lord's day we had several visitors with us. A. W. Jinks exhorted, and, in the evening, preached on "Character" to a large congregation. At the morning meeting a young man was received in. We are getting many strangers at the gospel meetings.

BERWICK.—A farewell social was tendered to Bro. Johnson on Dec. 19, when a marble clock was presented to him for a token of esteem. Also a welcome to Bro. Hall, from South Australia, who is carrying the work on here. On Jan. 1, Bro. and Sister F. Pittman and son were with us. Bro. Pittman presided in the morning, and preached the gospel in the evening. Last night we had the pleasure of seeing one lady make the good confession, Bro. Hall preaching. On Jan. 19, the Sunday School picnic will be held at Mordialloc.—E.E., Jan. 9.

S.S. UNION.—At the last meeting of the general committee, Bro. Drummond was appointed as S.S. visitor, to act in conjunction with Bren. H. Swain and B. J. Kemp. Sunday School teachers and church members are asked to attend Teachers' Conference at Cheltenham on Jan. 30; good programme being arranged. Watch further announcement in next issue. Next delegates' meeting will be held in the lecture hall, Swanston-st., on Monday evening, Jan. 23. Full attendance requested.—J.Y.P., Hon. Sec., Dec. 22.

CARLTON (Lygon-st.).—On Lord's day, Bro. H. V. Knapp, of Nelson, New Zealand, presided at the morning meeting. Bro. and Sister C. T. Forscutt and daughter, from Enmore, N.S.W., also met with us at the breaking of bread. Randall Pittman gave a nice exhortation. One received by letter. A good many of the members, including Bro. Kingsbury, our preacher, are away on holiday. The meetings, though not as large as usual, were good. F. M. Ludbrook gave a fine gospel address at night. The devotional meeting on Thursday evening was conducted by Douglas Pittman, there being a good attendance.—J.M.C.

GEELONG.—There were good attendances on Sunday last. In the morning we had the pleasure of welcoming into fellowship Sister Williams and daughter, who come to us by letter from Ballarat. We also had with us J. Richardson, of Boulder, W.A. At the evening service we had an exceptionally large attendance, there being over 350 present. Gifford Gordon preached a most impressive sermon on "Christ on the Cross," and was listened to with rapt attention. We are looking forward to the best year in the history of the church at Geelong; and looking back over the year which has just closed we are led to exclaim, "Truly the Lord has blessed us abundantly."

CASTLEMAINE.—Splendid meetings on Sunday. In the morning Bro. Andrews presided over a fair attendance of members for worship. W. Gale exhorted. The afternoon presented a good attendance of Bible Class members. We have now started under the new lines, and everything promises to be satisfactory. We have officers appointed and various committees. The evening was full of sadness, as in a memorial service was preached by Bro. Gale in connection with our late Bro. Lawrie and Sister Nielson, both valued members of the church. A. Martin read the lesson, Psalm 90, and during the service "The Dead March in Saul" was played by Sister Stewart, after which Bro. and Sister Stewart sang "He wipes the tear from every eye." The building was packed, and at the close of the service one lady confessed Christ as her Saviour.—E.H.B., Jan. 9.

SOUTH RICHMOND.—Bro. Jones, of Nelson, New Zealand, our new evangelist, was with us for the first time last Lord's day. He spoke at both the meetings, at 11 and 7. Splendid meetings; building comfortably filled in the evening; two confessions at close. We are all looking forward to more aggressive work under our new

leader. May God bless the church at South Richmond.—G. F. Nicholls.

WINDSOR.—T. Bagley has spoken to us twice lately on behalf of Home Missions, and we believe a good interest in the February offering has been aroused.—D.E.P., Jan. 10.

Here & There.

Home Missions!

Remember the 5th of February.

Let "The Commonwealth for Christ" be our watchword.

Using money for Home Missions is laying up treasure in heaven.

It will pay you here and hereafter to have part in this great work.

If you want something to think about or preach upon, here it is,—"The Paramount Urgency of Home Missions."

"The Commonwealth for Christ," is a big undertaking, but a good working principle is "Expect great things from God, attempt great things for God."

By the prayerful study of the Bible with reference to Home Missions, and by laying by in store as the Lord has prospered each one of us, let us prepare ourselves in heart and purse to do our duty to the spiritually destitute portions of each of our States.

It was intended to bring out the Home Mission number of the *CHRISTIAN* this week, but circumstances have made it necessary to alter the date of publication to next week. We hope to have a good number, and will print extra copies for free distribution in the churches of the Commonwealth. Agents will please note that extra copies sent to them are for free distribution.

"The average man *thinks* he does not like a missionary sermon. This is a mistake. He does, if it be a real, live missionary sermon. Now the preacher—any preacher—may be able to preach that kind of a missionary sermon. But his heart will have to be put into it as well as his head. He must work over it and pray over it. If he does, his Home Missionary sermon will stir the people and bring forth liberal response."—H. A. Denton.

Isolated members in Queensland are requested to send their addresses to L. Gole, MacRobertson's, Brisbane.

On January 2, about 60 Endeavorers and friends from Brisbane church had an enjoyable picnic at Enoggera.

A band of singers from Grote-st. visited the Adelaide Hospital on Christmas Sunday morning and sang carols in the various wards.

We are glad to know that Sister Allan, of Grote-st., is recovering from a serious illness, and expected to leave the hospital on Tuesday, the 10th.

J. I. Mudford represents the Church of Christ in Brisbane on the committees of the City Mission, Temperance Alliance, and British and Foreign Bible Society.

The teachers of the Grote-st. Sunday School gave a very nice and useful present to the superintendent on Christmas Day, as an expression of their loyalty and good-will towards him.

Mr. E. G. Wilson and Miss V. Stabe, members of the Brisbane church, were united in marriage at Zillmere on Dec. 21, J. I. Mudford officiating. They carry with them the good wishes of many friends.

H. J. Banks writes: "I arrived home on Dec. 20th, by the s.s. China, after a most interesting and enjoyable tour through Ceylon, Egypt, England, India and Palestine. Miss Thompson sends her Christian love to you and all the members. My stay at Harda, and indeed at all the mission stations in India, was most pleasant."

Bro. and Sister M. O'Connell, of Sandgate, Q., recently lost their youngest child by death. The funeral took place on Dec. 30.

We are glad to see that the church at Prahran (Vic.) is making a forward movement. H. Swain is to conduct a mission for a short time, after which C. M. Gordon will preach on Sunday evenings.

Birthday gifts of a penny for each year you are old will be gladly welcomed by the N.S.W. Home Mission Fund, in order to help meet the expenses of the heavy tent mission campaign now being conducted.

Through the kind courtesy of the Cheltenham church officers T. B. Fischer is to conduct the Swanston-st. Sunday services till the end of the month. T. Bagley, W. Judd and E. T. Penny will preach at Cheltenham during his absence.

In acknowledging £3 for the College of the Bible as coming from Maryborough, a mistake was made; it should have been Bet Bet. Also £2/2/- for H.M. Committee should have been acknowledged as coming from Bet Bet, and not J. Patterson.

£220/8/11 is the amount received to Jan. 9 in response to the appeal for annual offering for N.S.W. Home Missions, and still five churches to be heard from. Will treasurers and isolated members who have not yet done so, please send on to Thos. Hagger, Francis-st., Marrickville?

Owing to the continued illness of S. J. Mathieson, F. J. Goodwin (formerly of the College of the Bible) has been asked to take up the work temporarily at Vivian-st., Wellington, N.Z. It is expected that Bro. Mathieson will be able to resume work about Easter. Bro. Goodwin leaves for New Zealand by the s.s. Warrimoo on the 18th.

The 1911 session of the College of the Bible will open on Wednesday, February 15. Students are asked to be in attendance at 9.30 a.m. on that date. Should any who have not yet applied for admission wish to enrol this year, they are requested to communicate with A. R. Main, College of the Bible, Glen Iris, at once. It is desirable that every student be in attendance from the beginning of the first term.

W. A. Kemp writes:—"The Ascot Vale Boys' Endeavor Society held a camp at Cheltenham, Victoria, during the Christmas holidays. The grounds of Bro. Bishop were kindly granted to us, and 18 young men enjoyed ten days in camp. The Cheltenham brethren showed us 'no little kindness,' which was very much appreciated, and we wish to thank those brethren sincerely. Bro. Fischer arranged things for us splendidly. Some of the boys say that they had 'the time of their life,' and are anxiously looking forward to the next camp."

While the circulation of the *CHRISTIAN* is steadily increasing, and we are receiving from all quarters words of encouragement, yet we are not satisfied with what has been achieved. We think it ought to be possible to increase the circulation by at least five hundred. We would therefore ask our readers to interest themselves in the matter and help us to get new subscribers. Ask your friends if they get the *CHRISTIAN*, and if not, try to think that no one can be a regular reader of "our paper" without getting substantial benefit from it.

The Kindergarten Committee acknowledge with thanks, further proceeds of sale of tickets for Musical Society concert as follows:—Miss Connor, South Yarra, 3/-; Andrew Haddow, 8/-; J. Holloway, 9/-; H. R. Chipperfield, 3/-; T. Towers, 7/- Additional gifts for the Christmas Zeltus, 5/-; Lygon-st. Y.P.S.C.E., 9/-; Lygon-st. Jessie Webster, toys; Mrs. Bible Class, per Miss Mrs. Campbell, toys; Mrs. Harrat, toys, etc.; Harward, toy-cart; Miss Petty, cake; Mrs. Owens, cake; Mrs. Zeltus, scones, etc.; Mrs. Tully, chell, trinkets. All the above were highly appreciated by the Committee.—T. B. Fischer.

Mrs. May Bredin, who has left Shepparton, Victoria, to live in Tomingley, N.S.W., would be glad to hear from any brethren who may be living in the district.

A meeting to bid farewell to Bro. and Sister D. C. McCallum was held in the Swanston-st. chapel last Tuesday. The meeting was under the auspices of the Federal F.M. Executive. F. M. Ludbrook was in the chair, and stated the object of the meeting, namely, that Bro. and Sister McCallum were leaving on the following day *en route* to the Philippines to take up work under the F.M. Society of America. Farewell addresses were delivered by T. B. Fischer, Organising Secretary; Sister Pittman, representing the Sisters' Conference; F. G. Dunn, Vice-President of the Federal Conference; J. W. Baker, President of the Victorian Conference; and R. Lyall, Treasurer of F.M. Committee, all of whom expressed regret at the departure of Bro. and Sister McCallum, and wished them God-speed in their new sphere of labor. Bro. and Sister McCallum, in reply, expressed their appreciation of the kind things said about them, and spoke of the urgent need of the work in the Philippines. Miss L. Campbell, of W.A., gave two appropriate solos very acceptably, and C. T. Forscutt and P. A. Dickson closed the meeting with prayer.

The Kaiser's temperance speeches have, says the *Christian*, naturally aroused the ire of the drink sellers. To have temperance—even total abstinence—preached from the throne was more than could be endured. The "schnapps producers" have rebelled, and now at length the Kaiser has thrown a sop to Cerberus, in the shape of a homily to ardent teetotallers, telling them that all extremes are very bad. He speaks of the value of "hot grog" to sailors in a storm! Notwithstanding this, we learn that his majesty "has followed this up by a Cabinet order to officers of the Marine, in which he hopes that the officers will give a good example to their men, and that they will do all in their power to show them the injury caused by the use of alcohol. Officers in high positions are also requested to use all their influence against certain customs where compulsory drinking is the rule. . . . The Kaiser intends shortly to issue a somewhat similar Cabinet order to the officers of his army." So that, after all, temperance men may claim that the Kaiser's balance of sympathy is on the right side!

Dr. Dale found no warrant in the earliest charter of the church for the distinction between priest and people. He believed that all Christians were priests, and he objected to be regarded as a member of a sacred caste, and marked out by certain disabilities as a distinct order of human being. He held that a man forfeits no privilege and abdicates no duty in becoming a minister of a church. He may not, on that account, repudiate his citizenship obligation. He may not separate himself, by artificial distinctions, from the rest of the commonwealth. So, with admirable directness, Dale put his principles into practice. He foreswore the white tie and ministerial costume. He deliberately broke down every monastic habit and custom that had clung to the Puritan minister in spite of his puritanism. The Geneva gown went the way of the white stock. Despite the well-meant protest that they invested ministers with an air of levity and worldliness, he grew a beard and a moustache. He took care to have it known that he had an invincible objection to the title "Reverend."—*Dr. Dale on Christian Citizenship.*

"A.R." has sent us an article on the "Lord's Day," in which it is denied that the statement in Rev. 1: 10, "I was in the spirit on the Lord's day," refers to "the first day of the week." In this article it is said that "the view entertained by our Christian friends, that the first day of the week was the day referred to by the apostle, is only built on speculation, for which there is not the slightest ground." Our correspondent must pardon us if we do not publish the somewhat lengthy article which is based upon this assumption. He is quite mistaken in assuming that there is not "the slightest ground" for believing that

the "Lord's day" in Rev. 1 is not identical with "the first day of the week." On the contrary, there are very substantial grounds for so believing.

The change of name is not without a parallel; as, for example, when "the breaking of bread" afterwards became known as the "Lord's Supper." If our correspondent will turn to Elliott's Commentary on Revelation, he will find the following: "There is no ground whatever for the futurist interpretation that this expression refers to the 'Day of the Lord,' as in 2 Thess. 2: 2. The phrase in this latter passage is totally different. The phrase is *en kuriake hemera*. The adjective is applied by Paul (perhaps coined by him for the purpose) to the Lord's Supper; from the Supper it came to be applied to the day on which Christians met for the breaking of bread. The day is still called *Kuriake* in the Levant." Corroborative proof is found in the use of the phrase "the Lord's day" for the first day of the week in the earliest Christian document after the apostolic writings. This document, the *Didache*, is known to have been in existence shortly after the death of the Apostle John. In this the phrase "Lord's day" is applied to "the first day of the week," and its existence in this treatise is evidence that it was in familiar use some time before the *Didache* was published, which would bring the use of the phrase pretty well into the days of the Apostle John. We make this statement for the information of our correspondent, but do not propose to discuss it further.

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ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Kaniva, £30; Wampony, £14/5/-; Bordertown, £10/9/-; Lillimur, £8/5/-; Bet Bet and Maryborough, £25/8/-; Colac, £6; Swanston-st., per Miss Harris, 6/6; Terang, 10/6; South Yarra, per Miss Blake, 3/11; Castlemaine, £20; Taradale, 50/-; Geelong, £8; Mrs. Stevenson, West Portland, 6/6; Sisters' H.M. Rally (from Castlemaine), £1.

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

JENSEN FUND.

F. Dowell, 2/-; J. H. Tozer, N.Z., 35/-; Drummond Church, 22/-.

COMING EVENTS.

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

JANUARY 22.—Prahran's great Gospel Mission commences Jan. 22, lasting at least a fortnight. H. Swain, missionary. Plan to be with the old historic church during her campaign. F. Lang, leader of song.

WANTED.

Evangelist for Mildura district. Capable young man. Splendid field. Two churches. Liberal terms. Particulars from R. G. Cameron, Pine Avenue, Mildura.

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.

The Home Missionary Committee of Western Australia requires one or more evangelists for the State. Apply to Secretary, H. J. Banks, 36, Bagot-road, Subiaco, W.A.

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SHORTHAND

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BIRTH.

WEDD.—On Dec. 25 (Christmas Day), at Bay-st., Cheltenham, to Mr. and Mrs. Tom Wedd—a son (Colin Campbell).

MARRIAGES.

WILSON—KNYVETT.—On November 14, 1910, at Glenferrie, by Mr. C. M. Gordon, evangelist, Alexander, eldest son of Alexander Wilson, of "Eurona," William-st., Glenferrie, to Gertrud Richmond, eldest daughter of the late Frederick Charles Knyvett, of Bruthen, Victoria.

GOODWIN—CHANDLER.—On Dec. 7, at the residence of the bride's parents, Como Nurseries, The Basin, Bayswater, Victoria, by F. M. Ludbrook, Franklin John, fourth son of A. Goodwin, South Lillimur, to Esther Marion, second daughter of W. Chandler, Como Nurseries. Present address: c/o Mr. R. Hill, 32 Pirie-st., Wellington, New Zealand.

IN MEMORIAM.

THOMPSON.—In loving memory of our beloved husband and father, William Hogan, who fell asleep in Jesus, Dec. 20, 1909. A faithful husband, father and servant.

—Inserted by his wife and family.

NEVILLE.—In sad but ever-loving memory of my dear mother, Amelia Neville (nurse), who passed away Jan. 26, 1907.

"With Jesus now, with him for ever,
Never to leave him, grieve him never,
Could God himself give more? His will
Is best, though we are weeping still."

"Gospel Light,"

25 Selected Gospel Tracts Bound as a
Neat Booklet.

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Obituary.

WHITE.—From Maryborough, Queensland, comes the sad news of the death of Bro. White, from Sydney; very sad owing to its suddenness. Bro. White was engaged as cook and steward on the steamer "Hopewell." His death was caused through suffocation. The ship was being fumigated with cyanide. Our brother had made arrangement for a night's lodging at a friend's place, and was seen alive and well about 10 o'clock. Appearances seemed to lead to the belief that he had forgotten something in his cabin, and must have gone aboard ship, first lighting a lantern, then removing paper pasted around the door and over the key-hole, and in the act of opening the door must have got the full force of the fumes. He then fell down in a narrow gangway, not able to recover himself. In this condition he was found about 12 o'clock by the cabin boy returning to his ship for the night. Our brother leaves a wife and family, residing in Sydney. The writer and elder J. W. Smith, with the service of our late evangelist, E. T. Ball, and his ship-mates, followed our dear brother to his last resting-place in the Maryborough Cemetery on Dec. 23. Our hearts go out in love and sympathy for the widow and children.

W. STILER.

NEWHAM.—After a painful illness, our Sister Newham fell asleep in Jesus. Her remains were buried in Kew Cemetery in the presence of a number of her relations and friends. Our sister had been a member of the church for 31 years. She was baptised at Prahran, and afterwards took her letter to North Richmond. She was the mother of a large family, who are left to mourn their loss. She has left a good name as wife, mother, and Christian. Many and varied were the struggles of her life, but she bore them uncomplainingly. Bro. Newham, who survives her, is quite infirm and is waiting in faith the call to join his faithful partner.

Windsor, Vic.

J.P.

THOMPSON.—On Sunday morning, Dec. 18, James Thompson, of Warrnambool, was called away at the age of 75. On that date, as usual, he arrived at the chapel early, laid the table ready for the breaking of bread, and put his book ready to conduct the service. When the members arrived later, his absence from the chapel was noted, and on search being made, he was found outside dead. Nothing could have been more to his wish than that his last work should be to set the table of the Lord. The communion of the broken loaf and the cup were not for him. The Master had something better. He united with the Warrnambool church in 1883; since which time, with the exception of about six years in West Australia, his membership has been at Warrnambool. Highly respected by all outside, he was loved by his brethren for his sterling Christian character. He leaves three daughters and one son. The writer went down and conducted the funeral. He will be greatly missed in the church, and his daughters have the sympathy of all in their hour of sorrow.

Colac, Vic.

A.W.C.

BEST.—Almost with the dying of the old year, Robert Best entered into rest, having reached the age of 73 years. Some two years ago he united with the church at Colac, together with wife and daughter. Within a few months he underwent a severe operation, but it availed but little. For a year and a half he suffered very much; but this was always patiently, and even cheerfully borne. His was a happy disposition, and his faith in God was very real. All through he was tenderly cared for by wife and children. The loss to them is very great, and we pray that God will comfort and help; but to him it was gain, because to depart was to be "with Christ,"

which is far better. He was highly respected by all who knew him. "Blessed are they who in Jesus sleep."
Colac, Vic.

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A reasonable advertisement which appears in our columns in the first time is that of NATARA. The "Reckable" does not advertise what are termed patent medicines, but NATARA is a standard remedy, and the Editor can testify to its efficacy in curing off a cold when taken in the early stages. - The Reckable

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Almanac for 1911.