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"O, Timothy, guard the deposit which is committed to thy trust."

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THE SACRED DEPOSITUM.

The *Southern Baptist* of Nov. 30 contains the presidential address of Mr. W. J. Eddy, delivered at the annual meeting of the Baptist Union. The title of the address is, "Our Sacred Depositum," suggested by the words of Paul to Timothy, when he says, "O, Timothy, guard the deposit which is committed to thy trust." This "deposit" is explained as being the gospel which Paul preached, and which he received from the risen and ascended Christ. "Just as money deposits," says Mr. Eddy, "are committed not merely to the custody of a bank or corporation, but also to a strong-room or safe, similarly I venture to affirm the Christian Gospel was committed for its safe keeping not only to chosen men, or the church as a whole, and to the New Testament Scriptures, but to the two ordinances of the Christian church, the Lord's Supper and the Lord's Baptism, and more particularly the latter." By the phrase, "the Lord's baptism" is understood, of course, Christian baptism as instituted and commanded by Christ. This "deposit," so far as it is represented in the ordinance of baptism, we understand the President of the Union to claim, has been specially guarded by the Baptist Church. And this claim is cheerfully conceded. The history of the Baptist Church, according to Schaff's *Cyclopedia*, goes back to the early part of the sixteenth century. It is a record of which any people may be proud. As a witness to the principle of immersion, the Baptists have an honorable record, and with it a love for liberty that has always defied ecclesiastical usurpation.

Strength and weakness.

But though the Baptists as an organised body date back only to the sixteenth century, the principle of immersion has never been without its witnesses. There has always been a body of people who have guarded this ordinance and defended it against all odds.

But just now we are not so much concerned with the defence of this principle in the past, as we are with the witness that is being given to it in the present. And as regards the latter, it would seem from recent utterances, that a little more of the old faithfulness is a thing very much to be desired. In Mr. Eddy's address there is a mingled element of strength and weakness. There are passages in it that command our admiration, while there are others that cause us much regret. His appreciation of the ordinance of baptism appeals to us, especially when he says: "The ordinance of baptism has been called a 'statuary of truth'; it contains a whole body of divinity; it enshrines, conserves and shows forth fundamental Christian doctrine.... Preserve the ordinance in its original form, and you preserve the doctrine. Distort the ordinance, either as to subjects or mode of observance, and you distort the doctrine which it was designed to enshrine and safeguard and express."

Ritualistic.

We are glad to agree with the President of the Union in his condemnation of the ritualistic observance of the ordinance. In so far as this involves any saving virtue in the act itself alone considered, we utterly repudiate it. It, however, has some design and meaning in the Christian economy, and this seems to be expressed by the Apostle Peter when he said, "Repent and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." This answer which Peter gave to enquirers on the day of Pentecost, forms an important part of the "deposit" of which the church is the guardian, and as such we propose to defend it. Whatever it means we stand by. Nor shall we ask others to accept our meaning, nor the meaning which the Baptists give it, but the meaning which the world of Biblical scholarship gives to it. Will the President of the Baptist Union accept this? And, now follows a passage in

the President's address, which we hope, on mature reflection, he will regret having given utterance to. It reads as follows:—"Peter was more of a ritualist than Paul: he did not make such a clean cut from Judaism as Paul did, and I think it worthy of note that the modern ritualist who attaches any saving quality to baptism, quotes Peter rather than Paul." This suggests that Peter and Paul were not at one on the subject of baptism. That Peter's teaching about baptism was biased by his Judaism. It is a most astounding statement, coming as it does from Mr. Eddy, whom hitherto we have not ranked amongst the destructive critics. On the most solemn and important occasion in the world's history, the Apostle Peter, filled with the Holy Spirit, to an extent never afterwards surpassed—biased by his Judaism! Well, some strange things have been said about baptism, but this is the strangest of all.

Making concessions.

It is a pity after Mr. Eddy has said so much about guarding the "deposit" enshrined in the ordinance of baptism, that he should proceed to give evidence that he is prepared to be unfaithful to his trust. This comes out when he is discussing the "most appropriate basis for the union of the churches." He has been speaking of the desirability of union, and goes on to say, "to secure such a great thing as union with any other church or churches, we should be prepared to concede something. And first, we should agree to some form of dedication service in the case of the children of Christian parents. Second, we may be led to alter our conditions of church membership. I think we shall be compelled to ask whether we are justified, or whether it is politic on our part to refuse membership to any persons who give evidence of having received the divine life, who hold fast to Christ as their Head, and who love him in sincerity. Third, and here you will follow me with greater unanimity, we are ready for considerable attention in our

church polity." It is the second of these "concessions" that demand our attention just now. In this it is proposed to surrender the principle of immersion to the extent of admitting the unimmersed into membership. And this statement is made in spite of the fact that previously he had said, "we cannot sacrifice our distinctive principles for the sake of union, however much we desire it. We are a liberty loving people. But we have no liberty to give away what does not belong to us, viz., truth, of which we are not the proprietors, but the custodians." A very fine preface to a remarkably lame ending. Surely it was scarcely worth while to protest so much when the protesting meant so little.

Too dear a price.

If the Baptists regard themselves as the guardians of the sacred "deposit" enshrined in baptism, by what process of reasoning can they justify tampering with it? It is true that Mr. Eddy is speaking for himself, but he also speaks as President of the Baptist Union, which is not without its significance. So far, we have not heard of any serious protest against Mr. Eddy's proposition, and this, combined with other things known to us, leads us to the conclusion that the Baptists are drifting from their distinctive principle. We regret this, because though we may differ on other points, we regarded them as allies in guarding the principle of immersion. It is a mistake to think that anything of permanent good can be gained by the surrender of truth. Union is bought at too dear a price when that is the case. Certainly, if ever the Baptists enter into union with other churches on the basis proposed by Mr. Eddy, they cease to be an effective witness to the principle of immersion, and are no longer faithful guardians of the sacred "deposit."

Editorial Notes.

O.H.M.S.

Only a few more weeks, and the most important offering of the year will be taken up in all our churches of the Commonwealth. So much will depend on the amount of that offering for Home Missions on the first Lord's day in February that it will be well for brethren everywhere to prepare at once, and lay aside for it. In several of the States a serious debit balance has to be wiped out, and in each it will be necessary to have such large contributions as shall give a powerful impetus to the work to carry it on for the year. It may be a question whether it is wise to depend so largely on this one annual offering, but this is not the time to discuss other methods. Just now we must concentrate all our energies with a view to success. The time has come for large offerings to correspond with large opportunities and large respon-

sibilities. The work is enlarging; doors are opening wide in every State. The brethren are better organised and more efficient. Let the whole brotherhood prepare for a response in some degree commensurate with the importance of our plea and the magnitude of the work. Let us all pray and labor to achieve a great victory on February 4.

A Battle Gained—A Victory Lost.

By a substantial majority the people of New Zealand have voted for the entire prohibition of the liquor traffic and this, too, in the face of well organised and unscrupulous opposition. The brewers, wine and spirit merchants, and publicans brought all the power of their enormous vested interests to bear upon the issue and were ably supported by Archbishop Redmond of the R.C. Church and the forces under his control. It was the first straightout contest between the prohibitionists and the drink advocates, and the result must be exceedingly encouraging to the former. Hitherto their efforts have been confined to the endeavor to secure No-License in the various electorates, but, in addition to the local option vote, the electors this time had the opportunity to vote for national prohibition. This, however, to become effective, had, as in the case of No-license in the local option vote, to be carried by a three-fifths majority. The more sanguine prohibitionists could scarcely hope for such a result on the first appeal, but they only missed it by three or four per cent. of the votes cast. The full figures are not before us as we write, but it appears certain that at least 56 or 57 per cent. of votes polled were for national prohibition, and 60 would have carried it. New Zealand is possibly the most democratic country in the world and yet the 56 are governed by the 44! In all other matters, even the most important, a bare majority rules, but for some mysterious reason too have more power than 149 at the ballot box if they favor the continuance of drink and all its evils. So far as returns are to hand, it does not appear that any more electorates obtained the three-fifths requisite to secure No-License, though doubtless in a considerable number there was a majority in its favor. When the true democracy of New Zealand asserts itself, it is clear that alcohol will have short shrift in the Dominion. And even if the present inequitable provision is retained, the outlook for brewers and others who fatten on this curse is not very bright at the next triennial poll.

Church Attendance.

W. Durban, in the *Christian-Evangelist*, under the title of "The Great Unanswered Question," deals with the query, Why do people not go to church? As an elderly man he remembers how, in his childhood, people shook their heads dolefully over the neglect of public worship, and he concluded he had unluckily been born in a specially profane and ungodly age, but as he grew

older he found that his father and grandfather had similar experiences in their boyhood, and that when Wesley and Whitfield began their work a very few attended church. Then as he grew he realised that "there never had been so many folks worshipping, and never were so many religious books and papers issued and read as at the time when I was thus marking the advance of civilisation. So I was glad, and grew up to be a sunny optimist, as I am at this day." Bro. Durban is one of the prominent religious writers of England, and as editor of the *Homiletic Review*, occupies a position enabling him to speak with some weight. He says, "Never did the majority of any people at any time form the habit of church going, and never was there a time when constantly many did not apostatise. But I am convinced that alarmist expressions are causeless. I admit that statistics just now point to a drift at certain periods within my own long recollection. Without exception such seasons of wide-spread anathy have been followed by intense reactions and by magnificent revivals." After quoting the statement of prominent men such as Sir Oliver Lodge, Dr. Stalker, and others, who take an optimistic view of the subject, he continues: "Let us bear in mind this fact, that the overwhelming majority of the people, even in the most Christian countries, never did regularly and devoutly attend public worship. The perplexity is perennial. The idea that we are losing a popular habit which formerly prevailed is a foolish myth. Always the church-goers have been in a minority, but that minority has always and everywhere set the pace for the whole community, and has created an atmosphere pure and spiritual for multitudes to breathe outside the regular religious sphere. The church has never yet converted the world, but it has evangelised it, and is still doing so, and that more potently than ever yet." Just one more quotation: "I know England as it is, and recollect it well as it was sixty years ago. It is an altogether different England. There is incomparably less blasphemy. I used to see daily many a reeling sot; now I rarely see a drunkard abroad. Crime has diminished marvellously, though the population has increased immensely. The churches have incalculable power to affect society whenever they are stimulated to put forth some united protest. It is heeded at once. When a colossal scheme was formed for issuing Sunday papers, the churches joined together in such a protest and the promoters of that mammoth project quailed before the storm." We are persuaded that Mr. Durban takes the correct view. Christianity is not yet played out. The gospel is still the power of God unto salvation and righteousness and its restraining power over evil was never more potent than to-day. Some Christians appear to find a melancholy satisfaction in the contemplation of the forces of sin, but their pessimism is not calculated to strengthen the cause of truth. Faithfulness on the part of professing Christians and the persuasive

presentation of the old gospel will ever have their attractiveness and power. There is no need to sit down and mourn over the decadence of a cause which is more powerful to-day than ever in the history of the world.

Fragments of Thought.

He stands very insecurely who does not cast all his cares upon thee.—*Thomas a Kempis.*

The years of God are full and satisfying; each soul shall have its turn; it is his good pleasure to give us the kingdom. There is so much room; there are such thronging possibilities; there is such endless hope.—*Mrs. A. D. T. Whitney.*

We talk about the telescope of faith, but I think we want even more the microscope of watchful, grateful love. Apply this to the little bits of our daily lives, in the light of the Spirit, and how wonderfully they come out!—*Frances R. Havergal.*

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss but how to entertain. He stopped groaning and began glorying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too good to be lost, and is worth all it costs to learn. Let us learn as swiftly as we may. Time is short.—*Dr. Maltbie D. Babcock.*

"The time of the singing of birds is come"—the time when Nature calls aloud to us and bids us awaken out of the deadness of personal grief, and rejoice in the new manifestation of his beauty that God is making to the world. "Behold, I am alive for evermore, and the dead live to me." Is not this the secret saying which the new verdure is writing all over the hills, and which the young pattering leaves and singing-birds are repeating in music? It must be well to have ears to hear and a heart that can respond with a little flutter of returning joy and thankfulness.—*Annie Keary.*

How easy it is to tear a piece of paper along the line in which it has originally been folded! How easy it is for a second temptation to overcome when the first has been yielded to! A sin that has once gained the victory over our moral nature has put a fold, as it were, in that nature, and destroyed its straightness and smoothness, so that when the same temptation comes a second time it seeks the weak point which it had formerly made, and along that line of least resistance we are turned from our righteous principles and strong resolutions.—*Hugh Macmillan.*



THE MAGIC TOUCH.

By J. H. Jowett.

Who does not remember the fascinating fairy who filled our childhood with wonders, and whose magic wand used to change worn-out shoes into silver slippers, and tattered, ragged garments into princely attire, and dust heaps into gardens full of bright and perfumed flowers? How we followed the gracious fairy in her transforming ways!

But fairyland is gone, and fairy wonder is dead. Our years have passed, and life has become sombre with care, dashed with sorrow, grey with disappointment, and withered and blighted by sin and shame. If only something analogous to the romance of childhood could steal back into the sombre years of manhood! If only out of the unseen spaces some mystic spirit would appear who could transform dulled and blighted character, and so transform dulled and blighted circumstances, how busy he would be! Well, here is an announcement of his coming, and this is what he claims to do! "To give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." It sounds like the evangel of some gracious magician. It will be worth while to consider his ways.

Beauty for ashes.

"Beauty for ashes," and the beauty here suggested is the coronet or diadem of a bride. Some humiliated, sinful soul, soiled with self-abuse, worn and torn, wearied and ashamed, is flinging the ashes of her penitence toward heaven, and letting them fall upon her head. Those ashes are the emblems of a burnt-out and wasted day, and she is flinging them towards the heaviness in open confession of her shame, if, perchance, the dead embers might be made to glow again. And what does the gentle Lord offer this depressed and tainted soul? He offers her the coronet of a bride. He will make the dejected exile the wife of the Lamb. The poor, wearied drudge of sin is to be honored by becoming the consort of the Holy God.

What, then, is there in the figure? There is the wonderful love and devotion of the eternal, loving God. God loves the most wretched, dejected, sin-blasted soul on earth, and he would encircle that soul with the diadem of the bride! If that be true, the love of God is the biggest thing we can think about, and the most wonderful theme in human speech. If we only realise that

love on the authority of his Word, life will be illumined and glorified with a far more wonderful light than that which fills the soul of a young girl when first she hears the whispered word that tells the story of a pure and manly love.

Oil of joy.

"Oil of joy for mourning," and this is coronation oil, consecration oil, the oil significant of the endowment of regal authority and power. Who are to receive coronation? Those whose souls are filled with mourning. The mourning is the cry of defeat. It is the wail of the failure. It is the moan of the broken. It is the pathetic cry of the disordered, the men and women who have fallen, who have succumbed in moral and spiritual calamity. That is to say, the good Lord offers the crown of restored sovereignty to the children of moral disorder. He offers restored regality to those who have "gone to pieces." He offers coronation to those who have lost their crowns, sovereignty for those who are bruised and broken. "He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill, that he may set him with princes." He will transform the slave into a monarch. "He crowneth thee with lovingkindness and tender mercies."

Garment of praise.

"The garment of praise for the spirit of heaviness," and the heaviness is that of dimness and failing light, light trembling on the verge of eclipse. There are people whose lives are like that. There is no heat about them, and no radiance. They are cold, dull, cheerless, funereal, shut in by encompassing gloom. And the Magician comes, and he offers to change that gloomy, sombre attire for the garment of praise. For heaviness he will give buoyancy, the joy of the bridal feast for heavy-footed woe.

Surely this bright, regal, bridal attire is what is lacking in the religious life of to-day. There is something wrong with our nobility when it is not crowned with radiance. There is something wrong with our goodwill when it does not bear the hallmark of good cheer. There is something wrong with our communion when we are not "children of light." When the bridal attire is missing there is little or nothing about us to suggest that we are the brides of the Lamb. How are men and women to know that we are of the King's household

if we do not wear "the garments of salvation"? How can they believe that we have grazed upon the divine glory if we do not wear the splendors of "the garment of praise"?

I remember two significant sentences in one of Robert Louis Stevenson's letters, which express the common judgment of the world: "I do not call that by the name of religion which fills a man with bile. If a man is surly, filled with a dull and bitter disposition, if he be sombre and melancholy, how can he witness to the glories of the eternal life?" And the other sentence is this: "I will think more of his prayers when I see in him a spirit of praise." Stevenson wanted to see common gratitude before he received the witness of a clamant piety. If our religion does not clothe us in the refinements of common courtesies it will fail to win the interested attention of

the men of the world. A fine spiritual grace, nobly worn, is a great witness for the Lord. The distinction between the church and the world ought to be found in the difference of their habits. The elect ought to prove their relationship by the beauty of their moral and spiritual attire.

Do we believe that the transformation is possible? Have we full confidence in the power of the Great Magician? Do we believe that he will exchange a coronet for ashes, joyous sovereignty for sullen despair, and a garment of radiant cheerfulness for the spirit of gloom? If we do not believe it, where is our gospel? If we do not believe it, where is our life? The Almighty God can transform the most ungracious and unwelcome life. When he touches barrenness "the wilderness and the solitary place become glad, and the desert rejoices and blossoms like the rose."

how we could join in his praise and that he would be satisfied. For that morning's reading I had selected the 53rd chapter of Isaiah, hoping that as we read alternately, I could quicken some interest in the reading and get them to concentrate their thoughts on him by changing as I read my verses. But he was wounded for "my" transgressions, he was bruised for "my" iniquities, thus making the reading come home to their hearts. I glanced at him as we were reading. I saw the thorn-clad brow bleeding once more, his nail-pierced hands were folded on his side as if that broken heart had burst again. Was he being crucified again by that morning's heartlessness? I was in such agony, a groan escaped me, "Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, Jehovah of hosts."

I have often heard preachers say "my church," "my people." Yes, I said, this is "my church"; how can it be his? How glad I was to hear another hymn sung. Rising at the last stanza for prayer, I became dumb like Zacharias in the temple. My eyes were glued, I could not look at him. I strove to express our gratitude; to remember the needs of all, members and strangers; to ask for a benediction upon the missionaries at home and abroad, and that he would thrust out by his own providences laborers into the harvest field.

The Lord's Supper.

A cold sweat came upon me as instantly I recalled a remark once uttered concerning a prayer; it was this, "That was the most beautiful prayer that I have ever heard offered to an audience." "God be merciful to me, a sinner," I said in my heart, because I knew so little of the needs of "my people." Not an "Amen" was uttered during the prayer, so little had I met the needs of "my people." I announced the Supper hymn. Then came the question, how was I to pass through the next fifteen minutes at the table, and he—right there? When I stood up to say, "The cup of blessing which we bless, is it not a communion or participation in the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" right there on my left was the Blood and Bread of Blessing looking squarely at me with those eyes of Gethsemane's sorrow, and when I said, "This do in remembrance of me: for as oft as ye eat this bread and drink the cup ye proclaim the Lord's death until he come," I looked once more; his whole face was lighted up as we thus made proclamation of his death. It seemed to me as if this was to him the centre and crown of the whole of the worship. It was his sermon; his exhortation; his communion; his blessing; his manifestation; the herald of his coming. The halo of his presence right there and then filled the room; naught was seen of pulpit or pew; the whole house was overwhelmed with his glory.

As they bowed their heads in prayer after partaking, "Rock of Ages" was sung so



By C. L. Thurgood.
From the *Christian Standard*.

It was a Lord's day without a confession. The whole church went home saying, "Not a confession to-day." Such a regret tired me more than the preaching.

As soon as I entered my home and had sat down, I fell asleep. Here I relate what came to me:

It was a rainy Lord's day morning when a knocking at the door was heard. I went, and when I opened the door, lo, there stood my Master. I fell at his feet. All my unworthiness came uppermost in my mind, and I would have swooned away if he had not taken me by the hand and said, "I am going with you to the assembly this morning." Away through the rain we sped on our way. I blushed several times on the road. Once, when I saw Elder A. at his window finishing his Sunday newspaper; again, when Deacon B.'s little boy in the next square was hurrying home from the little grocery at the corner. The perspiration stood in great beads upon my forehead; here I was one of the undershepherds, and these were part of the flock.

Soon we were at the church door. His keen eye scanned the name and the notice-board, "The Church of the Disciples." He looked as if he would pass on, but I touched him gently and ushered him in. I thought I heard a whisper, "Is this the meeting house of the Church of Christ?" Within the building he stood ready to greet those who came. Some were nonplussed to be so greeted. I was too tongue-tied to introduce

him, and when I did try to, I did not know what to say—whether my Master, or my Lord, or my Saviour, or our Master, my lips refused to say. I was so confused at the cool reception that he was getting that I touched him and led him to a seat in the Amen corner.

His presence.

He was not the gaze of the eyes around him, for he was dressed like any teacher would be. He had come to see and not to be recognised. When I went to the pulpit stand, this to me began to sink down to the basement; his seat to me began to rise. I would have collapsed right there had they not begun to sing, "Holy, Holy, Holy, Lord God Almighty." This brought to my mind that this morning I noticed that the members, as they took their seats, did not bow their heads. Just one or two did, as if they remembered, "Jehovah is in his holy temple; let all the earth keep silence before him." And he was there—right there. Never had I such a sense of that word "holy" before! How I managed to make the invocation I can not tell. Possibly because I was so accustomed to the routine that I could have done it even if I had been asleep.

The hymn that followed ought to have been an outburst of glorious praise—to him, but it was sung so languidly. I thought surely in this part of the service my spirit would be revived, and that he would see

softly and tenderly that it easily became the prayer of those communing, and fixed all wandering thoughts on him, so it seemed to me. While the final stanza of the Supper hymn was sung, all things in the house became as before. We had been shut up in the Holy of Holies—with him. Tears came in his eyes as prayers were asked for those distressed in mind, body or estate. I could see that he was touched with the feeling of their infirmities, and in all their affliction he was afflicted with them. Then came the offering. I looked at God's offering, I wished that all could have seen "That Offering." I hesitated to ask a blessing when I saw how far short it came of his. His face beamed when the hymns were sung, his whole heart was in the praise service, his lips trembled as they interpreted the worship therein.

Whom we proclaim.

The text for that morning was, "Whom we proclaim, admonishing every man in all wisdom, that we may present every man perfect in Christ." How unprepared was I! I arose, quaking in every limb, my heart beating desperately, and a resolve was made right there that henceforth the early hours of every day should be spent with him in reality, in my study, face to face in my devotional reading and study of his word and in heart to heart talks with him in prayer. His presence was the coal from off God's altar that touched my heart that morning. It was a long twenty minutes of a transfiguration. I prayed as I went along that he would be speaking to the hearts that morning "within the Christ" and to those "without the Christ." As I leaped from thought to thought, my constant prayer was, "Oh, that they might see him in his Word, in his work, and in his worth," whilst I, a stumbling Peter, was prostrate before him.

Then came the appeal. I had prayed that it might be his appeal, that "the cross" might stretch out its hands to thoughtless saints and dying sinners. What rapture lighted up his countenance as he joined in the invitation hymn, and when the good confession was made, he seemed to be surrounded by a glory cloud of angels, singing their "Joy" song. He was the first to grasp the hand of one who had come to the great Burden-bearer of all souls. Another gladness was his when the offering for the "Relief Fund" was taken up. As I heard the coins dropping, they said, "Inasmuch," "Inasmuch," "Inasmuch." After we had sung our dismissal hymn, "Jerusalem, my happy home," and the benediction had been pronounced, I saw him passing through the crowd greeting all on his way, and then he was lost to view.

The angel of our home had been sitting beside me as I passed through this valley of humility, and when I climbed the mountains of divine ecstasy. Then I told her with whom I had been.

A man with an upright heart cannot be down-hearted long.



The "Garden Tomb" outside Jerusalem, near the Hill believed by many to be the Place of the Crucifixion.

THE BOOKS WE READ.

By T. H. Scambler.

Thousands of years before the invention of printing, and the introduction of publication facilities with which we are acquainted, a wise man, said, "Of making many books there is no end," and the effort to read them and to be abreast of the times made "much study" seem "a weariness to the flesh."



T. H. Scambler.

What Solomon would say now, in view of the tremendous output of books, it is difficult to conjecture. A librarian of the British Museum said that the books in that institution, if placed side by side, would extend over a distance of 47 miles. And that is but one of the thousands of large collections of books the world contains. Of course no one individual could make himself widely acquainted with this mass of books. Many of the books will not be opened once in a decade. Most of them are valueless except for the purposes of the specialist along the various lines of research, and only the few will appeal to the popular mind.

But we are all introduced to an amount of literature, which, in view of our limited opportunity for reading, seems large and varied, and a selection must be made. Life is short, and the number of books that we can read is small. If we read this, we can not read that. What then shall we read? Shall we be content to confine our reading to the passing events of every day, as outlined for us in the newspapers? Shall we dip into the interesting discussions of men and movements that are presented in the magazines? Shall we study the delineations, false or otherwise, of human nature in current fiction? Or, shall we go deeper yet, and delve into the masterly thought-provoking treatises on the great questions of the day? If anywhere good common sense, aided by the application of Christian principles, is required, it is in the selection of books that are worthy to be read.

By common consent, the Bible should occupy a prominent place in our libraries, and should be often read. When we turn to books in general, we find there are many we must take on faith. The judgment of the reading world has passed on certain books, and declared them to be good. It is this general consensus of opinion that de-

cides our choice in favor of works like Plato's Republic, the Discourses of Epicurus, Milton's Paradise Lost, and Dickens' Oliver Twist, instead of the worthless productions of nameless authors. No intelligent person can afford to ignore a decision which is so clear and well sustained. We can readily see that without some canons by which our choice can be made, we are condemned to a lifetime of practically aimless and worthless reading.

The various classes of literature will be in our selections, according to the various interests to which they appeal. Poetry stimulates the imagination. Works on travel enable us to enjoy the scenes and become acquainted with the people of other lands. Biographies are valuable because of their human interest. Books on history, science, philosophy, economics, or the great contemporaneous interests should be selected, by preachers at any rate, because of the information they give, and because of their power of stimulating thought. Other people may read them, and ought to in a measure, the minister *must*, or his vital power of meeting the problems of the day will fail.

Whether for good or ill, works of fiction constitute the larger part of the people's reading to-day. Some oppose the reading of fiction altogether, because it awakens fictitious interests, gives distorted views of life, and creates an unhealthy mental appetite. Of certain classes of fiction this is all true, and it is well to avoid them. On the other hand, there are novels which are instructive, inspirational, clean in their influence and mighty in their power for good. Novel writing is a great art, and has kept pace with, and at every stage reflects, the progress of science. The great historical novels instruct us, as perhaps nothing else can do, in the life and times of earlier days. In George Eliot's "Romola," the Florence of Savonarola's time lives again, and we are interested spectators. Walter Scott's "Ivanhoe" opens up the mediæval period of English life to our wondering eyes, and the insight it gives, and the mood it creates, make us realise its worth. Others of the well-known historical novels are Wallace's "Ben Hur," Thackeray's "The Virginians," Sienkiewicz's "Quo Vadis," and the list might be greatly increased. The value of this class of reading will hardly be questioned.

Then, too, we have the novel with a purpose. The writer becomes a preacher. There is some great truth he wishes to impress, or some great evil he wishes to expose, and he finds the story form the most satisfactory way of achieving his purpose. Victor Hugo's "Les Misérables" and George Eliot's "Silas Marner" show the power of love in redeeming and transforming lives. Silas Marner is depicted as a soured and withered character—destroyed by the wrongs he suffered. He is apparently beyond recall, the door of salvation is closed for him. But no—one night he finds on his hearthstone a fair-haired child, whose mother had perished in the snow. He keeps

the child, and there is no finer delineation of human experience anywhere than the passages which describe the unfolding of Silas' character, as, under the power of his affection for the child, he is won back to love and beauty and hope and faith in God and man.

Mrs. Stowe's great book, "Uncle Tom's Cabin," was written to impeach the crime of slavery, and how well her work was done! Readers will recall many other works written to effect some social reform, or to unmask oppression and wrong. Such subjects as The New Theology, The Power and Effects of Sin, Capital and Labor, Intemperance, Peace, have all been the themes of works of fiction. This class of reading, too, is beneficial. We may choose freely among the classic writers—Scott, Dickens, Thackeray, George Eliot, Hawthorne, etc. We need to be careful, very careful, where we tread among the numberless authors of to-day, many of whom have no message, and whose works bear the stamp of the commercial room. For these writers pander to the low tastes of the common crowd, ignore the great demands of morality, overlook the power of Christianity in the world, and create sympathy for characters who for a time are restrained by the bonds of moral and social usage, but who ultimately claim the "rights of the soul" and boldly trample virtue under foot. Such a type of literature is becoming all too common to-day. Some Continental writers have been condemned because of the bald revelation they made of the conditions of life with which they dealt, but these works are clean in comparison with the subtly suggestive productions which deal with the sex question in all its varied aspects, and make each man, as swayed by his passions, a law unto himself.

Whatever our purpose in reading, and whatever the field of literature into which we turn, let us select our books with care, for the privilege we have must not be lightly esteemed, or recklessly abused.

Our Duty to the Immigrants.

By Chas. Watt.

In all our efforts in connection with Home Missions, and thank God, the Churches of Christ have, for many years (or ever since Bro. J. J. Haley gave the first great filip to the Victorian Conference) been forward in this laudable work—there is one field that, unfortunately, has been almost entirely neglected. I refer to our responsibility to the immigrants who arrive.

This might surely, in a young country, have been one of the main avenues for the employment of our energies; but alas! with the exception of an occasional spasmodic attempt, on a very limited scale, nothing practically has been done. And yet it is a field at once attractive, inviting, of immense importance, and giving promise of splendid returns for any money and labor expended.

Some other Christian bodies have taken it up systematically and with commendable energy;

and surely we, who preach a full gospel and "have not shunned to declare all the counsel of God," ought no longer to treat so supinely a matter of such vital moment.

Think, for a little, of the numbers of travellers who are being continually landed on our shores. During the present year the numbers who have arrived, or will arrive, ere the year is closed, in New South Wales alone is, in round numbers, 59,000! and allowing a similar influx into Victoria this will represent a grand total of 118,000 for these two States alone. These figures do not, of course, represent gains, as there are many who leave. We, however, would have to deal, not with those who go, but with those who come. And have we not a serious and solemn responsibility to these people? Many of them may have come from homes far away, where religious influences exercised a salutary and restraining check upon them. And now, without the steadying power of a father's love, and beyond the sound of a mother's prayers, they are thrown upon their own resources in a country where the twin gods of pleasure and pastime appear to hold the throne. Ah, if we could only throw around them influences of a more ennobling, more uplifting tendency, such as that contained in the gospel of God's wondrous grace, ere yet the "god of this world" had surrounded them with those degrading influence of drink and gambling with which the social life of these fair States is honey-combed, thus dragging them into a vortex that will suck them down to eternal death.

Brethren, we are face to face with a weighty responsibility here. We may shun it, close our eyes to it, refuse to touch it, but the responsibility remains all the same, and as we are "workers together with God," we shall yet have to account to him for the work we have left undone.

Chapel Built in a Day at North Auburn, N.S.W.

About eleven miles to the west of Sydney lies Auburn. This rising town is (a) the centre of a most promising district; (b) the headquarters of the Meat Preserving Works and other manufacturing concerns, employing hundreds of hands; and (c) described by the land agents as the "Birmingham of Australia." But none of these things will be remembered like the achievement of Saturday. Auburn (North) will in future be known, first and foremost, as the town in which was erected the first "chapel in a day" by the Churches of Christ in New South Wales.

After many weeks' planning, praying and organising, the splendid scheme, which was originally generated in the fertile brain of the evangelist at Auburn, was put into operation and brought to a successful conclusion. The Preston experiment was virtually repeated, and as this is so fresh in the minds of all the brethren, not much need be said as to what the scheme really was. In any case, the present scribe freely admits that he lacks the journalistic skill of a C. M. Gordon, and hence would not venture any vivid account of the proceedings. Having been pressed into service, however, it only remains for him to relate something of the incidents accompanying such an auspicious event. Doubtless this

report will not be entirely satisfactory to any person who was present, but as this is a disadvantage under which all reporters labor, your correspondent must just record things from his standpoint, and be prepared to take the consequences.

Leaving Sydney by the 12.31 train on Saturday last (9th), we arrived at Auburn Station at 1.10 p.m., and the first thing that met our eyes was a huge sign, erected adjacent to the Station: "Chapel in a Day," and giving directions how to find the site, also a welcome to be present. This, by the way, was one intimation of the good organisation which was manifested throughout the whole of the proceedings. Two most comfortable omnibuses, bearing calico signs: "Chapel in a Day," conveyed passengers to the ground, and we gladly availed ourselves of this convenience. A run of about ten minutes brought us right into sight and hearing of the object of our pursuit; and immediately our hearts beat faster. On alighting from the bus, we were met by the generalissimo, Bro. Collins, who at once commissioned us to write this report.

Not having been present at the start, we can only speak from hearsay regarding progress from 6 a.m., the hour of commencing work, till the hour of our arrival; but suffice it to know that it had indeed been all progress. During the time of our stay, everything went on smoothly, expeditiously and satisfactorily. The music of the hammers, saws, planes, etc., filled us all with joy; and the sight of the big crowd, which enlarged every few minutes, assured us that the highest hopes of the prime movers in this great enterprise were being realised. Much could be said of the early rising and strenuous labors of the great company of loyal and sacrificing workers, but space forbids. The complete harmony, and apparent delight taken by all in their work reminded me of a verse in last Sunday's Bible School lesson: "So we builded the walls... for the people had a mind to work." As darkness came on, many species of artificial light were brought out, including acetylene, kerosene, candles, etc. At 11.35 p.m., your correspondent was forced to retire, so for progress after that time further report will have to be made later.

I have purposely refrained from mentioning any more than one name in the above, for all worked so well; but special mention must be made of the following: Bro. Terry, of Enmore, architect, etc.; the Auburn church members; Bro. G. P. Jones, of Paddington; the sisters, who so nobly looked after the wants of the inner man; the Conference President, Bro. J. Stimson, who travelled over 70 miles in order to be present, and several others.

Pictures of the building, at various times, and more detailed particulars will be furnished in a handsome "Souvenir," which is being published by Morton and De Plater, from whom copies can be had.

Speaking for ourselves, it was the happiest day in our Christian experience, and one which we shall never forget. May many more "chapels in a day" be built in this our fair land, and at once.

--Thos. W. Smith.

Prayer is the breath of a new-born soul, and there can be no Christian life without it.—Rowland Hill.

The Society of Christian Endeavor.

AROUND THE CRADLE OF JESUS.

Topic for December 25.

Daily Readings.

Joseph and Mary. Luke 2: 1-7.
Angels and shepherds. Luke 2: 8-14.
Wise men and Herod. Matt. 2: 11-18.
Prophet and prophets. Luke 2: 25-39.
Receivers or rejecters. John 1: 9-14.
The wolf and the lamb. Isa. 11: 1-9.

Topic—Around the Cradle of Jesus. Matt. 2: 8-11; Luke 2: 15-20.

Shepherds and learned men at Christ's cradle.

What points of resemblance between them?

Why did the learned men at Jerusalem (see

Matt. 2: 4-6) not go away?

What keeps people from Christ to-day?

N.S.W. Bible Schools; Results of Examination.

DIVISION I. Under 11 years.

1st prize, Hy. Dane, Lilyville.
2nd prize, Jessie Newman, Inverell.
3rd prize, Dulcie Somerville, Lismore.

Honor Certificates: Walter Wadsworth, Rookwood; Jessie Ball, Mosman; Elsie Phillips, Kingsley White, Hazel Tingate, North Sydney; Jean Coomber, Amy Macindoe, Marrickville; Ella Mauer, Inverell; Jessie Stimson, Lily Monteth, Ried Wakeley, Canley Vale, Lily Cooper, Enmore; Arthur Edwards, Willie Smith, Belmore; Hector Kent, Belmore.

Certificates: Birdie Folleth, Marrickville; Eileen Hollingworth, Marjorie Parker, Clifton White, Lismore; Florrie Tipper, Norman Smith, Hy. Browne, Norman Edwards, Belmore; Ed. Morris, Maggie Donnelly, Sydney.

DIVISION II. 11 and 12 years.

1st prize, Walter Wakeley, Canley Vale.
2nd prize, Bruce Dunlop, Belmore.
3rd prize, Dorothy Griffen, Rookwood.

Honor Certificates: Elsie Ball, Mosman; Florrie Taylor, Paddington; Nellie Bland, North Sydney; Isabel Coomber, Marrickville; Edith Bertinshaw, Myrtle Wilson, Lismore; Clifford Stimson, Canley Vale; Mabel Chisholm, Belmore.

Certificates: Ernest Rofe, Hornsby; Herbert Lang, Mosman; Bert Welch, Lilyville; Fred. Illingworth, Paddington; Bessie Carey, Marrickville; Fred. Parker, Lismore; Leslie Bailey, Canley Vale; R. Robson, Enmore; Jessie Andrews, Edie Campbell, Marian Smith, Belmore.

DIVISION III. 13 and 14 years.

1st prize, Thelma Stimson, Canley Vale.
2nd prize, Pearl Griffen, Rookwood.
3rd prize, Winnie Hindson, Canley Vale.

Certificates: Rosie Murray, Lilyville; Harold Illingworth, Paddington; Jessie Hollingworth, Lismore; Marjorie Archibald, Canley Vale; Walter Cooper, Grace Coleman, Enmore; Nellie Browne, Belmore.

DIVISION IV. 15 and 16 years.

1st prize, Mary Wakeley, Canley Vale.
2nd prize, Roy McCoughtry, Hurstville.
3rd prize, Amy Hindson, Canley Vale.

Certificates: Ida Larcombe, Rookwood; Doris Cunningham, Gladys Reims, Hurstville; Jessie Taylor, Douglas Mitchellhill, Eric Oldfield, Mosman; Hope Wilkins, Ivy Murray, Lilyville; Walter Clark, Edwin Cheal, Paddington; Nellie Carey, Marrickville; Maggie Archibald, Canley Vale; Herbert Button, Enmore; Nina Cheate, Wm. Dillow, Arthur Morton, Belmore; Minnie Rofe, Hornsby; Stanley Morris, Sydney.

DIVISION V. 17 and 18 years.

1st prize, Eleanor Winks, Hurstville.
2nd prize, Ivy Wardale, North Sydney.
3rd prize, Myrtle Browne, Belmore.

Honor Certificate: Arthur Smith, Belmore.

Certificates: Mary Nuk, Dolly Pickering, Mosman; Daisy Taylor, Paddington; Hazel Creek, Marrickville; Myrtle Stimson, Canley Vale; Gwen Cheate, Belmore; V. Bamber, Percy Morton, Hornsby.

DIVISION VI. 19 years and over.

1st prize, Winnie Farr, Enmore.
2nd prize, Miss Kaltenback, Enmore.

Certificate: Mabel Stimson, Canley Vale; Hil-da Preston, Wm. Sauer, Belmore; Nellie Morton, Hornsby.

DIVISION VII. Junior Teachers.

1st prize, Hy. Clark, Paddington.

Certificates: Beatrice Heaseman, Daisy Winter, Hurstville; Elta Fox, Lilyville; Bertha Browne, Belmore.

DIVISION VIII. Senior Teachers.

1st prize, T. W. Smith, Paddington.
2nd prize, Miss Oldfield, Mosman.
3rd prize, Mrs. Saville, Lismore.

Certificate: Wm. Dane, Lilyville.

School Banner Prize: Canley Vale Bible School, 75 per cent., 1st prize.

F. S. Steer, Exam. Secretary.

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In the Realm of the Bible School.

By A. R. MAIN, B.A.

At the beginning of 1912, we enter upon a new cycle of Sunday School lessons. As all are aware, these lessons are chosen by an international lesson committee, consisting of representatives of different Protestant bodies. The aim is to choose lessons which will lead the scholar to get a comprehensive view of the Bible during the time he is likely to remain in Sunday School. Objections are often made to the lack of continuity and to the scrappiness involved in the international lessons. It is easier to criticise than to suggest a better system, and the committee has in its ranks some of the leading teachers and experts. The seventh cycle of lessons, 1912-1917, is as follows:

1912. New Testament. Life of Christ. Synoptic Gospels. (Based chiefly on Mark.)

1913. Genesis to Joshua. Creation to the settlement in Canaan.

1914. New Testament. Life of Christ. Synoptic Gospels (concluded).

1915. Old Testament. Judges to 2 Kings, with Prophets.

1916. New Testament. Acts, Epistles, and Revelation.

1917. January-June. New Testament. John's Gospel. June-December. Old Testament. 2 Kings, Ezra and Nehemiah, with the Prophets.

THE BIRTH OF JOHN THE BAPTIST FORETOLD.

Sunday School Lesson for January 7, 1912,

Luke 1: 5-23.

We approach now the fulfilment of the Old Testament prophecies which we last studied. It is necessary to remember that there is a period of four centuries between the Old and New Testaments concerning which our Bible is silent. New conditions had arisen. Rome, not Persia, was the ruling power. Prophets had gone. Instead we have the Jewish Sanhedrin and scribes and rabbis. There were great religious sects, of which the chief were Pharisees and Sadducees. The second temple was gone, and in its place was the splendid structure erected by Herod the Great. In addition to the religious service of the temple, there was regular worship in the synagogues scattered throughout the land.

"In the fulness of the time" God sent forth his Son in fulfilment of prophecy. The world had been prepared for his advent. The Romans held the world under one rule. It was a time of peace. Great commercial roads were ready for the journeys of those whose feet were shod with the preparation of the gospel of peace. There was one universal language, Greek. The Jewish dispersion had taken place. All over the world, as it then was, there were worshipping bands of Jews. They had the Old Testament in the Greek (or Septuagint) version. There was a great intellectual and moral awakening. It was a time of spiritual unrest. Men were sated with sin, and distrustful of the heathen religions.

At last the silence of the ages was broken. Our lesson foretells the advent of the last of the Old Testament prophets and the forerunner of the Messiah. He of whom Isaiah (40: 3) and Malachi (3: 1) prophesied hundreds of years before was about to be born. It was to be his work to prepare the way of the Lord, and his privilege to point out the Messiah, to speak of him was honor enough for the prophets of old.

A godly parentage.

John was born of godly parents. Both were of priestly rank—his father, Zacharias, actively serving as priest in the temple, and his mother, Elizabeth, being one of the daughters of Aaron. In the time of David (1 Chron. 24), the priesthood was divided into 24 classes or courses, which served by turns for about a week at a time. The course of Abijah, to which Zacharias belonged, was the eighth, and ministered, it is said, in April and October.

It does not follow that because Zacharias was a priest therefore he was a good man. Many of the priests, we know, were evil men, who performed the duties of the sacred office in a perfunctory, formal manner. To keep us from thinking that John's parents were of this kind, we are told that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." This does not mean that these two were without sin. We can see some faults in Zacharias. But we feel that with difficulty could a more splendid character be attributed to men. "Righteous before God"—not simply righteous in the sight of men. These were not renderers of eye-service, as men pleasers. They walked in "all the commandments and ordinances." They regarded every word of Jehovah's as worthy of attention. His every command as necessitating obedience. They had not known of the human classification of divine ordinances as "essential" and "non-essential," or if they knew, they did not regard it. We see that John was favored in his parents. To them, under God, he owed much.

Gabriel's appearance.

It is significant that the angel appeared to Zacharias while he was about his usual work. Over and over again, we have God's revelation given while men are at their daily duties. It was fitting that the heavenly announcement should be made in the temple. We have two angels named in the Bible, Michael and Gabriel. Gabriel spoke of himself in a beautiful descriptive phrase: "Gabriel, that stand in the presence of God." Milton put it:

"One of the Seven
Who in God's presence, nearest to his throne,
Stand ready at command, and are his eyes
That run through all the heavens, and down to
Bear his swift errands over moist and dry,
O'er sea and land."

Every reader of the Bible must have noticed that in almost every case of the appearance of an angel, the person to whom the revelation was

made was afraid. Man fears when he comes into touch with the divine. G. Campbell Morgan says: "The most significant matter perhaps is, that notwithstanding the fact that Zacharias, in company with his wife, was 'righteous, and walking in all the commandments and ordinances of the Lord blameless,' his attitude in response to the angelic announcement was that of fear. Thus the principle of all past failure is seen at work, even in the case of this devout son of Abraham." Some prefer to think of the "fear" here as merely reverential awe; but I agree with Mr. Morgan.

John's character foretold.

In verses 15 and 16 we have the magnificent character of the Baptist foretold. It is the second greatest tribute which John received. Later, the Lord Jesus pronounced over him the finest eulogy ever given to mortal man, declaring that "Among them that are born of women, there hath not arisen a greater than John the Baptist" (Matt. 11: 11). Gabriel said he would be possessed of the only greatness that matters: he would be "great in the sight of the Lord." And "whatsoever character a man has before God, of that character he really is."

"Yet what a strange greatness!" says Bishop Goodwin, "A poor man, living in the wilderness the life of an anchorite, and at length beheaded by a wicked king, buried by his disciples, and nothing more heard of him! There is another person mentioned in this chapter who was also called great. Herod the king, mentioned in the fifth verse, is commonly known as Herod the Great, but he was not great in the sight of the Lord, only great in the sight of himself and of his court, and of those who admired his skill in adding to his kingdom. Which was the really great man? Which will appear to be great when the magnitude of men is tested by God, and when men are weighed in the righteous balances of God's judgment?"

John was to be great in self-control. He should drink neither wine nor strong drink. He was to be a Nazarite (Num. 6: 1-5). Later, we shall see something of John's asceticism.

Shall we say that the source of John's greatness is found in Gabriel's promise: "He shall be filled with the Holy Spirit"? From birth, he was allied with the divine. "The divine exaltation is here contrasted with the base excitement occasioned by strong drink." This description of John reminds us of Paul's injunction, "Be not drunken with wine, wherein is riot, but be filled with the Spirit" (Eph. 5: 18).

The punishment of doubt.

With all his splendid character, Zacharias failed. He doubted the angel's word, and asked for a sign. The promise of a son seemed too good to be true. He distrusted the messenger who promised such good things. In this he lacked the faith of our Golden Text, the faith which is "perfectly gratifying." How many people there are who doubt the Lord's goodness to them! They think of impending evil, and forget that God is able and willing to do for them above what they would ask or think. One always suffers for lack of faith. Zacharias got his requested sign, but the sign was his punishment. He remained dumb till the day of his son's birth.

The first work of the whole church is to give the gospel to the whole world.



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Worshipping an Elephant-headed God.

Lately the people were interested in and devoting much time to the worship of the idol, Ganapati. Ganapati has an elephant's head and a number of hands. In one he holds his broken tusk to vanquish his enemies and all wicked people. Another holds a rope with a slipknot, with which to draw down spirits from heaven. With the third the heavy iron elephant goad also for evil doers. The fourth is held up in the action of blessing his worshippers. He is usually made sitting on a lion, a peacock, elephant, mouse or a cobra. The makers were busy for weeks before preparing hundreds and hundreds of idols. They are made of Indian clay, cast from moulds, and then smoothed and finished off. It requires three or four days to make each Ganpati, which varies in height from 6 inches to 3 feet or more. On a set day in every house Ganpati is put in a prominent place and decorated with any or all the family ornaments. In about a week Ganpati is carried either in a cart with a dais especially fixed for the purpose, or in the hands of the worshipper down to the river and thrown in. This is done with great pomp. The Indian handmen try to show their skill, while the people in the procession seem to keep step with the weird music. How foolish it seems to us. When one thinks of Baramati wholly given up to idolatry, how we praise God for the opportunities we have of daily visiting homes and telling of the Lord Jesus Christ, and for the women that listen, and for some who are groping after God, and are daily repeating the name of Jesus Christ. We praise God, too, that we are being enabled to work on, being upheld and strengthened by you dear ones in the home lands. Then we are encouraged when we think of our Indian Christians, those who have put away everything connected with idolatry from their homes, and who are seeking to bring others into the knowledge of salvation. God truly doth wonders and we praise God for the Indian jewels on our compound that will adorn his crown.

The Mali people (gardeners) were so pleased by our visit. We were invited on to the largest verandah, and the whole community sat down to listen to the "Story." It was such an impressive time, and some of the women's ejaculations let us know that they were really understanding that Christ died to save them from eternal punishment. One partially blind man said, "What have I done, that God should take my eyesight away?" "Oh, you are advanced in years, and old people's eyes often get dim." "But there are people older

and more bent than I am, and they can see." We told him to thank God that he could use his eyes so long, and for all God's mercies to him, and we would pray that his spiritual eyes might be opened so that he could behold the Lamb of God who taketh away the sin of the world. He seemed deeply interested, and repeated a little prayer after us. Another man was quite excited when he heard it was wrong to worship the sun or anything or anybody but the living God. He said the sun was his god, and it ruled the world, for it was always moving, and he could never give it up for our God. Do pray for him.—Rosa F. Tilley, Baramati, India.

News from our Native Evangelist.

I must assure you that the prayers of my brethren



Free Reading Room, Baramati, India.

The above building is leased by our mission, and is used as a depot to meet enquirers. A room is stocked with newspapers, periodicals, tracts, and Scriptures, and a native evangelist is in constant attendance to meet the many who gather together.

ren in Australia, and the money given by them for the Foreign Missions are not in vain. The day is not very far when they will see the fruits of their prayers and money. As for me, I see the days are brighter and brighter before me when I shall gather plenty of fruits from my labor for the glory of the Master's kingdom. I was out visiting different stations of our mission for the cause of Sunday School union, delivering addresses on the various phases of the Sunday School work. You will be glad to know that I have got another addition in the family, by a baby girl, on Monday morning, August 14, 1911. Now

I have got five children in the family—three daughters and two sons. Two of these are in the school—my elder son in the High School, so you see my expenses are getting higher; but, dear brother, I confess I do not lack anything; the Lord takes care of me, and has given me what I need, and I know that everything works well for them that love him.

Re the books and tracts sold. I sell most of the books, but of course I find some very poor in the villages, as I travel on from village to village, not able to buy books, but at the same time anxious to read the Gospel messages. On such occasions comes my difficulties. It is a bad policy to give free, but there are some advantages some times. I might lose a soul. Sometimes it is difficult to decide what to do. If the man is really thirsty and hungry to know the truth, it is better to give him the Gospel free. I distribute sometimes free, but on such occasions I have to guard myself because sometimes I get a man who has got plenty of money to buy these books, yet will come and ask for free distribution. Oh, dear brother, there are hard problems to solve. Generally, people think the mission the goldfield, and want to get from it as much money as they can, but there are people on the other side who are willing to give all and suffer all for the sake of the Gospel. The church here is growing steadily in spirituality. Last year it gave more for missions than ever it did. Our work in Kota is getting more and more promising. This work is entirely supported by the church in India. We call it the Indian Christian Missionary Society. At present we have got one missionary—Dr.

John Parma, and a helper, Mr. Gilwa. We had our first baptism in Kota by the beginning of the year. There are quite a number of enquirers there under instruction.—M. J. Shah, Harda, India.

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Tasmania.

DOVER.—We had a visit from A. P. Wilson. We were sorry his stay was only four days. He held five meetings, all of which were well attended. We feel confident if Bro. Wilson could have stayed with us, great good would have been done. We are hoping to receive another visit from him in the near future.—A. Glass, Dec. 5.

NUBEENA.—A. P. Wilson, our State evangelist, was with us for one week, preaching the gospel on Wednesday, Thursday, and Friday evenings, with increasing attendance each meeting. On Sunday evening our seating accommodation was overtaxed, and we had to borrow seats from the State school. On Monday evening, Nov. 20, we had Bro. Manifold, from Hobart, with us. During Bro. Wilson's stay with us we feel much good has been done. Before leaving for Geeveston on Wednesday, Nov. 22, Bro. Wilson united in the bonds of matrimony our Bro. Walter Spaulding and Sister Gladys Suckling, the ceremony taking place in the chapel.—F.E.S.

Queensland.

WARWICK.—The writer drove from Tannymorel on the 26th of Nov., and assisted the brethren in their first meeting to break bread. Bro. Jinks, our State Evangelist, has already been upon the field. He has been in communication re a special mission, visiting, and breaking bread with the disciples last Lord's day.—H. U. Rodger.

TANNYMOREL.—The church here has been refreshed by a visit from Bro. Jinks. Bro. Jinks is an indefatigable worker. During the day he visited outlying districts, and at night took part in open air meeting, afterwards addressing the inside meeting. We trust that the Home Mission Executive, after considering report will send Bro. Jinks for several months campaigning in these parts.—H. U. Rodger.

CHARTERS TOWERS.—On Thursday, November 23, we held our annual Band of Hope tea and concert. The vice-president, Bro. R. Coward, presided over a full meeting, when a capital programme was given, including action songs, duets, solos, and recitations, ending with a dialogue. During the evening four prizes were given for recitations, the largest number of pieces, and working to help on the Band of Hope. It was a successful gathering, many feeling that they would like to have stayed longer, and a number of new members were enrolled.—E. Pepper, Nov. 30.

West Australia.

COLLIE.—We are pleased to report two additions to our number by faith and obedience. Bro. W. Ewers is doing a good work here. A Sunday School has been started some three miles away in a promising district. Out of 31 children located there, 29 have attended the school, showing it is fulfilling a long-neglected want. We are now anticipating starting another school some eight miles away where three of our isolated members are desirous of helping on the work. Some 30 children and about 40 adults are located at this new coal mine, and no religious services of any sort are held as yet. Bro. C. Gordon paid

us a flying visit last Monday night and gave us a splendid address on the College of the Bible. Bro. Ewers is now on a tour of the S.W. district for about three weeks.—L. J. Moignard.

SUBIACO.—A special feature of yesterday's Bible School session at Subiaco was the observance of Decision Day. The school opened as usual at 3 p.m.: ordinary class lessons, etc., were accelerated, and at 3.30 p.m., our evangelist, H. J. Banks, quietly took charge of the school. A powerful address followed, in which the children were entreated to give up committing any sin such as stealing, telling lies, disobedience to their parents, but rather to put their faith and trust in Jesus, who died for them. On the invitation hymn being sung, seven went forward as new recruits to the Christian army, and later on at the gospel service another confessed her belief in Jesus. Such good results bring to mind our school motto: "All the Bible School for Jesus." We will do our best towards accomplishing this end.—R. F. Robbins.

South Australia.

POINT STURT.—We have been much cheered by a visit from our Bro. Filmer, who interested us very much in the work on Pentecost Island. We were also very pleased to have with us Bro. Hall, who gave us an inspiring message. Our Bible Class on Tuesday night continues well, and there are some splendid discussions. On Monday evening last Bro. Bass immersed the nine who confessed Christ on the previous Lord's day evening. They assembled with most of the church members, at the home of Bro. Hunter, close by the lake, and a short service was held in the open air prior to the baptisms. At the breaking of bread, yesterday, eight were received into fellowship with us, Bro. Pearce extending the right hand of welcome. Messages of encouragement and exhortation were also given. We look forward to a deepening of the spiritual life here, and anticipate still more victories for the Lord.—R.T.B.

KADINA.—Thursday evening, Dec. 7, at the gospel service, two young men confessed Jesus and were baptised the same hour. Three received into fellowship this morning. We had 105 at the Bible School to-day. To-night we had another fine meeting. Yesterday, Bro. Griffith, with several members of Wallaroo mission, came up to a baptismal service. Our State Evangelist baptised four sisters who recently came out in his mission in Wallaroo. Our prayer is that Bro. Griffith will be spared many years to carry the glorious tent mission work on.—E. G. Warren, Dec. 10.

MAYLANDS.—Since last report, there have been good meetings and interest. Three received by letter and one by obedience. Offering for the Church Extension Fund, £2/16/3; Land Purchase, £8; and Children's Foreign Mission Day, £2/8/-. The additional land is 63 x 100, and will be very useful for the early enlargement for Bible School purposes. Bro. Dickson, Filmer and W. J. Taylor have given us helpful messages. To-night at the gospel service a young man from the Bible School confessed Christ, Bro. H. R. Taylor speaking on "Simon Carrying the Cross."—R.L.A.

NORTH ADELAIDE.—Lord's day afternoon, December 10, the S.S. anniversary was held. There was a good attendance. The secretary, Bro. Gordon Pavy, read the annual report and stated the number of scholars on the roll was 79.

The school had suffered losses by the removal of several teachers from the district. During the year the Kindergarten Class had been formed, and promised to be a success. Sister Janet Hume followed with her report of the Women's Bible Class, consisting of 19 members, with an average attendance of 12, and referred in feeling terms to our late dear Sister Henshaw, who for so many years so ably presided over the class, and who, up to the last took a deep interest in its work and welfare. There was special singing by the scholars, and Bro. Filmer gave an interesting address relating to child life at Pentecost. The distribution of prizes—and of pictures from the roll, to each of the Kinders—brought a very happy afternoon to a close.—V.B.T., Dec. 11.

YORK.—"Sarubai," the Children's Day service, was given by our Sunday School on Lord's day, December 3, the various parts of the service being rendered in a very efficient manner; the Kinders also assisted with two of their action pieces; there was a fair attendance of friends; the offering amounted to £2. On December 10, after our morning service, the church was called upon to receive the resignation of Bro. Horsell as our evangelist; it was accepted with very deep regret. The date on which it will take effect is Feb. 29. This will mean that our brother has labored with the church lovingly and faithfully for nine years. Our brother has accepted a call to the Croydon church.—W.B.

QUEENSTOWN.—December 10, good meetings all day. Bro. Hawkes exhorted the church in the morning on the New Testament Scripture reading. In the evening Bro. Brooker preached the gospel, the subject being, "The Attitude of the Church to Labor."—A.C.

WALLAROO.—We have entered upon the fourth week of the tent mission. A splendid meeting to-night. 140 present, and good attention. Our hearts were gladdened at witnessing two more making the good confession. These bring the total number of decisions to eleven during the mission. Besides these we had the joy of extending the right hand of fellowship to two baptised believers. This afternoon the Bible School was organised successfully. Over 30 scholars were enrolled. We thank God for his abundant blessings, and are greatly encouraged to go on. Brethren, God is answering our prayers; let us continue steadfast in our supplications to the throne of grace, that many more may be led to step over the line and accept Christ.—P.W.

GLENELG.—Yesterday morning we received by letter Bro. C. Ferris, from North Adelaide. After the service, the church voted five guineas to each of the following:—Church Extension Fund, the Soudan Mission, and the Adelaide City Mission. We had a fine meeting at night; two were immersed, and a young man from the Men's Class made the good confession.—E. W. Pittman.

MALLALA.—On Nov. 19, Children's Day, Bro. Cuttriss presented the Sunday School scholars with the prizes. We were pleased to have a visit from Bro. Filmer, on Monday evening, Nov. 27, who gave a very interesting and instructive address on his work in Pentecost. At the monthly meeting of the teachers of the Bible School it was unanimously resolved on the motion of the preacher, to donate £5 towards the Debt Extermination Fund. It was resolved to prepare appropriate lessons on the grace of giving, to be taught periodically during the new year. We had splendid meetings to-day, Bro. Cuttriss giving fine addresses. The offering for the Church Extension Building Fund amounted to £2/8/4.—A.W.H.

MILANG.—We have been having good meetings of late, and addresses by Bro. Bass have been very helpful. Last Wednesday evening we had a full house to listen to an address from Bro. Filmer, which was very much enjoyed and will help to make us more interested in Foreign Mission work. Bro. E. Hall was also present and gave a short address. The friends were pleased to see him looking so well after his sojourn at the College. Bro. A. W. Pearce preached the gospel very acceptably last Sunday night. We had a splendid meeting this morning.—S.H.G.

LONG PLAIN.—On November 12, Children's Day was observed. In the afternoon "Sarubai" was creditably rendered by the young people. Prizes were distributed. The offering amounted to over £3. The following Lord's day evening Bro. T. H. Worden, of Mallala, preached the gospel to a fair attendance. On Sunday, Nov. 26, all meetings were well attended. On Tuesday evening we enjoyed the privilege of listening to Bro. Filmer's graphic description of the conditions of life on the island of Pentecost. The work here is full of promise and we are hopeful of an increase "to the praise of his glory."—G.P.C.

New Zealand.

NELSON.—Good meetings all day on the 19th November, the attendance at the evening service being a large one, when Bro. Verco gave a fine address on "No Condemnation." Endeavor meetings keeping up well. A letter was received from Miss Tilley, our Australian missionary in India, in reply to one sent from the class, and proved interesting and beneficial. The class has forwarded £1 to her for presents for the children at Christmas.—E.M.J., Nov. 24.

NELSON.—Nov. 26, at the breaking of bread Bro. Verco presided and Bro. Telenius, of Spring Grove, exhorted. Visitors—Sister Trewaras, Motueka; Bro. Tucker, Richmond. We were pleased to have with us again our aged Sister Livick. At the evening meeting Bro. Verco gave us a temperance address in the interests of No-License and Prohibition. At the meeting of the Endeavorers on Monday evening an interesting letter was read from Miss Thompson, Harda, India, missionary, who has been there a very long time working amongst the heathen. Some of the Endeavorers have taken it upon themselves to write to our missionaries, which creates a greater interest to us in their work.—E.M.J., Nov. 30.

WELLINGTON SOUTH.—Since our last report the Bible School has held its anniversary. Each meeting was crowded. The singing was a feature. The chapel was tastefully decorated. Altogether the services were a great success, largely owing to the work of Bro. A. Thomas, leader, and Sister E. Thomas, organist. The secretary's report showed the position of the school was a good one, several improvements being carried out during the year. The infant class has been increasing in numbers. This branch is under Sister Pritchard and Bro. Burnett. We are extremely sorry to report Sister Pritchard has been away from the school for some time on account of illness. Next Saturday the school takes part in a monster No-License demonstration. The C.E. Society has started cottage prayer meetings. Last Thursday evening we visited Bro. and Sister Pratt and had a very nice meeting. We are hoping for a lot more of them. Sunday morning we had the pleasure of welcoming Sister Mrs. Lister and her son. Bro. Mudge is giving some fine addresses to large audiences.—H.M.H., Nov. 27.

Victoria.

GEELONG.—Since last report we have been pleased to receive into membership Sister Lucy Aber, who was immersed a fortnight ago, and Bro. Walter Holland by letter from Lygon-st. There was a very large meeting last Lord's day morning, one of the largest we have yet had. At the conclusion of the school in the afternoon Bro. Gordon immersed a lady who had expressed a desire to thus follow her Lord. The church was again crowded at night, when Gifford Gordon gave a most impressive address on "Will the Circle be Unbroken?" which was listened to with rapt attention. The sale of gifts takes place this week, and a strong committee led by Bro. A. W. Kelley as secretary, has left no stone unturned to ensure success, and it is hoped to raise between £50 and £60 by the effort.—E. Brownbill.

BRIM.—Our Sunday School anniversary proved a great success. The chapel was crowded. A collection was taken up on behalf of Children's Day service, which amounted to £3/7/-. Sister E. Hovey officiated at the organ. We have received a grand response to our call for promises towards the Warracknabeal mission. To date the brethren of the Mallee circuit have promised the amount of £47/5/-.—W. Uren.

BRIM.—Good meeting last night. At the breaking of bread yesterday four were received in by letter.—W. Uren.

WILKUR.—During the last two months the meetings have been well attended. After harvest we shall be losing two families, which will reduce our members considerably. The schoolhouse in which we hold our services is closed, and if sold we shall be without a home.—W. Uren.

WILKUR.—The writer held a meeting here for the preaching of the gospel yesterday afternoon. It was a splendid gathering, the largest seen yet.—W. Uren.

BRUNSWICK.—To-day we received a sister into fellowship who had put on her Lord in baptism. Bro. Way preached at night. Subject: "He preached unto him, Jesus." At the annual meeting of the teachers and officers of the Bible School, the following were re-elected to office: Supt., W. Hardie; Vice-Supt., W. Jenkin; Sec., A. Bieckford; Treas., H. Jenkin; Union Delegates, Chas. Scott and W. Hardie.—W.T., Dec. 12.

CARLTON (Lygon-st.).—Another happy day. Good attendance both morning and evening. The Misses Austin, of Enmore, N.S.W., met with us at the breaking of bread. Two received into membership—one by letter, the other by baptism. J. W. Baker gave an excellent address. The church at Lygon-st. has again suffered a great loss by death of one of its faithful young members, Sister Addie Davoren, who has been a source of strength to the Century Bible Class and the Endeavor Society. The audience was very much moved as they sang, "Asleep in Jesus." Horace Kingsbury preached at night upon "The Purpose of Christ's Coming to Earth." The hearts of those present were gladdened by seeing two, a boy and girl from the Sunday School, step out and confess their Saviour. The Century Bible Class continues to grow in numbers and interest—127 present.—J.M.C.

NORTH MELBOURNE.—On Wednesday, November 29, a church social was held to bid farewell to Bro. M. Wood Green, who has labored faithfully with us for four years, and welcome Bro. S. M. Phillips, lately come among us from the Presbyterians, who has accepted an engagement to labor with us for 12 months. During the evening Bro. Green was the recipient of a nice inkstand from the Bible Class. We are looking forward to increased interest in all departments of work. Bro. Phillips has started a Young Men's Bible Class at their own request, and already interest is shown by them and their officers elected, Bro. W. Wylie being secretary. Since our last report two have been received by faith and obedience.

WARRAGUL.—Saturday evening's train brought Bro. Bagley, Bro. Graham, and his fine staff of workers to build our place of meeting. Their arrival and large kit of tools caused many eyes to gaze upon them and to talk about the great work they came to do—build the chapel in a week. Lord's day morning brought in a day that will not be easily forgotten by the members here—all the men attending the morning service and nearly all our members were present and enjoyed the treat that was in store for them. The men proved to be not only able to use the hammer and saw, etc., to build fixtures, but also able to build up and edify the members of the church. Bro. McIntosh presided, and greatly cheered and ably conducted the service. Bro. Bagley exhorted the church. There was also one received into fellowship—a young woman who was baptised by Bro. Fitzgerald the week previous. Sunday evening, Bro. Bagley preached to a fine audience, and was greatly appreciated, and as the little knot of people gathered outside, talking of the events of

the day, they seemed loth to part. Monday morning at six o'clock, the workers were going to their posts; spades were asked for, tools gathered together, and presently all was bustle and work. Thus began the work of building, under the able supervision of Bro. Graham.—R.W.J.

HARCOURT.—We were called upon to-day to follow the remains of our beloved Sister Mrs. J. Armstrong, who was called away at 2 a.m. on Saturday morning, after only two days' illness. Bro. Manning read the service. Our sister was one of our late Bro. W. McCance's converts. We thank God that by her Christian life there are five of her daughters in the church, and one came out last Lord's day and confessed her faith in Christ and was to have been baptised to-night. We hope and pray that the reaping day is close at hand, as there are several near to the kingdom.—A.E.G., Dec. 3.

WARRACKNABEAL.—We had a splendid meeting yesterday morning. Only two members absent. This little band of disciples sing well, learn well, and attend well, and are a credit to the cause of Christ. They are anxiously waiting now for their forthcoming mission, and I feel sure they will leave no stone unturned for the accomplishment of the Master's wish.—W. Uren.

NORTHCOTE.—One confession last Lord's day, J. W. Marrows preaching on the "Unchanging Christ."—F.S.B.

DONCASTER.—We had splendid meetings at Doncaster last Lord's day. It was Bro. Allan's first Sunday with us. After his address in the evening, our hearts were cheered by seeing one young man come forward and make the good confession. Bro. Allan is just passing through a great family trial. They had only been with us two or three days when Sister Allan had a sudden attack of appendicitis and was operated on at once. We are glad to say she is getting along splendidly, and we hope in a few weeks to have her back again. The writer himself has had the misfortune to break one of the small bones in his leg, but hopes to be about again in a few weeks.—Geo. T. Petty.

New South Wales.

CANLEY VALE.—Our Bible School is again victorious in the recent examinations. Fifteen entries—twelve passes, five prizes. Honor banner also won with 75 per cent, less 20 per cent, handicap. This is the 8th victory for Canley Vale in eight years. Thelma Stimson gained the possible 100 per cent., the only one in N.S.W.; Mary Wakeley, 99 per cent. The annual meeting of the church was to have been held on December 1, but owing to a terrible storm which came up in the afternoon and wrecked our building, we had to postpone the meeting. The roof was torn completely off, and carried in all directions for 200 yards. Then a deluge of rain flooded the furniture, etc.; but we held our meetings as usual, though in a roofless building. About £20 worth of damage has been done. Our Bible School collection last Sunday amounts to £5/5/-.—A.W., Dec. 4.

LISMORE.—Since last report the work here shows much improvement. Last Lord's day, December 3, 101 broke bread, being the largest number for a long time. Our Century Bible Class, after revision of roll, has 53 members. Three were received in by faith and baptism, while at night a large and attentive audience listened to our Bro. Hagger's earnest and forceful address. During November, the church's self-denial offering was put by, and on December 3 the amount of £11/4/1½ was handed in, which with our usual offering, made a total for the day of £15/15/-. We are pleased to note that the earnest and painstaking efforts of our Bro. Hagger are appreciated by both members and the large number of strangers who are attending the meetings.—E.A.P.

PADDINGTON.—Good meetings to-day, Dec. 10. One confession at night.

Continued on page 826.

Correspondence.

CHRISTIAN CHURCH, PORT PIRIE, S.A.

You have already outlined the basis of union between the two churches practising baptism here. Week-night services were combined on Nov. 16, 22, and on Nov. 30 the first church meeting of the Union Church was held, when owing to a severe thunderstorm the attendance was somewhat meagre.

After devotional exercises, the business brought forward by the joint nominating committee was attended to.

The name Christian Church was adopted.

The following officers were then elected:—

Elders: Messrs. W. C. Beiler, Jas. Lawrie and Wm. Morrow.

Deacons: Messrs. Adams, Arnold, Brown, Hamp, Miller, Munro, Mudge, McDonald, Pillar and Vincent.

Deaconesses: Mesdames Arnold, Beiler, Dowd, Finch, Hogben, Kimber, Mitchell, Pillar, and Vincent.

Organists: Misses Mitchell and Palmer.

Treasurer: Mr Wm. Clark.

Financial Secretary: Mr. P. J. Harrison.

Agent for "Australian Christian" and *Southern Baptist*: Mr. B. Overland.

Secretary and Correspondent to Denominational Papers: G. F. Marshall.

On Monday, 27th Nov., the anniversary of the two Endeavor Societies was celebrated together as a prelude to union, and a happy evening spent, reports being given of the past year's work by the secretaries and treasurers.

The District Union President, Mr. G. W. Kendrew, gave a greeting, and spoke encouraging words re the impending union, and also presented the banner won by the Union for the largest increase for the past year, which was presented by our founder, Dr. Clark. A pleasant social followed, and we are hopeful of soon—very soon—being one in Christ.

Pastor Taylor was given an enthusiastic and unanimous invitation to the pastorate, which he accepted, and expressed the hope that all difficulties would speedily be overcome, and the work go along smoothly, as he felt that the hand of God was in the movement, and we wanted to keep Satan out of it, as he would be only too glad to get in it. Brethren, pray for us.—G. F. Marshall.

MELBOURNE CITY MISSION.

Allow me to appeal on behalf of the Melbourne City Mission (unsectarian), which by its staff of fifteen is actually engaged as an Auxiliary of the Churches. Most of our staff are engaged in the important work of house to house visitation, seeking to win the wanderers and bring transformation into sad and disconsolate lives, while others are engaged in the important department of service, "The Rescue Home."

During our visitation we come into touch with sad cases of suffering and sorrow, which we gladly relieve as we have opportunity; but owing to the low state of our funds we are unable to do all our hearts dictate, and now commend our work to the Christian public for whom we will gladly be messengers in this mission of mercy, and assist in making the Christmas season a time of joy and gladness.—R. Keith McKay, Secretary and Superintendent.

A Mission for Warwick, Qld.

It is desirable that a protracted mission be held in the important and progressive town of Warwick. We have a tent, but no chairs, or forms. In towns where we have chapels it is possible to provide seating accommodation, but where we have no chapels, seats have to be hired at a high price, with the possibility of paying for damages. We need not uncomfortable forms, but folding chairs. When the tent is properly fitted up we shall be able to hold missions in large towns and prosperous districts, but otherwise we shall be hampered. To be hindered often means failure, and failure would bring ridicule upon the cause of primitive Christianity.

To begin a mission in a town like Warwick, under great disadvantages, would militate against success, and the blame would be caused to rest upon the missionary. It is far better to move along quietly until it becomes possible to begin and maintain and follow up a great mission. A mission in Warwick would evoke powerful opposition, but if we had our own chairs, and gave liberally, the opposition would make for the enlightenment of the people. It is true also that we need tent pegs and new ropes, but they can easily be provided. The greatest need is the folding chair. Such a chair is comfortable, and is easy of carriage. To provide enough chairs for the tent would cost about £30, and surely that small sum could be raised in this prosperous State. Suppose the Disciples in this State—and, shall I say, other States—took a share in the provision of the folding chairs. Each share will cost 5/-, and who will be the first to take one or more shares?

On November 26, a small cause was established in Warwick, in Sister Mrs. White's home by Bro. H. U. Rodger. On December 3, the writer, who was driven by Bro. Blackwell to Warwick, had the joy of exhorting the newly-formed church. In Warwick a good work was done by Bro. Stephen Check, and to-day his name is dear to several in that town and district. The name of another brother is mentioned, and that is Bro. D. A. Ewers, who, I understand, labored for 4½ years in Warwick. It is a pity that the work of such brethren had not been followed up.

Brethren and sisters, it is useless holding a mission in Warwick unless it can be carried to a successful issue, because failure would blight future prospects. We are not afraid to go in and possess the land, but we need the tent fully fitted up. We have the faith that you will take a live interest in this matter. Please send your money for one or more shares without delay, to the Organising Secretary, A. W. Jinks, Bridge-st., Albion, Brisbane, Q.

N.S.W. Bible School Notes.

Bro. Budgen has resigned his position on the Committee for private reasons, and Bro. T. W. Smith, of Paddington, has been appointed to fill the vacancy.

The Bible Schools rally, held in the City Temple on November 28, was marked by a good interest, and enthusiasm was kindled for the offering.

The reports to hand of the offering are decidedly encouraging, though too few to form definite conclusions. Many of the isolated brethren have shown their interest in practical form.

The examination results have caused some little disappointment, the proportion of failures being much larger than usual. We believe the stringency of the examiners will have the effect of producing a better standard of efficiency, and inducing more careful preparation.

The proposal for a State decision day seems to have given rise to the impression that the Committee were seeking to emphasise one day above another in soul-winning. This the Committee distinctly pronounced against (see notes for October). Much gratification is felt that in so many schools the officers and teachers are

seeking to make every day a decision day. The proposal for a State decision day was intended to help these, and to quicken the schools where the question of decision is neglected.—R. T. Saunders.

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Station.

From the Field—Continued.

MARRICKVILLE.—Good meetings all day. One confession, a young woman, at the close of Bro. Watt's address at night. New building will soon be completed, and will be opened by a monster tea and public meeting. Date will be announced soon. Bro. T. C. Walker is preparing a special programme of musical items for the opening night. Prospects at Marrickville were never brighter.—W.H.H., Dec. 11.

HAMILTON.—Splendid service this morning. We are still being favored with visitors from Sydney, among whom were Sister Mrs. Church and Bro. J. Garden, Paddington. Bro. Garden gave us an address and also conducted the Bible School. Building fund receipts: Bro. T. Fraser, 2/-; Bro. Tallantire, City Temple, £1. many thanks. Next Sunday we will hold our church and Sunday School anniversary.—S.G.G.

COTTONVILLE.—One confession at the gospel meeting to-day, a daughter of our Bro. Thomson. This is the third from the Sunday School to take the step under the preaching of F. Thomas.—J. McNicol, Dec. 3.

HAMILTON.—The young church here has sustained another great loss through the passing away of our beloved Bro. James Read. He was an old soldier of the cross and for many years associated with the Merewether church, but united with Hamilton twelve months ago to help in the pioneering work. He was a faithful deacon, and his wife and daughter are also splendid workers in the church. We feel our loss keenly, because it was only three weeks ago that we had to report the death of Bro. J. James. Bro. Nisbet exhorted the church this morning. To-day we have celebrated our first birthday. The children have had a delightful time, as we all have had. To-night the singing and recitations from the children were much appreciated by the large meeting present. Bro. More delivered an excellent gospel address. The building fund, I am glad to report to all those interested, has at last reached £50. We thank Bro. R. Campbell Edwards for £3/3/-, and a splendid letter of encouragement; also 10/- from Bro. and Sister S. G. Goddard.—S.G.G., Dec. 10.

NORTH SYDNEY.—At the morning meeting on Sunday last, the church was addressed by Bro. J. Fox, who gave a much appreciated address. We were pleased to extend the right hand of fellowship to Sister Smithers, who came commended by letter from Sydney. At the gospel meeting Bro. Saunders gave a stirring address on the theme "A Great Meeting." During Bro. Saunders' absence on holiday, arrangements have been made for the platform to be supplied, and we trust that the time spent in S.A. may be profitable and enjoyable to Bro. and Sister Saunders.—W.J.M.

MOSMAN.—The annual picnic of the Bible School, postponed from the 2nd ult., was held yesterday, and the scholars and friends had a very enjoyable time together. A. G. Saunders' thoughtful address in the morning, and stirring gospel sermon in the evening were greatly appreciated. Bro. and Sister E. A. Perkins, of Auckland, N.Z., and Bro. and Sister Ingersoll, of Wellington, N.Z., were present at the breaking of bread. The special services conducted by Bro. Saunders are being continued during the week. Nine out of ten scholars who completed passed the recent Bible School examination on "First Principles."—S.G., Dec. 10.

TAREE.—Things here seem to be in a promising condition. Sunday evening meetings are manifesting a growing interest. Our firstfruit under the new evangelist was gathered last Sunday evening. Mr. W. Armstrong, who had been attending our meetings for months past, made the good confession and was baptised on Thursday evening. The Thursday evening meetings are very encouraging; quite a number are coming along. Gospel meetings are to be commenced at Wingham, and later on a mission will be held.—G.B.

Here & There.

The Home Mission number of the "Australian Christian" will come out about the middle of next month.

It will consist of 40 pages of printed matter including a special illustrated cover on art paper. It will be representative of the Commonwealth and New Zealand.

The largeness of the edition will necessitate going to press earlier than usual, and having the copy in hand at a very early date. Contributors, therefore, are requested to send in their copy at the earliest possible moment, not later, if possible, than the date fixed, viz., the 23rd of this month.

F. T. Saunders, of North Sydney, paid us a visit on his way to South Australia, where he will spend a short holiday.

Vic. Bible School Union Exam.—Correction: 8th Division Teachers, Miss Matilda Thompson, South Melbourne, Certificate of Merit.

L. Gole, of Brisbane, writes: "The sample copy of Almanac very favorably commented on here, the general opinion being that it is an improvement on all previous years."

A generous lady has presented the Baptists with three handsome two-storied buildings to be used for college purposes. The value of the property is estimated at £4000.

H. B. Robbins preached at Bungawalbyn, New South Wales, on Sunday evening, December 3. Brethren will go from Lismore on the first Sunday in each month to preach in future.

We regret to hear of the death of Sister Boak, who for many years has been a member of the church at Murrumbidgee, Vic. An in memoriam service will be held next Sunday.

The chapel in a day at North Auburn, N.S.W., was completed on December 9, and services held on Sunday, December 10. Two confessions were the firstfruits in the mission conducted by Bro. F. Collins.

F. W. Greenwood, junr., successfully passed the term's examination at Canterbury College, New Zealand University. He was one of the two that passed out of seven males from the training college.

H. J. Knipe, of Jeparit, writes:—"Would you kindly ask through the 'Christian' if there are any members of the Church of Christ in the Jeparit district? If there are, will they please communicate with me?"

A. M. Ludbrook's engagement at North Adelaide terminates at the end of February, after ten years' service there. He will be glad to hear from churches needing an evangelist. Address—Clifton-st., Prospect, South Australia.

F. J. Goodwin has resigned from the work at Pahiatua. The resignation will take effect at the end of February. He intends returning to Australia, and will be open to engagement. All correspondence addressed to him at Pahiatua will find him up to that date.

The Kindergarten Committee is desirous of assisting our Bible Schools in the establishment of Kindergartens, also those Kindergartens already in existence, by the loan of chairs, books, etc., or in any other way, as far as possible. Apply, Miss Jerrens, 9 Norman Avenue, Hawksburn, Vic.

H. J. Horsell, President of the S.A. Conference, writes: "I am pleased with what I have seen of 'Studies in the Psalms,' by Bro. Rotherham. Every preacher and student of the Bible should possess a copy. The author makes the sweet Psalms of Israel seem more beautiful, and one is enabled to read with a clearer conception this great book of devotion."

It is evident that New Zealand is leading the way in Australasia in the matter of Prohibition. It is a live question there. At the last elections Prohibitionists got a majority of 54,256 votes.

The percentage of votes required to carry Prohibition is 60, that actually obtained was 55.93 or only about 4 per cent. behind the majority of votes required to be obtained. Surely the next election ought to give the victory.

The Testimony Publishing Co., of Chicago, U.S.A., have recently forwarded 250 books—50 each of Nos. 1, 2, 3, 4 and 5 of "The Fundamentals"—to the College of the Bible. Previously some volumes were received from the same firm. These books are being sent all over the world through the generosity of two Christian gentlemen in America, and are distributed gratis to preachers and theological students. The volumes are intended to counteract the extreme positions of the Higher Critics, for which purpose they are admirably suited. We very much appreciate the generous gift of these gentlemen.

One of the most prolific causes of suffering in India, says the *Christian*, is the custom of infant marriages. The last census revealed the awful fact that there were 2,273,245 wives under the age of ten; 243,592 under five, and 10,507 baby wives under one year of age. The little girl wives live with their parents till about twelve; but if the husband dies, the girl is left a widow all her life, especially if she belongs to the caste people. Only after much agitation on the part of missionaries, and in the face of strenuous opposition by the priests, was the marriageable age of girls raised from ten to twelve by the Indian Government.

A Sydney brother writes as follows:—"There is a little matter that needs adjusting. On the speakers' plan there is a footnote instructing the secretary to see that each speaker is 'offered' his travelling expenses. Now some of us who can well afford it, hand the money back to the local funds; but there are others who are not in a position to do this, and the method hitherto followed places such in a very unenviable position. I suggest that the word 'refunded' should take the place of 'offered,' that each speaker should accept the money. If possible the refund to be made before the service, to enable those who desire to do so to place the money in the church plate, and thus no reflection will be made on any brother."

A striking testimony to the value of Foreign Missions was borne last week in a remarkable speech at Liverpool by Rear-Admiral Winnington-Ingram, who described himself as "a naval officer simply red-hot upon Foreign Mission work, as a result of what he had seen himself." The open door at present in China had been caused by the missionary work and by the Bible societies. For years they had been distributing missionary literature, which had taught the natives that there was something they were missing. The Rear-Admiral expressed the opinion that Korea was going to be the first Christian Power in the East, and he believed history would repeat itself in her again exerting an influence upon Japan. "I have a great admiration for missionaries," he added; "I would rather take off my hat to a missionary than to anyone!"

Investigations in connection with the Egypt Exploration Fund continue to yield results that explain the history, religion, and social life of the people who in old time swarmed in the land of the Nile. The excavation of the Osireion at Abydos, which was at first thought to be the tomb of King Menepthah, the supposed Pharaoh of the Exodus, proves in reality to be a hypogeum, or subterranean temple, probably intended for the performance of the Mysteries of Osiris (identified with the dead King Menepthah) in the Underworld. Its stone walls are covered with hieroglyphics, illustrating the "Book of the Gates," a portion of the Egyptian scriptures which describe the supposed adventures of the soul after death, and certain charms and prayers to protect him (in this case Pharaoh Menepthah) against the assaults of devils. There are also representations of mythological subjects connected with the story of Osiris and the deities connected with his cult. When completed, the investigations are expected to throw much light upon the ways of a people, which occupy an important place in Bible story.

The following donations have been received towards erection of the Warragul church building:—P. B. McMaster, 10/-; O. Owens, £2; J. McColl, 2/6; Mr. H. Lyall, £2/2/-; A Sister, 5/-; Mr. J. Dewar, £1; Mr. Wong, £1; Mr. Millis, £1; Mrs. Holloway, 10/-; R. Fancourt, £1; Mr. Thos. Blair, £2; Mr. R. Lyall, £2; Mr. Cother, £2/10/-; Mr. Crichton, £1. We hope to receive at least £20 more. All who feel interested in placing the cause here on a good basis would do well to have at least one plank in the new building. Operations commenced on Monday, with 12 men under the leadership of Bro. A. Graham. At night the frame of the building was about complete. On Tuesday, steady rain set in, and up to the time of writing had shown no signs of ceasing. Weather permitting, we hope to have the chapel opened on Lord's day, Dec. 17. Among your Christmas gifts kindly remember Warragul. Send a donation now to T. Bagley, 178 Kerferd-road, Albert Park, Melbourne.

In the November issue of *Life and Work*, answer is made to objections that are commonly raised against missions to the Jews. Here is one such objection, with the answer:—"Jewish converts are few, and these few not worth the expenditure of money and labor upon them. Both heads of this objection are utterly mistaken; in fact, the reverse is nearer the truth. Throughout the world, comparatively speaking, three times as many Jews become Christians as heathen, that is, in proportion to their respective numbers. But converted Jews have done service to the Church of Christ, even in modern and recent times, such as has not been heard of on the part of converted heathen. When Strauss wrote his 'Life of Jesus,' it was a Christian Jew, Neander, who, at the instance of the King of Prussia, wrote a 'Life of Christ,' refuting the errors of Strauss and the Tubingen School. Alfred Edersheim, a convert of the Church of Scotland's Mission at Buda-Pesth, followed this up with 'The Life and Times of Jesus the Messiah,' one of the very best of all the Lives of Christ that have been written. The London Jews Society has ninety-two converted Jews on its staff of agents. Our own mission has connected with it converts from Judaism who have suffered much for their faith, and who adorn the doctrine of God their Saviour."

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DEATHS.

HERON.—On the 7th December, at the residence of her son-in-law, 17 Wigton-st., Ascot Vale, the wife of the late James Heron, beloved mother of Arthur, Charles, James, William and John, Mrs. R. Allan, Wonthaggi, and Mrs. A. Stewart, Ascot Vale, aged 75 years and 11 months. Interred on the 8th inst., privately. At rest.

DAVOREN.—On December 7, at her residence, 56 McArthur Sq., our Addie passed peacefully away, to be with Christ which is far better.

—Inserted by her loving friends, M.S.M., and E. McD., L.P., F.McL., F.O., and F.J.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

COMING EVENTS.

DECEMBER 18.—The annual demonstration and distribution of prizes in connection with the Victorian Bible School Union, will be held in the Christian chapel, Lygon-st., on Monday, Dec. 18, at 8 p.m. Adults, 6d. Children under 14, 3d. Please reserve this date.

DECEMBER 16.—Kindergarten Committee in connection with the Brighton Sunday School is having a Christmas tree in the schoolroom, Male-st., on Saturday, December 16, at 3 p.m. Visitors are cordially invited.—L.B., Sec.

WANTED.

The united efforts of the Dorcas sisters of Preston during the past five months have realised £36 at their recent sale of work. We are badly in need of samples (tailor's preferred). Any sent along to the secretary of Dorcas, Mrs. F. Sheppard, 247 High-st., South Preston, will be gratefully acknowledged.

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

Position as General Draper, or position in Department, Manchester, Clothing and Mercery. Suit measuring a speciality. 12 years' experience. Good references. "Brother," Austral Office.

The church at Brighton, Vic., desires the services of an evangelist. Letters to T. R. Morris, "Invermay," Windermere Crescent, Brighton.

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Obituary.

HENSHAW.—Again we have to record the passing of another useful life, that of our much-loved Mrs. Henshaw. In early womanhood our sister gave her heart to the Saviour, being immersed by Pastor Frank White, at Sloane-st., Baptist chapel, in the north-west of London. Before long, however, coming into still clearer light, she united with the Church of Christ, Chelsea, and there continued in happy fellowship and service for a considerable time. Over 30 years ago, Mrs. Henshaw came to South Australia, and at once took membership with the brethren then meeting at the Oddfellows' Hall, South Adelaide. A little later the church removed to Kermode-st., North Adelaide, and there for nearly 28 years our sister took a leading part in woman's work of various kinds. Her Bible Class at one time attained an enrolment of nearly 70; the Dorcas too, flourished under her presidency, and in the Band of Hope she rendered useful service. But probably her greatest work was done in visiting people, speaking with them of the things of the kingdom, and winning them to the Saviour. The success of the cause at Kermode-st. for many years was largely due to her efforts in this respect. For several years past, increasing physical infirmity restricted Mrs. Henshaw's activities, but practically to the end she rendered valuable aid as correspondent for both North Adelaide and Prospect in regard to isolated members. For two or three years past our sister was unable to attend the meetings. On Saturday, November 18, she was taken seriously ill, and all that medical skill and sisterly ministrations could do was unable to avert the end, which came on Thursday, November 30. The following afternoon we laid to rest in the West Terrace Cemetery all that was mortal of the departed one, in the presence of a large number of friends. We shall miss our sister's genial presence, but shall ever thank God for her example of Christian consecration, her life of faithful service. "Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—A. M. Ludbrook.

GILMOUR.—On November 29, at the residence of his youngest daughter, Bayswater, Bro. Hugh Gilmour passed from this life to his eternal reward. He had been ailing for some time, and with his loved ones to comfort him, was patiently

waiting for the end to come. Loving hands ministered to his earthly wants, but his greatest comfort came from the One, whom he had faithfully served in life, who never leaves nor forsakes his own. In the death of Bro. Gilmour the brotherhood has lost a great and good man. His calm, gentle disposition and undying love for the cause won for him a multitude of friends, and his name is well known in the suburban churches. He was born in 1840, and early in life joined the Wesleyan Church, being a member of that body until 1870, when he decided to be a Christian only. Since that time he has been an earnest advocate of New Testament Christianity. It can be truly said of him, that he was a stalwart Christian, a loving husband, a kind father, and a good friend. His life was a beautiful example of the meek and quiet spirit, which in the sight of God, is of great price. He loved the old Book dearly, and had a grasp of its contents enjoyed by few. As a teacher of its truths, he will be long remembered by those whom he led to the Master, among whom the writer is glad to be numbered. Calm and trustful in life, he faced death in the same quiet spirit, with implicit faith in his Saviour. It would almost seem as if a foretaste of heaven were given him. Before he died he declared he could hear the music of heaven, and when the Master called he was ready. "Blessed are they that mourn for they shall be comforted." Our hearts go out in sympathy to Sister Gilmour and family in their deep sorrow. But there is One above all others who giveth comfort to his saints, and we commend them to his loving care.

—G.E.C., Colac, Vic.

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