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"Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."
—Matt. 20: 28.



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WHY CHRIST CAME.

At this season of the year our thoughts naturally turn to the greatest event in the world's history, namely, the advent of our Lord to this earth of ours. And as we think of this, it is right that we ask, Why he came? And we need not look far to find the answer, for Jesus himself gives it, "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20: 28. In dwelling upon this beautiful text, Mr. Charles Brown, President of the National Council of the Free Churches of Great Britain, gives us some fine thoughts, which we present to our readers, as our Christmas message:—

I propose that we should ask of the words of our Lord himself why he is here. For what purpose he has come. What will be the method of his procedure, the principles that will govern and guide his attitude and conduct. We might ask these questions of those who knew him intimately in the days of his flesh, but it is really better to ask them at his own lips, and that we are able to do. We ask our question then: Why did the Son of Man come, and what will be the method and principle that will govern him among men? What will be his relation to them?

Getting and giving.

You notice that his answer to such an inquiry begins, as his words so often do, with a negative. As his prayer was, "Not that thou wouldest take them out of the world, but," so here, "Not to be ministered unto, but," I must confess to some amount of surprise at first reading of the statement. James calls him "The Lord of Glory," and you would have thought that he came to claim the homage and the service of men. You would have naturally concluded that this was one of the great objects of his advent. And we must be careful in our interpretation of the phrase. We must not take it to mean that our Lord does not re-

ceive, or desire to receive, the loving service of his people. But rather this: that the object for which he comes is not primarily to be served, to sit in kingly state while men surround him with their homage and praise. He is not like some Oriental despot, coming among men to exact tribute of praise, or gift at their hands. I do not, of course, lose sight of the circumstances in which the words were spoken. They shed light upon them. The disciples were coveting, as they so often did—as human nature constantly does—places of honor and distinction among their brethren. It is very often the childish idea of greatness—one of the very few unlovely things in childhood. To sit on a higher seat than the rest, to be served and honored by the rest. Not to deserve the honor, but to get it whether you deserve it or not. And the disciples were very like children in the unlovely things, and the characteristic persists in us children of an older growth to-day.

Left to ourselves, we would many of us love to reverse the Word of the Lord, and to say, "I am here not to minister but to be ministered unto." Many a lad sits in his home and says that by his actions, because it is to be feared he has been brought up that way. Many a man seems to say it in the church, and many another man in the community. We are continually reversing in our minds this Christian order of which our Lord gives us both example and precept. We are continually saying, "I am here to get and not to give, to get all I can and to give as little as I can." And we surely need to be reminded, as Christmas should remind us, that the attitude and ideal is essentially unchristian, in flat antagonism to the teaching and the example of Jesus Christ. Not, "What shall I get?" but "What shall I render?" is the Christian spirit. But we need to think of this negative side of our Lord's attitude as we sing our Christmas hymns, and when we think of what we call our Lord's claims upon us. It seems an almost gratuitous thing to say, but one ventures to say it, that our Lord's

demands from men have absolutely nothing selfish about them. He never sets up a throne and says, as the tempter said to him, "Fall down and worship me." His demand from the young ruler was entirely for that young man's blessing and benefit.

Lip service.

You know how he seems to be in continual dread of the excited adulation of men; how again and again when he has done something great for people, like the curing of the leper, he begs and commands that nothing shall be said about it. You know how when the people would have crowned him with their honors he flees away from them and hides himself. How he rebukes men for mere compliments, and exclaims, with some sign of impatience, "Why call ye me, Lord, Lord, and do not the things that I say?"

One thinks of all this and wonders what he thinks of all the lip acknowledgment brought to him to-day, of all the Christmas hymns that will be sung, of all the people who prepare a sort of throne of honor for Jesus in their sentiment, and who do no more; of people who recite creeds in honor of Jesus and stand up for what they call his cause, who protest their belief in his divinity; but who do nothing for their fellow-men, who lift no burden from the bowed shoulders, and do not trouble to keep the commands of Christ, most of which have to do with our fellow-men. What they are trying to do is merely to put a crown of compliment and of praise rather than of heart and obedience.

People whose religion is all in the church and none of it in practical life, who belong to the old tribe of those who brought offerings and prayers into the temple and never made a sacrifice for their fellows. One almost inevitably thinks, then, of the man who betrayed Jesus with a kiss, and how it may be done with far less treachery in the heart than Judas had. Then one thinks with awe of those words of Jesus concerning the

men who eat and drink in his presence and make much of his name, but to whom he will protest, "I never knew you."

All sorts of evil consequences flow from the inversion of these words of Christ and the consequent misconception of his attitude. Let it be firmly fixed in our mind, let it dwell in us richly. He did not come to be ministered unto, to get or to take from us. He does not stand by the pathway of life demanding, waiting to deplete life. The first thing on our part is not homage and compliment. The Son of Man came not to be ministered unto.

To minister.

Now for the positive side. "But to minister and to give." I stop there for the moment: to serve and give. Let there be no misunderstanding or mistake about it. That was our Lord's consistent attitude in the days of his flesh. To his disciples he said, "I am among you as he that serveth." As you recall that wonderful life of his, you can never think of him as standing among men to get. Always he stands to give. It may be readily granted that men took advantage of his great heart of willingness, that so far as physical benefits went, they used him and then flung him aside. But he always serves and gives. Indeed, when you recall one fact you will see that it could not be otherwise—the fact, namely, of the love of Christ for men. For wherever love is—love, mark you, and not the selfish desire to be made much of, and not degrading and greedy lust which simply burns for its own satisfaction—wherever love is, its inevitable desire is to serve and give.

You may test yourself, whether you have love for anybody, not by the endearing terms you use, nor by your caresses, nor by burning emotion, but by this, whether you are willing to serve and give. You never found a mother yet worthy of the name who is not willing to serve and give to her child. Willing, did I say? Nay, who is not under the most rigorous compulsion; who, indeed, cannot do other. And there is really no love in the selfish heart of boy or girl where there is reluctance to give or serve.

He stands among men unquestionably as the lover of men, the unselfish lover of men. Purely for their benefit and not for his own glory does he come into the world and live in it.

He gave.

I do not enter upon the last words of the text. They are too great. What our Lord gave is all summed up in this: He gave his life. You say the same thing when you say, "He shed his blood." Not on Calvary alone was that true. Calvary was the consummation, the gathering up into one great dramatic act, of all that he had been doing all through his life. And it was as a ransom, to redeem us from the thrall and curse of sin, and it was for many, not for a few, that this was done.

There is the eternal proof of his undying love for men. And a great part of the Advent message is that his love and service, so often slighted, still persist. We have all refused his gifts again and again. That is our folly. They are offered us again today. The Lord of glory would be our servant, our comforter, enlightener, redeemer. To us he would give peace and joy, rest and the clean heart. The one inexorable condition is that he become our Master. My plea with you is that you would trust him, committing your life to his holy guidance and accepting at his hands his high gift of cleansing and freedom and everlasting life.

Editorial Notes.

Foreign Missionary Progress.

The Foreign Christian Missionary Society of America reports 2011 baptisms in its various mission fields for the year which closed on Sept. 30, a gain of nearly 20 per cent. above that of any previous year. There are 928 missionaries and workers, a gain of 13. The Society has 95 schools and colleges, 32 more than last year, with 5096 pupils. 295 students in the mission fields are studying for the ministry, a gain of 65 over last year. The receipts for the year were £75,816, being £3,674 increase. The aim for the year now commenced is £100,000. Missions are conducted in Africa, China, India, Japan, Persia, Philippine Islands, Tibet, Scandinavia, and Turkey. The Christian Women's Board of Missions also has a number of missionaries in India, Jamaica, Porto Rico, Mexico and other places. English brethren have missions in India and Siam. Besides these organised societies, a number of American churches, who oppose the Society plan, have their workers in heathen and Mohammedan countries. It is evident that the people pleading for the restoration of primitive Christianity have not lost sight of the spirit of missionary enterprise which was as marked a feature of apostolic times.

Home Missions and Foreign Missions.

In common with their American and British brethren, Australian disciples are developing the missionary sentiment, and we have our workers in India, China, Japan and the New Hebrides, while a good work is also being done among the Chinese of Australia. The New Zealand brethren also have a flourishing mission in South Africa. But if we are to become a great missionary force in the regions beyond we must necessarily strengthen the base of supplies. It would be a fatal mistake to direct all our missionary energies into heathen lands. This is where the Moravians have signally failed. Devoting all their attention to the

great needs of the brethren, they neglected the home work, and the result has been that their foreign work has been crippled, and they have been compelled for lack of support to hand over some of their missions to other bodies. Home and foreign missions are in no sense antagonistic, but are complementary the one to the other. As we develop at home we are able to extend abroad. We have in mind as an illustration a church organised by Home Mission effort three or four years ago. That church has already given over £60 for Foreign Missions, and every year her contributions may be expected to increase. Thus by the temporary expenditure requisite for its organisation and nurture a perpetual source of supply for Foreign Missions has been created. And this is but one of many examples. Every properly instructed convert gained at home becomes a contributor to the funds of our Foreign Mission Committee. To withdraw support from the Home fields in order to help the Foreign work is to kill the goose that lays the golden eggs. It will be well for brethren to bear in mind that a generous response to the appeal on Home Mission day, February 4, really means a greater impetus to Foreign Missions. In the first place the fact of giving largely the first Lord's day in February will lead to a corresponding liberality on the first Sunday in July, and in the next place the money given for Home Missions will result in more churches and more converts to supply the funds for the conversion of the heathen.

"Peace on Earth."

It is now evident that during the closing year war has been narrowly averted between England and Germany, a war in which doubtless France and other nations would have been involved. A conflict is at present raging between Italy and Turkey. Armies and navies are growing, and nations of the highest civilisation are groaning under the burden of taxation imposed to maintain and increase the efficiency of military power. Even our Commonwealth whose soil has never yet been stained by the bloodshed of battle, is entering upon a burdensome system of preparation for war, and with feverish haste is training its youth in all the arts of wholesale murder. What is to be the end of it all? Has insanity taken possession of the nations, that they should sit, clad in armor, watching each other's every movement with suspicion, and ready at any real or imaginary slight to fly at each other's throats? Is Christianity after all a failure, and is the angelic song of "Peace on Earth," which announced the advent of its Founder, but an ineffective sentiment? Notwithstanding the power of militarism in the world to-day, we are persuaded that Christianity really has greater influence than at any former period of the world's history. If the dark clouds of the preparation for war at times darken the sky, the Sun of Righteousness never shone more brightly.

THE MASTER'S VISIT

They said, "The Master is coming
To honor the town to-day,
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the Guest Divine?

And straight I turned to toiling,
To make my home more neat;
I swept, and polished, and garnished,
And decked it with sweet blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done;
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid implore,
And I said, "I cannot listen,
Nor help you any to-day;
I have greater things to attend to,"
And the pleader turned away.

And soon there came another—
A cripple, thin, pale, and grey—
And said, "Oh, let me stop and rest
Awhile in your house, I pray;
I have travelled far since morning,
I am hungry, and faint, and weak;
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I cannot help you to-day;
I look for a great and noble guest,"
And the cripple went away.
And the day wore on more swiftly,
And my task was nearly done,
And a prayer was in my heart
That the Master to me might come.

And I thought I would spring to meet him,
And serve him with utmost care,
When a little child stood by me
With a face so sweet and fair—
Sweet, but with marks of tear drops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you,
You are sorely in need of care,
But I cannot stop to give it,
You must hasten elsewhere."
And at the words a shadow
Swept o'er his blue-veined brow;
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dark alone;

Watched, but no footfall sounded,
No one paused at my gate,
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come.
"He has entered some other door," I cried,
And gladdened some other home!"
My labor had been for nothing
And I bowed my head and wept;
My heart was sore with longing,
Yet, spite of it all, I slept.

Then the Master stood before me,
And his face was grave and fair:
Three times to-day I came to your door,
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomfortable,

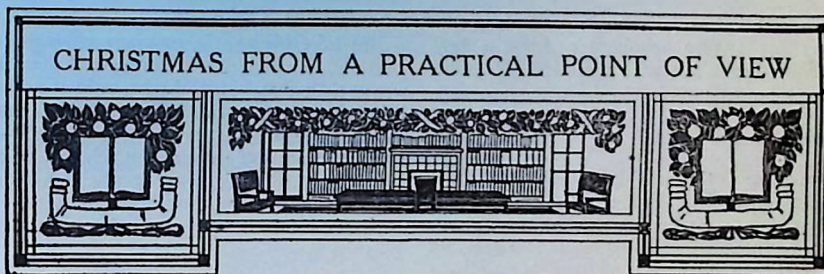
And the blessing you might have had was lost,
And your chance to serve has fled."

O Lord, dear Lord, forgive me!
How could I know it was thee?
My very soul was shamed and bowed
In the depths of humility,
And he said, "The sin is pardoned,
But the blessing is lost to thee;
For, comforting not the least of mine,
Ye have failed to comfort me."

"Forget not to show love unto strangers, for
thereby some have entertained angels un-
aware."—R.V.

"Bear ye one another's burdens, and so fulfil
the law of Christ."

CHRISTMAS FROM A PRACTICAL POINT OF VIEW



The Practical Man has a hard time of it at Christmas. To his mind the celebration of the day has very little place in the general scheme of things. He has a feeling of reverence for the Christ, he believes in him, but why all this fuss, he argues. Christ himself hated all fuss and frills; every precept we have from him teaches simplicity; and then, as a final and clinching argument, he says: Here we have arbitrarily set a day as the date of his birth when not only do we know nothing definite as to that date, but there is far more proof against the twenty-fifth of December as the day of his birth than there is in favor of it!

Now all this is true, and cannot be gainsaid, and it is because such a man has the technical truth on his side that it makes him a very difficult individual to argue with at Christmas time.

The larger view.

But let us look at the whole question in a broader way. What, after all, has a mere date to do with Christ's birth? It is true that we do not know, positively, that he was born on the twenty-fifth of December. It is a date arbitrarily fixed. But we do know one vital fact, or rather, the most of us believe it, that on some night—let us for the present not fix upon any particular night—nineteen centuries ago, in an Asiatic village, a poor woman, the wife of a Nazareth carpenter, gave birth to a Babe, a Child who came to be known as Jesus: Jesus Christ. This much, at least, admits of no serious contradiction. We know, too, that the Child grew, and although we lose track

of him for a while we see him as a boy of twelve, we hear of him as a young man, we read his words as an evangelist, we hear of him as passing away at the early age, so far as we can reckon it, of about thirty-two. And almost immediately after his death people began to give thanks for the birth of the Child and for the works of the Man. Now, why? What did this Man do, in plain, practical fact, that people should be thankful that he was born and that he lived? Let us put aside the subtler question of his influence on the individual soul. What practical good did he do? What practical results, visible to the eye of a practical man of to-day, are there in the world of to-day that can be traced to the fact that Jesus was born on some night in some year in some place—make those incidental facts (for that is all they are) as indefinite as you like?

Practical facts.

For there are some practical facts. When that Babe was born there was not in the whole town of Bethlehem, or in the city of Jerusalem, a hospital in which the mother could have found shelter. There was not that night in the whole populated world, so far as it then existed, a single roof to whose shelter the sick and dying could be taken without pay: not one! Are there such places now?

There was no nation on that night that made even the roughest provision for the giving of aid to the orphaned child; to the blind; to the dumb; to the inebriate; to the incurable; to the insane—to any of those

of our brothers or sisters who, for no fault of their own, need the uplifting hand. Are there any such places now?

There was not a roof that would give shelter and practical, sympathetic help to the girl who, because of a single misstep, is shunned by society and the world at large. She was stoned: not sheltered. Can such a haunted and hunted girl find a shelter and an outstretched hand to-day?

There was not that night in all the world a free school in which a poor child could be taught to lift himself out of the slough of ignorance and misery into which he was born. Can that child find such a place to-day?

There was not an opportunity at hand—and this will appeal particularly to the man of practical mind—where the poor boy could make of himself an artisan or professional man under competent instruction: not a free industrial school: not a free college: not a free scholarship for the boy without means but with ambition. Has he those chances now?

World ideals.

Of course the world was thinly settled then, your practical man will argue. True. What is now America was then a vast wilderness peopled only by wandering tribes of wild men and beasts of prey. Ireland was but a boggy marsh; almost the whole continent of Europe was a stretch of unbroken forest and swamps, through which hordes of half-naked savages roamed, their only work from birth to death being to fight and rob and murder.

But there were great civilisations, too. There was Egypt, and Greece, and India, and Rome. We look upon these nations now as splendid ancient civilisations. And they were. But how? They had wealth; they had luxury; they had philosophy; they had art such as our modern world has never equalled. But what place had the poor, the unable, the unfortunate, the suffering in these civilisations?

Read the histories of these peoples as you like, and you will find that they had practically no higher purpose in life than bodily enjoyment. To eat, to drink, to conquer, to slay, to drag their enemies captive at their chariot-wheels on public holidays, to watch them being burned at the stake or torn to pieces by wild beasts in arena or cage—such were the pleasures known to these civilisations. Even the Stoic who taught and practised self-denial did it for what? For the improvement and development of himself: never for the love and help of his neighbors. The poor brother of all these peoples was a slave or a dead weight on them to whom they owed no duty.

But they had a religion, argues the practical man. Yes—but their religion was the worship of gods and goddesses who eternally carried on feasts and loves and slaughters.

A new message.

This was the world as it was when that Babe was born in Bethlehem—a world of rapine, of war, and of very little else. And out into that world went Jesus with practically one message: Love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself! That was all. Again and again he repeated it: he insisted upon it: he preached it at every turn. And then he sent disciples abroad to teach it to all people in every part of the world.

Of course, these Christian teachers were human: they mistook their message and urged the command with a cruelty as fierce as that of the heathen. They invented creeds and persecuted all who differed from them, tortured them, put their bodies to death and sentenced their souls to eternal hell. But in all this they simply belied their Teacher: their mistakes cannot be counted against him.

But take his simple message of love for God and for others and contrast it with the world as it was before he brought it and as it is now, nineteen hundred years after. You can call the present modern spirit what you like: humanity, brotherhood, charity, mutual help, anything. But, in the final analysis it is only one thing—Christianity. It is the Christ message that Jesus brought into the world and taught.

And from that simple message direct has come the present world full of throbbing humanities, the growing spirit of brotherhood, the humane, ennobling charities, the effort among men and women everywhere to help each other upward.

The spirit of love.

That we have abused the celebration of the time when that message came into the world admits of no doubt—that our present keeping of Christ's coming is out of all spirit with his life and his teachings is also true. But that is our fault: not his.

The fixing of the twenty-fifth of December as the day of his coming is arbitrary, and if it is the wrong day, it is only because there is no way to determine the right day.

But one fact remains potent over all:

No other human being ever came into the world who, in a practical way plainly apparent to the most practical mind, has lifted and helped it as did the Son of the poor carpenter's wife. And for the coming of this Spirit of Love with such results to our souls we may well be truly thankful on this and all other Christmas Days.

If I follow the desires and devices of my own heart, I walk in a vain show and disquiet myself in vain. Our own way is a way of pain.—*W. L. Watkinson.*

Difficulties are God's errands; and when we are sent upon them, we should esteem it a proof of God's confidence—as a compliment from God.—*H. Ward Beecher.*

Christmas Verses.

(From F. R. Havergal.)

"For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9: 6).

Wonderful! Wonderful!
Ring out the Name, O, Christmas chimes!
Wonderful! Wonderful!
Echo the word to farthest climes!
May the splendor of this great Name
Shine and glow with a mighty flame,
Filling thy life with its glorious rays,
Filling thy spirit with Christmas praise.

THE PRINCE OF PEACE

O Name of beauty and of calm!
O Name of rest and balm,
Of exquisite delight
And yet of sovereignty and might!
Let it make music in thy heart to-day,
And bid thee go rejoicing on thy way;
For Jesus is thy Peace, thy Prince of Peace,
Whose reign within thy heart shall evermore
increase.

MAN OF REST.

"Behold, a Son shall be born to thee, who shall be a man of rest" (1 Chron. 22: 9).

Hail! Christmas morn!
For unto us the Son is born,
The Man of Rest!
The weary quest
Is over now, for he who cometh, calleth,
"Come unto me, and I will give you rest!"
The still voice falleth
On hearts that, listening, are blessed.
And daily shall the blessing flow,
And daily shall the gladness grow,
For we which have believed do enter into rest.

Jesus came! and came for me!
Simple words! and yet expressing
Depths of holy mystery
Depths of wondrous love and blessing.
Holy Spirit, make me see
All his coming means for me;
Take the things of Christ, I pray,
Show them to my heart to-day.

What do the angels sing?
What is the word they bring?
What is the music of Christmas again?
Glad tidings still to thee,
Peace and good-will to thee,
Glory to God in the highest! Amen.

It is manifested that universal peace is of all things best suited to the promotion of human happiness.... Hence, the voice from heaven spoke not of riches, nor of honor, nor of beauty, but of peace. For the heavenly host cried:
"Glory to God in the highest, and on earth peace, goodwill toward men."—*Dante.*

The Editor's Greetings.

As we approach the end of another year, the Editor sends fraternal greetings to all the readers of the "Australian Christian." It has been a year of great prosperity throughout the whole of Australasia, and we have to thank the Giver of all mercies for whatever share in this prosperity our readers and ourselves have been privileged to enjoy.

Throughout the year it has been our endeavor to give the readers of the "Christian" the best we could. We have felt the responsibility of our position, and as we are only human, doubtless have failed in many respects. It is satisfactory to note, however, that the number of subscribers to the "Christian" keeps steadily increasing. Some of our friends are very kind in their expressions of appreciation, and this always encourages one.

The New Year will soon be dawning upon us, and as it comes, we wish our readers great joy in their service for the Master. We ask them to continue their interest in the "Christian" and to co-operate with us in making its sphere of usefulness even larger than it now is.

We thank the contributors to our pages for their assistance in making the "Christian" helpful to its readers, and our agents for their labor of love in distributing it.

We are looking for great things in the coming year, but realise that without God's blessing and help all our labor will be in vain. May he be with "us all the days," and crown the year with his lovingkindness.—The Editor.

Greetings from the Australian Club.

Transylvania Univ., Lexington, Ky.,

Nov. 5, 1911.

The frost and the snow have already expressed their intentions of paying us their perennial visits, and this speaks to us of the near approach of the Christmas season, and turns our thoughts more fully to the land of the wattle blossom.

It gives us great joy to send our greetings across the water, and especially so this year, for unless reinforcements are received from somewhere, we shall scarcely be considered a club next year.

Last spring Bren, Shorter and Roberts said farewell to this castle of orthodoxy and set out for Missouri Univ., in Columbia, where they are doing excellent work and seem delighted with the place.

Bro. Collins has also departed from us, and is sojourning in Louisville, where he is deeply interested in his work. Thus our roll has decreased.

In February we shall lose Bro. E. Osborne, who will be graduating from the Bible College. Last summer he took to himself a wife—one of Kentucky's best. He now advises us to follow the good example he has set.

To further thin our ranks, Bro. L. Baker will take his M.A. degree from the University in June, and having been graduated from the Bible College in 1908, he has now availed himself of all the opportunities here offered. He is anticipating a trip home near the close of 1912.



"Little Town of Bethlehem"

Painted by W. L. Taylor.

Illustrating Phillip Brooks' Christmas Poem.

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary,
And, gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

O holy Child of Bethlehem!
Descend to us, we pray:
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Emmanuel!

H. W. Cooper expects to sever connections with us at the end of this academic year, and then it will be left to Bren, G. Routes and B. Rudd to maintain the reputation that our predecessors have won.

With the prayer that we may all pursue our daily privileges with all of our God-given power, the Club wishes the Brotherhood a merry Christmas and a prosperous New Year for the Lord.

True Growth in Living.

Days, months, and years merely register time, not age. Age is attainment, experience, maturity. It is not the number of years lived so much as what has been the registration of time upon character. They live longest who live most. They are the oldest who have learned most, obeyed most, sacrificed most. True seniority is tested by moral growth.

The Most Beautiful Love Story in the World.

It is a love story: first of a woman's love for a woman—a young wife's passionately tender devotion for her mother-in-law—and then a romantic love affair between this same sweet, simple woman and a "mighty man of wealth" who was also Nature's own nobleman. No less a poet than Goethe has pronounced it "the loveliest little epic and idyllic whole that has come down to us." It even fulfills a certain schoolgirl's definition of an idyl as "a story about ideal people": for, as Beecher says, "In it there is not one malicious person—the devil does not show so much as the top of his poll!"

It is the story of Ruth that I mean. But because it is in the Bible some of us are repelled lest it contain a teaching, and we do not care to have our comfortable sleeping consciences disturbed. We are like the little girl who shocked her mother by saying that she "liked the stories that hadn't any morals in them!"

Benjamin Franklin, when United States Ambassador to France, read the story of Ruth at a social gathering. His audience was delighted with its charming simplicity and asked eagerly where the idyl could be found.

The opening sentence—"Now it came to pass in the days when the judges ruled"—recalls the charm of the "Once upon a time," of childhood tales, and then follows a pastoral which carries the pleasant assurance that even in that cruel age, with its wild scenes of bloodshed, recorded in the Book of Judges, there were yet happy, peaceful homes and lovable persons.

To escape a famine, a certain man of Bethlehem, with his wife and two sons, had emigrated to the neighboring land of Moab, just east of the Dead Sea. The man's name was Elimelech (which means "My God is King") and the name of his wife Naomi (comely, pleasant, winsome). The names would seem to be rather sobriquets, given because of some fitness to the individual, as many of our surnames originated.

The Moabites were descended from Lot, and therefore a kindred nation—their language closely resembled Hebrew—but their worship of Chemosh and Baal-peor made them detested by the Israelites. After a time Elimelech died, the sons married women of Moab, who had a national reputation for beauty and attractiveness, and they also died, leaving the three women bereft. So runs the prologue.

The story begins when, after ten years of exile, Naomi, having heard that the famine was over, becomes homesick for the old, familiar ways and people of her race, and above all, perhaps, longed to be among those who honored and served the God she loved. Bethlehem was associated with her youthful, happy days; in Moab everything reminded her of her loss. She did not know how she should live, but her trust in God warranted her decision to return home.

Naomi seems to have been the ideal mother-in-law—the most difficult of relationships. She had been so lovable in her daily life, her religion was

so sincere, that she won the tenderest affection of both daughters-in-law, and trust and honor for the God whom she worshipped. We often rise to love of God through our love for one another.

Orpah (a fawn) and Ruth (Rose of Moab) resolved to go with her.

They had not proceeded far when Naomi had misgivings about allowing them to follow her uncertain fortunes. Unselfishness forbade the sacrifice, so she kissed them and cried over them, like a true woman, and then bade them return to their own country, establish new homes, and each "find rest in the house of a husband."

Aside from the old-time estimate of an unmarried woman's social position, in that rude age, women were sure of protection only in a husband's care. In Naomi's land, too, those of despised Moab might be unwelcome, so she was the more urgent, adding: "The Lord deal kindly with you, as ye have dealt with the dead, and with me."

Orpah yielded to her persuasion and returned to Moab and obscurity; but Ruth resisted all of Naomi's arguments, pleading:

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

This last was a common form of oath, expressing the willingness to suffer God's chastisements if the oath be not kept.

Maclaren says: "Ruth's passionate burst of tenderness is immortal.... and comes to us over all the centuries as warm and living as when it welled up from that pure, heroic soul."

She was "steadfastly minded." Love and religion, the two strongest emotions of the human soul, made her firm.

The difference between Orpah's choice and that of Ruth is the pivotal point of the story. Orpah's allegiance to the God of Naomi weakened before the thought of her own worldly advantage, and "she returned to her people and her gods." Naomi's words winnowed the wheat from the chaff.

Who could have foretold the happiness, the honor, the historic results that followed Ruth's choice? The choices we make in the crises of life have their results far behind the great curtain that veils the future. The paths of unselfish love and of unloving self-interest are not so widely divergent at first, but who can tell where they lead? At the journey's end they are many leagues asunder. Even the choices of each commonplace day determine character which determines destiny. With our first waking thoughts the struggle begins. We ought to get up, but the bed is "so enticing of a morning," as a maid once remarked to me. We want to choose the pleasant thing. Yes, but the pleasanter things are contingent upon the choice that is obedient to the best

that is in us. The only safe choice is what we know to be right. Then we are sheltered in the "everlasting arms."

Notice, too, that Ruth does not say: "You will need me. I cannot let you go alone at your age." She is not sneakily seeking credit for any unselfishness. Self is out of sight.

For what we "do to be seen of men," verily, we have our reward in the credit they give us. It is the unnoticed, unappreciated ministries, and those that spring out of pure love, that God treasures in his "book of remembrance" and will himself repay.

Naomi resisted Ruth no longer, and they went together to Bethlehem. The little hamlet was all agog with interest at their arrival.

According to Eastern customs the whole town would crowd to welcome them, enter their house, and expect hospitable entertainment. The honor must have been great, but the pleasure small. There were social exactions even in those early times.

"And the women said, 'Is this Naomi?'" Time and trouble had left such traces that she deprecates the old name, saying, "Call me Mara (bitter): for the Almighty hath dealt very bitterly with me." In regarding affliction as punishment for sin, she but shared the opinion of her age and time. She went away with husband and sons and probably with considerable property. She returned bereft of all.

It was the time of barley harvest, and Ruth profited by the season to do something for the support of her mother-in-law and herself. She proved her love by deeds as well as words. Moses's beneficent laws gave the poor a right to glean after the reapers, who were not allowed to go over a field the second time.

"And her hap was to light on a part of the field belonging unto Boaz." In the East the homes are not surrounded by their own fields as with us, which are in or near the villages, and the fields lie between.

Boaz, a man of wealth and influence, when visiting his fields, saw the young gleaner. He learns from his overseer that it is the fair Moabite, whose tender devotion to Naomi had impressed all Bethlehem with kindly admiration. Boaz speaks to her with much graciousness, urges her not to glean in other fields than his, invites her to stay near his maidens, and adds that he has charged his young men not to touch her. The reapers, gathered from all parts for the harvest, were rough in manners, and probably coarse in language. The chivalrous gentleman assures her protection.

Ruth makes a profound obeisance and modestly asks why he should notice her, a stranger. And he tells her that he has heard of her devotion to Naomi, adding:

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Again she thanks him prettily—poetic in her rusticity—for his kindness and friendliness which have comforted and encouraged her. He was falling deeper in love at her every word.

He invited her to eat at mealtime with himself and his reapers. Bread, the sour wine of the country, and parched corn composed the simple fare. Boaz himself served her.

When she resumed her work, Boaz commanded the reapers to let fall as though by accident,

handfuls of grain in the furrows, that she might glean them, "and reproach her not." If the young men of ancient times resembled those of to-day, some knowing looks must have been exchanged, but Boaz was too much in love to care.

And Ruth returned to Naomi and told her all about it. She understood. She began to build air-castles. She spoke enthusiastically of the man's goodness, and merely told Ruth then that he was a near kinsman to their late husbands.

It was the Jewish custom in order to keep families and property together that when a husband died one of his near kindred should marry his widow. Especially if he left landed property, it was not thought decorous that she marry a stranger. Elimelech had left a small parcel of land of which Naomi and Ruth were joint heirs. Naomi, naturally desiring to see Ruth in a position of honor and of security, in case of her own

assembled. He soon waylaid the "nearer kinsman" and placed him in the position of declaring then and there whether he would claim or abandon his right. The man waived all claim. Boaz called upon them all to witness it and declared his intention of marrying Ruth, the Moabitess, upon which all offered blessings and felicitations.

So they were married, and, as we may believe, "lived happy ever after," for Boaz was the type of man to whom a woman's happiness is safely confided. He was an example of every-day goodness, of faithfulness though in a narrow sphere, and "every inch a gentleman," while Ruth had all the wifely virtues—womanly gentleness, sweetness, and devotion. "She had brought into Judah only a woman's heart filled with a wonderful love," but such are they who make this world what God wants it to be.

Boaz and Ruth became the progenitors of a

with his girl-wife, Mary, lineal descendants, both of Boaz and Ruth, and singularly like their progenitors. Joseph, noble and gentle, just and considerate, belongs to the Boaz type of man, and Mary was sweet Ruth's more than worthy successor in lowliness, purity, faith, courage and gentleness. He, as the representative of the royal Davidic line, must register his name in this the birthplace of his race. She, the "blessed among women," was unconsciously to fulfil the prophecy that her divine Son should be born in Bethlehem.

During the many vicissitudes of the nation, the family had become obscure, and their humble estate entitled them to no consideration at the inn, so they were fain to accept the shelter of an out-house. And in that cattle-cave occurred the transcendent event that all Christendom is now celebrating after nineteen centuries.

It was in the fields where Ruth had gleaned that the humble, devout shepherds saw that marvellous sight—a company of angels appearing in the midnight sky, proclaiming the coming of the little Child who was to be the Saviour of the world.

The exceeding joy that was in heaven about the mystery of God's love for man had broken through the silence of the night. The narrative seems to me the most sublime in our language. The shepherds hurried to offer homage and adoration to the Child so humbly born, and worship has never left the spot where at midnight shone the brightness of the dawn of Christ's birthday. On Christmas Eve the people of Bethlehem flock to the little church built over the spot by Helena, the mother of Constantine, the women clad in long white veils, to recall the beings who heralded the coming of the Lord.

And all over Christendom, in the chorus of grateful praise that is at this time ascending from true hearts, God in high heaven will care, and he will miss it if you withhold yours.



Ruth and Naomi.

death, directs her to pursue a course that, according to the conventions of the place and time, was perfectly proper. Ruth promised obedience.

During the merry makings at the close of the harvest, Boaz, according to custom, passed the night among his servants. The grain being winnowed, was in portable shape and required to be guarded.

One night he awoke, hearing a slight noise. Startled, he looked about, and saw Ruth lying at his feet. At once Boaz recalled the law that the young Moabite had invoked.

As there was a nearer kinsman he could not claim the privilege until after the former had renounced it, but his words to her betrayed his delight and affection. He sent Ruth home to Naomi before it was light, with all the barley that she could carry, and gave her the assurance that before long he hoped to call her his wife.

The next day Boaz went to the gates of the city and took his place among the magistrates there

race of kings—of David, the beloved, of Solomon, the glorious, and "great David's greater Son."

They died without knowing the honor that God designed for them, but doubtless in heaven souls are not less sensitive to such rewards than when earth's transitory triumphs gave them passing joy.

Years passed. The kingdom of David, Solomon and their successors was "as a tale that is told," and their country now being under the iron sway of Rome, crowds were thronging little Bethlehem to enrol their names preliminary to obeying the Imperial command that all the world should be taxed.

The house of Boaz, where he and Ruth had lived, the patrimony of David (and by him bestowed in reward for military service upon a certain Gileadite), had become the great khan or inn of Bethlehem, and was now crowded to its capacity. Among the later comers were Joseph

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THE BIRTH OF JOHN THE BAPTIST.

Sunday School Lesson for January 14.

Luke 1: 57-80.

A. R. MAIN, B.A.

It is extremely unusual for us to have two lessons connected with the birth of the Messiah's harbinger. The unusual fact may help to draw our attention to our indebtedness to the writer of the third Gospel for interesting details omitted by the other three evangelists. It is Luke who gives us the account of the parentage and birth of John; of the birth of Jesus, his circumcision, presentation in the temple, and his visit at the age of 12 to the temple. To Luke we owe the accounts of the angelic visitations and announcements—to Zacharias, as he ministered in the temple; to Mary at Nazareth, foretelling the birth of Jesus; to the shepherds at Bethlehem, uttering good tidings of great joy. Since a great part of our present lesson is taken up with the hymn of Zacharias, it is interesting to notice how Luke has preserved for us five holy songs—the Beatitudes, or Song of Elijah (1: 42-45); the Magnificat, or Song of Mary (1: 46-55); the Benedictus or Psalm of Zacharias (1: 68-79); the Gloria in Excelsis, or Song of the Angels (2: 14); the Nunc Dimittis, or the Death Song of Simeon (2: 29-32).

The birth of John.

At last the word spoken seven centuries before through Isaiah, and repeated three hundred years later by Malachi, was fulfilled. Despite Zachariah's unbelief, God's Word was true. Elizabeth bore a son. On the eighth day, as the law demanded, the babe was circumcised, and on that day, as custom decreed, he had to receive his name. Elizabeth, in obedience to the heavenly message (1: 13), withstood the insistent entreaties that the child should be named Zacharias, after his father. God had said the babe should receive a name which should be significant of his future work and mission. "John" means "the grace of Jehovah." "The name expressed God's favor to the world, the message of grace and good-will towards men which John was to usher in." The kinsman appealed from the mother to the father, and communicated by signs with Zacharias, who wrote on a tablet, "His name is John." "And they marvelled all"—wondered at his agreeing with Elizabeth, and at the departure from custom. Wonder soon gave way to awe, to reverential fear; for Zacharias having written the word, began to speak. He who for months had been dumb praised God. The marvellous story spread. Folk everywhere asked, "What man shall this child be?" Such wonders, they thought, must betoken a striking future. And Luke adds that well they might imagine a glorious career and a great mission, "for" (a reason they had not thought of) "the hand of the Lord was with him." Of one filled with the Holy Spirit from birth (1: 15), and guided throughout by the hand of God, hardly anything is too great to be expected.

Praise, not repining.

The punishment of Zacharias was withdrawn. The sign was not needed now that the prophecy was fulfilled. That the first word of the newly-loosened tongue was a word of praise, shows that the punishment had proved a blessing to Zacharias. Some of us might have taken occasion to mourn at the greatness of the affliction for a very natural doubt. The beauty and piety of the character of Zacharias comes out more and more. John was favored in his parents. Edersheim has an interesting paragraph on this point: "It was all most fitting. The question of unbelief had struck the priest dumb, for most truly unbelief cannot speak; and the answer of faith restored to him speech, for most truly does faith loosen the tongue. The first evidence of his dumbness had been that his tongue refused to speak the benediction to the people; and the first evidence of his restored power was, that he spoke the benediction of God in a rapturous burst of praise and thanksgiving. The sign of the unbelieving priest standing before the awe-struck people, vainly essaying to make himself understood by signs, was most fitting; most fitting also that, when 'they made signs' to him, the believing father should burst in their hearing into a prophetic hymn."

The Benedictus.

The Song of Zacharias is called "The Benedictus" (Blessed), from the first word of the Latin Version. Zacharias appears as a prophet as well as a priest.

One of the most profitable ways of looking at the Song of Zacharias is to compare it with the Old Testament writings. Zacharias evidently knew the Scriptures. In his months of blindness he had meditated on the divine words of prophecy. It will repay one to look up the references to the Old Testament, and view the numerous quotations and points of contact with the hymn as from and with the older Scriptures. Plummer says: "As the Magnificat is modelled on the Psalms, so the Benedictus is modelled on the prophecies, and it has been called 'the last prophecy of the Old Dispensation and the first in the New.'" Another has styled it, "the poetic bridge from the purely Jewish songs of the Old Testament to the historical rejoicings of the developed and perfected Christian system."

Edersheim points out another affinity of the hymn. He says: "It is remarkable—and yet almost natural that this hymn of the Priest closely follows, and, if the expression is allowable, spiritualises a great part of the most ancient Jewish prayer: the so-called Eighteen Benedictions; rather, perhaps, that it transforms the expectancy of that prayer into praise of its realisation. And if we bear in mind that a great portion of these prayers was said by the Priests before the lot was cast for incensing, or by the people in the time of incensing, it almost seems as if, during the long period of his enforced solitude, the aged priest had meditated on, and learned to understand, what so often he had repeated."

John's schools and schoolmasters.

Our lesson closes with the words: "And the child grew and waxed strong in spirit, and was in the desert till the day of his showing unto Israel." This is all we know of John for thirty years. He spent these years largely in retirement, an ascetic tone to the Nazarite vow, preparing for his brief life's work. John's "schools and schoolmasters" have been thus set forth:—

First. His Training in his home. The child grew, in body and spirit, and waxed, became increasingly, strong in spirit, in his whole spiritual nature. He developed into a remarkable man of spiritual power and energy, power to govern himself, to control his passions, to direct his life, to do his duty at all costs.

1. The outward circumstances were the best for any family according to Agur's prayer—"Give me neither poverty nor riches." Abject poverty is not a blessing, and great wealth is a menace to the family life. Although good and great people have been trained under both conditions.

2. The atmosphere of the home—the sum of all its influences—acts, words, personality—is the greatest power the family can exert over the children. In this family was noble character, deep religious life, knowledge of the Bible, devotion to the service of God, prayer, home religion lived up to.

3. John would be sent to the school of the synagogue, where the Bible was the chief text-book; he would go regularly to the Sabbath services in the synagogue. Thus he would become familiar with God's dealings with his people, his warnings, and punishment of their sins, his readiness to forgive, the only way of peace, and all his promises of better times.

4. The Home is the Laboratory where the teachings of the Bible are put into practice. As soon as one learns a lesson in the Sunday School he must go home and live it in action. We learn service by serving, music by singing and playing music. There is opportunity in the home to practise every teaching of Christ.

5. His Nazarite vow was in itself a schoolteacher. It trained him in the virtue of self-control, and of being odd in the eyes of his playmates, in continual consecration to God and his service. "He held himself pliant to the least indication of God's will, and quick to catch the smallest whisper of his voice."

Second. His Training in the Wilderness. And was in the deserts, not barren sands, but the wild, rocky, thinly-inhabited places along the western shores of the Dead Sea and the Jordan, where he afterward preached.

The reasons for this experience may have been

1. That he might be taught of God directly the truths of his Word, unbiased by the prevailing false ideas especially concerning the Messiah and his kingdom.

2. From without he could best see the condition of the nation, could study its hopes, understand its sins and dangers, and learn the way by which alone it could be saved.

3. He was learning the meaning of the prophecies, and all the revelation of God about his people and his world. All the visions of the prophets, all the promises of God, showing what the world shall be, fired his heart with hope and courage, to make the Ideal become the Real.

"I will gather all nations and tongues."—Is. 66: 18.

"I will be exalted among the heathen."—Psa. 46: 10.



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Bro. Watson Arrives at Baramati.

We have arrived here at last. We took train from Bombay at 12.30, midnight, and reached Diksal at 11.20 next morning. Bro. Strutton was at the station to meet us, so we went to the Bungalow there and rested until evening, when we left for Baramati by tonga and bike. The bungalow at Diksal is now under repairs. When it is finished it will be a passable residence until such time as the Bampton work opens up. There is a band of 12 native Christians living at Diksal, so there is not much lack of testimony in the immediate vicinity. There are a few good villages in a five mile radius of Diksal, so perhaps with medicine, etc., we may be able to do a good deal in that district. We left Diksal about 3.30, and after a run of 18 miles, we reached Baramati at 7 p.m., feeling thankful to God that the end of the journey had been reached in safety. Baramati is quite a nice station, with regard to it as a working station.

I was surprised when I attended the daily readings of the Scripture to see 20 native Christians assembled for reading and prayers. This is indeed very encouraging, and a good testimony before the heathen. The crops in this district are failing, and cattle, horses and sheep have come down to a mere song, because people cannot afford to keep them. The people on the whole are very friendly, and listen well to the gospel. We had a good time preaching in the bazaar yesterday; about 150 people listened well to the gospel, and we sold a good number of Gospel portions to them, and also gave out a large number of tracts. These silent messengers speak in many distant villages that we could not often reach. Mrs. Watson is having a few days' complete rest after the journey, and little Nancy is as lively as a cricket and has really grown during our travelling.

Bro. Strutton and I are going to the place where the thieves are likely to be settled, and have a good look at the land and see which piece would be preferable, and then we will together visit the thieves and see what they are prepared to do in the matter, and about how many families are likely to settle down under this scheme; then we propose visiting the State officials to see what can be done to expedite matters.

As soon as we landed here, the awful reality of millions of souls without God and without hope came heavy upon me. There is such a great need all round us for light that one feels the great task almost too much; but with God's grace and power we shall overcome and be conquerors over the satanic power which pervades these poor heathen people. Pray for us, dear brethren, that we may be burning as well as shining lights, so that there may be a work accomplished in the hearts of these people. Thanking you and all

who have upheld us with prayer for journeying mercies, which I must say were abundant.—H. Watson, India, Oct. 31, 1911.

P.S.—I had two evening Bible readings at Colombo, with the result of one soul confessing Christ each meeting; both were natives of Ceylon, but could speak English.—H.W.

"30 Baptisms on Aoba."

Our baptisms passed off very well on Lord's day, the 15th. There were about 30 who professed their faith in the Lord Jesus Christ; and there was quite a large gathering to witness the ceremony. At the breaking of bread there were

At the close of the year 1911, the Federal Foreign Missionary Committee expresses its gratitude to the brotherhood for the splendid interest manifested, and the liberal responses to the various appeals.

The financial year has still a few months to run, and there is every prospect of attaining the great aim taken at the beginning of the financial year, namely, to raise the following amounts in the various States:—N.S.W., £750; S.A., £1250; Vic., £1000; Tas., £50; W.A., £250; Qld., £250. Grand total, £3550.

May God bless all who are contributing and give to all joy which comes to those who give to God's work. The Committee greets the brotherhood at this Xmas-tide, and extends to all "the compliments of the season."

about 150 Christians present. The day was perfect and the sea was calm, so that there were no impediments to our having a good meeting. The gospel was preached to the onlookers, and the significance of baptism shown before I baptised them, and while we were changing our clothes some of the older Christians spoke, urging the unsaved to repentance.

When this meeting was over, we went to the chapel, for the Lord's Supper, where we had a time of worship together. The offering was £1/15/-. There were some others to have come from about six miles distant, but three or four of them were sick. The Christians here are looking forward with pleasure to the coming of the new missionary.—F. J. Purdy, Aoba, New Hebrides, Oct. 26, 1911.

"300,000,000 Gods."

The people here have been very much occupied with their feasts, so sometimes we have had no opportunity for witnessing. Usually Dassem is a joyous festival. It is a harvesting festival, and the people have a feast of things made from the new grain. Owing to the drought, the people, though very zealous in offering to the idols their portions, were unable to partake in the usual way themselves. The people worship iron, etc., each workman worshipping the instrument by which he earns his living. The instrument, decorated with flowers, is placed before the person and then worshipped. The dressmaker worships the scissors, the goldsmith his hammer, the grocer his hammer, and so on. This feast originated from a noble deed done by one of their goddesses. There are over 330 million gods in India. Once the people were oppressed by a monstrous demon; no one could conquer him; at last this goddess defeated him. To show their gratitude the people presented her with flowers, and for nine days all the other deities paid her homage. For nine days each year this feast is repeated and the goddess is worshipped. The people become very excited. They present each other with leaves of a certain tree (yellow flowers), and say keep these, they will become gold. All the cows and buffaloes are decorated with garlands of yellow flowers. If you ask the people why they do it, they will reply, "Oh, it is our custom."—R. F. Tilley, Baramati, India.

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New Zealand.

WELLINGTON.—Three more baptisms since last report. Good interest. On Sunday evening, November 26, we had a splendid meeting. It was the annual temperance church service, under the auspices of the Good Templars. Several lodges and temperance organisations were represented. Mr. J. Bewley sang effectively one of his beautiful solos. It was a very helpful service.—A.J.S.

CHRISTCHURCH.—Sustained interest in the work here. On Lord's day morning, 3rd inst., Bro. and Sister West and Sister Miss Ivy Martin were received into fellowship, having previously confessed their faith in the Lord and been obedient to his divine will. We hope soon to start the erection of our new building. The necessary funds are gradually accumulating, and have been considerably augmented by a sale of work, which our good sisters recently held.—H.L., Dec. 4.

NELSON.—December 3, a good meeting for the breaking of bread. Bro. Verco ably exhorted. We were pleased to have with us Bro. Page, senr., who has been laid aside for some time, but is now looking very well. Bro. Verco at the gospel proclamation preached to a good audience. Four young girls confessed Christ. Three were scholars from the Bible School. The Endeavourers, with a few friends, journeyed to the Hospital and entertained the patients there in singing, recitations, and instrumental items, after which a few button holes were distributed.—E.M.J., Dec. 6.

DUNEDIN.—We regret to have to report the death of a young member of the church, and one of the Bible School scholars, Miss Ivy Beck. As yesterday was set apart as C.W.B.M. day, J. Binney spoke at both services at the Tabernacle. In the evening he was assisted by Mrs. C. F. Sundstrum, Mrs. R. Gebbie, Miss M. Lowe and Miss K. Sinclair. H. G. Harward, after a strenuous time spent in the interest of No-License in and around Dunedin, left at the end of last week for Oamaru. At the last Otago Sunday School Union examination, first place in the essay examination was secured by Eileen A. Maskeray, of the Tabernacle School, 86 per cent., and the 17 who sat for the general Scripture test all passed. Of these Isabel Bremner and Cyril Christensen gained 96 per cent. of marks, two obtained 64 per cent., and 68 per cent. respectively, and the marks of the other 13 ranged from 73 per cent. to 95 per cent. J. M. Innes, who for the past few months has been laboring with Kaitangata church, has accepted a year's engagement as evangelist with the church at Ashburton.—L.C.J.S., Dec. 117.

West Australia.

VICTORIA PARK.—We are pleased to report that on Sunday, December 10, a young sister was baptised at North Perth.—E. H. Eaton, Dec. 11.

COLLIE.—The work here has been making progress during the past few months. Attendances at the Bible School and gospel meetings have increased, and two, a husband and wife, have made the good confession and been added to the church. We recently branched out by starting a new Sunday School in a community two miles distant. There are 30 scholars enrolled and a staff of four teachers with Bro. C. Hardie as supt.—W.L.E.

SOUTH WEST DISTRICT.—I have just completed a two weeks' trip among isolated members in this district, which has produced encouraging results. At Lyall's Mill I found a young sister, Miss Richardson, conducting a small Bible School, and at other sections also many were found strong in the faith. At Manjinup we have 12 members scattered about, and these are to meet for breaking of bread and several of the young men are undertaking the starting of a Bible School. At a gospel meeting held in the school hall there were over 30 adults present. We are applying for a block of land, and hope before long to have a church organised in this rapidly growing dairying district. Last Sunday I spent at Bunbury, where we had good meetings. During my absence from Collie the gospel services were conducted by Bro. H. Whiteaker.—W.L.E.

South Australia.

STRATHALBYN.—Bro. Black has commenced his labors with the church. There are hopeful signs that his services will not be in vain. Owing to much sickness among the children, our Children's Day was not so bright as usual.—B.J.

LONG PLAIN.—December 3, Bro. F. Dorden conducted the preaching service. He delivered a fine address, illustrated by a large chart on "The Tabernacle." The C.E. Society has decided to support a native teacher on the island of Pentecost. This is the outcome of Bro. Filmer's rousing address. A class for young men desirous of becoming preachers is in course of formation. Reading, Bible study, and homiletics will be the chief subjects. The meetings last Lord's day were well attended.—G.P.C.

SEMAPHORE.—Bro. W. C. Brooker exhorted the church this morning. Bible School was good. The evening service was fairly attended. We are looking forward to commencing our church building.—W.J.T.

BALAKLAVA.—Bro. W. Morrow, of Port Pirie, President of the Northern Conference of Churches of Christ in S.A., was with us on Lord's day. Bro. Morrow preached two fine sermons. In the morning his text was, "If ye then be risen with Christ," and in the evening, "This man hath done nothing amiss." We had good meetings all day. At the breaking of bread we were pleased to have fellowship with Sister Miss Harris, from Unley, and several of our number who had returned from holiday making, college, and from the sick-room. The work goes along nicely.

MT. COMPASS.—The first anniversary services in connection with the church here were held on Sunday, December 3. Bro. I. A. Paternoster, of Hindmarsh, conducted the services here in the afternoon, and at Willunga in the evening. At the latter service one young woman made the good confession, and was immersed the following Lord's day morning. On Monday night, a public meeting was held at the Mt., when addresses were given by Bro. I. A. Paternoster, W. Jacob, and C. Chenoweth. This meeting was followed by a supper, over which a most enjoyable hour was spent. The meetings were well attended, and Bro. Paternoster's visit will long be remembered, his stirring addresses being keenly appreciated. Bro. Weeks, who has been ill for some time, was unable to take part in the meetings, and his absence was most conspicuous.

NORTH CROYDON.—Since our last report we have had good meetings, morning and evening. Bro. H. J. Horsell gave the right hand of fellowship this morning to a sister and exhorted this morning. Our contribution to Church Extension Fund is £3/6/6. We feel the need of an evangelist. Croydon is a large field with good prospects. We need a brother who is a good visitor. The Home Mission Committee has granted the church 30/- per week, to commence about March 1st, next year, and a few brethren have promised to raise another 30/- weekly. Hence, when we found our Bro. Horsell was about to leave York, we gave him an invitation to come and labor with us. Bro. Horsell accepted the invitation from March next.—F. W. Plant.

WALLAROO.—The tent mission closed tonight. We rejoice that 22 have made the good confession. To-night one old lady of some 80 years of age came forward, desirous of yielding complete obedience to her Lord and Saviour. Bro. Griffith pleaded sincerely and earnestly after a splendid address on the subject, "If." The Church of Christ in Wallaroo was constituted this morning with about 38 members. After years of patient waiting and praying, a church is now established. The Bible School is growing, some six new scholars coming in. We would like to express our gratitude to Sisters Reid, Trenwith, and Train, for their beautiful gift of two trays of communion service, which we used for the first time this morning; and Sister Reid for a number of Sankey's hymnals. We are looking forward now to the time when we shall have a building of our own in which to worship and proclaim the gospel.—P.W.P.

QUEENSTOWN.—Lord's day, Dec. 17, witnessed a good attendance at the breaking of bread. Bro. Taylor, evangelist, of Semaphore church, exhorted the brethren. At the gospel service in the evening an innovation was introduced. The Young Men's Training for Service Class, which has been studying for some considerable time, under the tuition of Bro. Brooker, contributed the platform work of this evening's meeting. The result reflects great credit upon our teacher, and we are hopeful of much good from this class in the near future.—A.C.

UNLEY.—Last Monday the first meeting of the newly-formed Temperance Society was held in the chapel, and was quite a success. The chairman of the society, Mr. T. E. Yelland, occupied the chair at the commencement, and addressed the audience, strongly advocating energetic work in the temperance cause. Important business elsewhere then claimed his attention, and Mr. W. J. Harris took his place as chairman and delivered a very appropriate address, which specially appealed to the young people. Songs and recitations were also given. Pledge cards were in charge of Mr. W. A. Leaney, who had a busy time, as 60 signed the pledge. Some, of course, were already pledged abstainers, but many signed for the first time. The arrangements were in the hands of the secretary, Claude Bennett. On Tuesday evening the Young Ladies' Mission Band held their annual social and sale of goods. Mr. Gore presided and spoke a few words, and Mr. Filmer gave an interesting talk on the work on Pentecost Island. Musical items and a recitation were given, refreshments partaken of, and a brisk sale of goods followed. The ladies' efforts enable them to send much help to the missionary field. Mr. Norman Noble was with us last evening, and spoke very acceptably on "The Author of Life." We are inviting applications for the position of evangelist of the Park-st. and Cottonville church by advertisement in the "Australian Christian."—P.S.M.

KADINA.—The work continues to move along nicely. Good meeting and splendid interest. Yesterday afternoon seven of the converts from Wallaroo mission were baptised here by Bro. Griffith. After the service the writer, with our State preacher, drove to Wallaroo. On the beach we met Bro. and Sister Killmiller, with Mr. and Mrs. Rodda, junr. Bro. Griffith baptised Mr. and Mrs. Rodda in the sea. We were deeply impressed as we saw the preacher leading husband and wife to follow Jesus in baptism. We know our bro-

ther and sister will be a great help to the church in Wallaroo. For a long time they have been thinking of taking their stand for the principles and practices of the New Testament church. Tonight we had another fine gospel service. The writer gave an address on "The Detection of Sin," or "Be sure your sin will find you out." We believe that many were on the border of decision and that soon we shall have another reaping time.—E. G. Warren, Dec. 17.

HINDMARSH.—On December 6 the quarterly business meeting of the Senior Dorcas Society was held. The reports of secretary and treasurer showed that a good work had been done during the quarter. At the close of the meeting the President, Mrs. Young, presented the secretary with a hand bag for her valuable services which she has rendered to the Dorcas Society for some time, from the members of the Society. We all wished Mrs. Searle Xmas greetings. A special meeting of the church was called to consider the resignation of Bro. I. A. Paternoster, who has been with us for over three years. The resignation was received with regret, several of the members testifying to the good work accomplished by him during his stay with the church. It was unanimously decided to invite Bro. A. G. Saunders to take up the work at Robert-st., and as there would be an interval of about six months from the time of Bro. Paternoster leaving and Bro. Saunders' arrival should he consent to come, it was decided to invite Bro. H. D. Smith to fill in the interval.—J. W. Snook.

GROTE-ST.—The meetings are well attended. Two were given the right hand of welcome at the morning service. Bro. J. E. Thomas gave the address. At the evening service C. M. Gordon, of Melbourne, preached the gospel. His subject was "Why Am I a Christian?" A collection for Christmas cheer totalled £5/2/6. There have been three confessions not previously reported. This week we have to-night, Monday, a concert for Christmas cheer; Wednesday, Kindergarten Christmas tree, and special Christmas service in the evening; Thursday, Old Folks at home tea and social gathering.—A.J.M., Dec. 17.

Victoria.

MIDDLE PARK.—The Bible School anniversary was held on November 19, and proved to be one of the most successful that we have had. At the morning service Bro. Irvine presided and Bro. Meekison gave an address to the young men and women upon some of the things necessary to achieve success. In the afternoon Bro. F. M. Ludbrook gave an instructive and interesting address upon the varied lessons we may learn from the Camera. This address was much appreciated by all present. The scholars and the choir under the able tuition and conductorship of Bro. J. McKean, rendered some fine selections of music. At the evening service Bro. Irvine delivered a splendid address upon the different "Comes" of Scripture; the chapel was crowded. The children and choir sang an anthem and some beautiful selections. The children's demonstration was held on Nov. 22. Bro. McIntosh presided over the meeting. A long and interesting programme was carried out by the scholars. Bro. Mill gave an outline of the progress made by the school during the past year. There was great joy in Middle Park Sunday School on the great success achieved by the scholars at the recent examinations. A presentation of a suitable piece of plate was made to Bro. McKean and Bro. W. Mill, for the able manner in which they had carried out the work committed to them.—W. Meekison.

HARCOURT.—The young girl, a scholar from the Lord's day School, who confessed Christ last week was baptised into Christ to-night. We had a good meeting. Bro. Manning gave a good address on the "Possibilities of Young Men." Bro. Manning is going to S.A. for three weeks, and we are to have Bro. H. Edwards to fill the platform.—A.E.G.



Chapel Built in Five Days, Warragul.

By 9 carpenters, 2 plumbers, 2 painters, 4 handy men.

In my last I referred to the early activity of the men at the building, and as the lines were placed and the blocks put in position many of the lookers on were doubtful about the statement that the building would be completed in a week, and said "We'll believe it when we see it." But block after block was placed and plumbed, and the whole foundation appeared—teaching us that it is the deeds of daily life that make the character and the man. As the plates were laid, and in the afternoon the frame of the building erected, and many other parts prepared and ready for placing, the early sepiets were now converted, and seeing the progress made, they reminded me of the "Samaritan" who said, "Not from what the 'woman' (or rumor) said, for we have seen for ourselves, and now believe."

Tuesday brought in a terrible wet day, and though the men made several attempts when there was a lull in the rain, they were driven back by the constant heavy downpour. However, about 6 p.m., there was a rift in the clouds, and the men managed to put in two hours.

Wednesday morning, soon after 5 a.m., the sound of the hammers were heard ringing out through the early morning air. It turned out a lovely day for work, and night brought a wonderful show—at least so thought the onlookers, of which there were quite a number coming and going all day long. The whole frame, including roofing, was standing conspicuous, weatherboards on the sides, the anteroom roofed, and although the public wondered what would be the outcome of the last day on Tuesday, the men, working like Trojans, soon reassured the public that they had confidence in their ability to complete their task in the given time—as great as the confidence in the plea for which the building was being erected.

Thursday, another glorious morning, and the music of the hammers was again heard in the early morning hours, and the progress by night gave strong assurance of the building being ready for Sunday, the 17th.

Friday, another beautiful morning, and work proceeding marvellously, calling forth many comments from visitors of the fine building being put up.

Saturday came, and some things not yet to hand gave a fear of not being able to finish—the light fittings and seats. However, they came through the day, thus relieving the mind, and now with much to do, the men made one determined effort in finishing the lining, fixing the windows, hanging the door, fixing the gas and jets for lighting, etc., which provided a clear, beautiful light for the workers, and so midnight came, and the last finishing touches put the place in order for the Lord's day services.

Sunday morning arrived, and notwithstanding the arduous task the men had, the hour for worship arrived and saw all the men builders; most of the brethren in their places, with several visitors, at the Lord's day morning service. Bro. Craigie, from Melbourne, presided. Bro. Graham, Daws, and Knight took part, with Bro. Bagley exhorting the church. Bro. McIntosh concluded with prayer. Thus ended a most enjoyable service in the new building. In the afternoon Bro. Bagley again spoke to a fair audience, but in the evening he preached to a well filled house, his subject being, "The Organising of the Christian Church." Text, "On this Rock I will build my church," giving a very instructive and eloquent address. In response to the invitation to accept the Christ and confess him, one girl came forward; others seemed to linger, lacking the courage. Thus ended the first Lord's day in the new building. Many expressions of satisfaction and delight were made, both by visitors and members, and in conclusion, let me express the heartfelt thanks and gratitude for their noble effort and work, in the erection of this very fine and comfortable building. More about Bro. Bagley next time.—R.W.J.

Continued on Page 842.

Christian Church, Port Pirie, S.A.

The celebrations in connection with the union of the Baptist Church and Church of Christ were held on Sunday and Monday, December 3 and 4. At 11 a.m. on Sunday, Pastor Taylor presided over a goodly number who had met for the breaking of bread.

There were two messages of encouragement to the new church: one from Mr. F. Garnett, Point Pierce Mission Station, and the other from Pastor J. E. Thomas, Adelaide. Mr. Morrow was the preacher, and based his sermon on the passage referring to Christ washing the disciples' feet, "Service for Others, Be it Ever so Humble."

In the afternoon the young people's meeting was addressed by the superintendent and assistant, Messrs. W. Clark and W. Beiler, on suitable subjects for the occasion, and the choir pleasingly rendered the anthem, "Praise the Lord, O Jerusalem."

Mr. Taylor preached a splendid evangelistic sermon in the evening on the subject "Are you a Christian?" The choir sang, "Sun of my Soul."

Mr. Morrow occupied the chair on Monday evening, there being a good attendance. In his remarks he gave some of the history leading up to the union, and expressed the hope that there would be "unity, liberty, and charity." Mr. Taylor, who received an ovation on rising to speak, expressed the desire that the life of the church would be marked by intense spirituality, that souls would be won for the Master, otherwise there would be something wrong. He said that neither side had sacrificed one principle. Elder Lawrie spoke in a happy strain, referring to his 30 years' connection with the Church of Christ, and declared there was not enough difference in procedure and government to keep the two churches apart. Union had been talked at headquarters, but no one had popped the question, while here matrimony had eventuated. Messrs. Beiler, Clark and Hamp also spoke a few words, and the choir splendidly rendered two anthems. A pleasant social followed, and the whole meeting was enthusiastic and happy.—E. T. Marshall.

Sisters' Department.

VICTORIA.

"None is so poor that he cannot give something at this season of the year. Hope, cheerfulness and courage are far above rubies. Sympathy, friendship and love are beyond price."

The last Executive meeting for the year was held on 1st inst., Mrs. Forbes conducting devotions and reading a paper on "Alcohol." Mrs. Rankine was welcomed to the meeting.

The sisters resolved to undertake the catering for the State Conference, and the dinner for the Federal Conference.

It was resolved on motion that the Executive Council prepare a draft programme for insertion in the Federal Programme—also to collect the balance necessary to place a headstone on C. L. Thurgood's grave.

There will be no Executive meeting in January.

Hospital Visitation.

Mrs. Tully reports four visits to the Eye and Ear Hospital, and one to Austin. 60 books and papers distributed. Also flowers and home comforts. Old Folks' Home: Four visits; magazines given away, 70. Alfred Hospital, two visits; 50 papers and home comforts given.

Received parcel of magazines from Mrs. Chown, Mrs. Gladstone, and "A Friend."

On Wednesday, the 29th of November, Bro. Allen and nine sisters from Melbourne and suburbs went to Cheltenham. They were met at the station by Bro. and Sister Fischer and a number of sisters of the Cheltenham church, and all proceeded to the Asylum where, after a tour of some of the wards, a meeting was held in the Carmichael Hall. About 50 of the old folks attended. Bro. Fischer conducted the meeting. Bro. Allen told of the highway that was prepared for us and how to walk therein. Sisters Roy Thompson and R. Finlayson sang some beautiful solos. The old folks were asked to choose the hymns for general singing, and they entered heartily into the service, enjoying it greatly. The Cheltenham sisters provided afternoon tea, thus ending a pleasant afternoon. Two aged sisters who were inmates of this institution have fallen asleep since our last report.—C. Jerrems.

Prayer Meetings.

The Prayer Meeting Committee conducted a meeting in Newmarket chapel on Wednesday afternoon; nice number present; Mrs. Trinnick presided. After devotional exercises and Bible reading, by Mrs. Potts, Mrs. Baker read a very helpful paper on the words "Till He Come." Mrs. Wilson read of Christ and Society. Feeling references were made to the loss of Mrs. Davies, who had always been with the Committee on previous visits. Mrs. Trinnick read the 103rd Psalm. Prayer was offered that God would help us all to do our best for him. We all felt encouraged and strengthened by our meeting together.—A. Kyme.

Dorcas.

The General Dorcas will not meet till the 15th of February, 1912.

The General Dorcas met on November 16. 11 sisters attended. 7 garments completed. 48 new and 15 worn garments sent to needy cases.—A. Downs, Supt.

Kindergarten.

The work is going on steadily. In those schools where the Kindergarten is established the number of children is increasing. Books treating of this system will be loaned to those desirous of reading them. Apply to the secretary, Miss Jerrems, 9 Norman Avenue, Hawksburn.

Home Missions.

We have now 20 men in the field, all doing a splendid work in spreading the gospel in various parts of Victoria.

The total additions since last Conference are 132. This does not include any at Moreland, where Bro. Bagley is doing a great work with a tent mission. The sisters have greatly helped the Committee this year. They have collected in the ordinary way £87/16/-. The result of the Sisters' Rally up to this date is £162/14/11, making a total of £250/10/11. The Committee are hoping that the £200 aimed at by our late Sister Davies may still be realised.

The Committee assure the sisters of their hearty appreciation of their noble efforts for the promotion of mission work.—L. Pittman, Supt.

SOUTH AUSTRALIA.

The Executive met on December 7. Mrs. Wilson, of the Queenstown church, led the devotions. Our President, Mrs. E. W. Pittman, presided at the business session.

Correspondence.

A letter was received from the Secretary of the Sisters' Auxiliary, West Australia, commending Sister McGregor to the sisters of South Australia during her stay in the State. Letters were received from Mrs. Harkness, Tumby Bay; Miss Daniels, Long Plain; Mrs. Pascoe, Kersbrook, giving news of church work.

A donation of £1 from the Kersbrook sisters for the Hospital Committee was very much appreciated.

Sunday School Additions.

Semaphore, 9; Hindmarsh, 1; Grote-st., 7; Unley, 8; Cottonville, 1; Prospect, 3; Maylands, 1; Queenstown, 2; Total, 32.

Obituary.

Mrs. Dumbrell reported that during the month the following sisters had been called home:—

October: Sister Aveyard, of the North Adelaide church; Sister Richards, of the Grote-st. church. November: Sister Taylor, of the Grote-st. church; Sister Bailey, formerly of Grote-st.; Sister Henshaw, of the North Adelaide church.

Dorcas. (Mrs. Cant.)

Mile End reported that a parcel of clothing was ready for Christmas for the Point McLeay Mission Station.

Hospital Committee.

Since last report the work of visitation has been carried on. Fruit, flowers, cakes, fish, eggs and many comforts have been taken to the various institutions through the kindness of sisters. Mrs. Snook was able to take a few pairs of spectacles, which were helpful to the old folks in the Destitute Asylum. The Committee tender thanks to all who have given them help in their work.

Received from the Glenelg Young Ladies' Endeavor Society six dozen hand painted eggs.

Sister Walker visited the Convalescent Home, Semaphore, and distributed eggs, flowers and books.

An egg Sunday was held by the school for the Home; 12½ dozen eggs were taken to the Home by two young men of the Bible Class.

Received £1 from the sisters of the Kersbrook church.

Hospital Visitation.

Adelaide Hospital, 23; Destitute Asylum, 14; Home for Incurables, 6; Children's Hospital, 5; Sick and Aged, 19; Magazines, 483.—E. Brooker, Supt.

Foreign Missions.

The first quarter of the Conference year has almost closed, and we do not seem to have accomplished much, but we hope the mite boxes in the different homes are silently doing their work. Since our last meeting we have tried to arrange for a Foreign Mission meeting at Henley Beach, but so far have been unsuccessful, not being able to fix on a date to suit both parties. Our Sister, Mrs. Johnson, has asked to be relieved from the Committee for a time. We are very glad Mrs. Dickson has consented to take her place.

A letter has been received from Miss Tilley, of Baramati. I wrote to our sister, telling her that she was now our "living link," but since my letter went, arrangements have been made for Bro. and Sister Godwin to be the representatives of the sisters on the Foreign field, while Endeavorers and Sunday School scholars support Miss Tilley. I also received a private letter from Miss Terrell.

Amounts for the month—Mite box, 2/5; Collected by Sisters, North Adelaide, £1/2/-; Norwood, 6/3; Croydon, 9/3; Grote-st., 6/7; York, 7/1; Total, £2/13/7.—C. Norman, Supt.

Home Missions.

The mission at Kadina closed with 84 confessions. A mission is being held at Wallaroo, by Bro. Griffith.

The amounts are as follows:—Norwood, £1 6/2; Mile End, 7/4; Grote-st., £1/18/5; Hindmarsh, £1/5/9; Unley, £2/3/10; Mr. Hurcombe, 12/-; Goolwa, 9/3; Queenstown, £1/8/6; York, 11/9; Total, £10/3/-.—E. Ewers, Supt.

Treasurer's Report.

Home Mission receipts for November, £5/2/11; Total in hand, £8/3/0½. Foreign Mission receipts for November, £2/11/6; Total in hand, £6/7/3½. General Fund, November Collection, 16/5. Postage allowance for Home and Foreign Mission Committees, 5/- each. Total in hand, £4/12/8.—A. E. Messent.

Leader for next devotional meeting, Mrs. Mauger. Proposed that £2 be donated to the Hospital Committee for Christmas cheer. Also £1 to the secretary for postage expenses. The President wished all the sisters a very happy Christmas. The meeting closed with hymn and prayer.—A. E. Manning, Sec., North Parade, Torrensvile.

The N.Z. Prohibition Poll.

The results of the No-License and Prohibition Polls have come as a surprise to the Temperance workers in New Zealand. It is necessary to state that the new Licensing Law places two distinct issues before the people. 1st, The Local Option vote for Continuance or No-License—the reduction clause having been eliminated. 2nd, The vote for Dominion Prohibition. In both cases the heavy three-fifths majority is requisite to carry the reform.

From indications before the poll, evidenced by the splendid organisation and enthusiasm of the N.L. party, it was generally expected that great advances would be made. The result of the Local Option poll has been disappointing; not a single additional electorate has gone dry; and, as the Reduction vote is not now in operation, no hotel will be closed; the first time in the history of the movement that no success has been gained. The horizon, however, is not without a bright ray of hope, furnished by the grand majority polled in favor of Dominion Prohibition. There is at present a discrepancy between the summaries furnished by the Press Association and the New Zealand Alliance. The figures of the former are to date:—

For Prohibition 251,180
Against Prohibition 199,679

Majority for Prohibition 51,501
Three-fifths Required 270,515
Deficiency to Carry Prohibition 19,336

That is, the majority gained is within 5 per cent. of the 60 per cent. majority requisite to complete a Prohibition victory. Upon a comparison made between the two issues—Local No-License and Dominion Prohibition—it is found that eight electorates would have gone dry under the Prohibition vote which under the local polls have retained licenses. The following table shows how many votes the National Prohibition totals were over the 60 per cent., and the deficiency of the No-License total:—

| | Prohibition. | No-License. |
|--------------------|---------------|---------------|
| | Above 60 p.c. | Below 60 p.c. |
| Raglan | 151 | 86 |
| Waikato | 86 | 175 |
| Marsden | 11 | 238 |
| Taranaki | 29 | 430 |
| Egmont | 273 | 322 |
| Patea | 130 | 395 |
| Buller | 73 | 495 |
| Chalmers | 86 | 246 |

In the existing No-License areas, three electorates had an ineffective majority for Restoration. Ohinemuri, a mining district near Auckland, 102; Masterton, 187; Ashburton, 446. That is, if the bare majority had been in force, these three districts would have returned to licenses, while on the other hand, 26 districts having a No-License majority, would have gone dry. In the nine remaining No-License areas majority votes for Non-Restoration were cast, Eden and Grey Lynn leading with substantial majorities of 2476 and 2680 respectively.

From the figures to hand the following comparisons are made:—

| | 1908. | 1911. | 1911. Pro. |
|------------------------|-----------|-----------|------------|
| | N.L. Con. | N.L. Con. | For. Agst. |
| Dunedin | 11,086 | 8872 | 12,253 |
| Christchurch | 10,141 | 9804 | 10,949 |
| Wellington | 10,072 | 7979 | 9916 |
| Auckland | 10,595 | 8255 | 10,318 |

It is noticeable that in each of the centres the No-License vote has practically stood still while the Continuance vote has made heavy increases. At the same time a heavier vote was cast for the more drastic reform of Dominion Prohibition, which seems to indicate that the total extinction of the drink traffic is the more favored issue. In view of this the following figures are instructive:

1896 No-License Deficiency on Total Vote 41,268
1899 No-License Deficiency on Total Vote 23,808
1902 No-License Majority on Total Vote 3075

1905 No-License Majority on Total Vote 15,884
1908 No-License Majority on Total Vote 33,331
1911 Prohibition Majority on Total Vote 51,501

These figures show an average majority increase of 15,000 for each triennial period, which brings the expulsion of the drink traffic from the Dominion of New Zealand within six years at most.—R. J. Dick.

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From the Field—Continued.

LANGLEY.—Our Sunday School picnic was a success in every way. There was a fine muster of children present, and a number of the parents and friends came and spent a very enjoyable time together. The school is about starting to practise for the anniversary to be held early in February. Since last report Bro. Gilmour, father of our beloved Sister H. R. Chandler, has been called home. Bro. Gilmour has done a great work for the cause in this place. Bro. Noble is away in S.A. Bro. Brough is taking the services during his absence.

CHELTENHAM.—During the evangelist's brief holiday, Bro. W. Judd, E. T. Penny, and F. W. Martin acceptably took the meetings. Splendid meetings all day yesterday greeted Bro. Fischer on his return. One baptism at night, and after the meeting one young maid intimated her desire to follow Christ. We wish all the readers a happy festive season and a year of prosperity in God's service.

BRUNSWICK.—Last Monday evening a social evening was tendered to Sister Miss Hilda Way on the eve of her marriage, and on behalf of the choir, school and church, Bro. Hardie presented her with an E.P. teapot suitably inscribed. The C.E. Society at its meeting on Tuesday was addressed by Mr. W. J. Northey, Sec. Vict. C.E. Union. On Thursday Bro. Way united his daughter Hilda to Bro. Francis, of Petersham, N.S.W., in marriage. To-day Bro. Alf. Bennett, from North Carlton, exhorted, and Bro. Way preached.—W.T., Dec. 17.

MERBEIN.—We received a visit from Bro. H. Gray on the 10th. We are having encouraging attendances at our gospel meetings, which are held in the State school-room. During the past month Bro. E. Griffiths took one meeting, speaking with much acceptance, and on the 10th Bro. Perkin, late of St. Kilda, was the preacher. We are hoping that Bro. Gray will be able to help us occasionally in the gospel work.—R.G.C.

HORSHAM.—At the conclusion of Bro. Miller's address on Sunday, 10th, a young lady made the good confession, and was baptised last night, after a splendid address on "Baptism," by Bro. Miller, the chapel being full. We had a working bee among the brethren, to paint our chapel, and great interest was displayed in the undertaking. We painted the inside one coat, and the outside two coats, and we completed it all in 24 hours, to the surprise of many; each one worked well to gain our purpose. The sisters were in attendance and waited on us with tea and supper, which greatly helped in the undertaking. Meetings are well attended. Never before have the Horsham people been so interested in our work, and many are inquiring the way.—A. E. Gallop, Dec. 18.

CARLTON (Lygon-st.).—The meetings on Lord's day were all largely attended. Bro. F. G. Dunn was the exhorter in the morning, and gave a fine thoughtful address. There were also a number of visitors present, amongst whom were Sister Clapham, senr., Miss Ennis, and Miss Trenwith, from Gt. St. S.A.; Sister Dahl, of Ballarat; Bro. Finn, Shepparton, and Sister Jennings, who is leaving this week for N.Z. We were pleased to have in our midst again Sisters Annie and Edie Craigie, who have had a lengthened holiday in N.Z. The gospel meeting at night was a great one. Horace King-bury's topic was "Ruth's Choice." The audience was intensely interested, and at the close, a married lady stepped out for Jesus. The Century Bible Class had its record attendance on Sunday last, there being 140 present. The average per week for the year has been 100. Bro. Kingsbury gave an interesting talk upon Thomas and Alexander Campbell. The class has gone into recess for a few weeks.—J.M.C.

BRIGHTON.—Last Wednesday evening a large number of members and friends assembled to bid farewell to Bro. and Sister J. C. F. Pittman, and show their appreciation of the work they have done in our midst. Bro. J. Pisse occupied the chair, and a lengthy programme was

presented. Bro. Ludbrook, on behalf of the church, presented a purse of sovereigns (£10/10/-) to Sister Pittman, and a handsome hot water kettle to Sister Pittman. Bro. Morris read a letter expressing the love and good wishes of the congregation, and presented it to our brother. Bro. Pittman suitably responded, and exhorted the church to be united in purpose. Refreshments were then partaken of. Last Saturday the Kindergarten School invited the children and parents to a Christmas tree. The schoolroom was nicely filled, and all had a happy time. There has been one confession since last report.—P.H.L., Dec. 19.

MORELAND.—Good meetings, Bro. James Holloway preaching. Bro. J. C. F. Pittman commences work with us on Lord's day, Jan. 7.

SWAN HILL.—We were pleased yesterday to have with us Sister Gould, from Seattle, U.S.A., who has come to stay with her sister Mrs. Alex. Moffat. We hope later on to welcome Sister Gould, senr., who has also returned to Victoria. An improvement in the meetings yesterday was favorably commented upon. The day was the first anniversary of the opening of the chapel. The writer expects shortly to visit Kerang. The good folk there have been sending a substantial amount weekly for the support of the work at Swan Hill. Several donations were also received towards the building fund. £110 has been received towards this fund during the last three months.—W.G.O.

MEREDITH.—During the month Bro. C. Morris, Ballarat, visited us. Last Lord's day, Bro. Brough was with us. Good meeting in the evening, with great interest prevailing. Bro. and Sister J. Lowe have sustained a great loss through the death of their little son, Allan, aged two years and four months. Deepest sympathy and prayers of the church are theirs in the sad hour of bereavement.—A.M.

GEELONG.—The sale of gifts organised by the ladies of the church was held last week, and proved a great success. It was opened by the Mayor of the city, Cr. R. Williams, and good business was done. The amount realised was £83, and the expenses will be about £15, and so there will be a surplus of about £70. There were good attendances all Sunday. In the morning we welcomed back our Sister Bertha Jasper, who has been laid aside for some time. In the evening Gifford Gordon gave a most interesting address on the "Tears of Jesus."—E. Brownbill.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. A. R. Main addressed the church. Bro. Allen preached in the evening on "A Platform for Christian Union." Visitors, Bro. and Sister Revell, of Glenelg, S.A.; Sisters Misses Austin, of Enmore, N.S.W. Last Lord's day evening week there were two confessions. At church meeting held last Wednesday week, the following brethren were appointed elders: Bro. W. H. Allen, F. G. Dunn, C. Lawson, W. Wettenhall, and R. Lyall. The church also decided to adopt the individual communion service.

New South Wales.

TYALGUM.—The Tweed River work goes ahead quietly. Good interest is shown at Doon Doon. At Tyalgum one of the denominations is now starting a Sunday service. Our meeting on the 3rd there was good. Bro. R. C. Edwards sent us £3/3/- for our building fund. We are grateful for that gift. £174 are still required. The address to send to is W. A. Strongman, Tyalgum.

BANGALOW.—No big meetings come our way; and yet each night meeting shows some new face. Most of the brethren will be away from here on Xmas and New Year's Eves, and the will be held at Brunswick Heads, the popular watering place. District members should not neglect the Lord's table on their holidays. The meeting will be at Bro. Walker's place. The attendance of members at Byron Bay on Sunday morning. Two obedient ones received into fellowship at Bangalow and another decision for Christ after

Bro. Strongman's address on the tragedies of Eden and Gethsemane.

BROKEN HILL.—Lately we have welcomed Bro. Black, of York, S.A. Sunday morning, December 10, a young girl, Sister Chorley, was received into membership, and also Bro. Miller, who came forward in Bro. Griffith's special services at Kadina, but left almost immediately for here.—H.E.T.

MEREWETHER.—Nice meeting last Lord's day evening, Bro. More preaching. Two baptisms at the close of the gospel service.—S. Laney.

ERSKINEVILLE.—A young man confessed Christ on Sunday evening, at the close of an address from Bro. W. Morton.—G. Morton.

NORTH SYDNEY.—At the meetings last Sunday we were pleased to see Sisters Mrs. Jeans and Miss May James, who have been away for some considerable time. Bro. W. H. Wooster exhorted at the morning meeting, and Bro. W. D. Lang gave the gospel message. Contributions continue to come in for Bible Schools offering, the amount to date being £5 7/3.—W.J.M.

SYDNEY (Chinese Mission).—There was a good meeting on the 10th, Bro. Jame preaching. One came forward and made the good confession and was baptised the following Thursday night by our Bro. Jame. The meeting was largely attended and appreciated by all that were present.—E. J. Priddeth, Dec. 10.

MOSMAN.—On Saturday evening last a social was held to bid farewell and Godspeed to A. G. Saunders, whose brief but happy labor with the church has come to a close. Bro. Saunders has won his way into all hearts. Bro. Oldfield presided at the meeting, and after a number of musical items, Bro. Lang presented Bro. Saunders with a purse of sovereigns on behalf of the church, and E. Gole handed him a handsome dressing case from the Bible Class. Bro. Saunders suitably responded. He urged the church to obtain a piece of land and erect a building of their own at the earliest possible moment. All services yesterday were largely attended. Bro. Saunders exhorted the church in the morning, and gave a very interesting blackboard talk to the Bible School in the afternoon, after which a baptismal service was held at North Sydney, and two sisters were buried with their Lord in baptism. The seed has been faithfully and earnestly sown by Bro. Saunders, and a rich harvest is sure to come in God's good time. Bro. Saunders left to-day by the R.M.S. Zealandia for Vancouver, and a number of the Mosman members were down at the wharf to bid him *bon voyage*.—S.G., Dec. 18.

PADDINGTON.—The annual business meeting of the church was held on the 13th inst., when the following brethren were elected as deacons: Bro. G. Arnott, T. Lees, A. Taylor, W. R. Rowles, W. Stephenson, W. McKnight and A. W. Shearston, and the following brethren were elected as deacons' helps: Bro. R. Arnott, W. Broomhall, T. W. Smith and W. Telford. Good attendance at the meeting for worship this morning; several visitors present, including Bro. Grant, from the country, and H. G. Picton, just returned from England. Bro. Illingworth, in his address, showed the necessity for loyalty on the part of all. At the gospel service Bro. Illingworth preached to a full house, and five adults confessed Christ.—A. W. Shearston.

ROOKWOOD.—Good meetings all day. Bro. Williams exhorted. One added to our membership this morning, Frank Williams, son of our beloved evangelist. We are getting ready for next Lord's day. At the gospel service we hope to have a good time with Christmas carols and the good old story. Last Lord's day morning we had a visit by Bro. R. C. Gilmour, who gave us an excellent address. We had a good time at our anniversary, Sunday and Tuesday, 3rd and 5th inst. Bro. Illingworth came along in the afternoon and interested the scholars and friends. Bro. Wilkins conducting the gospel service in the evening. Tuesday evening we had a good programme, for which our thanks are due, and tendered to those friends and visitors who assisted in bringing same to so successful an issue.—M.A.

ENMORE.—On December 10 we welcomed into our fellowship Mr. Leslie Sims, Mrs. Duncan, Master Ralph Robson, and Master Walter Cooper, who were baptised on December 6. On Saturday, December 16, was a high day at Enmore. We had three weddings at the Tabernacle. 1. Mr. Eyan Lewis and Miss Valerie Kingsbury. 2. Mr. Harold Hodgson and Miss Ella Tillott. 3. Mr. Timmings and Miss Pitt. On Sunday we had the pleasure of receiving into our fellowship Miss Flora Christensen, who was baptised on Wednesday night, and Mr. and Mrs. Miller, Mr. Robert Miller, junr., Mr. Norman Miller and Miss Miller by letter from the church at Marrickville. Miss Esther Lasbury, from the church at Hamilton, and an old member of Enmore church was with us at all our services.

Here & There.

The compliments of the season.

J. E. Allan's address is now Doncaster.

A good conscience is a continual Christmas.—*Benjamin Franklin.*

Five confessions at Paddington, N.S.W., last night, Dec. 17. All adults.

J. J. Franklyn's new address is "Talbragar," 18 Kennilworth-st., Waverley, Sydney, N.S.W.

W. Kilgour is now secretary of the church at Oamaru, N.Z. Address, Newborough, Oamaru.

Auburn chapel souvenirs are now on sale. Procure one early to avoid disappointment, from Morton & de Plater, Sydney.

The tent mission at Wallaroo, conducted by S. G. Griffith, closed with 22 confessions as the visible results of the services held.

Owing to the Christmas holidays, and according to our usual custom, there will be no publication of the "Christian" during the Christmas week.

We hear that Bro. T. J. Gore is giving up the work at Unley, on March 1. It is not his intention to be idle, as he is able and willing to undertake work elsewhere.

The Century Bible Class at Lismore, N.S.W., after revision of the roll, has 54 enrolled. A series of studies in Acts will be taken up for the first three months of the new year.

J. L. Mudford writes:—Bro. Wm. Hackett, a member of the Ann-st. church, Brisbane, for 27 years, died after a week's illness on Friday, December 15. The sympathies of the church are with his family.

Lord's day, December 10, was very hot in Lismore, N.S.W., but there were good meetings, especially the gospel service at night. The Sunday evening attendance has grown to a very great extent since Bro. Hagger took the work there.

The church at Park-st. (Unley) and Cottonville, South Australia, is inviting applications for the position of evangelist by advertisement in this issue. It is desired that the duties should be commenced on March 1 next. Bro. Gore has consented to remain at Unley until that date.

There is a probability that the Chapman-Alexander Mission will be in progress in Melbourne at about the time of the Federal Conference, which will be an extra incentive for visitors to come to Melbourne next Easter and attend the State and Federal Conferences and also see something of the work of the mission.

Wanted 500 disciples to give one shilling each for folding chairs to be used in the Queensland State Tent. Already twenty-two shillings have been sent in. Do not delay sending one shilling, as we cannot carry on aggressive evangelism until the tent be properly and comfortably fitted up. Please send donations to A. W. Jinks, Bridge-st., Albion, Brisbane.

A. E. Illingworth writes:—Allow me to put in a plea for Home Missions. We have come to the season of Christmas gifts and New Year thank-offerings. The brethren generally could cheer

the committees and the workers in the field by their kindly remembrance of the needs of the great Commonwealth of Australia. The cry for help is loud, long and insistent.

Everything in connection with the Erskineville Land Fund has now been settled, and the church is in possession of a block of land in one of the best positions in the district. The price paid was £334. £22 of this was borrowed free of interest. Our thanks are due to God for his rich blessing and to all the brethren and sisters for their united efforts. The next move will be our building.—G. Morton.

Christmas again, with its peace and good will and wonder! How our friends multiply and increase in value as the Day of days draws near! How the touch of human hands thrills us and the look in human eyes! To our surprise we are not ashamed to be good, to be kind, to be loving. For this little space out of the long, selfish year we are glad to be ourselves. We give freely of our love, we offer our labor without price, and we speak kindly words that are rarer far than rubies. Once more we take courage and let our hearts have their way, and life laughs and is glad. When Christmas comes the world suddenly grows better, sin less lovely, and heaven nearer—and all because a little Boy was born in Bethlehem. Perhaps—who knows?—we might carry with us throughout the year the joy of this Christmas living.—E. O. Grover.

Five days of strenuous effort by 9 carpenters under the leadership of Mr. A. Graham has given to Warragul a beautiful church building. The chapel is 40 x 25; vestry, 25 x 11; porch, 8 x 6. The plumbing work was executed by McColl Bros. The task was great. The men worked from 6 a.m. till 8 p.m., and on the last night till 12 o'clock. Pictures of the building will appear in the "Christian" later. In addition to donations already acknowledged, the following have been received:—Bro. W. Cust, £2 2/-; a St. Kilda member, 2/6; Isolated Bro., £1; Bro. R. Pavey, £1; Sister E.M., 2/6; a Bro. and Sister, Lygon-st., 7/6; Bro. A. C. Wilmshurst, £2 3/-. The land, building and furnishings will cost at least £375. We must raise £20 more in order to secure a loan of £250. This is a permanent work and ought to commend itself. Can we count on you for 10/- or £1? A complete balance sheet will be issued in a few weeks. Please send a cheque or postal note now to T. Bagley, 178 Kerferd-rd., Albert Park, Melbourne.

Special reference, says the *Brisbane Courier*, was made at last Sunday's services in the Ann-st. Church of Christ to the two years' work of the church during the ministry of the present preacher, Mr. J. I. Mudford. The record of two years showed that 92 names were added to the church roll, including three preachers from other bodies. Four of the oldest members of the church were lost by death, and many others were lost by removal to other districts. Two of the young men of the church—Messrs. W. C. Swan and W. Rothery—left for the College of the Bible in Melbourne, a Federal College under the leadership of Mr. A. R. Main, B.A., formerly preacher of the Ann-st. church. The two years' missionary offerings totalled £153 12/9, exclusive of money contributed for ordinary expenses, and £100 is being taken off the building debt. Every penny of the money was raised by straightout giving—the practice of the Churches of Christ throughout Australasia. A branch cause has been established at Albion, and a forward move is being planned for that suburb.

IN MEMORIAM.

DAVIES.—In loving memory of my dear wife, and our beloved mother, Alice Davies, who departed this life on December 23, 1910, at 104 Walter-st., Ascot Vale, aged 54 years and 7 months.

"Until we meet again before his throne,
Clothed in the spotless robe he gives his own,
Until we know even as we are known.
Good-night."

WHITAKER.—In loving memory of dear mother, who died at Stepmey, S.A., December 18, 1909.

THOMSON.—In loving memory of our dear father, James Thomson, who fell asleep in Jesus at the Christian chapel, Warrnambool, on Dec. 18, 1910.

"And with the morn those angel faces smile
Which I have loved long since and lost awhile."

WANTED.

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.

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

Boy wanted. Austral Publishing Co., 528, 530 Elizabeth-st., Melbourne.

By elderly person, church member, holiday engagement; assist generally; good references.—Address, 53 Park-rd., Middle Park.

Applications are invited to 17th January, 1912, for the position of Evangelist for the Park-st. (Unley) and Cottonville Church. Duties to commence March 1 next. State full particulars in writing to "Officers," c/o Mr. P. S. Messent, Secretary, Park-st., Unley, S.A.

THANKS.

On behalf of my wife and myself I wish to thank all those kind Christian friends who have sent such loving messages of sympathy in the sad loss we have sustained in the death of our little daughter, Lydia.—Yours very gratefully, T. R. Raisbeck.

Church of Christ, Hampton

Meets in the Hampton Hall, Hampton-st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—J. H. Tinkler, Secretary.

The Society of Christian Endeavor.

THE STONE BY THE WAYSIDE.

Topic for January 1.
Daily Readings.

The stone at Mizpah. Gen. 31: 43-55.
The stones at Ebal. Deut. 27: 1-8.
The stones at Jordan. Joshua 4: 1-9.
The stones at Shechem. Joshua 24: 22-28.
The stones on Carmel. 1 Kings 18: 30-39.
The stone in the garden. Matt. 27: 57-28: 8.

Topic—The Stone by the Wayside. Gen. 28: 16-22; 1 Sam. 7: 12; John 11: 7-10.

Which of the six stones meant "Keep your covenant"?

Which meant "Remember God's mercies"?

(See also 1 Sam. 7: 12.)
What institution to-day says to Christians, "Remember God's mercies"? (1 Cor. 11: 23-25.)

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Obituary.

DYSON.—Mrs. Dyson (Miss Mary Aghan), after an illness of some months, on December 11, at 24 Carlisle-st., Preston. Previous to her illness she was an active worker in connection with the Melbourne Chinese Mission.

RAISBECK.—It is with deep sorrow that we report the death of Lydia Mary, aged 5 years. She was the second daughter of Bro. and Sister Raisbeck, of Dunbury. On November 23, during the absence of the mother from the house for a few minutes, the clothes of the little girl caught on fire, and she was so severely burned that she passed away a few hours later. With sweet child-like faith she said she was going to see Jesus, and the loving Saviour received her into his presence.—W.L.E., Collie, W.A.

BEARD.—At the ripe age of 80 years, after four years of partial invalidism, Sister Beard, of North Fitzroy church, fell asleep on December 6. An hour before lapsing into unconsciousness she gave a beautiful testimony of her faith in Jesus Christ, and of her confidence of being with him. The latter part of her life has been passed in much hardship and pain, and though members and neighbors ministered generously to all her needs, her heart was always yearning for the city of the King.—J.W.B.

BEARD.—Our esteemed Bro. Beard passed away to his rest on Thursday, December 1, at Euroa, after a short illness of about a week. Our brother was baptised at Bet Bet many years ago, afterwards meeting with the church at Dunolly, always willing to do what he could to glorify God and extend the Master's kingdom. During the past five years he has been located at Bayswater, and was, I believe, a willing worker.—John Beasy, Dunolly, Vic.

BROWN.—The church at Petersham has lost one of its most promising young brethren, by the sudden death of Bro. Stewart Brown. He was stricken with appendicitis, and though an operation was performed at Lewisham Hospital, it proved to be unavailing, and he died on December 8, at the early age of 23 years. He was the son of Bro. Brown, evangelist, of Wagga, New South Wales. The writer had the joy of immersing him on Nov. 11, 1903, and for the past eight years he had been a most earnest disciple and a devout, teachable, loving youth. He was

a worker in the Bible School, secretary of the C.E. Society, and a student also. His plans were made to enter the College of the Bible next session. A short service at the Tabernacle, Petersham, on Saturday, December 9, was very largely attended, and the impressive character of the meeting bore testimony to the love which the members of the church had for him. His remains were laid to rest in the Rookwood Cemetery in the presence of many friends. Bro. J. Clydesdale assisted the writer with these services. The bereavement is keenly felt by Bro. and Sister Brown and the family, and we pray that God in his love and mercy will sustain them. They have been able to say, "The will of the Lord be done." He left behind a fragrant life, and many of his companions and friends have already been impressed with the wisdom of the text, "Remember thy Creator in the days of thy youth." One by one the Lord's people are being gathered home. We commend all the sorrowing hearts to the risen Master.—A.E.I., Mosman, N.S.W.

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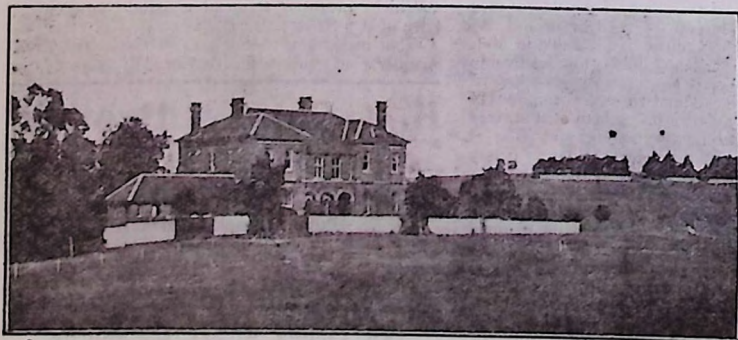
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